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***Smārta-Caṭanū*, the Malayālam manual of the**
Sāmaveda Nampūtiri Brahmins of Kerala

Reprint

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Introductory note

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Helsinki, in August 2023

Asko Parpola

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the *Sāma-Smārta-Caṭanñi*

ASKO PARPOLA

Introduction: The Jaiminīya Gṛhya project of 1983 and 1985

The Jaiminīya or Talavakāra branch of Sāmaveda is a dwindling Vedic school that survives in a few pockets of three southern states of the Indian Union: Kerala, Tamil Nadu and Karnataka.¹ I became obsessed

¹ The Jaiminīya school of Sāmaveda was discovered in the middle of the 19th century by the British scholar Arthur Coke BURNELL. BURNELL himself published the *Jaiminīya-Ārṣeya-Brāhmaṇa* in 1878, but he procured manuscripts of several other Jaiminīya texts, which formed the basis of further studies (cf. BURNELL 1870; KEITH 1935: 23-55 passim). Thus Hanns OERTEL could edit and translate the *Jaiminīya-Upaniṣad-Brāhmaṇa* in 1896, and, in his grammatical studies, take into account the *Jaiminīya-Brāhmaṇa*, which was published in extracts by Willem CALAND in 1919 (in 1954 it was brought out in its entirety by RAGHU VIRA and LOKESH CHANDRA who had some additional manuscript material). CALAND also edited parts of the *Jaiminīya-Samhitā* (the *Jaiminīya-Ārcikas* and a comparison of the *Jaiminīya-Pūrvagāna* with its Kauthuma counterpart) in 1907, and twice the *Jaiminīya-Gṛhyasūtra* (in 1905 with extracts from Śrīnivāsa's commentary, and in 1922 with an English translation) on the basis of BURNELL's manuscripts. BURNELL gave a sketch of the Sāmavedic chanting of the Jaiminīyas, which has since been studied by Arnold BAKE (1935), Frits STAAL (1961) and especially by Wayne HOWARD (1977, 1988). (For a detailed history of Jaiminīya studies up to 1973, see PARPOLA 1973; for the sequel, cf. FUJII & PARPOLA, in press.) The *Jaiminīya-Grāmageya-Gāna* was published by Vibhūtibhūṣaṇ BHATTĀCĀRYA in 1976, and the *Jaiminīya-Āraṇyaka-Gāna* by T. N. MAKARABHŪṢAṆAM in 2000. Large parts of the *Jaiminīya-Brāhmaṇa* have been translated into English by Henk



with it in the mid-sixties during my doctoral work (PARPOLA 1968) on the Śrautasūtras of the two other known schools of the Sāmaveda. In 1966 I had the great luck of discovering that a wrongly catalogued manuscript contained most parts of the *Jaiminīya-Śrautasūtra* that were thought to have been lost long ago (cf. PARPOLA 1967).² That same year came out an old commentary on the entire *Jaiminīya-Śrautasūtra* by Bhavatrāta, a Nampūtiri Brahmin who lived around 700 CE. This commentary comprises the newly found portions, but without the actual sūtra texts commented upon. The edition (SHASTRI 1966) however is based on a single corrupt manuscript and abounds in errors. Ever since, a critical edition and translation of the whole JŚS and of Bhavatrāta's commentaries (it later turned out that he has covered the *Jaiminīya-Gṛhyasūtra* as well) has been one of my life-long ambitions. The task implied discovery of new manuscripts of not only these texts, but of other Jaiminīya texts as well, especially the *Jaiminīya-Uttaragāna* also thought to be lost. A comprehensive search for, and collection of, Jaiminīya manuscripts has been an ongoing project since 1971, when I first went to India.

While tracing and photographing manuscripts of Jaiminīya texts, I also interviewed their owners and other Jaiminīyas to complement the available information on the history of the Jaiminīya school of Sāmaveda and its distribution.³ I got a good start from Frits STAAL, who advised me to contact a leading Jaiminīya *ācārya*, Śrī Muṭṭattukkāṭṭil Māmaṅṅū Iṭṭi Ravi Nampūtiri (MIR) (1904-1989), residing in the principal village of the Nampūtiri Sāmavedins, Panjal (Pāññāḷ). In 1972 I returned there to collect MIR's recitation of the entire *Jaiminīya-Samhitā*, which he had recorded with the taperecorder left by STAAL. This and some later recordings include the *Jaiminīya-Uttara-Gāna*, an extensive collection of songs in the shape they are to be sung at the śrauta sacrifices, which had been thought no longer to exist, but which survived as a living

BODEWITZ (1973, 1990), and a new critical edition of this important text is being prepared by Gerhard EHLERS (cf. EHLERS 1988, 2000). The *Jaiminīya-Upaniṣad-Brahmaṇa* has been studied by Masato FUJII (2004), whose new critical edition and annotated translation is to appear soon.

² The *Jaiminīya-Śrautasūtra* published by Dieuke GAASTRA in 1906 on the basis of BURNELL manuscripts contains only the first part of this text, the only one known at that time.

³ Since 1985, I have collected Jaiminīya manuscripts and other information on this school in collaboration with Masato FUJII. For our results, see FUJII & PARPOLA in press.



tradition only among a handful of Nampūtiri Sāmavedins. I became acutely aware that the ancient way of Vedic education had virtually stopped in the early part of the 20th century. The old traditions were mastered by just a few old men and would die out soon. With the śrauta practices of the Nampūtiris fairly well documented through the *agnicayana* project led by Frits STAAL (the sacrifice performed in 1975 and published in STAAL 1983), I had a small-scale project (financed by the Academy of Finland) focusing on the domestic rituals of the Jaiminīya Nampūtiris in Panjal in 1983 and 1985. In 1983 I was accompanied by my wife Marjatta PARPOLA, who assisted in the documentation of the ḡḥya rituals and as a descriptive anthropologist studied how the traditional life was changing in the Nampūtiri families with whom we were staying (see M. PARPOLA 2000).

I transcribed from a couple of manuscripts the manual which the Jaiminīya Nampūtiri purohitas used in conducting domestic rituals. This unpublished *Sāma-Smārta-Catanū* (SSC) is in Malayāḷam, the Dravidian language spoken in Kerala. It was explained to me in detail by MIR (the interviews were taperecorded), who also demonstrated how the ḡḥya rites were performed. The simulated performances and some real ones (mainly of weddings, but also the *annaprāsana*, *upanayana* and *samāvartana*) were both videotaped (with Sony Betamax) and photographed. In 1985 we were accompanied by two post-graduate students, Klaus KARTTUNEN and Masato FUJII. Klaus eventually (in 2005) became my successor as Professor of South Asian Studies at the University of Helsinki; after our field trip, he has studied and partly published (see KARTTUNEN 1989-90, 2001, 2003, 2005) the anonymous *Jaimuni-Sāma-Prayoga*, a Sanskrit manual known from a single manuscript, which I photographed in the village of Tiṭṭaguḍi in 1971, and which constitutes a major source for the earlier Tamil Jaiminīya traditions. Our 1985 trip included long interviews of the chief priest of the Tamil Jaiminīyas in Pālghat, Śrī Venkaṭanātha Śarmā Vādhyār. It became clear that the various Jaiminīya groups have been relatively long separated from each other, and that their rituals have to some extent developed in different directions. It is by no means possible to see all the differences from prayoga texts; one also has to observe and document the actual performances of the rites. But a detailed comparison of the texts will already reveal interesting diachronic data, and throw light on the evolution of the tradition.



The *Sāma-Smārtta-Caṭaṅṅū* (SSC) and its comparison with the JGS

The *Sāma-Smārtta-Caṭaṅṅū* (SSC) is part of a major Nampūtiri effort to codify Malayālam manuals for both śrauta and grhya rituals. Besides the SSC, the Jaiminīya Nampūtiris have śrauta manuals called *Ādhānam*, *Yāgattinte Sāma-Caṭaṅṅū* and *Agniyuṭe Caṭaṅṅū*, which give the Sāmavedic procedure in the three principal śrauta rites performed in Kerala in recent times: the establishment of the sacred fires, the *agniṣṭoma*, and the over-night-rite (*atirātra*) combined with *agnicayana*. In addition, there is *Aptoryāmattinte Sāma-Caṭaṅṅū*, a manual on the *aptoryāma*, a rite not conducted in Kerala after the 19th century. The other Vedic schools prevalent among the Nampūtiri Brahmins of Kerala have their own manuals as well. Actually the SSC is the only Nampūtiri grhya manual not yet printed. There is the *Pakāliyaṁ Caṭaṅṅū* (6th ed. 1986) for the Āśvalāyana Ṛgvedins, the *Kauṣītakacaṭaṅṅū* (2nd ed, 1976) for the Kauṣītaki Ṛgvedins, and two Yajurveda manuals, the *Bādhūlakaccaṭaṅṅū* by VELLĀRAPPILĪ Maṭhattil illattu Sōmayājippāṭu Mahan Vāsudēvan Nampūtiri (1978) and the *Kriyāratnamāla atha vā kṛṣṇayajurvedīya Baudhāyanaccaṭaṅṅū* by VĀKATTĀNATTU Eṭamana E. Em. Kṛṣṇaśarmā (1st ed. 1928).

All the *Caṭaṅṅūs* or ‘Rules’, both śrauta and grhya, share a common vocabulary and a very large number of identical phrases. RAGHAVA VARIER (1983: 282) dates the Vedic guide books in Malayālam to the period of about 1500-1800 on linguistic grounds. According to ULLŪR (1955: III, 223-6), the author of the Malayālam work *Ṣoḍaśakriyākārika atha vā bōdhāyanasmārttaprayōgam*, Kirāṅṅāṭṭu Jayantan Nampūtirippāṭu, lived around the 17th century (9th century M. E.). The *Malayalam Lexicon* (vol. I, 1965, p. cxix) dates the anonymous *Kauṣītakacaṭaṅṅū* to the 17th century, with a query. No date is given to the anonymous *Pakāliyaṁ Caṭaṅṅū* (p. cxxxi). The 17th century is a likely date for the anonymous SSC as well. There are palmleaf manuscripts of it that on palaeographic grounds are about two hundred years old, and this agrees with the old coins used as stoppers of the cords with which these mss. are wrapped. Moreover, some manuscripts retain archaic forms of the Malayālam language (writing, e.g., *onṭu* instead of *onnu*, or *vaccū* instead of *veccū*). I have given preference to such old forms, instead of adopting the modern forms found in most mss.⁴

⁴ The SSC text given here is not the final critical edition of these passages. Although I have had a brief look at several other mss., I have systematically collated only three mss. from the village of Pāññāl, one paper ms. of Tōṭṭam Nārāyaṇan Nampūtiri and two palm leaf mss. of the Muṭṭattukkāṭṭil Māmaṅṅu Mana.



As few Indologists are acquainted with Malayāḷam, I have translated the text into English as literally as possible and explained every Malayāḷam expression in the footnotes at its first occurrence both grammatically and etymologically.

The rules in the SSC and the Caṭaṅṅū texts in general are given in long periodic sentences, in which short standardized phrases normally ending in a gerund succeed each other, until the final phrase ends in a finite verb, usually an imperative. This imperative often introduces a ritual action the execution of which is detailed in the following sentence of a similar structure (compare e.g. the last phrase of SSC 1,1 with SSC 1,2). This form of discourse, operating with several successive gerunds, has been inherited from the Vedic Sūtras, and is followed also in most Sanskrit language Prayogas. As this has, as far as I can see, not been specifically noted before, I would like to emphasize that this type of exposition divides the rite into transparent sequences of minimal acts and thus provides us with a particularly lucid emic segmentation of the ritual process into sequential units. In my presentation of the text, I have tried to preserve this structure by allotting a separate line to each phrase, and by dividing the text into paragraphs according to the full sentences.

In this paper I compare and analyze the sections dealing with the *pārvaṇa-sihālīpāka* rite, contained in the first four chapters of the *Jaiminīya-Gṛhyasūtra* (JGS 1,1-4), and the first chapter of the SSC. The text of the SSC is given in its natural order from the beginning (SSC 1,1) to the end (SSC 1,32). The relevant sūtras of the JGS always precede the relevant phrases of the SSC, but their order is not necessarily that of the JGS, but is adjusted to the order of the SSC; the original order of the JGS sūtras can be seen from their numbering, which is always given.⁵ Sometimes it is necessary (on account of their separate application), and often useful (to bring the counterparts of the JGS and the SSC close to each other), to divide the sūtras of the JGS into successive phrases, marked by adding a, b, etc. after the JGS reference; the quoted sūtra text is shown to be incomplete also by indicating the missing portion(s)

⁵ The numbering of the JGS follows the segmentation of this text in the important but so far unpublished commentary of Bhavatrāta. (So far I have collated only two manuscripts of this text, a transcript of L 310 of the Oriental Research Institute and Manuscripts Library in Trivandrum, and a palm leaf ms. of the Perumāṅṅāṭu Mana in Pāññāl.) Bhavatrāta's sūtra division does not always agree with the natural syntax of the text nor with the commentary of Śrīnivāsa, who represents the Tamil Jaiminīya tradition (cf. CALAND 1922: v-vi).



by means of three dots ... preceding or following the quoted text. THE SANSKRIT AND MALAYĀLAM TEXTS ARE PRINTED IN CAPITALS (*WITH THE MANTRAS IN ITALICS*) to distinguish them from the immediately following translations, which are as literal as possible and printed lower case. **The JGS and its translation⁶ are in bold face throughout** in order to distinguish them from the SSC.

Verses from an anonymous Sanskrit Kārikā entitled *Gr̥hyakarmakriyākrama* (which has been handed down as a separate text as well)⁷ have been inserted (or perhaps interpolated) in the exposition of the SSC when they have been deemed to be useful summaries, as in the enumeration of the requisites in the *pārvaṇa-sthālīpāka* rite (at the end of SSC 1,2).⁸

CALAND (1922: x) noted that “many a sentence of the Jaiminisūtra agrees verbally with the Gobhilasūtra”, adding a list of such correspondences, but he concluded (*ibid.*):

This fact does not necessarily compel us to suppose, that it is caused by direct influence of the one on the other Sūtra, as it is more probable that the Sāmavedins from older times possessed a common stock of ritual prescriptions, from which each of them drew.

The relationship between the JGS and the *Gobhila-Gr̥hyasūtra* (GGS) is not in the focus of this paper, but I have quoted or referred to relevant sūtras of the GGS in footnotes. Some general comments on this question are necessary here. Long ago (PARPOLA 1968: I.1, p. 69-71), I argued in rather strong terms that “Gobhila has copied Jaimini”. This conclusion was accepted by Jan GONDA (1977: 609), in whose opinion “the probabilities seem to be in favour of the supposition that Gobhila has used and in many places copied Jaimini”. I now hold the diametrically opposite view, agreeing with Friedrich KNAUER (1886:

⁶ CALAND (1922) has already translated the JGS into English, but I have deemed it necessary to add a translation here as well, partly to make the use of this text easier, because the Sanskrit text is not always easy, and partly because CALAND has a different interpretation of some passages where he did not have access to all the sources at my disposal. Particularly in such contexts I have quoted explanations given by Bhavatrāta and some other texts in the footnotes.

⁷ The first chapter of the *Gr̥hyakarmakriyākrama* dealing with the *sthālīpāka* and consisting of twelve śloka verses has been published by KARTTUNEN (2001: 332).

⁸ A similar Sanskrit Kārikā summarizing the actions of the *agniṣṭoma* rite was appended to his elaborate commentary on the first part of the *Jaiminīya-Śrautasūtra* by Bhavatrāta.



51-52) that the GGS is very old within the Gṛhya literature. The data relating to the Sāmaveda curriculum discussed by me in 1968 must be accounted for in some other way. In my present view, Jaimini's dependence on Gobhila is particularly clear from the composition of the initial chapters, where Gobhila is very elaborate and systematic, and makes the śrauta rite of new and full moon offerings (*darśa-pūrṇa-māsa*) the model of the homa rites, while Jaimini is brief and makes just one (from the point of view of his own exposition unnecessary) reference to the new and full moon offerings (JGS 1,1,10-11). — CALAND (1953: xiv-xv) records "striking parallels between the Jaiminīyas [the JB and also the JGS] and the *Śāṅkh[āyana-Śrautasūtra]*". The *Śāṅkhāyana-Gṛhyasūtra* (or its parallel recension, the *Kauṣītaka-Gṛhyasūtra*) indeed seems to be another important source of the JGS, so its relevant parallel sūtras are recorded in footnotes. The *Pāraskara-Gṛhyasūtra*, too, will be compared, on account of the early contact between the Jaiminīyas (or rather, the Śāṭyāyanins) and the Vājasaneyins.

The principal aim of the following detailed comparison is to examine how the ancient rules given in Sanskrit in the JGS have been transformed into the vernacular rules followed in today's ritual practice. Most rules of the JGS have been rather faithfully translated into Malayālam, but their order follows that of the ritual, which is not always the case in the JGS: like most of the later Sūtra texts, the JGS is taking advantage of the context to condense its exposition and thus states some of its rules out of their ritual order. The SSC has dropped rules and alternatives given in the JGS, which are unnecessary for the practical execution of the ritual, so as not to burden the memory of the purohita, who learns the manual by heart. On the other hand, rules implied but not explicitly stated each time in the JGS description of the *pārvaṇa-sihālipāka* rite have been supplied in their proper places in the SSC, in order to make sure they are applied in the ritual.

The modifications of the SSC mostly consist of additions, which are marked by shadow. The additions can be considered to be of two kinds. Many additions give more detailed instruction than the rule of the JGS, but in many cases their content may have been implied in the JGS rule, thus being sort of commentorial explanations of the JGS rule. On the other hand, some additions in my opinion are interpolations of new ritual acts not present in the JGS; these will be discussed separately later on (see p. 336). Admittedly it is not always easy to judge which of the two kinds of additions is in question, and subjectivity cannot altogether be avoided.



The oral explanations given by MIR add a more recent level of development, and they have been separated from the SSC by putting them into the footnotes. On this level too, one can distinguish between exegesis and interpolations.

The *pārvaṇa-sthālīpāka*

The *pārvaṇa-sthālīpāka* rite is an offering of cooked food (*sthālīpāka*) put in the domestic fire by the householder at every *parvan*, i.e., on every ‘node’ = on every new and full moon day. As observed in the JGS (1,1,10), the *pārvaṇa-sthālīpāka* rite of the *gr̥hya* ritual is parallel to the *darśa-pūrṇa-māsa* rite of the *śrauta* ritual performed on these same days, though the former is simpler and performed in just one sacred fire (JGS 1,1,8), while the latter requires three sacred fires and is in many respects more complex. In the *Śrautasūtras*, which in general are older than the *Gr̥hyasūtras*, the *darśa-pūrṇa-māsa* serves as the model or prototype (*prakṛti*) for all *iṣṭi* type *śrauta* rites, so that only the characteristic differences need to be mentioned when describing these ectypes (*vikṛti*). As noted above, the GGS is rather old-fashioned in having the *darśa-pūrṇa-māsa* as the model of the fire offerings of even the *gr̥hya* rites. From the point of view of ritual dynamics, it would be an interesting topic to investigate the relationship of these *gr̥hya* and *śrauta* rites more closely. But it must be passed by here, as we are concerned with the post-Vedic codification of Vedic ritual.

In JGS 1,1-4, the *pārvaṇa-sthālīpāka* is described as the basic model of all those *gr̥hya* rites which include a fire offering (i.e., the *huta* and *prahuta* types of the varieties of *gr̥hya* rites enumerated in JGS 1,1,7) – subsequently only the differing details of the other rites need to be told briefly in the JGS. It is quite natural that the SSC, too, begins with this rite. But for instance in the *Pakalīyam Caṭaṇṇū* (1986, p. 37-39), the *pārvaṇa-sthālīpāka* rite is discussed relatively briefly (with phrases like *ājyasaṃskāraṃ tuṭaṇṇi prasiddham āyi ceyyum pō!* ‘when having started the ritual preparation of the clarified butter [you] perform it in the well-known way’) because here it is not the basic model nor is it for this reason described at the beginning of the text. The *Pakalīyam Caṭaṇṇū* starts with the marriage (*vēli*, pp. 1-28), which is followed by the ‘second *homa*’ (pp. 28-30), the *aupāsana* (pp. 31-32), the *vaiśvadeva* (pp. 32-36), the *seka* (pp. 36-37); only then comes the *sthālīpāka*. In the *Āśvalāyana-Gr̥hyasūtra*, the particular *gr̥hya* rites likewise start with the marriage (1,5-8), though the text begins (1,1-4) with general rules including those concerning the *homa* rites.



The JGS, on the other hand, starts in the usual fashion of the Sūtra texts with some general rules valid for all gr̥hya rites. Insofar as they are not necessary for the description of the *pārvaṇa-sthālīpāka*, these rules have been omitted from SSC 1.

JGS 1,1,1 a.⁹ ATHĀTO 'GNIM̄ PRAṆAYIṢYAN

Now, when he is about to carry the fire forward (to the place where a domestic rite is to be performed),

1,1,1 b. ... PRĀGUDAKPRAVAṆAM ABHYUKṢYA STHAṆḌILAM̄
having sprinkled with water the fireplace (which is square, measures a cubit and has been prepared with sand or clay¹⁰ on a piece of ground) that slopes towards the north-east,

1,1,1 c. ... LAKṢAṆAM̄ KURYĀN MADHYE

he should make a mark in the middle (of this fireplace):

1,1,2 a. PRĀCĪM̄ LEKHĀM̄ ULLIKHYA –

⁹ For JGS 1,1,1-5 cf. especially GGS 1,1,9-10 ... *prāgudakpravaṇam̄ deśam̄ samam̄ vā parisamuhyopalīpya madhyataḥ prācīm̄ lekhām̄ ullikhyodicīn̄ ca samhatām̄ paścān̄ madhye prācīs̄ tisra ullikhyābhyukṣet / lakṣaṇāvṛd eṣā sarvatra.*

¹⁰ According to Bhavatrāta's commentary (c. 700 CE), one should take it as granted on the basis of the tradition of the (Nampūtiri) experts that the fireplace is made with sand (*sthaṇḍilasya sikatābhiḥ kriyā śiṣṭācāratasiddhopādīyeta*). And when it (the hearth) is being made, one would like to know its specific shape and measure. That the shape is square and the measure a cubit should be concluded from the fact that these two things are seen to be so in the case of the hearth of the (śrauta fire) *āhavanīya*, which is (likewise) connected with the fire offerings; for it is better to have a limitation than no limitation (*kriyamāṇena cānenākāraparimāṇaviśeṣāv ākāṅkṣyete / tatra caturaśrākāratvam aratnīparimāṇatvañ cāhavanīyasya homasāmbandha āyatane dṛṣṭāv ity upādīyeyātām / jyāyan hi niyamo 'niyamāt*). According to the Tamil commentator Śrīnivāsa, *sthaṇḍila* is the technical term of ancient teachers for a square hearth measuring a cubit, made by means of sand or mud, constructed to form five elevations on ground which has been smeared with cowdung, and from which (earth) has been taken out three times and which has been sprinkled with water (*gomayenopalīpya trīr uddhṛtyāvokṣitāyām̄ bhūvi pañcaprasthamitābhiḥ sikatābhir mṛdbhir vā kṛtam aratnicaturaśram̄ dhiṣṇyam̄ sthaṇḍilam̄ iti pūrvācāryasamjñā*). Cf. *Pāraskara-Gr̥hyasūtra* 1,1,2 *parisamuhyopalīpyollikhyoddhṛtyābhyukṣyāgnim̄ upasamādhāya...* and Harihara's commentary: *parisamuhya tribhir darbhīḥ pāmsūn apasārya / upalīpya gomayodakena triḥ / ullikhya triḥ khādireṇa hastamātreṇa khaḍgākṛtinā sphyena prāgagrā udaksam̄sthāḥ sthaṇḍilaparimāṇās̄ tisro rekhāḥ kṛtvā / uddhṛtyānām̄ikāṅguṣṭhābhyām̄ yathollikhitābhyo rekhābhyāḥ pāmsūn uddhṛtya / abhyukṣya maṇikādbhir abhyukṣyābhiṣicya / ...*



having drawn (with a stick of firewood)¹¹ a line which goes towards the east,

1,1,2 b. ... UDĪCĪM CA SAMHITĀM PAŚCĀT

and (another line) which goes towards north on the west side (of the first line) so that it touches (the first line in the middle),

1,1,3. TISRO MADHYE PRĀCYAḤ

(finally) in the middle three (further lines) which go towards the east.¹²

1,1,4 a. ABHYUKṢYA –

Having sprinkled (the ready fireplace) with water

1,1,4 b. ... AGNĪM PRATIṢṬHĀPAYED

he should establish the fire (on it)

BHŪR BHUVAḤ SVAR ITI

(pronouncing this mantra): “earth, (intermediate) worlds, sky”.

1,1,5. LAKṢAṆĀVRD EṢĀ SARVATRA

This is the manner of (making) the mark everywhere (when the fire is established).

The gṛhya rituals which include a fire offering (*homa*) can be divided into two groups depending on whether they are performed in the domestic hearth, which is established in the wedding ritual and thereafter kept burning at the house all the time, or whether a new fire must be established, as at the wedding ritual. For the sake of the latter kind of rites, which begin with the ceremony of establishing the fire, the JGS begins with the sūtras 1,1,1-5 describing how the fire is established.¹³ In the SSC, which in its first chapter aims at giving only the practical instructions necessary for the performer of the *pārvaṇa-sthālīpāka*, this passage of the JGS is ignored, because the rite is performed at the

¹¹ Cf. *śakalanī koṇṭu* in the SSC at the second *homa* quoted below; according to Śrīnivāsa, with a stalk of *darbha* grass etc. (*darbhādinā*).

¹² As Śrīnivāsan points out in his commentary, the mark comes to have the shape of a westwards pointing trident (*tathā ca pratyaṇmukhaśūlākṛtilakṣaṇam bhavati*). According to Śrīnivāsan, the northwards going line is one cubit long, i. e., goes from one end of the fireplace to the other, while the other lines measure one span (half of the cubit).

¹³ Cf. Bhavatrāta on JGS 1,1,1: *dvividhāni karmāṇi gṛhye kathyante: sāgnikāni kāni cit pārvaṇapumsavanavaiśvadevādīni, kāni cid anagnikāni sandhyopāsanādīni / asti sāgnikānām api dvaividhyam: pārvaṇādīṣu nāgnipraṇayaṇam, cauḷakaraṇādīṣu tad astīti / tatredaṇ praṇīyamānasyāgner deśasaṃskāraavidhānam ādau kriyate*. – Cf. further ŚGS 1,5,2 (= PGS 1,4,2) *pañcasu bahiṣśālāyām: vivāhe cūḍākaraṇa upanayane keśānte sīmantomayana iti, 3 upalīpta uddhatāvokṣite 'gnim praṇīya (PGS 1,4,3 upalīpta uddhatāvokṣite 'gnim upasamādhāya)*.



domestic fire. This is indicated with the short reference in SSC 1,1 to the *aupāsana* rite that immediately precedes the *pārvaṇa-sthālīpāka*.

In rites requiring the establishment of fire (such as the *sūtikāhoma* following the birth rite, the haircut, the initiation, the different vratas, and the return from the study of the Veda), the SSC employs the following brief sequence of phrases (more elaborated at the marriage):

MELUKI¹⁴

having daubed (the ground) with cowdung,¹⁵

MAṆAL¹⁶ IṬṬU¹⁷

having put sand (on that ground),

KĪRI¹⁸

having scratched (the ground),

(MANTRATTĀL¹⁹ / MANTRAM COLLI²⁰) TTĪ²¹ YIṬṬU²²

having put the fire (there) (with the formula / saying the formula)...

While the JGS prescribes the ground for the fireplace to be just sprinkled with water at first, several other Gṛhyasūtras – in particular the GGS which is closely parallel with the JGS here and elsewhere – prescribe the place to be daubed with cowdung (GGS 1,1,9 ... *upalipya*...; 1,5,14;²³ PGS 1,1,2 and ŚGS 1,5,3 already quoted; ŚGS 1,7,2 *caturaśraṁ gomayena sthaṇḍilam upalipya*; ĀśvGS 1,3,1). While Bhavatrāta does not qualify *abhyukṣya* in any way, Śrīnivāsa understands this expression to imply daubing with cowdung, as does the SSC. Instead of the expression *kīri*, which could be understood to denote drawing lines (although the Nampūtiri Sāmavedins do not draw the lines prescribed in the JGS), the corresponding passage in the so-called second homa

¹⁴ *meluki* is the gerund of the Malayālam (= Ma.) verb *melukuka* ‘to daub with cowdung’ (DEDR 5082).

¹⁵ According to MIR, cowdung must be dung of a cow, not dung of a bull or a calf. Earlier each Nampūtiri house had at least one cow each. A maidservant took a bath and fetched the cowdung needed.

¹⁶ *maṇal* is ‘sand’ in Ma. (DEDR 4666b).

¹⁷ *iṭṭu* is the gerund of the Ma. verb *iṭuka* ‘to put, place’ (DEDR 442).

¹⁸ *kīri* is the gerund of the Ma. verb *kīruka* ‘to scratch, draw lines’ (DEDR 1623).

¹⁹ *mantrattāl* is the instrumental sg. (with the suffix *-āl* added to the oblique *mantrattu*) of Ma. *mantram* (< Sanskrit *mantra*-).

²⁰ *colli* is the gerund of the Ma. verb *colluka* ‘to say, speak, tell, utter’ (DEDR 2855).

²¹ *tī* is ‘fire’ in Ma. (DEDR 3266). *t-* is geminated because of sandhi.

²² *y-iṭṭu*: the glide *y-* is added to *iṭṭu* (see above) because of sandhi.

²³ GGS 1,5,14 ... *etad agneḥ sthaṇḍilam gomayena samantaṁ paryupalimpati*.



(*raṅtām homam*) seems to point to a deviation from the JGS in the Nampūtiri tradition. The ‘second homa’ is the first fire offering that the newly wed couple performs after reaching the husband’s house, i.e., the moment when the *aupāsana* fire is established. Here the SSC prescribes:

MELUKI

having daubed (the ground) with cowdung

ŚAKALAM KOṆṬU²⁴ MŪNṬU²⁵ VARI²⁶ YĀYI²⁷ MUMMŪNNU²⁸
KUTTŪ²⁹.

you should with a stick (of firewood) pierce (the ground of the hearth)
3 by 3 times as three lines (of holes):

PAṬIÑÑĀRU³⁰ NINNU³¹ KELAKKŌṬṬU³² NAṬUVEYUM³³
TEKKUM³⁴ VAṬAKKUM³⁵ – INNINE³⁶ ONPAT³⁷

²⁴ *koṇṭu* is the gerund of the Ma. verb *koḷka, koḷḷuka* ‘to take’ (DEDR 2151); it is used here in the sense ‘with, by means of’, just like the gerund *ādāya* of the Sanskrit verb *ā + dā-* ‘to take’.

²⁵ *mūnṭu* (Old Ma.) = *mūnnu* (Modern Ma.) is ‘3’ (DEDR 5052). Both forms occur in the mss. of the SSC.

²⁶ *vari* is ‘line, streak, furrow, row’ in Ma. (DEDR 5263).

²⁷ *āyi* is the gerund of the Ma. verb *ākuka* ‘to be, become’ (DEDR 333); it is used as an adverbial marker, here to express function. *y-* in the beginning is a glide required by the sandhi.

²⁸ *mu-m-mūnnū* is ‘by threes, three times three, three each’, with distributive reduplication of *mūnnu* ‘3’ (DEDR 5052).

²⁹ *kuttū* is the polite imperative (< the non-past/future indicative, with the suffix *-ū*) of the Ma. verb *kuttuka* ‘to pierce, prick, dig, make a hole’ (DEDR 1719).

³⁰ *paṭiññāru* is ‘west’ in Ma. (DEDR 3852).

³¹ *ninnū* is the gerund of the Ma. verb *nilkka* ‘to stand, stop, stay’ (DEDR 3675), used as an ablative marker when postfixed to a locative case (locative here with zero marker).

³² *kelakku* (Old and substandard Ma.) = *kilakku* (standard Ma.) is ‘east’ in Ma. (DEDR 1619). Both forms occur in the SSC mss. *-ōṭṭū* (< *paṭṭū, peṭṭū* ‘getting into a direction, towards’, the gerund of the Ma. verb *paṭuka, peṭuka* ‘to happen, be in a state’, DEDR 3853) forms adverbs expressing movement in a certain direction.

³³ *naṭuve, naṭuvē* is ‘(in) the (very) middle’ in Ma. < *naṭu, naṭuvu* ‘middle, centre’ (DEDR 3584) + the emphatic particle *-e < -ē* (which has also an adverbializing function). *-um* is a copular enclitic ‘and’, joined with the euphonic glide *-y-*.

³⁴ *tekku* is ‘south’ in Ma. (DEDR 3449).

³⁵ *vaṭakku* is ‘north’ in Ma. (DEDR 5218).

³⁶ *innine, inninē* is ‘in this way’ in Ma. (DEDR 410a).

³⁷ *onpatu, ompatu* is ‘nine’ in Ma. (DEDR 1025).



ETATTU³⁸ KUTTI³⁹

from west to east, in the middle, in the south and in the north: having in this way made a hole in 9 places,

TTALICCU⁴⁰

having sprinkled (the hearth thus prepared) with water...

Seven of these 9 holes in the ground forming three lines agree with the starting and ending points of the five lines in the JGS, preserved in the Tamil tradition.

1,1,6.⁴¹ ATHĀTAḤ PĀKAYAJÑĀN VYĀKHYĀSYĀMAḤ

Now we shall explain the sacrifices of cooked food.

1,1,7.⁴² HUTO 'HUTAḤ PRAHUTAḤ PRĀŚITA ITI

(They are of four kinds:) *huta* 'consisting of a fire offering', *ahuta* 'without any fire offering', *prahuta* 'preceded by a fire offering', and *prāśita* 'where food is eaten'.

1,1,8.⁴³ TEṢĀM EKĀGNAU HOMAḤ

The fire offering of these (sacrifices of cooked food is performed) in a single fire (and not in three fires like the śrauta sacrifices).

1,1,9.⁴⁴ NITYE YAJÑOPAVĪTODAKĀCAMANE (cf. 1,1,27-32)

Regular (constituents of all domestic sacrifices) are the wearing of

³⁸ *eṭattu* is the sg. oblique (functioning as the locative) of *eṭam* (Old and standard Ma.) = *iṭam* (standard Ma.) 'place' (DEDR 434). Both forms occur in the SSC mss.

³⁹ *kutti* is the gerund of the Ma. verb *kuttuka* 'to pierce, prick, dig, make a hole' (DEDR 1719).

⁴⁰ *taḷiccū* is the gerund of the Ma. verb *taḷikka* 'to sprinkle' (DEDR 3435).

⁴¹ JGS 1,1,6 is identical with ŚGS 1,1,1 *athātaḥ pākayajñān vyākhyāsyāmaḥ*. For this sūtra (which here too should more properly have started the work), cf. further GGS 1,1,1 *athāto gṛhyā karmāṇy upadekṣyāmaḥ* and PGS 1,1,1 *athāto gṛhyasthālīpākānām karma*.

⁴² For JGS 1,1,7, cf. ŚGS 1,5,1 (= PGS 1,4,1) *catvāraḥ pākayajñā huto 'hutaḥ prahutaḥ prāśita iti*; ŚGS 1,10,7 *huto 'gnihotrahomenāhuto balikarmaṇā / prahutaḥ pitṛkarmaṇā prāśito brāhmaṇe hutaḥ ||*.

⁴³ For JGS 1,1,8, cf. GGS 1,1,23 *sāyamāhutyupakrama evāta ūrdhvaṃ gṛhye 'gnau homo vidhīyate*; 1,3,14 *evam ata ūrdhvaṃ gṛhye 'gnau juhuyād vā hāvayed vā ā jīvitāvabhṛtāt*.

⁴⁴ For JGS 1,1,9, cf. GGS 1,1,2 *yajñopavītinācāntodakena kṛtyam*.



the sacrificial upper garment⁴⁵ and the sipping of water.⁴⁶

1,1,10. DARŚAPŪRṆAMĀSATANTRĀḤ

These (sacrifices of cooked food) have the (śrauta) sacrifices of full and new moon as their basic scheme.⁴⁷

1,1,11. SVATANTRĀ VĀ

Or they have a basic scheme of their own.

1,1,17.⁴⁸ KHĀDIRAḤ PĀLĀŚO VEDHMAḤ

The fuel should be wood of the *palāśa* or *khadira* trees.

1,1,18. TADALĀBHE VIBHĪTAKA-TILVAKA-BĀDHAKA-NIMBA-RĀJAVṚKṢA-ŚĀLMALY-ARALU-DADHITTHA-KOVIDĀRA-ŚLEṢMĀTAKA-VARJYAM

If that (kind of wood) is not available, with the exception of the *vibhītaka*, *tilvaka*, *bādhaka*, *nimba*, *rājavr̥kṣa*, *śālmali*, *aralu*, *dadhitha*, *kovidāra* and *śleṣmātaka* trees,

1,1,19. SARVAVANASPATĪNĀM IDHMAḤ

the fuel may come from all trees.

1,1,20.⁴⁹ KUŚĀLĀBHE ŚŪKATRṆA-ŚARA-ŚĪRYA-BALBAJA-MUTAVA-NALA-ŚUNṬHA-VARJYAM

If *kuśa* is not available, with the exception of the *sūka* grass,

⁴⁵ The *yajñopavīta* is not explained in the JGS, but in the GGS it is explained in 1,2,1-4. Cf. also ŚGS 1,1,3 *yajñopavīṭīyādi* (cf. ŚŚS 1,1,6) *ca sambhavat sarvaṃ kalpaikatvāt*. – The Nampūtiris also tie the dhoti in a particular way when they are going to perform a Vedic rite, called *tatt' utukkuka* 'to wear clothing tighly fastened' (the gerund of DEDR 3142 *taruka* 'to fasten firmly' + DEDR 587 *utukkuka* 'to dress, put on the lower garment'): the loincloth is removed (it is not to be worn beneath the garment) and the lower end of the vastra is taken from the front between the legs and tucked beneath the cloth on the back side. At the end of the rite the cloth is removed and the loincloth and the lower garment are put on and worn in the ordinary way, whereafter the feet are washed twice, each with two *ācamanas*.

⁴⁶ The sipping of water (*ācamana*) is explained in JGS 1,1,27-31 and more elaborately in GGS 1,2,5-32.

⁴⁷ The new and full moon sacrifices are not prescribed in the JGS, but they are prescribed in GGS 1,5-9, forming the basic model of the homa rites in that text.

⁴⁸ For JGS 1,1,17-19, cf. GGS 1,5,15-16 *athedhmān upakalpayate khādirān vā pālāśān vā / khādirapālāśālābhe vibhīdaka-tilvaka-bādhaka-nīva-nimba-rājavr̥kṣa-śālmaly-aralu-dadhitha-kovidāra-śleṣmātaka-varjaṃ sarvavanaspātīnām idhmo yathārthaṃ syāt*. The Nampūtiris use as firewood (*camuta* < Sanskrit *samit* nom. sg. < *samidh-* f.) *plāśū* (< Sanskrit *palāśa-* m.) wood.

⁴⁹ For JGS 1,1,20-21, cf. GGS 1,5,17-19 *viśākhāni prati lūnāḥ kuśā barhiḥ / upamūlālūnāḥ pitṛbhyaḥ / teṣāṃ alābhe śūkatṛṇa-śara-śīrya-balvaja-mutava-nala-luṅṭha-varjaṃ sarvatṛṇāni*.



saccharum reed, *śīrya*,⁵⁰ *balbaja*, *mutava*, *nala* and *śuṅṭha*,

1,1,21. SARVATṚṆĀNI

all kinds of grass (may be used).

1,1,22.⁵¹ ŚUKLĀḤ SUMANASAḤ

The flowers (used for ornamenting the fireplace) should be white.

1,1,23. TĀSĀM ALĀBHE JAPĀ-RŪPAKĀ-KUTTHĀ-BHAṆḌĪ-
KURANḌAKA-VARJYAM

If they are not available, with the exception of the china rose, *Asclepias lactifera*, *kutthā*, *bhaṇḍī* and *kuraṇḍaka*,⁵²

1,1,24. GANDHAVATYO VĀ SARVAVARṆĀḤ

fragrant flowers of all colours (may be used).

1,1,25.⁵³ CATASRA ĀJYAPRAKṚTAYO BHAVANTI

There are four bases of ghee (for libations in the fire):

1,1,26. ŪDHANYAM VĀ VĀHYAM VĀ DADHI VĀ PAYO VĀ

fresh butter, or the thickened part of milk kept in a pot or goatskin
in a moving vehicle,⁵⁴ or curds, or fresh milk.

(SSC 1,1)

HARIḤ / ŚRĪGAṆAPATAYE NAMAḤ / AVIGHNAM ASTU⁵⁵

⁵⁰ CALAND suggests reading *uśīra*, with reference to GGS 1,5,18.

⁵¹ Significantly, there is no specification of flowers in GGS 1,5. Instead of flowers, as requisites generally required and to be procured GGS 1,5,20 mentions ghee, rice or barley for the offering of cooked food, a flat vessel where that offering is prepared, a wooden stirring spoon, an offering ladle and water guarded (from any droppings etc.) (*ājyam sthālīpākīyān vṛhīn vā yavān vā carusthālīm mekṣaṇam sruvam anuguptā apa iti*). Besides the JGS, only the late *Vaikhānasa-Gṛhyasūtra* (3,22) appears to prescribe flowers as general requisites for domestic rituals (cf. GONDA 1980: 122; 169). Of post-Vedic sources cf., e.g., *Viṣṇu-Smṛti* 66,5-9 *nogragandhi / nāgandhi / na kaṇṭikajam / kaṇṭikajam api śuklam sugandhikam tu dadyāt / raktam api kuṅkumam jalajam ca dadyāt*.

⁵² CALAND: with the exception of *japārūpā*, *kākuttha*, *caṇḍī* and *kuraṇḍaka*.

⁵³ For JGS 1,1,25-26, cf. GGS 1,7,18 ... *ājyam saṁskurute, sarpis tailam dadhi payo yavāṅgū vā*.

⁵⁴ Cf. *Bhavatrāta*: *vāhye rathasakaṭādāv aśvādibhiḥ drutam ūhyamāne tadavasakte sati dadhighaṭe dadhidṛtau vā tasya dadhno ghanāghanau bhāgau pṛthak bhavataḥ; tatra yo ghanas sa vāhyam ity ucyate. vāhye bhavam iti. tad apy agnāv atipakvam ājyatvena saṁvartate*. – Butter obtained by this means is to be used as *ājya* in the second *sādyaskra* one-day *soma* sacrifice for the sake of immediateness, according to *Pañcaviṁśa-Brahmaṇa* 16,13,13.

⁵⁵ These set phrases usually begin most Sanskrit manuscripts in Kerala. Some



STHALĪPĀKAM⁵⁶ CEYVĀN⁵⁷

In order to do the *sthālīpāka* (offering)

AUPĀSANAM⁵⁸ VĒṬṬĀL⁵⁹

after having performed the *aupāsana* offering

KUNḌAM⁶⁰ MELUKI

having daubed (the rim of) the hearth with cowdung⁶¹

mss. (also of the SSC) add: *śrīgurubhyo namaḥ*.

⁵⁶ *Sthālī* (= Prakrit and Hindi *thālī*) is a 'flat ceramic dish (for eating or cooking)' and *pāka* denotes 'cooked food'. "The *sthālīpāka* is a mess of rice or barley cooked in milk in an earthen dish or cooking vessel (*sthālī*) and used as sacrificial food... The first preparation and sacrificing takes place as soon as married life has begun ... Its performance is continued on the days of full moon and new moon (*parvan* days) throughout the lives of the couple (... hence *pārvaṇa(h) sthālīpākaḥ* ĀśvG. 1,10,1)" (GONDA 1980: 179).

⁵⁷ This introductory phrase, which places the following description into a context by mentioning the name of the rite to be performed, ends in *ceyvān*, the purposive infinitive (with the suffix *-(v)ān*) of the Ma. verb *ceyyuka* 'to do, make, perform' (DEDR 1957).

⁵⁸ The *aupāsana* offering of two libations of ghee in the *aupāsana* hearth (the name is derived from the noun *upāsana-* n. 'attendance, worship', from the verb *upa* + *ās-* 'to sit beside something or somebody reverentially, to honour'), i.e., the fire of domestic worship, is performed by the householder twice daily, in the morning and evening, ever since the establishment of this fire at the marriage (cf. GONDA 1980, 163; 302; 345f.). The rite is briefly described after the description of the wedding (JGS 1,20-22 ed. CALAND) at the beginning of JGS 1,23 (ed. CALAND). The *pārvaṇa-sthālīpāka* is performed immediately after the *aupāsana* offering on every new and full moon day. According to MIR, the *aupāsana* fire was kept burning 24 hours a day in orthodox Nampūtiri houses widely still in the 1960s. In the Pāññāḷ village, the *aupāsana* rite was performed daily until his death in 1979 by Vaikkākara Rāman Nampūtiri.

⁵⁹ *vēṭṭāl* 'if [here: = after] [the subject] has offered', the conditional (with the suffix *-āl* added to the past tense *vēṭṭu*) of the Ma. verb *vēḷkkuka* 'to offer in sacrificial fire; to marry before the holy fire' (DEDR 5544).

⁶⁰ The Sanskrit word *kunḍa-* n. 'fire-pit' (also 'water-pit, pond, pool') is of Dravidian origin (cf. DEDR 1669).

⁶¹ According to MIR, the smearing with cowdung is done for purification. A piece of cowdung approximately the size of the tip of the thumb is taken with the thumb and the fore- and middle fingers of the right hand, and water is poured with the left hand from the left *kiṇṭi* (spouted water vessel) into the right hand. The right hand is then put into the northeastern corner of the upper rim of the fireplace (the rim has two layers, the upper one less wide) and the cowdung is smeared on that rim, going quickly once around sunwise. Once when Tekkāṭu Vaidikan was just touching the very hot rim on a few spots, a witty onlooker asked: What is the rule? On how many spots do you have to touch?



SAMBHĀRAṆṆAḶ⁶² ELLĀM⁶³ VACCU⁶⁴ KOLLŪ⁶⁵.
you should place all the requisites (in readiness).⁶⁶

(SSC 1,2)

1,1,12 a. DAKṢIṆATO 'GNEḤ PŪRṆAPĀTRAM UPANIDADHĀTI..
To the south of the fire and close to it, he places a vessel that has
been filled (with grain),⁶⁷

TĪKKU⁶⁸ TEKKE⁶⁹ PŪRṆAPĀTRAM VACCU

Having placed to the south of the fire the vessel that has been filled
(with unhusked rice),

1,1,12 b.⁷⁰ ... SRUVAM CĀPĀM PŪRṆAM
and the sacrificial ladle full of water,

⁶² *sambhāraṇṇaḷ* is the plural of Ma. *sambhāram* (< Sanskrit *sambhāra-* m.), here suffixless accusative.

⁶³ *ellām* (= *ellā* + the copular clitic or additive particle *-um* functioning like Sanskrit *api*) 'all' (DEDR 844). Some mss. omit this word.

⁶⁴ *vaccū* (Old and substandard Ma.) = *veccū* (standard Ma.) (both forms occur in SSC mss.) is the gerund of the Ma. verb *vaykkuka*, *vekkuka*, *vekka* 'to put, place' (DEDR 5549).

⁶⁵ *koḷḷū* is the polite imperative (with the suffix *-ū*) of the Ma. auxiliary verb *koḷka*, *koḷḷuka* 'to take, seize' (DEDR 2151), which adds a reflexive or (as here) a permissive meaning to the main verb (which is in the gerund).

⁶⁶ According to MIR, the bundles of grass and firewood needed for the rite are prepared during the day preceding the rite.

⁶⁷ This vessel and its contents is to be given as a sacrificial fee to the officiating priest at the end of the rite, cf. JGS 1,4,22-24. According to MIR, the vessel can be of any size and material (he himself used a footed bronze vessel about 5 cm high and 5 cm in diameter), but it must be filled full. The Nampūtiris fill it with unhusked paddy grain (*nellū* = Sanskrit *vrīhi*) in the *sthālīpāka* rite; but for the hair-cutting rite (*cauḷam*), there are four *pūrṇapātras* filled with different materials (*vrīhi*, *tila*, *māṣa*, *yava*); thus also in the *godāna* and *samāvartana* rites, where hair is also cut with mantras; but in the initiation (*upanayana*), where hair is cut without mantras, there is only one *pūrṇapātra*.

⁶⁸ *tīkku* is sg. dat. of Ma. *tī* 'fire' (DEDR 3266).

⁶⁹ *tekke* '(in or to the) south' < Ma. *tekku* 'south' (DEDR 3449) + the (adverbializing) emphatic clitic *-e* < *-ē*.

⁷⁰ For JGS 1,1,12, cf. GGS 1,7,16 *uttarato 'pām pūrṇaḥ sruvaḥ praṇṭāḥ*, 17 *bhāve na vā syād ity eke*. According to Gobhila, *sruva* full of water and the *praṇṭā* water are to be north of the fire, not south of it.



ATINU⁷¹ VAṬAKKE⁷² SRUVAM VACCU

having placed the sacrificial ladle⁷³ to the north of that (vessel),

1,1,13.⁷⁴ UTTARATO 'GNER IDHMĀBARHIḤ

to the north of the fire (he places) the fuel and the grass.

TĪKKU VAṬAKKE PRAṆĪTA⁷⁵ VACCU

having placed the *praṇīta* (water)⁷⁶ to the north of the fire,

ATINU VAṬAKKE (NURUNNU⁷⁷ MĒL⁷⁸) CAMUTAYUM⁷⁹
PULLUM⁸⁰ VACCU

⁷¹ *atinū* is sg. dat of the neuter demonstrative pronoun *atu* (DEDR 1).

⁷² *vaṭakke* '(in or to the) north' < Ma. *vaṭakku* 'north' (DEDR 5218) + the (adverbializing) emphatic clitic *-e* < *-ē*.

⁷³ According to MIR, the sacrificial ladle (*sruva*) used in the domestic rites is smaller than the *sruva* of śrauta rites: it is one cubit (*aratni*) long and about 2 cm in diameter, made of *plāśū* (< Sanskrit *palāśa*) wood. Its head is shaped like the snout of Viṣṇu's Varāha-mūrti. (Other body parts of the Boar manifestation, e.g. his ears, come up in the śrauta yāgas.)

⁷⁴ For JGS 1,1,13, cf. GGS 1,7,18 *barhiṣi sthālīpākam āsādyedham abhyādhāya...*

⁷⁵ *praṇīta* is Ma. for Sanskrit *praṇītāḥ* (scil. *āpaḥ*), 'water that has been brought forward'.

⁷⁶ The Nampūtiris keep the *praṇīta* water in a footless metal cup (*kālillāta oṭam*) about 8 cm in diameter with sides 3-4 cm high. In śrauta rites, the *praṇīta* vessel is made of wood. Its name comes from the śrauta ritual: in an *iṣṭi* rite, the Adhvaryu priest first informs the Brahman that he is about to carry water forwards (*om praṇeṣyāmi*) and after receiving the prompt *om praṇaya!*, carries the *praṇīta* water from the north of the *gārhapatya* fire to the north of the *āhavanīya* fire. In the domestic ritual, it is only used for the cleansing in JGS 1,4,11-18, which ends in sending this water back to the ocean.

⁷⁷ *nurunū* is 'chip, bit, small piece' in Ma. (DEDR 3728). A piece of kindling material is meant. Most mss. omit this and the following word, which I have therefore put within parentheses.

⁷⁸ *mēl*, *mēle* (with or without the emphatic particle *-e* < *-ē*) 'over, upon' is a postposition of superior location in Ma. (DEDR 5086).

⁷⁹ Ma. *camuta* or Ma. *camata* (both readings in the SSC mss.) < Sanskrit *samit* nom. sg. < *samidh-* f. 'firewood'.

⁸⁰ *pul*, *pullū* is 'grass' in Ma. (DEDR 4300).



having placed the fuel⁸¹ and grass⁸² (upon a piece of firewood) to the north of that (*praṇīta* water),
ATINU PAṬIÑÑĀRE⁸³ ĀJYAVUM⁸⁴ ĀJYASTHĀLIYUM⁸⁵ VACCU
having placed the ghee and the ghee bowl to the west of that (fuel and grass),

⁸¹ According to MIR, the purohita collects the firewood and grasses and keeps them stored in his house. Before the rite, he will take up the required amounts, measure them (a stick of firewood should be one cubit long) and ties them into bundles. If a domestic rite has fire offerings (*homa*-), normally 21 sticks of firewood are needed: 15 *idhmas* (cf. JGS 1,3,4), 3 enclosing sticks (*paridhi*-, cf. JGS 1,3,2-6), and 3 sticks of firewood offered with the mantra *samidhyai svāhā* (cf. JGS 1,4,8) and called *anuyājya-camuta* by Nampūtiris belonging to the Ṛgveda and the Yajurveda (the Sāmavedins, however, do not use this name). For some ḡhya rites, more fuel sticks are needed (10 for the *upanayana*, 8 for the *godāna*, 4 for the *samāvartana*); they are to be bundled separately from the 21. On the other hand, these 21 sticks of firewood are not required for rites with *homa* but without the *agnimukham* (i.e., the ritual starting with JGS 1,1,32 and ending with JGS 1,3,22); these include the *aupāsanaṁ vēḷi*, as well as the rites for the ancestors (*pitṛkarma*, in which the *homa* is performed facing south instead of east). At the beginning of the rite, the sticks of firewood are placed southernmost upon a piece (*nuṛuññū*) of kindling material (either wood of the jackfruit tree or coconut shell): the firewood should not be placed directly on the ground.

⁸² Excepting the *prastara* (on which see below, at JGS 1,1,35), which is placed northmost on the ground, with the tip to the east, all other grass bundles are placed upon the kindling stick on the north side of the firewood. Closest to the firewood comes a bundle of eight arm-long grass blades (*eṭṭu pullū*) and the two bundled fistfuls (*muṣṭi*) of short grass blades strewn around the fireplace (*paristarāṇa*, see below, at JGS 1,1,35-37); and then a bundle of 19 grass-blades (*pattonpatu pullū*) tied together near the tip (from this bunch, 4 blades are needed for the *ājya-samskāra*, see at JGS 1,2,6; 3 beneath and 3 over the vessel of the *praṇīta* water, see at JGS 1,2,11; 3 for the seat of the sacrificer and 3 to be held in his hands at the muttering of the *virūpākṣa* formula, see at JGS 1,2,11; and 3 for the wiping of the offering ladle, see at JGS 1,3,1).

⁸³ *paṭiññāre* ‘(in or to the) west’ < Ma. *paṭiññāru* ‘west’ (DEDR 3852) + the (adverbializing) emphatic clitic *-e* < *-ē*.

⁸⁴ *ājyam* (< Sanskrit *ājya*-n.) ‘ghee’ can be taken to the place in any pot, and this pot where ghee is kept before it is poured on the *ājyasthālī* is included in the term *ājyam*. Before the copular clitic *-um*, the final *-m* is deleted and the glide *-v-* inserted (the glide is *-v-* on account of the preceding vowel *a*).

⁸⁵ *ājyasthālī* (< Sanskrit *ājyasthālī*- f.) is a round flat dish with c. 20 cm diameter; the shape eases drawing ghee with the offering ladle. In śrauta sacrifices the *ājyasthālī* is made of clay, but in domestic rites the Nampūtiris have long been using plates made of copper. Its place is to the west of the grass on the north side of the fire. – The glide before the copular clitic *-um* is *-y-* because the preceding vowel is *i*.



ATINU PAṬIÑÑĀRE HAVISSUM⁸⁶ CANTANAVUM⁸⁷ PŪVUM⁸⁸
VACCU KOLĻŪ /

you should place the offering substance and sandalwood paste⁸⁹ and flowers⁹⁰ to the west of that (ghee and ghee bowl).

⁸⁶ *havissum* = Ma. *havissū* < Sanskrit *havis-* n. + *-um* ‘and’. The Nampūtiris use for sacrificial purposes only rice pounded of sun-dried paddy (*uṇaiṅṅal ari*) not rice made of parboiled paddy (*puḷuṅṅal ari*). The rice dish (*cōru*) used as the offering substance (*havis-*) in the *sthālīpāka* rite is boiled in a circular flat bronze vessel (*uruli*), in most houses one that may contain a *nāli* measure of rice (*nāli uruli*), or a small one (*kuṭṭi uruli*) having a diameter of c. 12 cm and height of c. 5 cm. When the rice is cooked, water is not poured away as usual, but evaporated by boiling. In the *sīmanta* rite, some sesame seeds (*eḷḷi*, Sanskrit *tila-*) and small peas (*ceru-payaṛi*) are added to the rice dish while the *havis* is prepared; in the *pumsavana* rite, some ghee is poured on the *havis*.

⁸⁷ Ma. *cantānam* = *candanam* (both forms in SSC mss.) < Sanskrit *candana-* m. n. ‘sandalwood’ or ‘sandalwood paste’ is ultimately of Dravidian origin (DEDR 2448).

⁸⁸ *pū*, *pūvū*, *pūvvū* is ‘flower’ in Ma. (DEDR 4345).

⁸⁹ Sandalwood paste – for which the Sanskrit term *gandha* ‘smell’ is also used – is ground from a piece of sandalwood on a special grinding stone (*cāṇa* < Sanskrit *śāṇa-* m.) shortly before the rite in every Nampūtiri house. Mixed with water, the paste is kept in a small footed metal vessel (*candanōtam*). In the domestic rituals, sandalwood paste is sprinkled in all directions around the fire as a separate item in offering worship (*arcana-* or *ārādhana-*), together with a mantra (e.g., *agnaye namaḥ* ‘obeisance to Agni’), and is applied with the fingers to make a mark (*kuṛi*) on the forehead and other places on one’s own body in self-worship (*ātmārādhana-*). Outside Kerala, the sacrificer will put a mark on those persons to whom gifts (*dāna-*) are given in a rite, but in Kerala, sandalwood paste is put on a leaf and given as a *dāna*.

⁹⁰ Normally the Nampūtiris use as “flowers” (*pūvū*) green leaves of the basil plant (called *tulasī-pūvū*; the actual flowers of the basil are called *katirū*). According to a myth current among the Nampūtiris, the lotus and the red chrysanthemum (*tecci*, *Chrysanthemum indicum*, DEDR 3410, used for making garlands, *māla*) were contending for the first position among the flowers. When the basil came, both knew they had lost, and the lotus withdrew to water, and the chrysanthemum to jungle. There are different varieties of basil, all sacred to Viṣṇu. *Kṛṣṇa-tulasī* has been very rare in Kerala, and is not used for rituals. The basil used for rituals is *vaikuṅṭha-tulasī*, which grows in the central courtyard of most Nampūtiri houses and around them. A “flower” (*pūvū* or Sanskrit *puṣpa*) is thrown as a separate item in offering worship (*arcana* or *ārādhana*), together with a mantra (e.g., *agnaye namaḥ* ‘obeisance to Agni’). Besides the basil leaves used in all domestic rites, white flowers (usually *mandārappūvū veḷattati*, *Bauhinia candida*; the Pakarāvūr Mana in Mūkkuttala uses the *nandyāvaṭṭappū*, *Tabernaemontana coronaria*) are required in some rites, namely the *nāndimukha* (which is part of the *sīmanta*, *cauḷa*, *upanayana*, *godāna*, *samāvartana* and *vivāha*), as well as in the *godāna* rite (the only time when a *brahmacārī* can wear sandalwood paste and flowers in his hair) and in the *samāvartana*; for the *śrāddha*,



PŪRṆAPĀTRASRUVĀJYASTHĀLYĀJYEDHMĀBARHIṢĀÑ
CAROH /

GANDHAPUṢPAPRAṆĪTĀNĀM PĀRVAṆOR UPAKALPANAM //
For the two offerings (of sthālīpāka) on the joint days (of the month),
preparation of (the following things takes place): the vessel full (of
unhusked grain), the offering ladle, the ghee bowl, ghee, fuel, grass,
the rice mess, perfume (i.e., sandalwood paste), flowers and the praṇīta
water.⁹¹

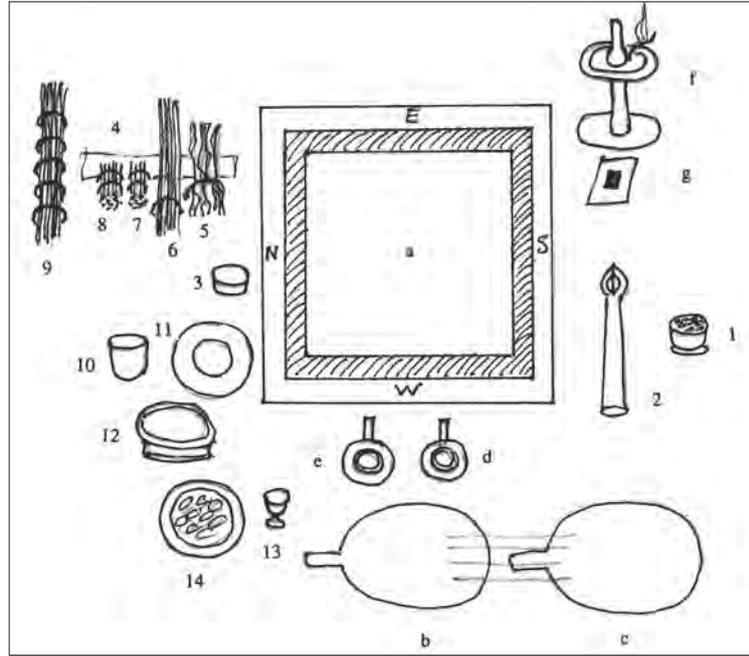
the *mandārappūvvū* is obligatory for all Sāmavedins (not so important for the Ṛg- or Yajurvedins, but used also by Ṛgvedins). (MIR.)

⁹¹ MIR mentioned the following requisites as necessary for all gr̥hya rituals among the Nampūtiris. Firstly, two spouted water vessels (*kiṇṭi*) are placed in front of the performer of the ritual, a bigger one on the right (*valattu kiṇṭi*) used for pouring water into the sruva, into the praṇīta vessel, into the sandalwood paste bowl, for sprinkling water on the requisites etc., for smearing the rim of the fireplace (*talōṭal*), for wetting the rim of the fireplace (*viḷākal*), for the *mantrapariṣeka*, and so on; and a smaller vessel on the left (*iṭattu kiṇṭi*), used for washing the hands and feet and for sipping water (*ācamana*, which implies rinsing the mouth and cleansing the face) (sometimes the kiṇṭis have to be refilled during the rite). Then there is a plate with flowers (*pūppālika*) and a small footed metal vessel with sandalwood paste and water (*candanōṭam*). On the (performer's) right side, which is more auspicious (*śubha-*), is placed a standing oil lamp (*nilaviḷakku*), which is one-storied (in contrast to the many-storied lamps in temples); and a (sweet) food offering for Gaṇapati (*gaṇapativēdyam*), normally a piece of jaggery (*śarkara*) on a piece of banana leaf. The lamp gives (figuratively speaking) light for the performance. It represents Agni (and Sūrya and Dr̥ṣṭi) as the divine witness (*sākṣi-*) of everything that is done. The lamp can also represent any other divinity imagined to be present (in particular, Gaṇapati).

In addition to this list of MIR come the wooden sitting planks (*palaka* < Sanskrit *phalaka-* n.) for the *gr̥hastha* and his wife (*patni*). The householder's sitting planks are called *avaṇa-p-palaka* (thus MIR, the *Malayalam Lexicon* records as variants *aviṇa-*, *avuna-* and *āvaṇa-p-palaka*, claiming *āvaṇa* to come from *āma-maṇa* 'turtle seat', but according to MIR, sitting planks which have the shape of a turtle and are therefore called *āma-p-palaka* or in Sanskrit *kūrmāsana-*, are used only after retirement from active life, *sannyāsa*); the seat's handle (called *vāl* 'tail'; but *tala* 'head' in the case of the *āma-p-palaka*) should always point to the left. During the main offering (*pradhāna*) of the *aupāsanaṁ kāccal* ritual performed after the marriage, there must be one long blade of grass (if necessary, two or more blades of grass should be tied together to achieve the necessary length) upon the two sitting planks, connecting the seat of the householder with that of his spouse; the Ṛgvedins require this long connecting grass for all rites. In the case of the Tamil Brahmins, the clothes (or hairs) of the husband and wife are tied together. (The wooden seat is a post-Vedic tradition: in the *Gṛhyasūtras*, the seat consists of grass spread on the ground, called *viṣṭara*, e.g., in the ceremony of receiving a respected guest, the *arghya*; cf. also GONDA 1980: 162; 385.) For rites requiring fire offerings, there should further be a circular wooden basket (*vatti*) or any other vessel to hold such things as a fan (*pāḷa*) made of the film of



This memorial śloka has been quoted from the *Gṛhyakarmakriyākrama* (1,3b-4a), an unpublished Jaiminīya text apparently older than the SSC. It is quoted also in the Tamil text *Jaimuni-sāma-prayoga* (cf. GT in KARTTUNEN 2001: 332).



Sambhārams for a pārvaṇa rite of the Nampūtiri Jaiminīya Sāmavedins

- | | |
|----------------------------|-------------------------------|
| a) <i>tī / kuṅṭam</i> | e) <i>iṭattu kiṅṭi</i> |
| b) <i>gṛhastha-ppalaka</i> | f) <i>nilaviḷakkū</i> |
| c) <i>patnī-palaka</i> | g) <i>gaṇapatinivēdyam</i> |
| d) <i>valattu kiṅṭi</i> | |
| 1) <i>pūrṇṇapātra</i> | 8) <i>muṣṭi</i> |
| 2) <i>sruva</i> | 9) <i>prastara</i> |
| 3) <i>praṇīta</i> | 10) <i>ājyam</i> |
| 4) <i>nuṛuñṇū</i> | 11) <i>ājyasthāli</i> |
| 5) <i>idhma / camuta</i> | 12) <i>uruḷi with havissū</i> |
| 6) <i>eṭṭu pullū</i> | 13) <i>candanōṭam</i> |
| 7) <i>muṣṭi</i> | 14) <i>pūppālika</i> |

the arecanut tree, for fanning the fire (blowing in the fire would defile it with saliva); pieces (*nuṛuñṇū*) of jackfruit tree wood or dry cocconut shell and husk of paddy for kindling the fire; and iron tongs (*kuṅṭil*) for moving coals and other hot things.



(SSC 1,3)

1,1,27.⁹² PAŚCĀD AGNER ĀCAMANAM

The sipping of water (takes place) west of the fire.

KĀLUM⁹³ KAḶUKI⁹⁴

Having washed both feet,⁹⁵

PPAVITRAM ITṬU

having put the purifier(-ring) on (the ring-finger),⁹⁶

⁹² For JGS 1,1,27-31, cf. GGS 1,2,5-32.

⁹³ *kāl*, *kālu* is 'leg, foot' in Ma. (DEDR 1479). Some mss. omit the additive clitic *-um* implying both feet.

⁹⁴ *kaḷuki* is the gerund of the Ma. verb *kaḷukuka* to 'wash, cleanse' (DEDR 1369).

⁹⁵ After performing the *aupāsanam* rite and placing the requisites for the *sthālīpāka* in readiness, the performer should go out (outside the sacrificial place, usually to the veranda or the bathing pool of the house). With water taken either from a spouted water vessel (*kiṅṭi*) or from the pool (with hands), one washes first the right leg up to the knee, then the left leg up to the knee, then the arms (the right one first) up to the elbow. Then he should do twice the *ācamana*, and return to the sacrificial place and start the *sthālīpāka*. – According to GGS 1,2,5 one should first move to the north side of the fire, wash the hands and the feet there, and then sit down (to the west of the fire) and perform the *ācamana* (*udaññ agner utsrpya prakṣālya pāñī pādau copaviśya trir ācāmed...*).

⁹⁶ The purifier (*pavitram*) is a ring made of two stalks of grass, cut to the length of c. 30 cm. While the ends of the stalks are held between the thumb and the forefinger of the left hand, the stalks are lengthwise twisted from right to left with the right hand. The twisted stalks are bent in the middle so that the head end is a couple of millimeters higher than the tail end. After a renewed lengthwise twisting, a knot (bowline on a bight) is tied and tightened so that a ring is formed. This ring is put onto the ring finger of the right hand so that the projecting straight ends are upwards. The pavitra ring removes *aśuddhi* and is to be worn when the ritual begins. At the end of the rite it is removed and untied, but it is not to be thrown in the fire, but just left on the floor and removed with other waste (it is not to be kept for the next performance). The *pavitra* ring should not touch anything unclean, so it is to be removed and put back several times during the rite. For instance, when the rim of the fireplace is to be daubed with cowdung, it should first be removed and then put back after this act. Tamil Brahmins sometimes wear a *pavitra* ring made of gold but having the traditional knot of the grass ring depicted on it; they wear this ring on a permanent basis, even outside rituals. The *pavitra* ring is different from the purifier (*pavitra*) consisting of two grasses used to purify the ghee, the *prañīta* water and the offering substance during the *pārvaṇa-sthālīpāka*.



PATNIYUM VALATTU⁹⁷ VANN⁹⁸ IRUNNĀL⁹⁹
 after the spouse¹⁰⁰ has come and sat down on the right side,¹⁰¹
 SRUVATTILUM¹⁰² PRANĪTAYILUM¹⁰³ NĪRU¹⁰⁴ VĪTTI¹⁰⁵
 having poured water¹⁰⁶ into the offering ladle and into (the vessel of)
 the praṇīta (water),
 PAVITRAM KALICCU¹⁰⁷
 having removed the purifier(-ring),

⁹⁷ *valattu* is sg. oblique (here functioning as locative) of Ma. *valam* ‘right side’ (DEDR 5276).

⁹⁸ *vannū* is the gerund of the Ma. verb *varuka*, *varika* ‘to come’ (DEDR 5270).

⁹⁹ *irunnāl* ‘if [here: = after] [the subject] has sat down’, is the conditional (with the suffix *-āl* added to the past tense *irunnu*) of the Ma. verb *irikkuka* ‘to sit, sit down’ (DEDR 480).

¹⁰⁰ Just as the husband wears his dress in a special way for a Vedic rite (see above, on JGS 1,1,9), the wife has to have her hair collected into a bun on the right side of the head (this traditional Keralan hairstyle is no more in fashion) and to wear newly washed clothes.

¹⁰¹ I asked MIR why the *patnī* sits on the right side, even though generally the left side is supposed to be the female side in Hinduism (e.g. in the images of Śiva Ardhanārīśvara, the right side is male and the left side female). In reply, MIR referred to a Nāyar marriage, in which the bride was sitting on the left side. This led to a discussion among the Brahmins present: the bride is sitting on the right side in both Tamil Brahmin and Nampūtiri marriages. Now the Brahmins are patriarchal and among them man is marrying woman, whereas the Nāyars are matriarchal and among them woman marries man. Hence the chief person is sitting on the left. Or rather on the north side?

¹⁰² *sruvattilum* is sg. loc. (with the locative suffix *-il* added to the sg. obl. *sruvattu*) of Ma. *sruvam* (< Sanskrit *sruva-* m.) + the copular clitic *-um* ‘and’.

¹⁰³ *praṇītayilum* is sg. loc. (with the suffix *-il* added to *praṇīta* with the euphonic glide *-y-*) + *-um* ‘and’.

¹⁰⁴ *nīr*, *nīrū* is ‘water’ in Old and dialectal Ma. (DEDR 3690a). In standard Ma., ‘water’ is usually *vellam* (DEDR 5503).

¹⁰⁵ *vītti* is the gerund of the Ma. verb *vītuka*, *vīttuka* ‘to cause to fall, pour’ (DEDR 5430).

¹⁰⁶ Water is poured from the right one of the two spouted vessels (*kiṇṭi*) held in the right hand and put down again after pouring.

¹⁰⁷ *kaliccū* is the gerund of the Ma. verb *kalikkuka* ‘to unloose, untie, remove’ (DEDR 1349). A variant reading is *aḷiccū*, the gerund of the Ma. verb *aḷikkuka* ‘to loosen, slacken, untie’ (DEDR 277). The verb *kalikkuka* is old-fashioned and rarely used in this meaning (currently the verb *ūruka* is used instead), and as a small boy MIR understood it to mean here ‘to eat’, which is one of the most common meanings this verb has nowadays.



VAṬAPAṬIÑÑĀRU¹⁰⁸ TIRIÑÑ¹⁰⁹ IRUNNU
having sat down after turning towards the northwest,¹¹⁰
MARR¹¹¹ ORU¹¹² KIṆṬI¹¹³ NĪR ĀCAMIPPŪ¹¹⁴
you should rinse the mouth with water of another spouted vessel:¹¹⁵

(SSC 1,4)

1,1,28.¹¹⁶ TRIR ĀCĀMET
He should sip water three times,

MUKKAL¹¹⁷ KUṬICC¹¹⁸
Having drunk (water) three times,¹¹⁹

1,1,29.¹²⁰ DVIḤ¹²¹ PARIMṚJET
he should wipe around (the mouth) twice,

¹⁰⁸ *vaṭapaṭiññāru* is ‘northwest’ in Ma., from *vaṭa*, *vaṭakku*, *vaṭakke* ‘north’ (DEDR 5218) + *paṭiññāru* ‘west’ (DEDR 3852).

¹⁰⁹ *tiriññū* is the gerund of the Ma. verb *tiriyuka* ‘to turn round, turn, return’ (DEDR 3246).

¹¹⁰ One turns away from the holy fire in order to purify oneself.

¹¹¹ *maru*, *matu* is ‘other, another’ in Ma. (DEDR 4766).

¹¹² *oru* (before consonant), *ōr* (before vowel) is the adjectival (attributive) form of the numeral ‘one’ in Ma. (DEDR 990a).

¹¹³ *kiṇṭi* is ‘spouted water vessel (made of clay or metal)’ in Ma. (DEDR 1541).

¹¹⁴ *ācamippū* is the polite 2nd person imperative (< the non-past/future indicative, with the suffix *-pp-ū*) of the Ma. verb *ācamikkuka* ‘to sip water, rinse the mouth’ (from Sanskrit *ā* + *cam-*). This imperative introduces the following extended sentence, which details everything that is implied by the term *ācamana*: not simply sipping water!

¹¹⁵ Another *kiṇṭi*, i.e., the spouted water vessel on the left side, is used for purifications.

¹¹⁶ Cf. GGS 1,2, 5 ... *trir ācāmed* ...

¹¹⁷ *mukkal* is ‘three times’ in Ma., from *mu-* (before doubled consonants, *mūv-* before vowels) adjectival form of the numeral 3 (DEDR 5052) + (cf. Tamil *mukkāl* ‘three times’) *kāl* ‘time’ (see below, on *orikkal*).

¹¹⁸ *kuṭiccū* is the gerund of the Ma. verb *kuṭikkuka* ‘to drink’ (DEDR 1654).

¹¹⁹ One should take (from the right *kiṇṭi*) as much water into the palm of the right hand as would cover a sesame seed (*eḷḷumaṇi*), i.e., very little, and sip it keeping the palm straight forwards. This is repeated three times.

¹²⁰ Cf. GGS 1,2,5 ... *dviḥ parimṛjīta*.

¹²¹ Many Keralan mss. mark the assimilation of the *visarga* to the following consonant in Vedic texts: here we have the *upadhmānīya* (labial spirant) before a voiceless labial stop.



IRIKKAL¹²² TOṬACC¹²³

having wiped (water) off twice,¹²⁴

1,1,30. SAKRD UPASPRṢET

he should touch (the mouth) once.

ORIKKAL¹²⁵ KĪL NŌKKIYUN¹²⁶ TOṬACCU

having wiped (water) off downwards once,¹²⁷

1,1,31 a.¹²⁸ PĀDĀV ABHYUKṢYA ŚIRĀŚ CA ...

Having sprinkled water on both (of his) feet and on (his) head,¹²⁹

KĀLKKUN¹³⁰ TALEKKUN¹³¹ TAḶICCU¹³²

having sprinkled water on both of the legs and on the head,¹³³

¹²² *irikkal* is ‘twice’ in Ma., from *iru-* (*iri-*) (before doubled consonants, *īr-* before vowels) adjectival form of the numeral 2 (DEDR 474) + (cf. Tamil *irukāl*, *irukkāl* ‘twice’) *kāl* ‘time’ (see below, on *orikkal*).

¹²³ *toṭaccū*, *tuṭaccū* (both readings in the SSC mss.) is the gerund of the Ma. verb *tuṭaykkuka*, *tuṭekkuka*, *toṭaykkuka*, *toṭekkuka* ‘to wipe, wipe off’ (DEDR 3301).

¹²⁴ The same small amount of water is taken into the palm of the right hand, which is then in a vertical position (with the fingers pointing upwards), and rubbed over the face, from the right cheek over the nose to the left cheek. This is done twice.

¹²⁵ *orikkal* is ‘one time, once’ in Ma., from *oru-* (*ori-*) (before doubled consonants, *ōr-* before vowels) adjectival form of the numeral 1 (DEDR 990a) + (cf. Tamil *orukāl*, *orukkāl* ‘once, sometimes, perhaps’) *kāl*, *kālam* ‘time, season’; possibly as ‘season = quarter of the year’ from *kāl* ‘leg, quarter’ (DEDR 1479), cf. PARPOLA 1975-76.

¹²⁶ *kīl nōkkīn* = *kīlu nōkkiyuṅ* = *kīlppōṭṭum* (all these forms in SSC mss.) is ‘downwards’ in Ma., from *kīl*, *kīlū* ‘down’ (DEDR 1619) + *nōkki*, the gerund of *nōkkuka* ‘to look at’ (DEDR 3794), forming an adverb indicating movement in a certain direction + glide *-y-* + the additive particle *-um* or its contraction (*-n*). *kīlppōṭṭū* is from *kīlppaṭṭū* or *kīlpeṭṭū* (all mean ‘downwards’), *paṭṭū* (*peṭṭū*) (often > *-ōṭṭū*) being the gerund of the Ma. verb *paṭuka* ‘to happen, be in’ (DEDR 3853).

¹²⁷ Then while the arm is held horizontally, the palm of the right hand is rubbed over the face from the forehead down to the chin.

¹²⁸ Cf. GGS 1,2,6 *pādāv abhyukṣya śīro* ‘*bhyukṣet*’.

¹²⁹ CALAND in his translation understands the words *śiraś ca* to belong to the next phrase.

¹³⁰ *kālkum* is (collective sg.) dat. *kālkku* of *kāl* leg, foot (DEDR 1479) + *-um* (sandhi form *-un*) ‘and’.

¹³¹ *talekkum*, *talakkum* (both readings in mss.) is sg. dat. *talekku*, *talakku* of *tala* (*tale*) ‘head’ (DEDR 3103) + *-um* ‘and’.

¹³² *taḷiccū* is the gerund of the Ma. verb *taḷikka* ‘to sprinkle’ (DEDR 3435).

¹³³ Water is sprinkled first on the right leg, then on the left leg and then on the head.

**1,1,31 b.¹³⁴ ... ŚĪRṢAṆYĀN PRĀṆĀN UPASPRṢĒD**

he should touch the 'breaths' (i.e., sense organs) which are in the head.

PRĀṆĀNNALE¹³⁵ TṬOṬṬU¹³⁶

having touched the 'breaths' (i.e., sense organs),¹³⁷

¹³⁴ Cf. GGS 1,2,7-8 *indriyāṇy adbhiḥ saṁsprṣet / akṣiṇī nāsike karṇāv iti*.

¹³⁵ *prāṇānnaḷe* is pl. acc. of *prāṇam* (Ma. form of Sanskrit *prāṇa-* m.).

¹³⁶ *toṭṭu* is the gerund of the Ma. verb *toṭuka* 'to touch' (DEDR 3480).

¹³⁷ With the thumb and the ring finger of the right hand, a little water is picked up and put into the inner corner of the right eye, then a little water is again picked up with the same fingers and put into the inner corner of the left eye; a little water is picked up with the thumb and the forefinger of the right hand and put to the right nostril, then the same is done with the left nostril; then a little water is picked up with the thumb and the little finger of the right hand and put into the right ear, then the same is done with the left ear; then a little water is picked up with all the fingers excepting the little finger and put on the middle of the chest [note that the SSC does not restrict the organs of sense to the head like the JGS does with its attribute *śīrṣaṇyān*]; then a little water is picked up with all five fingers and put to the top of the head (*niruka* [= *neruka*, *netti*, DEDR 3759]).

According to MIR, the fingers represent the five elements (*pañca bhūtāni*): the thumb represents space (*ākāśa-*); the forefinger, wind (*vāyu*); the middle finger, fire (*tejas-*); the ring finger, water (*āpaḥ*); and the little finger, earth (*ṛthivī-*). In the Tantric mental worship (*mānasa-pūjā-*), water (*jala-*), sandalwood paste (*gandha-*), flowers (*puṣpaṁ*), incense (*dhūpa-*) and light of the lamp (*dīpa-*) is offered with *mudrās* of both hands that accompany the following silently pronounced mantras: *vaṁ abātmanā jalam kalpayāmi* (the thumb is placed on the upper joint of the ringfinger and moved upwards to its tip), *laṁ ṛthivyātmanā gandham kalpayāmi* (the thumb is put on the upper joint of the little finger and moved to its tip), *haṁ ākāśātmanā puṣpaṁ kalpayāmi* (the forefinger is put on the upper joint of the thumb and moved to its tip), *yaṁ vāyvātmanā dhūpaṁ kalpayāmi* (the thumb is put on the upper joint of the forefinger and moved to its tip), *taṁ agnyātmanā dīpaṁ kalpayāmi* (the thumb is put on the upper joint of the middle finger and moved to its tip). MIR's description agrees with that of Kakkāṭu Nārāyaṇan Nampūtiri (1959, p. 26) in the mantras and mostly in the *mudrās* as well, but instead of starting from the the upper joint and moving to the tip, Kakkāṭu speaks of starting from the bottom of the finger and moving upwards two joints; he also adds the [apparently secondary] offering of food, *nivedyam*, as well as of perfume, *sugandhi*. (The Marāṭhī practice recorded by BÜHNEMANN (1988, p. 4) in connection with the worship of Mahāgaṇapati is a little different: ... *laṁ ṛthivyātmakam gandham kalpayāmi...* *haṁ ākāśātmakam puṣpaṁ kalpayāmi* ... *yaṁ vāyvātmakam dhūpaṁ kalpayāmi...* *raṁ vahnyātmakam dīpaṁ kalpayāmi...* *vaṁ amṛtātmakam naivedyam kalpayāmi* ... *saṁ sarvātmakam tāmbūlam kalpayāmi...*) In the case of the ācamana, according to MIR, the performer is offering water to the eyes, wind to the nose, earth to the ears, four elements to the chest and all five elements to the crown of the head.



VĀYKKAL¹³⁸ NIRUTTI¹³⁹
having stopped at the mouth,¹⁴⁰

1,1,32 a.¹⁴¹ APA UPASPRŚYA ...
Having touched water,

KKAI¹⁴² KAḶUKI
having washed¹⁴³ the hand(s),

1,1,32 b.¹⁴⁴ ... PAŚCĀD AGNER UPASAMĀHITASYOPAVIŚYA ...
having become seated west of the fire to which fuel has been added,

VALATTU TIRIÑÑU
having turned to the right,¹⁴⁵

PAVITRAM IṬṬU
having put the purifier(-ring) on (the ring finger),

1,1,14. *DEVASYA TVĀ SAVITUḤ PRASAVE*
'ŚVINOR BĀHUBHYĀM PŪṢṆO HASTĀBHYĀM PROKṢĀMĪTI
PROKṢITAM UPAKḶPTAM BHAVATI
With (the following mantra, which he is now capable of
pronouncing),

¹³⁸ *vāykkal* is sg. loc. (with the locative suffix *-(k)kal*) of *vāy* 'mouth' (DEDR 5352).

¹³⁹ *nirutti* is the gerund of the Ma. verb *niruttuka* 'to stop' (DEDR 3675).

¹⁴⁰ To conclude the *ācamana*, the thumb of the right hand is placed to the chin and the forefinger of the same hand on the forehead between the eyes.

The *ācamana* has been taken over from Vedic to Tantric practice with few modifications; cf., for example, Somaśambhupaddhati 1,47-50 and Aghoraśiva in BRUNNER-LACHAUX 1963: I, p. 42-45. The Tantric elaborations consist of the mantras to be recited, and of the fingers to be used while touching the 'breaths' (which in the Tantric *ācamana* are not restricted to those in the head). Further references in BRUNNER et al. 2000: I, p. 174-5.

¹⁴¹ Cf. GGS 1,2,28 *antataḥ pratyupasprśya śucir bhavati*; ŚGS 1,10,9 ... *sprśed apa ālabhyātmānam eva ca ||*.

¹⁴² *kai* is 'hand' in Ma. (DEDR 2423).

¹⁴³ In order to remove impurity (*aśuddhi*), one must wash with water that is poured out of the *kiṇṭi* and not just touch every now and then water kept in an open vessel (without changing the water) like the Tamil Brahmins do, for when an impure hand touches water, the impurity enters that water and makes it impure, so that it cannot be used again for purification.

¹⁴⁴ Cf. GGS 1,2,5 (*ācamana*) ... *upaviśya* ... 1,3,1 (*agnihotra*) *agnim upasamādhāya...*; 1,7,9 (*darśa-pūrṇa-māsa*) *agnim upasamādhāya...*

¹⁴⁵ Having turned away for purification, the performer now resumes the normal position.



the prepared (requisites) become sprinkled:

“I sprinkle you at the instigation of the divine Instigator, with the arms of the two (divine) horsemen, with the hands of (God) Pūṣan.”

PŪRṆṆAPĀTRAM ĀDI YĀYI PRAṆĪTĀNTAM ĀYI PROKṢIPPŪ
you should sprinkle water¹⁴⁶ (upon the requisites of the rite), starting
with the vessel which is full (of rice) and ending with the (vessel of) the
praṇīta (water), (muttering:)

DEVASYA TVĀ SAVITUḤ PRASAVE ŚVINOR BĀHUBHYĀM PŪṢNO
HASTĀBHYĀM PROKṢĀMI /

(SSC 1,5)

1,1,15. SAKṚD YAJUṢĀ

Once with the formula,

1,1,16. DVIS TŪṢṆĪM

twice silently.

RAṆṬŌṬṬAN¹⁴⁷ TŪṢṆĪM PROKṢIPPŪ¹⁴⁸.

You should sprinkle (the requisites) twice silently.

(SSC 1,6)

1,1,32 c.¹⁴⁹ ... DAKṢIṆENA PĀṆINĀ BHŪMIM ĀRABHYA ...

having taken hold of the earth with his right hand

NELAM¹⁵⁰ PIṬICCU¹⁵¹

holding¹⁵² the ground,

¹⁴⁶ Water is taken from the right kiṇṭi to the palm of the right hand, and holding the hand in a fist water is sprinkled on each requisite, opening the hand at the last item.

¹⁴⁷ *raṇṭōṭṭam* is ‘twice’ in Ma., from *raṇṭu* ‘2’ (DEDR 474) + *ōṭṭam* (sandhi form *ōṭṭan*) < *vaṭṭam* ‘circle; time, turn’ (< Sanskrit *vr̥tta-* ‘round’, DBIA 316a).

¹⁴⁸ *prōkṣippū* is the polite 2nd person imperative (< the non-past/future indicative, with the suffix *-pp-ū*) of the verb *prōkṣikkuka* ‘to besprinkle’ (< Sanskrit *pra + ukṣ-* *ukṣati*).

¹⁴⁹ For JGS 1,1,32, cf. GGS 4,5,3 *paścād agner bhūmau nyañcau pāṇī pratiṣṭhāpyedaṁ bhūmer bhajāmaḥ iti*.

¹⁵⁰ *nelam* (old and substandard Ma.) = *nilam* (standard Ma.) (both readings in the SSC mss.) means ‘ground, earth, soil’ (DEDR 3676).

¹⁵¹ *piṭiccū* is the gerund of the Ma. verb *piṭikka* ‘to hold, seize, catch, grasp’ (DEDR 4148).

¹⁵² The right hand is extended straight forward and only the tips of the fingers touch the ground, the four fingers together in the front, the thumb at the back. This



1,1,32 d. ... JAPATI

*IDAM BHŪMER BHAJĀMAHA IDAM BHADRAM SUMAṄGALAM /
PARĀ SAPATNĀN BĀDHASVĀNYEṢĀM VINDA TE DHANAM ITI*

he mutters:

“We possess this part of the earth, this blessed, auspicious part;
Drive away the adversaries, find for yourself other peoples’
property!”

JAPIPPŪ¹⁵³

you should mutter:

*IDAM BHŪMER BHAJĀMAHA IDAM BHADRAM SUMAṄGALAM –
PARĀ SAPATNĀN BĀDHASVĀNYEṢĀM VINDA TE DHANAM /*

(SSC 1,7)

1,1,33.¹⁵⁴ VASVANTAM RĀTRIS CET

If it is night, the end (should be) “goods!”

RĀV¹⁵⁵ ĀKIL¹⁵⁶

If it is night,

VINDA TE VASU ENTU¹⁵⁷ COLLŪ¹⁵⁸ /

you should say thus: “find for yourself other peoples’ goods!”

(SSC 1,8)

1,1,34 a.¹⁵⁹ IMAMSTOMYENA (JS 3,32,4-6) TRCENĀGNIM

is *nilam piṭikkuka* ‘to hold the ground’; the phrase *nilam toṭuka* ‘to touch the ground’ implies that the whole palm is put on the ground, fingers kept together except for the thumb, which is kept separate from the others.

¹⁵³ *japippū* is the polite 2nd person imperative (< the non-past/future indicative, with the suffix *-pp-ū*) of the verb *japikkuka* ‘to mutter’ (< Sanskrit *jap- japati*). The mantra is pronounced in a normal (not low) voice.

¹⁵⁴ For JGS 1,1,33, cf. GGS 4,5,4 *vasvantam rātrau dhanam iti divā*.

¹⁵⁵ *rā, rāvu* is ‘night’ in Ma. (DEDR 2552).

¹⁵⁶ *ākil* is the conditional (with the suffix *-il*) of the Ma. verb *ākuka* ‘to be, become’ (DEDR 333).

¹⁵⁷ *entū* (Old Ma.) = *ennū* (Modern Ma.) (both forms in the mss.) is the gerund of the Ma. verb *entuka, ennuka* ‘to say so-and-so’ (DEDR 868).

¹⁵⁸ *collū* is the polite 2nd person imperative (with the suffix *-ū*) of the Ma. verb *colluka* ‘to say’ (DEDR 2855).

¹⁵⁹ Cf. GGS 1,3,1 *agnim ... parisamuhya...* 4,5,5 *imam stomam iti trcena parisamuhet; ŚGS 1,7,11 pradakṣiṇam agneḥ samantāt pāṇinā sodakena triḥ pramārṣṭi, tat samūhanam ity ācakṣate.*

**PARISAMŪHET**

With the verse triplet starting, “This praise song...”, he should stroke around the fire (with his wetted hand),

1.1.34 b. ĀDYAYĀ (JS 1,7,4 = 3,32,4) VĀ TRIḤ

or three times with the initial verse (of that verse triplet).¹⁶⁰

*IMAM STOMAN TRCAM KONṬU TALŌṬI*¹⁶¹

having stroked (the rim of the fireplace)¹⁶² with the verse triplet (which begins) “This praise song...”,

*ONṬU*¹⁶³ *VILĀKI*¹⁶⁴

having once poured water (from his fist) around (the fireplace over its rim),

1,1,35 a.¹⁶⁵ PRASTARAM UPASAMGR̥HYA ...

Having seized the (bunch of grass called) *prastara* (‘that which is strewn forth’),¹⁶⁶

¹⁶⁰ This alternative given in the JGS is ignored in the SSC.

¹⁶¹ *talōṭi* is the gerund of the Ma. verb *talōṭuka* ‘to stroke, pat, rub gently, smear’.

¹⁶² Starting from the northeastern corner, the rim is stroked once around clockwise with the palm of the right hand, each of the three rounds while uttering one verse, and rinsing the hand after each round.

¹⁶³ *onṭu* (Old Ma.) = *onnu* (Modern Ma.) (both forms in the mss.) is ‘one, one thing, once’ in Ma. (DEDR 990d), here ‘once’ (= *orikkal*).

¹⁶⁴ *vilāki*, *vḷāki*, *vlāki* (all these forms in the mss.) is the gerund of the Ma. verb *vilākuka*, *vḷākuka*, *vlākuka* ‘to take water into the hand and wave it around over the rim of the fireplace (without touching the rim) so that the rim becomes wet with water falling from the hand’ (it corresponds to Sanskrit *pari* + *sic-* in JGS 1,3,10). This verb is not found in any dictionary, but is undoubtedly related to Ma. *vaḷayuka* ‘to surround’, *vaḷekka* ‘to enclose’, cf. also Tamil *vaḷāvu* ‘to surround’, *vaḷākam* ‘enclosing, surrounding’ (DEDR 5313).

¹⁶⁵ For JGS 1,1,35, cf. GGS 1,7,9 *agnim... kuśaiḥ samantaṃ paristr̥ṇuyāt...*; ŚGS 1,8,1 *atha paristarāṇam*; PGS 1,1,2 ... *parist̥rya ...*

¹⁶⁶ According to Bhavatrāta, he takes up the *prastara*, which is a fistful of grass blades tied at many places, which is at least a cubit long and has the diameter of at least the base of the thumb. This he takes up together with the grass blades which he then strews in every direction around the fire while holding the *prastara* in his hand (*prastara iti bahutra baddhā ṛṇamuṣṭir aratnyavamāyāmāṅguṣṭhamūlāvamapariṇā hā yājñikaiḥ kathyate / staraṇārthais ṛṇaiḥ prastaram upasaṅgr̥hya sārddhaṃ gr̥hītvā pratidiśaṃ paristr̥ṇāti sarvāsu diśāsv agniṃ saprastareṇa pāṇinety arthaḥ*). Śrīnivāsa is very short but agrees: *prastaram upasaṅgr̥hya saprastareṇa pāṇinā...* According to MIR, the grass blades in the *prastara* have their tips pointing upwards and it is tied in five places at even distances. One takes a blade which has a tip; holding it at the tip, one first twists it lengthwise around, then winds it twice around the *prastara* bundle, then twists the two ends of the blade together lengthwise and winds this double part



PRASTARAM ĀDI YĀYI MUṢṢIYUM EṬṬU¹⁶⁷ PULLUM
EṬUTTU¹⁶⁸ KONṬU¹⁶⁹

having taken up, first, the *prastara*, and (then), the (bundled) fistfuls (of cut grass) and eight (blades of) grass,¹⁷⁰

of the blade once around the *prastara* bunch, making a little noose loop at its end which is inserted beneath the third round from right to left, and the rest is cut off. The middlemost tie must not be too tight, because the two purifier blades will be inserted beneath it (cf. SSC at JGS 1,2,11). In the *soma* sacrifices of the śrauta ritual, there is a *prastara* of the same type (the Adhvaryu gives it to the Udgātar priest at the out-of-doors laud). The Sāmavedins are especially good at tying the *prastara* in śrauta rites, because only they do it in this way in gṛhya rituals. In the gṛhya ritual, the *prastara* is not spread out as it is in the *soma* sacrifices. – From this moment onwards the *prastara* will be held in the hand (the *prastara* is usually held from its middle) all the time during the performance of the ritual up to the beginning of the *virūpākṣa* formula (cf. *prastaram nīdhāya* in JGS 1,2,11).

¹⁶⁷ *eṭṭu* is ‘8’ in Ma. (DEDR 784).

¹⁶⁸ *eṭuttu* is the gerund of the Ma. verb *eṭukka* ‘to take up’ (DEDR 851).

¹⁶⁹ *konṭu* is the gerund of the Ma. verb *koḷka*, *koḷluka* ‘to seize, receive, hold’ (DEDR 2151), used as an auxiliary that gives a shade of ‘reflexivity’, ‘self-benefit’ or simultaneity to the preceding main verb which is put into the gerund.

¹⁷⁰ According to MIR, the Jaiminīya and Kauṣītaki Nampūtiris spread one fistfull of *darbha* grass to the east and to the west of the fireplace, and four blades of grass (having a tip and the length length of an arm, *oru kai* = Sanskrit *bāhu*) to the north and to the south of the fireplace. The *Kauṣītakaṁ Caṭanṇu* indeed starts its short chapter on the *sthālīpākam* (p. 26) as follows: “Start the offering of cooked food. Having washed the feet, having put the purifier (on the ring finger), having taken the eight (blades of grass) and the (two) fistfuls, having started to strew (grass) around (the fire), after placing the water brought forward...” (*sthālīpākam tuṭaṇṇu. kāl kaḷuki pavitram iṭṭu eṭṭum muṣṣiyum eṭuttu paristarikka tuṭaṇṇi praṇīta veccāl...*). Neither the JGS nor the *Kauṣītaka-Gṛhyasūtra* (1,3,5-13, ed. CHINTAMANI 1944: 11-13, corresponding to the ŚGS 1,8,1-5 and 9-13 ed. OLDENBERG 1878: 20), nor Bhavatrāta’s commentaries on these two texts mention the fistfuls; but the Paddhati of Rāmacandra, which follows the ŚGS, does mention *kuśamuṣṣis* among the requisites and their use in this connection (cf. OLDENBERG 1878: 123-4); the Jaiminīyas, too, prepare the *muṣṣis* in advance. A bunch of grass is taken from the reserve and cut (with a knife) to the length of four fingerbreadths. As much cut grass is taken into the hand as can be held in a closed fist. Two such fistfuls are tied (there is no special rule about the way of tying), so that two *muṣṣi* bundles result. According to MIR, all blades in a *muṣṣi* should in principle consist of the tip portion of the grass blade, but in the current practice only four such tip blades (they are a little longer than the rest) must be found in a *muṣṣi*. The Āśvalāyana, Baudhāyana and Vādhūlaka Nampūtiris, however, put four long blades of grass to each of the four sides. Their practice is closer to the original (in which three or five layers of grass were spread on all sides of the fire, cf. GGS and ŚGS), while the Jaiminīya-Kauṣītaka tradition is more practical, as it shortens the performer’s distance from the fire.



ORU MUṢṬI YALICCU¹⁷¹

having untied one (bundled) fistful (of cut grass),

MUNPIL¹⁷² VACCU

having placed it in front (of yourself),

MATTE¹⁷³ MUṢṬI YALICCU

having untied the other (bundled) fistfuls (of cut grass),

1,1,35 b. ... PRATIDIŚAM PARISTRṆĀTI

he strews (grass) around (the fire) in each direction (of space),

1,1,36.¹⁷⁴ DAKṢIṆAPURASTĀD UPAKRAMYA

starting from the southeast,

1,1,37.¹⁷⁵ AGRAIR MŪLĀNI CHĀDAYAN

covering the (grass) roots with (grass) tips.

KELAKKUTEKKU NINṬU VAṬAKKU KŪṬUM¹⁷⁶ ĀRU¹⁷⁷
PARISTARICCU¹⁷⁸

having strewn (one fistful of grass to the east side of the fire) from the southeast (corner northwards) in such a way that in the north (the tail portions of the grass) come together

TEKKUM VAṬAKKUN NANNĀLU¹⁷⁹ PULLU VACCU

having placed to the south and to the north (of the fire) four and four (blades of) grass

¹⁷¹ *aliccū* is the gerund of the Ma. verb *alikka* 'to loosen, untie' (DEDR 277).

¹⁷² *munpil* 'in front' is locative (with the suffix -il) of *munpu* 'the front' (DEDR 5020a).

¹⁷³ *matte* = *maru*, *matu* 'other, another' (DEDR 4766) + the emphatic particle -e < -ē.

¹⁷⁴ For JGS 1,1,36, cf. GGS 1,7,9 ... *purastād dakṣiṇata uttarataḥ paścād iti*, 10 *sarvatas trivṛtaḥ pañcavṛtaḥ vā*, 11 *bahulam ayugmasamhatam*; ŚGS 1,8,2 *prāgagraiḥ kuśaiḥ paristrṇāti trivṛt pañcavṛd vā*, 3 *purastāt prathamam atha paścād atha paścāt*.

¹⁷⁵ For JGS 1,1,37, cf. GGS 1,7,12 *prāgagrair agrair mūlāni cchādayan*; ŚGS 1,8,4 *mūlāny agraiḥ prachādayati*.

¹⁷⁶ *kūṭum* is the non-past relative (or adjectival) participle (suffix -um) of the verb *kūṭuka* 'to come together, meet, join' (DEDR 1882).

¹⁷⁷ *āru* is 'way, manner' in Ma. (DEDR 405); postposed to a relative participle it forms an adverb of manner.

¹⁷⁸ *paristariccū* is the gerund of the Ma. verb *paristarikkuka* (< Sanskrit *pari* + *str-*)

¹⁷⁹ *na-n-nālu* is 'four each, by fours', with distributive reduplication of *nālu* '4' (DEDR 3655).



ATINTE¹⁸⁰ KAṬA¹⁸¹ MŪṬUM¹⁸² ĀRU MUNPILATTĒTU¹⁸³ KONṬU
PARISTARICCU

having strewn (to the west side of the fire) that (fistful of cut grass)
which was in front (of yourself) in such a way that (the tips) cover the
tails of those (four grasses placed to the north and to the south of the fire)

1,1,38 a.¹⁸⁴ PAŚCĀD VOPASTĪRYA –

Or after having strewn grass to the west (of the fire)

1,1,38 b. ULAPARĀJIBHYĀM UPAHARET

he should lay down two rows of grass.

1,1,39. DAKṢIṆOTTARAḤ SANDHIḤ

The joint (of these two rows to the east of the fire) has (the tips of
the) southern (row) over (the tips of the northern row).¹⁸⁵

ONṬU VIḶĀKI

having once wetted (the rim of the fireplace with water falling from his
fist),

1,2,1 a.¹⁸⁶ PRASTARĀT PAVITRE GRḤNĀTI ...

He takes two (grass blades called) purifiers from the *prastara*
(bunch of grass),

PRASTARATTIL¹⁸⁷ RAṆṬU KEṬṬINU¹⁸⁸ TĀLE¹⁸⁹ RAṆṬU PULL
ŪRI¹⁹⁰

¹⁸⁰ *atinte* is sg. gen. of the non-human remoter demonstrative pronoun *atu* (DEDR 1).

¹⁸¹ *kaṭa* is ‘end, extremity’ in Ma. (DEDR 1109).

¹⁸² *mūṭum* is the non-past relative participle (suffix *-um*) of the Ma. verb *mūṭuka*
to cover (DEDR 5034).

¹⁸³ *munpilattētū* ‘that which is in front’ < *munpil* ‘in front’ + *-atte* ‘of that sort’
(adjectivizes the adverb) + the neuter pronominal suffix *-tu* (converts the adjective
into a noun).

¹⁸⁴ For JGS 1,1,38-39, cf. GGS 1,7,13 *paścād vāstīrya dakṣiṇataḥ prāñcam
prakarṣati tathottareṇa dakṣiṇottarāṇy agrāṇi kuryāt*, 14 *eṣa paristarāṇanyāyaḥ
sarveṣy āhutamatsu*.

¹⁸⁵ The alternative given in JGS 1,1,38-39 is ignored in the SSC.

¹⁸⁶ For JGS 1,2,1, cf. GGS 1,7,19 *tata eva barhiṣaḥ prādeśamātre pavitre kurute*;
ŚGS 1,8,14 *kuśataruṇe aviṣame avicchinnāgre anantargarbhe prādeśena māpayitvā...*;
PGS 1,1,2 ... *pavitre kṛtvā* ...

¹⁸⁷ *prastarattil* is sg. loc. of *prastaram*, here (like *prastarattile* in standard Ma.) =
sg. genitive *prastarattinte* (= a variant reading in the SSC mss.).

¹⁸⁸ *keṭṭinu* is sg. dat. of *keṭṭu* ‘tie, bundle, band’ (DEDR 1147).

¹⁸⁹ *tāle* is ‘under, below, beneath, down’ (DEDR 3178).

¹⁹⁰ *ūri* is the gerund of the verb *ūrūka* ‘to draw off, pull out’ (DEDR 652).



having pulled out two grass blades from beneath the two (uppermost ones of the five) knots of the *prastara*,

1,2,1 b. ... PRĀDEŚAMĀTRE SAME APRAŚĪRṆĀGRE ANANTARGARBHE

(two grass blades) which measure a span, which are equal, the tip of which is not broken and which have no sprout inside.

COTṬA¹⁹¹ YAḶANTU¹⁹²

having measured (them to be) a span (long),

1,2,2 a.¹⁹³ ANĠUṢṬHENOPAKANIṢṬHIKAYĀ CA DHĀRAYANN... Holding (them) with his thumb and ring-finger,

VALATTU KAIYIL¹⁹⁴ PAVITRAM VARUM¹⁹⁵ ĀRU MŌTARAVIRALUM¹⁹⁶ PERUVIRALUM¹⁹⁷ KŪṬṬI¹⁹⁸

having joined the ring-finger and the thumb in such a way that the purifiers come (to be) in the right hand,

1,2,2 b. ... ANAKHENA CHINATTI

PAVITRE STHO VAIṢNAVYĀV ITI

he cuts (the two grass blades) with any instrument excepting his (finger-) nails, (muttering) thus: “You are the two purifiers belonging to Viṣṇu.”

PPAVITRAM MURIPPŪ¹⁹⁹

you should cut the *pavitra* (with this formula):

¹⁹¹ *coṭṭa* is ‘span’ in Ma. (DEDR 2834).

¹⁹² *aḷantū* (Old Ma.) = *aḷannū* (Modern Ma.) is the gerund of the Ma. verb *aḷakka* ‘to measure’ (DEDR 295).

¹⁹³ For JGS 1,2,2, cf. GGS 1,7,20 *oṣadhim antardhāya cchinatti na nakhena pavitre stho vaiṣnavyāv iti*; ŚGS 1,8,14 ... *kuṣena chinatti pavitre stha iti*, 16 *prāgagre dhārayan vaiṣnavyāv ity abhukṣya*.

¹⁹⁴ *kaiyil* is sg. loc (with the suffix *-il*) of Ma. *kai* ‘hand’ (DEDR 2423).

¹⁹⁵ *varum* is the non-past relative (adjectival) participle of the Ma. verb *varuka*, *varika* ‘to come’ (DEDR 5270).

¹⁹⁶ *mōtaraviral* = *mōtiraviral* (both forms in SSC mss.) ‘ring-finger’ < Ma. *mōtarāṃ* = *mōtirāṃ* ‘ring’ (< Sanskrit *mudrā*- f. ‘seal, seal-ring’) + Ma. *viral* ‘finger, toe’ (DEDR 5409).

¹⁹⁷ *peruviral* ‘thumb’ < Ma. *peru* (before consonants), *pēr* (before vowels) ‘great, big’ (DEDR 4411) + *viral*.

¹⁹⁸ *kūṭṭi* is the gerund of the Ma. verb *kūṭṭuka* ‘to bring together, join’ (DEDR 1882).

¹⁹⁹ *murippū* is the polite imperative (< the non-past/future indicative, with the suffix *-pp-ū*) of the Ma. verb *murikka* ‘to break, cut’ (DEDR 5008).



PAVITRE STHO VAIṢṢNAVYAU /

“You are the two purifiers belonging to Viṣṇu.”

(SSC 1,9)

1,2,3.²⁰⁰ TRIR ŪRDHVAM ADBHIR ANUMĀRJAYED
VIṢṢNOR MANASĀ PŪTE STHA ITI

He should stroke them upwards with water three times, (muttering)
so:

“You are purified with Viṣṇu’s mind.”

PAKARNNU²⁰¹ PIṬICCU

Holding (the *prastara* in his right hand and the two grass blades in his
left hand) after an exchange,²⁰²

(TAḶICCU)²⁰³

(having sprinkled [the two grass blades],)

NĪR ULIVŪ²⁰⁴

you should wipe the water off (with this formula).²⁰⁵

VIṢṢNOR MMANASĀ PŪTE STHAḤ /

“You are purified with Viṣṇu’s mind.”

(SSC 1,10)

1,2,4. SAKṚD YAJUṢĀ

Once with the formula,

1,2,5. DVIS TŪṢṢNĪM

twice silently.

RAṆṬŌṬṬAN TŪṢṢNĪN NĪR ULĪÑÑ²⁰⁶

Having wiped water off twice silently,²⁰⁷

²⁰⁰ For JGS 1,2,3, cf. GGS 1,7,21 *athaine adbhir anumārṣṭi viṣṇor manasā pūte stha iti*; ŚGS 1,8,16 *prāgagre dhārayan vaiṣṇavyāv ity abhukṣya*.

²⁰¹ *pakarnnū* is the gerund of the Ma. verb *pakaruka* ‘to shift, be exchanged’ (DEDR 3803).

²⁰² Before the exchange the *prastara* was held in the left hand, while the right hand pulled out the upper portions of two grass blades and cut them. The knife is laid down and the *prastara* and the grass blades exchanged.

²⁰³ This word is in parentheses because it is not found in all mss. of the SSC.

²⁰⁴ *ulivū* is the polite imperative (< the non-past/future indicative, with suffix *-(v)ū*) of the Ma. verb *uliyuka* ‘rub, stroke, wipe’ (DEDR 686).

²⁰⁵ The water sprinkled on the grass blades is wiped off upwards, whereafter the hand is washed.

²⁰⁶ *ulīññū* is the gerund of the Ma. verb *uliyuka* ‘rub, stroke, wipe’ (DEDR 686).

²⁰⁷ After each wiping, the hand is washed.



1,2,6 a.²⁰⁸ PĀTRASYOPARIṢṬĀT PAVITRE DHĀRAYANN...
Holding the two purifiers over a vessel,

ĀJYASTHĀLI YETUTTU

having taken up the ghee plate,²⁰⁹

MUNPIL VACCU

having placed it in front (of yourself),

VALATTU KAI KOṆṬU PAVITRAM VACCU

having placed the purifier(s) (there)²¹⁰ with the right hand,

EṬATTU²¹¹ KAI KOṆṬU PIṬICCU

holding (them) with the left hand,

1,2,6 b. ... ĀJYAM ĀSICYA ...

having poured ghee in(to the ghee vessel),

VALATTU KAI KOṆṬU NEYU²¹² VĪTTI

having poured ghee with the right hand,

1,2,6 c. ... UTTARENĀGNIM AṄĀRĀN NIRŪHYA ...

having pushed live coals out (of the fireplace) on the north side of the fire

VAṬAKKU MŪNTU NERIPPU²¹³ NĪKKI²¹⁴

having removed three live coals (from the fire) to the north,²¹⁵

²⁰⁸ For JGS 1,2,6-10, cf. GGS 1,7,22 *sampūyotpunāty udagagrābhyām pavitrābhyām*, 23 *aṅguṣṭhābhyām copakaniṣṭhikābhyām cāṅgulībhyām abhisamṅṛhya prākśas trir utpunāti devas tvā savitotpunātv acchidreṇa pavitreṇa vasoḥ sūryasya raśmibhir iti sakṛd yajuṣā dvis tūṣṇīm*, 24 *athaine adbhir abhyukṣyāgnāv apyarjayet*, 25 *athaitad ājyam adhiśrityodag udvāsayet*, 26 *evam ājyasya saṃskaraṇakalpo bhavatīti*; ŚGS 1,8,17 *kuṣataruṇābhyām pradakṣiṇam agniṃ triḥ paryukṣya*, 18 *mahīnām payo 'sity ājyasthālīm ādāya*, 19 *iṣe tvey adhiśritya*, 20 *ūrje tvey udag udvāsya*, 21 *udagagre pavitre dhārayann aṅguṣṭhābhyām copakaniṣṭhikābhyām cobhayataḥ pratigṛhyordhvāgre prahve kṛtvājye pratyasyati savituṣ ṭvā prasava utpunāmy achidreṇa pavitreṇa vasoḥ sūryasya raśmibhiḥ*, 22 *ity ājyasaṃskaraḥ sarvatra*, 23 *nāsaṃskṛtena juhuyāt*; PGS 1,1,2 ... *nirupyājyam adhiśritya paryagni kuryāt*.

²⁰⁹ This is done with the right hand holding the *prastara*.

²¹⁰ In the ghee plate.

²¹¹ *eṭattu* is sg. obl. of Ma. *eṭam* = *iṭam* 'left side' (DEDR 449).

²¹² *ney*, *neyyū* is 'oil, ghee, grease' in Ma. (DEDR 3746; but cf. Prakrit *nēam* < Sanskrit *sneha*).

²¹³ *nerippu*, *nerippu* is 'live coal, ember, fire(brand)' in Ma. (DEDR 2929).

²¹⁴ *nikki* is the gerund of the Ma. verb *nikkuka* 'to put aside, remove, separate from' (DEDR 3685).

²¹⁵ Inside the *kuṇḍa* in the northeastern corner.



1,2,6 d. ... TEṢṢV ADHIŚRITYA ...

having placed (the ghee vessel) upon them (i.e., the live coals),

PPAVITRAM VĀÑÑI²¹⁶

taking the purifier(s) away (from the ghee plate)²¹⁷

NERIPP ĒṬṬI²¹⁸

having lifted (the ghee plate) on the live coals,

1,2,6 e. ... AVADYOTYA ...

having illuminated (the ghee vessel)

(PATTONPATU²¹⁹ PULLINNU²²⁰) ORU PUL KOḶUTTI²²¹

having kindled one blade of grass (taken out of the reserve of 19 blades of grass),²²²

KĀṬṬI²²³

having shown (this lighted grass to the ghee plate so that it becomes illuminated),²²⁴

PARISTARAṆATTIN²²⁵ AKATTU²²⁶ KUTTI²²⁷ KEṬUTTU²²⁸

having extinguished (the flaming grass blade) by thrusting (its tip into the ground) inside the grass strewn around (the fire),

²¹⁶ *vāññi* is the gerund of the Ma. verb *vāññuka* ‘to receive, obtain, take, take away’ (DEDR 5336).

²¹⁷ The two purifiers have so far been held in the ghee plate with the left hand. Now they are lifted up with the right hand and put in some other place.

²¹⁸ *ēṭṭi* is the gerund of the Ma. verb *ēṭṭuka* ‘to raise’ (DEDR 916).

²¹⁹ *pattonpatu* is ‘nineteen’ < Ma. *pattu* ‘ten’ (DEDR 3918) + *onpatu* ‘nine’ (DEDR 1025).

²²⁰ *pullinnū* is sg. dat. of Ma. *pul, pullū* ‘grass’ (DEDR 4300).

²²¹ *koḷutti* is the gerund of the Ma. verb *koḷuttuka* ‘kindle, set on fire’ (DEDR 2158).

²²² The grass blade is held beneath the *prastara* in the right hand and kindled by sticking its head in the fireplace.

²²³ *kāṭṭi* is the gerund of the Ma. verb *kāṭṭuka* ‘to show’ (DEDR 1443).

²²⁴ The purpose is to see that the ghee is wholly melted; one must take care that the *prastara* held over the lighted grass blade does not catch fire.

²²⁵ *paristaranaṭtinū* is sg. dat. of Ma. *paristaranaṃ* (< Sanskrit *paristarana-* n.).

²²⁶ *akattu* ‘within’ is sg. obl. (used here as locative) of Ma. *akam* ‘inside’ (DEDR 7).

²²⁷ *kutti* is the gerund of the Ma. verb *kuttuka* ‘to pierce, prick, thrust (something into something)’ (DEDR 1719).

²²⁸ *keṭuttū* is the gerund of the Ma. verb *keṭukka* ‘to extinguish, ruin’ (DEDR 1942).



[KAṬA PURATTU²²⁹ VACCU]²³⁰

[having placed (the remaining tail part somewhere) outside (the grass strewn around the fire),]

1,2,6 f. ... DARBHATARUṆĀBHĪYĀM PRATYASYA ...

having thrown two fresh blades of *darbha* grass in (to the ghee vessel)²³¹

RAṆṬU DARBHĀGRAM MURICCU²³²

having cut the tips of two blades of *darbha* grass²³³

[KATTI²³⁴ VACCU]

[having put off the knife,]

[KAI] KALUKI

having washed [the hand],

[KAṬA TAḶICCU VACCU]

[having sprinkled the tail portions with water,]

TUVARTTI²³⁵

having wiped (them dry),

(NEYYIL²³⁶) IṬṬU

having put (the head portions in the ghee plate and the tail portions aside on the ground)

²²⁹ *purattu* 'outside' is sg. obl. (used here as locative) of Ma. *puram* 'outside, exterior' (DEDR 4333).

²³⁰ The words are in brackets because they are not found in any of the consulted SSC mss., but belong to the text according to MIR.

²³¹ CALAND has wrongly connected the instrumental *darbhataruṇābhyām* with the preceding *avadyotya*, and wrongly taken *pratyasya* to refer to throwing these two blades in the fire. As Bhavatrāta points out, the object thrown can be expressed not only by the accusative but also by the instrumental in connection with the verb *as-*: *nanu pratyasanakriyām prati darbhataruṇayoḥ karmatvād dviṭīyayā nirdeśaḥ kartavyaḥ | nāyam ekāntaḥ, karaṇatayāpi hi darbhataruṇayor vipakṣā śakyā | dṛśyate hi dvedhāpi prayogaḥ: śaram asyati taskare, śareṇāsyati taskaram iti*. The *Kauṣṭiki-Gr̥hyasūtra* (1,4,5) actually has the accusative in the present context: *kuṣataruṇe pratyasya*.

²³² *muriccū* is the gerund of the Ma. verb *murikka* 'to break, cut' (DEDR 5008).

²³³ These two grass blades are pulled out of the bunch of originally 19 blades of grass. About 5 cm is cut off.

²³⁴ Ma. *katti* 'knife' is an old *tadbhava* of Sanskrit *kṛtti*- rather than a Dravidian word (thus DEDR 1204).

²³⁵ *tuvartti* is the gerund of the Ma. verb *tuvarttuka* 'to wipe of moisture, dry' (DEDR 3351).

²³⁶ *neyyil* is sg. loc. (with the suffix -il) of Ma. *ney*, *neyyū* 'oil, ghee, grease' (DEDR 3746).



1,2,6 g. ... TRIḤ PARYAGNI KṚTVĀ ...

having taken the fire around (the ghee vessel) three times

VĒVU²³⁷ KAṬAYUM MURĪ²³⁸ KAṬAYUM PINNE²³⁹ YORU
PULLUM KŪṬṬI

having collected together the burnt tail portion (of the extinguished grass blade), and the tail portion of the (two) cut (blades of grass, the tips of which were put into the ghee plate) and one (new) blade of grass,²⁴⁰

PPARYYAGNI CEYTU²⁴¹

having taken the fire around (the ghee plate),²⁴²

1,2,6 h. ... UDAG UDVĀSYA ...

having removed (the ghee vessel) towards the north

(NEYYU) ILUTTU²⁴³

having dragged the ghee(-plate off the coals),²⁴⁴

VATAKK ERAKKI²⁴⁵

having placed it down to the north,

1,2,6 i. ... PRATYŪHYĀṄGĀRĀN ...

having pushed the live coals back (to the fire)

NERIPPU KŪṬṬI

having collected the live coals

**1,2,6 j. ... UDAGAGRĀBHYĀM PAVITRĀBHYĀM TRIR
UTPUNĀTY**

ĀJYĀM CA HAVIŚ CA PRANĪTĀŚ CA SRUVĀM CA

DEVAS TVĀ SAVITOTPUNĀTV

ACCHIDREṆA PAVITREṆA VASOḤ SŪRYASYA RAŚMIBHIR ITI

²³⁷ *vēvū* is 'burning, combustion, boiling' in Ma. (DEDR 5517).

²³⁸ *murī* is 'piece, fragment, the state of being broken (off)' in Ma. (DEDR 5008).

²³⁹ *pinne* is 'behind, after, yet, then' in Ma. (DEDR 4205).

²⁴⁰ One more blade is pulled out of the bunch of originally 19 blades of grass.

²⁴¹ *ceytū* is the gerund of of the Ma. verb *ceyyuka* 'to do, make, perform' (DEDR 1957).

²⁴² All those four blades of grass are put together in the right hand, kindled in the fireplace, and taken around the ghee plate three times (*paryagni* is always done three times).

²⁴³ *iluttū* is the gerund of the Ma. verb *ilukka* 'to drag, draw, pull' (DEDR 504a).

²⁴⁴ The ghee plate has become hot and is not easily lifted, so it is just dragged off the coals.

²⁴⁵ *erakki* (Old and substandard Ma.) = *irakki* (standard Ma.) (both forms in SSC mss.) is the gerund of the Ma. verb *irakkuka* 'to lower, let down, put down (load)' (DEDR 516).



by means of the two purifiers with their tips pointing to the north he three times purifies the ghee and the sacrificial substance and the *praṇīta* water and the offering ladle (muttering) “Let the divine Instigator purify you with an unimpaired purifier, with the rays of the good sun!”

1,2,8. PUNARĀHĀRAM ĀJYASYA

taking (the purifiers only) backwards (and not forwards) for (the purification of) the ghee

1,2,9. SAKṚD YAJUṢĀ

Once with the formula,

1,2,10. DVIS TŪṢṆĪM

twice silently.

KAI KAḶUKI

having washed the hand(s),

[ĀJYASTHĀLI] EṬUTTU

having taken up [the ghee plate],

MUNPIL VACCU

having placed it in front (of yourself),

PAVITRAM EṬUTTU

having taken up (the two blades of grass functioning as) the purifier,

VATAKK AGRAM ĀYI PPIṬICCU

holding it so that the (grass) tip(s) point to the north,

PAṬIṆṆĀRU TUṬANŪ²⁴⁶ PPAṬIṆṆĀRU MUṬIYUM²⁴⁷ ĀRU

ILUTTU

dragging it so that (you) begin in the west and finish in the west,

ARIPPŪ²⁴⁸

you should cleanse (muttering this formula):

DEVAS TVĀ SAVITOLPUNĀTV

ACCHIDREṆA PAVITREṆA VASOS SŪRYASYA RAŚMIBHIḤ /

“Let the divine Instigator purify you with an unimpaired purifier, with the rays of the good sun!”

²⁴⁶ *tuṭanṇi* is the gerund of the Ma. verb *tuṭanṇuka* ‘to begin, commence’ (DEDR 3481).

²⁴⁷ *muṭiyum* is the non-past relative (adjectival) participle of the Ma. verb *muṭiyuka* ‘to end’ (DEDR 4922).

²⁴⁸ *arippū* is the polite imperative (with the suffix *-pp-ū*) of the Ma. verb *arikka* ‘to sift, cleanse, filter, strain’ (DEDR 213).



(SSC 1,11)

HAVISSIL TUṬAÑNI KEḶAKKU VIṬṬ²⁴⁹ ARIPPŪ /

In the offering substance, you should cleanse, quitting in the east after starting.²⁵⁰

(SSC 1,12)

RAṆṬŌṬṬAN TŪṢṆĪM ARICCĀL²⁵¹

After having twice silently cleansed (the ghee),

HAVISSIL

in (cleansing) the offering substance (you should say):

DEVAS TVĀ SAVITOLPUNĀTV

(ACCHIDREṆA PAVITREṆA VASOS SŪRYYASYA RAŚMIBHIḤ) /

“Let the divine Instigator purify you

(with an unimpaired purifier, with the rays of the good sun)!”

1,2,7.²⁵² DEVO VA ITI PRANĪTĀḤ

(he should purify) the *praṇīta* water (uttering the mantra with a modification)

“(Let) the divine (Instigator purify) you (pl.)!”

PRANĪTAYIL

in (cleansing) the *praṇīta* water (you should say:)

DEVO VAS SAVITOLPUNĀTU /

“Let the divine Instigator purify you (pl.)!”

SRUVATTIL

in (cleansing) the offering ladle (you should say:)

DEVAS TVĀ SAVITOLPUNĀTU /

“Let the divine Instigator purify you!”

²⁴⁹ *viṭṭu* is the gerund of the Ma. verb *viṭuka* ‘to leave, quit, let go’, also auxiliary denoting the close of an action (DEDR 5393).

²⁵⁰ I.e., the purifier is taken just once forwards from west to east, thereafter not backwards to west. This is repeated twice silently.

²⁵¹ *ariccāl* is the conditional of the Ma. verb *arikka* ‘to sift, cleanse, filter, strain’ (DEDR 213).

²⁵² For JGS 1,2,7, cf. ŚGS 1,8,24 *sruve cāpaḥ savitur va iti, 25 tāḥ praṇītāḥ prokṣaṇīs ca*.



(SSC 1,13)

1,2,11 a. UTTARATO 'GNEḤ PRANĪTĀḤ PRANĪYA ...

Having brought the *praṇīta* water forwards to the north of the fire

PAVITRĀM MOTARAVIRAL MĒL CUTṬI²⁵³ KKOṆṬU

having wrapped the purifier around the ring-finger,

PRANĪTAKKU TĀLE MŪNTU PULL IṬṬU

having placed three blades of grass²⁵⁴ beneath (the vessel of) the *praṇīta* water,

MULAKKU²⁵⁵ VAṬṬAKA²⁵⁶ VELLĀM²⁵⁷ VĪTTI

having poured a cubit of water from a round metal vessel²⁵⁸ (into the *praṇīta* vessel)

MŪKKŌLAM²⁵⁹ UYARTTI²⁶⁰

having raised (the *praṇīta* vessel) upto (the level of) the nose,

1,2,11 b. ... DARBHAIḤ PRACCHĀDYA ...

having covered (the *praṇīta* vessel) with blades of *darbha* grass

MŪNTU PULLU KOṆṬU MŪṬI²⁶¹ VACCU²⁶²

having covered (the *praṇīta* vessel) with three blades of grass,²⁶³

1,2,11 c. ... DAKṢIṆATO 'GNEḤ PRASTARAM NIDHĀYA ...

having put the *prastara* (bunch of grass) down to the south of the fire,

²⁵³ *cutti* is the gerund of the Ma. verb *cuttika* 'to go round, encircle, surround, wrap round' (DEDR 2715).

²⁵⁴ These three new blades are taken from the bunch of originally 19 blades of grass.

²⁵⁵ *mulakkū* (= *mulam*) is 'cubit (= length of forearm)' in Ma. (DEDR 4990).

²⁵⁶ *vaṭṭaka* is 'round metal vessel' in Ma. (< Sanskrit *vṛttaka*- 'round', DBIA 316b).

²⁵⁷ *vellam* is 'water' in Ma. (DEDR 5503).

²⁵⁸ The right *kiṇṭi* is meant.

²⁵⁹ *mūkkōlam* 'up to the nose' = Ma. *mūkkū* 'nose, nozzle, beak' (DEDR 5024) + the clitic *-ōlam* 'up to, as far as' < Ma. *aḷavum* < *aḷavū* 'measure, limit' (DEDR 295) + *-um*.

²⁶⁰ *uyartti* is the gerund of the Ma. verb *uyarttika* 'to raise' (DEDR 646).

²⁶¹ *mūṭi* is the gerund of the Ma. verb *mūṭika* to cover (DEDR 5034).

²⁶² The Ma. verb *vaykkuka*, *vekkuka*, *vekka* 'to put, place' (DEDR 5549) as an auxiliary expresses fully completed action together with "the notion of future utility" (ASHER and KUMARI 1997, 295).

²⁶³ Again three new blades of grass are taken from the bunch of originally 19 blades of grass. For their further use see SSC 1,27.



SRUVATTŌṬU²⁶⁴ PARISTARAṆATTŌṬ IṬE²⁶⁵ PRASTARAM
VACCU

having placed the *prastara* (on the ground) between the offering ladle and the grass strewn around (the fire),

1,2,11 d. ... PRASTARASYOPARIṢṬĀT PAVITRE NIDHĀYA ...
having put the two purifiers down over the *prastara*

PAVITRAM MAṬAKKI²⁶⁶

having folded the purifier(s) (in the middle),

PRASTARATTIN NAṬUVATTU²⁶⁷ KEṬṬŌṬ²⁶⁸ IṬAYIL TIRUKI²⁶⁹
YECCU²⁷⁰

having tucked them in the middle of the *prastara* in the place of (i.e., beneath) the tie,

1,2,11 e.²⁷¹ ... VIRŪPĀKṢAM JAPATI: TAPAŚ CA TEJAŚ CA ...
KARMĀDHIPATAYE NAMA ITI²⁷²

he mutters (the formula of) the (god) with deformed eyes (i. e., Rudra), thus:

“Heat and lustre ... to the Overlord of sacrificial action obeisance!”

PALAKA²⁷³ MĒL VAṬAKK AGRAM ĀYI MŪNTU PULL IṬṬ

²⁶⁴ *sruvattōṭu* is the sg. sociative (with the suffix *-ōṭu* added to the oblique stem *sruvattū*) of Ma. *sruvam* < Sanskrit *sruva-* m.

²⁶⁵ *iṭe, iṭa, iṭayil* (all these forms in SSC mss.) is ‘(in) between, in the middle (in space or time)’ in Ma. (DEDR 448).

²⁶⁶ *maṭakki* is the gerund of the Ma. verb *maṭakkuka* ‘to fold, bend’ (DEDR 4645).

²⁶⁷ *naṭuvattu* sg. obl. (functioning as locative) of Ma. *naṭuvam* (= *naṭu, naṭuvu*) ‘centre’ (DEDR 3584). The variant *naṭuvam* is not recorded in dictionaries.

²⁶⁸ *keṭṭōṭu* is sg. sociative of Ma. *keṭṭu* ‘tie, band, bundle’ (DEDR 1147).

²⁶⁹ *tiruki* is the gerund of the Ma. verb *tirukuka* ‘to twist, turn in, tuck in, wring, braid’ (DEDR 3246).

²⁷⁰ *(y-)eccū = veccū* (both forms in SSC mss., according to MIR the former represents an archaic usage that in olden times prevailed in Cochin as well but now survives only in Travancore). As noted above, the Ma. verb *vaykkuka, vekkuka, vekka* ‘to put, place’ (DEDR 5549) as an auxiliary expresses fully completed action together with “the notion of future utility” .

²⁷¹ For JGS 1,2,11, cf. GGS 4,5,6 *vairūpākṣaḥ purastādd homānām, 7 kāmyeṣu ca prapadaḥ, 8 tapaś ca tejaś ceti japitvā prāṇāyāmam āyamyārthamanā vairūpākṣam ārabhyocchvaset.*

²⁷² I am quoting here and in the text of the SSC only the first and last words of this long formula.

²⁷³ Ma. *palaka* < Sanskrit *phalaka-* n. ‘board, plank’.



IRUNTU²⁷⁴

having taken seat on a plank²⁷⁵ after putting (on it) three blades of grass²⁷⁶ with their tips in the north,

MÜN̄TU PUL PIṬICCU

holding three blades of grass,²⁷⁷

VIRŪPĀKṢAÑ̄ JAIPIPPŪ

you should mutter (the formula of) the one having deformed eyes (i. e., Rudra) (saying):

TAPAŚ CA TĒJAŚ CA ... KARMMĀDHIPATAYE NAMAḤ

(SSC 1,14)

1,3,1 a.²⁷⁸ SRUVAM PRANĪTĀSU PRANĪYA ...

Having brought (i.e., emptied) the offering ladle²⁷⁹ into the *praṇīta* water,

PULLU NIRṚTI KŌṆATTU²⁸⁰ KAḤEÑŪ²⁸¹

having thrown the blades of grass away to the quarter of the Destruction (i.e., southwest),²⁸²

KAI KAḤUKI

²⁷⁴ *iruntū* is the gerund of the Ma. verb *irikkuka* 'to sit, sit down' (DEDR 480).

²⁷⁵ One does not actually get up from the seat and sit down again, but just raises oneself a little to make room for the inserted grass blades.

²⁷⁶ These three grass blades are taken now from the bunch of originally 19 grass blades. They seem to be a partial survival of the original Vedic grass seat (*vistara*).

²⁷⁷ These three grass blades are taken now from the bunch of originally 19 grass blades; they are held between the two hands joined in the *baddhāñjali* pose raised up above the head while muttering the *virūpākṣa* formula.

²⁷⁸ For JGS 1,3,1 (a), cf. PGS 1,1,3 *sruvaṃ pratapya samṃrjyābhyukṣya punaḥ pratapya nidadhyāt*.

²⁷⁹ The *prastara* was held in the hand all the time during the first part of the *sthālīpāka* rite until it was laid down just before the *virūpākṣa* formula. After the formula has been finished, the offering ladle (*sruva-*) is taken up and will be held in the hand up to the end of the rite. The only interruptions are the food offering to Gaṇapati and its removal (these are later additions to the *gṛhya* ritual): the *sruva* has to be laid down for the duration of these acts, because the hand is needed for the finger movements in connection with the *prāṇa* mantras.

²⁸⁰ *kōṇattu* is sg. obl. (functioning as locative) of Ma. *kōṇam* 'angle, corner' (DEDR 2209).

²⁸¹ *kaḤeñū* is the gerund of the Ma. verb *kaḤeyuka*, *kaḤayuka* 'to weed, get rid of, throw away' (DEDR 1373).

²⁸² The three blades of grass held in the hands during the formula are cast off behind over the shoulder.



having washed the hand(s),²⁸³

SRUVATTILE²⁸⁴ NĪR PRAṆĪTAYIL VĪTTI YECCU

having poured the water of the offering ladle into (the vessel of) the *praṇīta* water,

1,3,1 b. ... NIṢTAPYA ...

having heated (the offering ladle)

ETATTU KAIYIL (PIṬICCU) MŪNTU PULLUM KŪṬṬI

having put together three blades of grass,²⁸⁵ holding (them) in the left hand,

KAMUTTI²⁸⁶

having turned (the offering ladle) upside down,

KKĀCCI²⁸⁷

having heated (the offering ladle by taking it once over the fire),

1,3,1 c. ... DARBHAIḤ SAMMRJYA SAMMĀRGĀN ...

having wiped (several) cleansing wipings (over the offering ladle) by means of the blades of *darbha* grass

PPAKARNNU PIṬICCU

Holding (the offering ladle in his left hand and the three blades of grass in the right hand) after an exchange,

AGRAM KOṆṬ AGRAN TOṬACCU

having touched the tip (of the offering ladle) with the tip (of the blades of grass)

NAṬU KOṆṬU NAṬUVUM (TOṬACCU)

having touched also the middle (of the offering ladle) with the middle (of the blades of grass)

KAṬA KOṆṬU KAṬAYUN TOṬACCU

having touched also the tail (of the offering ladle) with the tail (of the blades of grass)

²⁸³ The hands are to be washed always when something has been thrown away [as an act of sorcery].

²⁸⁴ *sruvattile* is sg. loc. of Ma. *sruvam* + emphatic particle *-e*, forming an attributive modifier.

²⁸⁵ These three blades of grass are the last ones of the bunch of originally 19 grass-blades.

²⁸⁶ *kamutti* is the gerund of the Ma. verb *kamuttuka* ‘to turn upside down’ (DEDR 1335).

²⁸⁷ *kācci* is the gerund of the Ma. verb *kāccuka*, *kāykka* ‘to heat, warm, boil’ (DEDR 1458).



PORAVUM²⁸⁸ Ī VANṆAME²⁸⁹ TOTACCU

having touched also the outside (i.e., the bottom side, of the offering ladle) in this very same way (in three places with the grass blades),

1,3,1 d. ... ABHYUKṢYA ...

having sprinkled (the blades of grass) with water,

SRUVAM TALICCU

having sprinkled the offering ladle with water,²⁹⁰

KAMUTTI

having turned (the offering ladle) upside down,

KKĀCCI

having heated (the offering ladle),

PPUL TALICCU

having sprinkled the blades of grass with water,²⁹¹

1,3,1 e. ... AGNĀV ĀDHĀYA ...

having put (the blades of grass) in the fire

TĪYIL IṬṬU

having put (the blades of grass) in the fire

1,3,1 f.²⁹² ... DAKṢIṆAM JĀNV ĀCYA ...

having bent the right knee

VALATTU MULĀNṆĀL²⁹³ NELATT²⁹⁴ ŪNNI²⁹⁵

leaning on the ground with the right knee (and reaching forwards),

²⁸⁸ *poravum* (Old and substandard Ma.) = *puravum* (standard Ma.) (both forms in SSC mss.) ‘outside’ < Ma. *puṛam* ‘outside, exterior’ (DEDR 4333) + the glide -v- + the clitic -um.

²⁸⁹ *ī vanṇame* ‘in this very manner’ < Ma. *ī* ‘this’ (DEDR 410a) + Ma. *vanṇam* ‘colour, manner’ (< Prakrit *vaṇṇa-* < Sanskrit *varṇa-* m., DBIA 320) + emphatic clitic -e.

²⁹⁰ Water is taken from the right kiṇṭi to the palm of the right hand which is holding the three grass blades and sprinkled on the offering ladle, which is thereafter taken into the right hand.

²⁹¹ The blades of grass are taken into the left hand and sprinkled with water taken into the right hand that holds the offering ladle.

²⁹² For JGS 1,3,1 (b)... *dakṣiṇam jānv ācya*... cf. GGS 1,3,1 ... *dakṣiṇajānvakto*... (in the GGS, the knee is bent in connection with the act prescribed in JGS 1,3,7).

²⁹³ *mulānṇāl* is ‘knee’ in Ma. < Ma. *muḷam* ‘joint; cubit’ (DEDR 4990) + Ma. *kāl* ‘leg, foot’ (DEDR 1479).

²⁹⁴ *nelattū* (Old and substandard Ma.) = *nilattū* (standard Ma.) (both forms in SSC mss.) is sg. oblique (functioning as locative) of Ma. *nilam* ‘ground, earth, soil’ (DEDR 3676).

²⁹⁵ *ūnni* is the gerund of the Ma. verb *ūnnuka* ‘to lean, rest upon’ (DEDR 763).



1,3,1 g.²⁹⁶ ... AMEDHYAṂ CET KAṂ CID ĀJYE 'VAPADYETA
GHUṆAS TRYAMBUKĀ MAKṢIKĀ PIPĪLIKETY Ā
PAÑCABHYA UDDHṚTYA
ABHYUKṢYA –
UTPŪYA
JUHUYĀT

if anything unfit for sacrifice should have fallen into the ghee, such as a wood worm, a *tryambuka* fly, a bee or an ant; up to five such things he should remove, then sprinkle (the ghee), purify it and make an oblation in the fire.

NEY(Y)IL NŌKKI²⁹⁷

having looked into the ghee (in the ghee plate),²⁹⁸

1,3,2.²⁹⁹ PARIDHĪN PARIDADHĀTI

He puts the enclosing sticks around (the fire).

PPARIDHI VEPPŪ³⁰⁰.

you should place the enclosing sticks (around the fire).³⁰¹

(SSC 1,15)

1,3,3. MADHYAMAṂ STHAVĪYASAṂ PAŚCĀT

the one with a medium length but thicker (then the others) to the west (of the fire),

TAṬICCATU³⁰² MUNPIL VACCU

having placed the thick one in front (of yourself),

²⁹⁶ For JGS 1,3,1 (c), cf. PGS 1,1,4 *ājyam udvāsyotpūyāvokṣya...*

²⁹⁷ *nōkki* is the gerund of the Ma. verb *nōkkuka* 'to look at' (DEDR 3794).

²⁹⁸ While looking, hands are held around the eyes (as if binoculars).

²⁹⁹ For JGS 1,3,2-6, cf. GGS 1,7,15 *paridhīn apy eke kurvanti sāmīlān pārṇān vā.*

³⁰⁰ *veppū* is the polite imperative (with the suffix *-pp-ū*) of the Ma. verb *vaykkuka*, *vekkuka*, *vekka* 'to put, place' (DEDR 5549).

³⁰¹ The three enclosing sticks have been prepared and bundled in advance as a separate unit among the 21 pieces of firewood. They differ in length, measuring from the elbow to the tip of the little finger, the nameless finger and the middle finger respectively. (For marriage, where there is no hearth measuring one cubit square, the *paridhis* are measured from the shoulder to the middle of the forearm, to the wrist and to the root of the fingers respectively.) The stick having the medium length should be the thickest. The head portion must always point either to the east or to the north.

³⁰² *taṭiccatū* is a neuter verbal noun (with the suffix *-atū*) from the past tense stem of the Ma. verb *taṭikkuka* 'to swell, become round and full, to become fat or thick' (DEDR 3020).



1,3,4. DĪRGHAM MADHYAMAM DAKṢIṆATAḤ
the long one with a medium thickness to the south (of the fire)

NETIYATU³⁰³ TEKKU VACCU

having placed the long one to the south (of the fire),

1,3,5. KANĪYASAM UTTARATAḤ
the one smaller (than the other two) to the north (of the fire)

1,3,6. SAMSPRṢṬĀN

so that they are in contact with each other

CERUT ĀYI KKURUT ĀYI YUḶḶATU³⁰⁴ VAṬAKKU TĀLE
VACCU

having placed the short and small to the north (of the fire) beneath (the western stick),

KELAKK ĀDITYANE³⁰⁵ SMARICC³⁰⁶ ORU PŪV ĀRĀDHICCU³⁰⁷
having thrown a flower in worship while thinking of the Sun to the east
(of the fire),³⁰⁸

(NEYYU AṬACCU³⁰⁹)

(having covered the ghee,)³¹⁰

VILĀKI

having poured water (from his fist) around (the fireplace over its rim),

CCANṬANAVUM PŪVUM ĀRĀDHICCU

having thrown sandalwood paste and flowers in worship,³¹¹

³⁰³ *neṭiyatū* is a neuter verbal noun from the past tense stem of the Ma. verb *neṭuka* 'to grow long' (DEDR 3738).

³⁰⁴ *cerut' āyi kkurut' āyi y-uḷḷatū* 'that which is small and short' is a neuter noun derived (with the suffix *-tū*) from the adjective formed with the relative participle *uḷḷa* from adverbs formed with the suffixation of the gerund *āyi* from the pronominalized adjectives *cerutū* 'what is small' (DEDR 1594) and *kurutū* 'what is short' (DEDR 1851).

³⁰⁵ *ādityane* is sg. acc. of Ma. *ādityan* (masc.) < Sanskrit *āditya-* m.

³⁰⁶ *smariccū* is the gerund of the Ma. verb *smarikkuka* 'to remember, call to memory, think of' < Sanskrit *smṛ-* *smarati*.

³⁰⁷ *ārādhiccū* is the gerund of the Ma. verb *ārādhikkuka* 'to offer in worship, worship with offering (of flowers etc.)' < Sanskrit *ā + rādh-*.

³⁰⁸ There is no enclosing stick on the eastern side of the fire, where the sun is thought to be the enclosing stick. With the right hand in the *puṣpāñjali* pose, one flower is thrown in worship to the sun so that it falls east of the fire.

³⁰⁹ *aṭaccū* is the gerund of the Ma. verb *aṭaykkuka*, *aṭekka* 'to close, shut' (DEDR 83).

³¹⁰ The ghee plate is covered with the fan made of the film of an areca branch (*pāḷa*), to prevent the water that will be sprinkled from falling on the ghee.

³¹¹ First sandalwood paste is thrown around the fire eleven times, each time



SRUVAM VACCU

having placed down the offering ladle,³¹²

GAṆAPATI NIVĒDICCU³¹³

having given a food offering to Gaṇapati,³¹⁴

muttering the mantra ‘Obeisance to the Fire!’ (*agnaye namaḥ*), – first (1) west of the fire (*mumpil* ‘in front’), then (2) west, (3) southeast (Agni’s corner), (4) south, (5) southwest, (6) west, (7) northwest, (8) north, (9) northeast, (10) east, (11) west –; then water is again poured from the fist around the fireplace over its rim, and a flower (green tulasi leaf) is thrown eleven times in the same way, and once more water is poured from the fist around the fireplace over its rim.

³¹² The offering ladle is put down temporarily to free the right hand for worship of Gaṇapati. It could in principle be placed anywhere, except on a flower, but because the *sruva* will be needed next to draw ghee, it is put down on the fan that covers the ghee plate.

³¹³ *nivēdiccū* is the gerund of the Ma. verb *nivēdikku* ‘to offer food to a deity’ < Sanskrit *ni* + *vid-* causative.

³¹⁴ With the right hand held in the *puṣpāñjali* pose (with fingers held together), a flower (green leaf of *vaikuṅṭha-tulasi*) is thrown in front of the standing oil lamp (*nila-vilakku*), which represents Gaṇapati, muttering the mantra “*Gaṇ* (= the seed mantra of Gaṇapati)! Obeisance to Gaṇapati!” (*gaṇ gaṇapataye namaḥ*). Now that the god has been invited as a guest he is served food, and the rituals of food eating are performed. (On the rituals of food eating, cf. RANGACHARI 1931, p. 93-96.) Water is poured from the fist around a piece of jaggery (*śarkara*), which already before the beginning of the rite has been placed upon a piece of banana leaf before (i.e., to the west of) the oil lamp. This reflects the custom of beginning a meal in normal daily life, where it should first be sprinkled with water, together with the mantra *satyaṁ tva rteṇa pariśiñcāmi*, or at night *ṛtaṁ tvā satyena pariśiñcāmi*. The Sāmavedins do this silently in *gaṇapati-nivēdyam*, but the Ṛgvedins and Yajurvedins pronounce these mantras. Next, the jaggery is touched with the right hand. Then the right *kiṅṭi* is taken with both hands, and water is poured between the jaggery and the lamp. This is drinking water, *kuṭikkū-nīr*, poured into the right hand of Gaṇapati, who is supposed to sip it three times with the mantra *amṛtopastaraṇam asi*. Next follow the five *prāñāhutis*; in his mind only, the sacrificer pours ghee in the fire five times with these five mantras: *prāñāya svāhā*, *apāñāya svāhā*, *vyāñāya svāhā*, *udāñāya svāhā*, *samāñāya svāhā*. (The meal is begun by taking five small morsels of food and putting them into one’s mouth as if offerings in the fire with these mantras; the morsels are picked up respectively with the thumb, nameless and little finger; the thumb, the forefinger and the middlefinger; the thumb, the middle and the nameless finger; the thumb (its middle joint) and the fore-, middle and nameless finger; the thumb (its middle joint) and all other fingers.) Then the right hand is washed, using the left *kiṅṭi*. — Gaṇapati is worshipped as the remover of obstacles for the smooth function of rituals. If this worship is placed at the beginning of the rite, it is more elaborate than if it is inserted in the middle, as here, when it may consist of just throwing one flower in worship. — A Nampūtiri once forgot to worship Gaṇapati and asked if that would cause problems.

**PAVITRAM KALICCA**having removed the purifier(-ring),³¹⁵**ĀTMARĀDHANA³¹⁶ CEYTU**having performed the worship of his own self,³¹⁷

He was asked in return if the rite could be concluded without impediments. If yes, there was no harm, as the purpose had been achieved; it would have been a different matter if a fire offering had been forgotten. – Gaṇapati likes sweets, therefore he is usually given jaggery to eat. In the *upanayana* and *samāvartana*, Gaṇapati is instead offered an *aṭa* (rice ground and made into a paste with water and put on a plantain leaf, to which jaggery and cocoanut is added; the leaf is then folded and cooked in steam). In marriage, the *gaṇapati-nivēdyam* consists of a great amount of *kārōl appam* (sweet round cakes made of ground rice mixed with water, liquified jaggery and small pieces of cocoanut; these *appams* are cooked in a *kārōl*, a circular metal pan with five moulds for *appams*, about 4 cm deep; ghee and paste are alternately poured into the moulds, and the ready *appams* are picked out with a one metre long stick, *appa-k-kōl*). The *appams* end up in the mouths of little boys, whose privilege it is to rush for them when the marriage rituals are over.

³¹⁵ The *pavitra* ring is removed after the *prāṇāhuti*.

³¹⁶ *ātmārādhana* ‘worship of one’s self’. The *Malayāḷam Lexicon* cites this compound from a passage very similar to this passage of the SSC, found in *Kauṣītaka-Caṭaṅṅū* 8: *gaṇapati nivēdiccū ātmārādhana ceytāl*, and also from Kulikkattu Maheśvaran Bhaṭṭatiri’s Malayāḷam commentary on the *Tantrasamuccaya* (I,7 *iṣṭadevante mūlamantram koṅṭu dēhaśuddhi śamkhaṇpūraṇam ātmārādhanam ceytu*); the word *ātmārādhana* does not seem to occur in the *Tantrasamuccaya* itself, written in Sanskrit by Cennāsū Nārāyaṇan Nampūtiri in the 15th century, but the Sanskrit commentary *Vimarśinī* by the author’s son Śaṅkaran does mention it at chapter 7, verse 30. The word is not known to standard Sanskrit dictionaries (pw, MW, R. SCHMIDT, APTE, SCHWARZ and PFEIFFER), and not even to the recent lexicon of Tantric terminology called *Tāntrikābhīdhānakośa* edited by H. BRUNNER et al. (vol. I, Wien 2000), but it might correspond to the term *ātmapūjā*- recorded there (p. 185) from the *Somaśambhupaddhati* (3,41, see BRUNNER-LACHAUX 1963: I, 142-3: here mention is made, among other things, of making the *tilaka* mark on the forehead, *vidhāya tilakam mūrdhni* [with sandalwood paste, according to Aghoraśiva, *candanena lalāṭe tilakam kṛtvā*]). See further the next note.

³¹⁷ Some sandalwood paste is put on the palm of the left hand, a little water is poured on it and the two are mixed with the middle finger of the right hand. With the middle and ring fingers of the right hand, a mark (*kurī*) is then made on the following places on the body: (1) the forehead (*netti*), (2) on the Adam’s apple on the throat (*kaḷuttū*), (3) in the middle of the chest (*mārū*), (4) just below the shoulder (*bāhumūlam*) on the right arm, (5) just below the shoulder on the left arm, (6) far down on the back. (On some occasions, a mark is made also on the back of the legs, on the calves.) Then the hands are washed, because the body has been touched, and a flower is taken with the right hand and tucked under the hair-braid on the crown (*muṭi*). This ends the *ātmārādhana*. MIR’s description above covers only a portion of the Kerala Tantric *ātmārādhana* described by Kakkattu Nārāyaṇan Nampūtiri (1959, pp. 19-20:



KAI KAḶUKI

having washed the hand(s),³¹⁸

PPAVITRAM IṬṬU

having put the purifier(-ring) on (the ring-finger),

SRUVAM EṬUTTU

having taken up the offering ladle,

1,3,7.³¹⁹ DAKṢIṆATO 'GNER APĀM KOŚAM NINAYATY

ADITE 'NUMANYASVETI

To the south of the fire³²⁰ he pours down a lot of water (with this mantra):

“O Aditi, give your approval!”

MANTRAPARIṢĒKAÑ³²¹ CEYVŪ³²²

you should perform the bathing with mantras around (the fire, saying)

ADITE NUMANYASVA

“O Aditi, give your approval!”

1,3,8.³²³ ANUMATE 'NUMANYASVETI PAŚCĀT

To the west (of the fire he pours down a lot of water with this mantra):

“O Anumati, give your approval!”

... candanaṁ raṅṅu kayyiluṁ ākki mūrddhādi pādāntaṁ vyāpakaṁ mūnnu prāvaśyam ceyyuka. ... candanaṁ raṅṅu kayyil ākki mūlaṁ colli dēhaṁ muḷuvan tēkkuka. kai kaḷuki raṅṅāmatuṁ candanaṁ eṭuttu mūlaṁ colli netti, kaḷuttu, māṛu, raṅṅu kaikaḷ iṭṭaṅṅaḷil kuṛi yiṭuka. śivanu ī sthānaṅṅaḷil pañca brahmattil oṛō mantraṅṅaḷ colli kuṛi yiṭuka. viṣṇuvinnu dvādaśa nāmaṅṅaḷe kkoṅṅu dēhaśuddhiyil paraṅṅa sthānaṅṅaḷil mēlppōṭṭu (gōpikkurī yāyi) kuṛi yiṭuka...) and Kulikkāṭṭu Maheśvaran Bhaṭṭatirippāṭu (1974, pp. 183-4: ... pūjiccāḷ kayyil candanaṁ puraṭṭi mūlaṁ koṅṅu oru vyāpakaṁ ceytū viṣṇuvinnuṁ durggaykkūṁ kēśavādi sthānattū kēśavādi koṅṅu ūrdhvaṅṅaḷil; śivanu netti, kaḷuttu, valatu cumal, iṭatu cumal, māṛu ī sthānaṅṅaḷil pañca brahmaṅṅaḷ koṅṅu tiryakṅṅaḷil, matt uḷlavarkkū śivanu paraṅṅa sthānaṅṅaḷil mūlaṁ koṅṅu tiryakṅṅaḷil āyi candanaṁ kuṛi yiṭṭu ...)

³¹⁸ The hands are to be washed (again), because the body (the braid on the top of the head) has been touched.

³¹⁹ For JGS 1,3,7, cf. GGS 1,3,1 (agnihotra) ... dakṣiṅajānvakto [cf. JGS 1,3,1!] dakṣiṅenāgnim adite 'numanyasvety udakāṅjalim prasiṅcet; for JGS 1,3,7-13, cf. also GGS 1,8,2 (darśa-pūrṅa-māsa) paryukṣya...

³²⁰ According to MIR, between the grass strewn around the fire (paristarāṅa) and the enclosing stick (paridhi).

³²¹ The compound mantrapariṣeka- is unknown to Sanskrit dictionaries.

³²² ceyvū is the polite imperative (with the suffix -v-ū) of the Ma. verb ceyka, ceyyuka 'to do, make, perform' (DEDR 1957).

³²³ For JGS 1,3,8, cf. GGS 1,3,2 anumate 'numanyasvety paścāt.



ANUMATE NUMANYASVA

“O Anumati, give your approval!”

1,3,9.³²⁴ *SARASVATE 'NUMANYASVETY UTTARATAḤ*

To the north (of the fire he pours down a lot of water with this mantra):

“O Sarasvatī, give your approval!”

SARASVATE NUMANYASVA

“O Sarasvatī, give your approval!”

(SSC 1,16)

1,3,10.³²⁵ *DEVA SAVITAḤ PRASUVETI*

TRIḤ PRADAKṢIṆAM AGNIṀ PARIṢIṆCET

“O divine Instigator, instigate ...”, (saying) so he should three times sunwise sprinkle water around the fire.

1,13,11. *DEVA SAVITAḤ PRASUVA YAJÑAM*

PRASUVA YAJÑAPATIṀ BHAGĀYA

DIVYO GANDHARVAḤ KETAPŪḤ KETAM NAḤ PUNĀTU

VĀCASPATIR VĀCAM NAḤ SVADATV ITI

(The full wording of the mantra quoted by initial words is as follows:)

“O divine Instigator, instigate the sacrifice, instigate the lord of the sacrifice to good fortune! Let the heavenly, desire-purifying Gandharva purify our desire! Let the Lord of Speech sweeten our speech!”

1,3,12. *SAKṚD YAJUṢĀ*

Once with the formula,

1,3,13. *DVIS TŪṢNĪM*

twice silently.

DEVA SAVITAḤ PRASUVA YAJÑAM

PRASUVA YAJÑAPATIṀ BHAGĀYA

DIVYO GANDHARVAḤ KETAPŪḤ KETAN NAF PUNĀTU

VĀCASPATIR VVĀCAN NA SVADATU /

MŪNṚU VIḶĀKI

³²⁴ For JGS 1,3,9, cf. GGS 1,3,3 sarasvaty anumanyasvety uttarataḥ.

³²⁵ For JGS 1,3,10-13, cf. GGS 1,3,4 deva savitaḥ prasuveti pradakṣiṇam agniṁ paryukṣet sakṛd vā trir vā; ŚGS 1,3,17 yathoktaṁ paryukṣaṇam; PGS 1,1,4 ... paryukṣya



having three times poured water (from his fist) around (the fireplace over its rim),
[once] with (the formula) “O divine Instigator...our speech!”, [twice silently,]

1,3,14 a.³²⁶ ATHEDHMAM ĀDĀYA ...

Then, having taken fuel,

MŪNRU CAMUTA VACC ECCU

Having put three pieces of firewood aside,³²⁷

PATINAÑCU³²⁸ CAMUTA YEṬUTTU KOṆṬU

having taken 15 pieces of firewood³²⁹

1,3,14 b. ... SRUVEṆĀJYAM GRHĪTVĀ ...

having taken ghee with the offering ladle

ORU SRUVAṆ KŌRI³³⁰

having drawn one ladle(ful) of ghee,³³¹

1,3,14 c. ... ABHIGHĀRYA ...

having besprinkled (the pieces of firewood) with ghee

YABHIGHĀRICCU³³²

having besprinkled (the 15 pieces of firewood) with ghee

1,3,14 d. ... AGNĀV ABHYĀDADHĀTY

AYAMTA IDHMA ĀTMĀ JĀTAVEDAS

TENA VARDHASVA CEDHYASVA CENDDHI

VARDHAYA CĀSMĀN PRAJAYĀ PAŚUBHIR

BRAHMAVARCASENĀNNĀDYENA SAMEDHAYA SVĀHETI

³²⁶ For JGS 1,3,14, cf. ŚGS 1,3,16 *prāk prāgāhuteḥ samidham eke*; PGS 1,1,4 ... *samidho 'bhyādhāya ...*

³²⁷ The bundle of 18 sticks of firewood, kept to the north of the fire and the vessel of the *praṇīta* water, is taken up, the tie is removed, and three sticks are pulled out and placed back where the bundle had been for later use (see JGS 1,4,8).

³²⁸ *patinañcū* is '15' in Ma. < *patin-* sg. oblique of Ma. *pattu* '10' (DEDR 3918) + Ma. *añcū* '5' (DEDR 2826).

³²⁹ These 15 pieces of firewood remaining from the bundle of originally 18 sticks are held in the left hand.

³³⁰ *kōri* is the gerund of the Ma. verb *kōruka* 'to draw (liquid), gather up, ladle out' (DEDR 2231).

³³¹ With the offering ladle held in the right hand.

³³² *abhighāriccū* is the gerund of the Ma. verb *abhighārikkuka* 'to sprinkle with ghee' < Sanskrit *abhi* + *ghr-* causative.



he lays them in the fire (with the following mantra):

“This firewood is your body, O Jātavedas. By means of it, grow and become kindled, and kindle us and make us grow with offspring and cows! Make us prosper with brahmanical glory and food! *Svāhā!*”

IDHMAṀ CEYVŪ

you should offer the firewood (with the following mantra):³³³

AYAN TA IDHMA ĀTMĀ JĀTAVEDAS

TENA VARDDHASVA CEDDHYASVA CENDDHI VARDDHAYA
CĀSMĀN

PRAJAYĀ PAŚUBHIR BRAHMAVARCCASENĀNNĀDYENA
SAMEDHAYA SVĀHĀ.

(SSC 1,17)

1,3,15.³³⁴ MANASĀGHĀRAU JUHOTI SĀMTATAM AKṢṂAYĀ
(While pronouncing the accompanying mantras just) mentally, he
pours two ghee sprinklings continuously across (the fire):

1,3,16. PRAJĀPATAYE SVĀHETY

UTTARAMṀ PARIDHISANDHIM ANVAVAHṘTYA SRUVAM
lowering the offering ladle to the northern joint of the enclosing
sticks, (he pours the first one with the mantra)

“To Prajāpati, *svāhā!*”

CAMUTA MĒL KATTI³³⁵ PIṬICCĀL³³⁶

after the fire has started flaming on the fuel,

ORU SRUVAM KŌRI

having drawn one ladle(ful) of ghee,

³³³ The sticks of firewood are now taken into the right hand (held with the thumb, the forefinger and the middle finger) beneath the offering ladle (held with the thumb and the nameless and little finger). When the mantra has been uttered, they are thrown in the fire at the final word *svāhā*.

³³⁴ For JGS 1,3,15-17, cf. ŚGS 1,9,4 *sruveṇājyāhutīr juhōti*, 5 *uttarapaścārdhād agner ārabhyāvichinnam dakṣiṇato juhōti tvam agne pramatir iti*, 6 *dakṣiṇapaścārdhād agner ārabhyāvichinnam uttarato juhōti yasyeme himavanta iti*.

³³⁵ *katti* is the gerund of the Ma. verb *kattuka* ‘to burn with flame’ (DEDR 1207). According to MIR, this is old language (*paḷaya bhāṣā*); in current Malayalam, the verb is *kattikkuka* (past *katticcu*, the gerund *katticcū*) ‘to kindle, set on fire, burn with a blaze’, and *katti* is used almost exclusively as a noun meaning ‘knife’.

³³⁶ *piṭiccāl* is the conditional of the Ma. verb *piṭikkuka* ‘to catch, hold, take effect, begin’ (DEDR 4148).



VATAKKĒ PPARIDHI SANDHI MĒL VACCU

having placed (the head of the offering ladle) over that joint of the enclosing sticks which is in the north,

PRAJĀPATAYE ENTU SMARICCU

thinking (i.e., saying silently) thus: “To Prajāpati”,³³⁷

SVĀHĀ ENTU KŌṆ³³⁸ MUṬIYUM ĀRU CEYTU

having offered, while saying (aloud) “svāhā!” , so that (the libation) ends at the (southeastern) corner,³³⁹

AVIṬE³⁴⁰ TTANNE³⁴¹ VACC

having put (the offering ladle) down³⁴² to that very same place (where it was before the libation),

ETUTTU KOṆṬU

having taken (the offering ladle) up,

1,3,17. INDRĀYA SVĀHETI

DAKṢIṆAM PARIDHISANDHIM ANVAVAHRTYA

lowering (the offering ladle) to the southern joint of the enclosing sticks,

(he pours the second one with the mantra) “To Indra, svāhā!”

PINNE YORU SRUVAM

then (having again drawn) one ladle(ful of ghee),

TTEKKE PPARIDHI SANDHI MĒL VACCU

having placed (the offering ladle) over that joint of the enclosing sticks which is in the south,

INDRĀYA ENTU SMARICCU

thinking thus: “To Indra”,

SVĀHĀ ENTU KŌṆ MUṬIYUM ĀRU CEYTU

having offered, while saying (aloud) “svāhā!” , so that (the libation) ends at the (northeastern) corner,

AVIṬE TTANNE VACC

having put (the offering ladle) down to that very place (where it was before the libation),

³³⁷ According to MIR, this is said in a low voice, because there is only one officiant here, while in a śrauta sacrifice this would be said by another priest.

³³⁸ *kōṇ* is ‘angle, corner’ in Ma. (DEDR 2209).

³³⁹ This is the diagonally opposing corner from the starting point.

³⁴⁰ *aviṭe* is ‘there’ in Ma. < *a-* ‘that’ (DEDR 1) + *iṭa*, *-iṭe* ‘place’ (DEDR 234).

³⁴¹ *tanne* ‘only, just’, an invariable emphatic clitic < the reflexive pronoun *tān* ‘(one)self’ (DEDR 3196) + the emphatic clitic *-e*.

³⁴² According to MIR, he just touches the place with the offering ladle and immediately takes it up again.



ETUTTU KOṆṬU

having taken (the offering ladle) up,

1,3,18.³⁴³ ĀGHĀRAU HUTVĀJYABHĀGAU JUHOTI

Having poured (in the fire) the two ghee sprinklings, he pours (in the fire) the two ghee portions:

1,3,19. AGNAYE SVĀHETY UTTARATAḤ

(the first one he pours) in the north(ern part of the fire, saying):
“To Agni, *svāhā!*”

VAṬAKKU AGNAYE SVĀHĀ ENTU CEYTU

having offered in the north(ern part of the fire, saying): “To Agni, *svāhā!*”

1,3,20. SOMĀYA SVĀHETI DAKṢIṆATAḤ

(the second one he pours) in the south(ern part of the fire, saying):
“To Soma, *svāhā!*”

TEKKU SOMĀYA SVĀHĀ ENTU CEYTU

having offered in the south(ern part of the fire, saying): “To Soma, *svāhā!*”

1,3,21.³⁴⁴ TĀV ANTARENĀHUTILOKAḤ

Between these two (libation spots in the northern and southern part of the fire is) the place of offering (the principal oblations).

1,3,22. BHŪḤ SVĀHĀ BHUVAḤ SVĀHĀ SVAḤ SVĀHĀ BHŪR
BHUVAḤ SVAḤ SVĀHETI

“Earth, *svāhā!* (Intermediate) worlds, *svāhā!* Sky, *svāhā!* Earth, (Intermediate) worlds, Sky, *svāhā!*”, so (saying),

NAṬUVĒ VYĀHRṬIKAḤ³⁴⁵ CEYVŪ

you should offer in the centre (of the fire) (the ghee libations of) the (cosmic) utterances:

BHŪ SVĀHĀ BHUVA SVĀHĀ SVA SVĀHĀ BHŪR BHUVA SVA SVĀHĀ.

(Here ends the first of the three parts of the *pārvaṇa-sthālīpāka*, this basic pattern of homa offerings, called *agnimukham*.³⁴⁶)

³⁴³ For JGS 1,3,18-22, cf. GGS 1,8,4-5; ŚGS 1,9,7 *āgneyam uttaram ājyabhāgam saumyam dakṣiṇam*; PGS 1,2,7.

³⁴⁴ For JGS 1,3,21-22, cf. GGS 1,9,23; ŚGS 1,9,8 *madhye ’nya āhutayah*.

³⁴⁵ *vyāhrṭikaḥ* is plural (zero accusative) of Ma. *vyāhrṭi* < Sanskrit *vyāhrṭi*-.

³⁴⁶ The name *agnimukham* may be translated either ‘the face of Agni’ or ‘the mouth of Agni’: the two places in the northern and southern part of the sacrificial



(Now starts the second, middlemost part, called *pradhānam*, ‘the principal offerings’.)

(SSC 1,18)

1,3,30.³⁴⁷ SRUVE SAKṚD ĀJYAM UPASTRṆĀTI

He once spreads (a layer of) ghee over the offering ladle.

SRUVATTINNU³⁴⁸ TĀLE ELA³⁴⁹ KŪṬṬI PPITICCU KONṬU

keeping a leaf immediately beneath the offering ladle,³⁵⁰

HAVISSILUM SRUVATTILUM UPASTARICCU³⁵¹

having spread (a layer of ghee) both over the offering substance and the offering ladle,³⁵²

1,3,31. DVIR HAVIṢO ’VADYATI

He cuts twice of the offering substance (and puts them on the offering ladle).

KELAKKINTUM³⁵³ PAṬIṆṆĀRINTUM³⁵⁴ AVADICCU³⁵⁵

having cut (of the offering substance) both from the east and from the west³⁵⁶

fire where the two ghee portions are offered (JGS 1,3,18-20) are imagined to be the eyes of Agni, and the place in the middle where the libation of the cosmic utterances and the principal offerings are poured (JGS 1,3,21-22) is imagined to be the mouth of Agni.

³⁴⁷ For JGS 1,3,30-41, cf. GGS 1,8,6-24.

³⁴⁸ *sruvattinnū* is sg. dative of Ma. *sruvam* < Sanskrit *sruva-*.

³⁴⁹ *ela* (Old and substandard Ma.) = *ila* (standard Ma.) (both forms in SSC mss.) ‘leaf’ (DEDR 497).

³⁵⁰ A big leaf, either a banana leaf or a *palāśa* leaf, is placed beneath the offering ladle, with its top beneath the tip of the ladle. The leaf is not torn. Initially one keeps the left arm beneath the leaf, holding the tip of the offering ladle with the left hand. The function of the leaf is to prevent the offering substance from falling off the offering ladle, which is very narrow.

³⁵¹ *upastariccū* is the gerund of the Ma. verb *upastarikkuka* < Sanskrit *upa* + *str-*.

³⁵² The ghee is spread with the forefinger (cf. JGS 1,3,40) both on the *havis* (which is in the *uruḷi* vessel) and on the tip of the offering ladle.

³⁵³ *kelakkintum* = *kelakkū* + *nintū* = *ninnū* + *-um*.

³⁵⁴ *paṭiṇṇārintum* = *paṭiṇṇārū* + *nintū* = *ninnū* + *-um*.

³⁵⁵ *avadiccū* is the gerund of the Ma. verb *avadikkuka* < Sanskrit *ava* + *dā-*.

³⁵⁶ At the first principal (*pradhāna*) homa, the offering substance (*havis*) is cut first from the eastern side and then from the western side. (The opposite order is followed at any subsequent principal offering, cf. SSC 1,19.) Cutting means taking it



1,3,32. SAKṚD ĀJYENA

(He sprinkles these two cuttings) once with the ghee.

1,3,33. PRATYABHIGHĀRAYATI

He sprinkles a countersprinkling (of ghee on the remaining sacrificial substance).

1,3,34. AṄGUṢṬHENĀṄGULIBHYĀM CA
MĀMSASAMHITĀBHYĀM

(The offering substance is cut) with the thumb and two fingers³⁵⁷ joined with each other up to the flesh.³⁵⁸

1,3,35. DVIR HAVIṢO 'VADYATI.

He cuts twice of the sacrificial substance.

1,3,36. DVIR ĀJYENA

(He sprinkles these two cuttings) twice with the ghee.

1,3,37. PRATYABHIGHĀRAYATI

He sprinkles a countersprinkling (of ghee on the remaining sacrificial substance).

1,3,38. JĀMADAGNYĀNĀM

(This is done) for the descendants of Jamadagni.

from the vessel with the middle and nameless fingers and the thumb of the right hand (cf. JGS 1,3,34). The portion taken first from the eastern side is placed on the eastern side of the offering ladle, and the second portion taken from the west is placed on its western side.

³⁵⁷ According to *Vaikhānasa-Śrautasūtra* 6,8, the nameless and the middle finger of the right hand (*adhvaryur māmsasamhitābhyām dakṣiṇānāmikāmadhyamābhyām aṅguṣṭhena cāṅguṣṭhaparvamātram ... avadyati*).

³⁵⁸ That is, joined on their whole length to each other, flesh to flesh, so that no space remains between them. Cf. *Bhavatrāta: haviravadāne karaṇaviśeṣaḥ kriyate / aṅguṣṭhena tatsannikṛṣṭābhyāñ cāṅgulibhyām anyo'nyam āmāmsasamhitābhyām māmsavat samhitābhyām atyantasamhitābhyām apiparasamhitābhyām haviṣo 'vadyati / prāṇinām śarīrabhāgeṣu māmsam khaḍgādicchedaviśliṣṭam paścāt sandadhad apiparam sandadhāti / tenedam aṅgulyos sandhānam iti samśleṣārtham upamīyate /* Rudradatta on *Āpastamba-Śrautasūtra* 2,18,10, however, glosses *anahasamhitābhyām*, which seems to mean that the thumb is joined to the flesh side and not the nail side of these two fingers. In *Kātyāyana-Śrautasūtra* 2,6,40, the thumb and two fingers have become the thumb and one finger (according to Mahādeva, the pointer): *aṅguṣṭhāṅgulibhyām māmsasamhitābhyām avadyanty eke*, and Yājñikadeva explains that the two are to be joined on the inside marked by the flesh so that the nails do not touch (*śākhino māmsopalakṣitāntahpradeśasambandhābhyām aṅguṣṭhāṅgulibhyām nakhābhyām asprśanto havūṁsy avadyanti*); others cut the offering substance with a span-long stick made of *varaṇa* wood (*Crataeva Roxburghii*) and called 'cutter of the cooked', *śṛtāvadāna* (*anye tu śṛtāvadānasamjñakena vāraṇena prādeśamātreṇa kṣṭhena*).



1,3,39. TADD HI PAÑCĀVATTAM BHAVATI

For then the oblation becomes fivefold cut.

1,3,40. AṄGULYĀ TRṆAKŪRCENA VĀ

(The cutting or the sprinkling with ghee³⁵⁹ may be done) either with a finger³⁶⁰ or with a bunch of grass stalks.

AVADĀNATTIN³⁶¹ MĒLUM HAVISSILUM UPASTARICCU

having spread (a layer of ghee) both over the piece cut (and placed on the ladle) and on (the rest of) the sacrificial substance,

PAÑCĀVATTI³⁶² YĀKIL³⁶³ AVADĀNATTIN MĒL RAṆṬ UPASTARICCU

If you are a person of five cuts,³⁶⁴ having spread two (layers of ghee) over the cut portion,

1,3,23. AGNAYE 'GNĪṢOMĀBHYĀM ITI PAURṆAMĀSYĀM

On a full-moon day, (saying) “To Agni” (and) “To Agni and Soma”, 1,3,25.³⁶⁵ **UTTARAPŪRVĀM UTTARAPŪRVĀM ĀHUTIM**

³⁵⁹ CALAND understands this to be an alternative to the way of cutting the offering substance prescribed in JGS 1,3,34, but according to Śrīnivāsa the present rule relates to the sprinkling with ghee that has just been the subject of discussion (*vihitam upastaraṇam abhighāraṇam cāṅgulyā tarjanyā darbhakūrcena vā kartavyam ity arthaḥ*) and Bhavatrāta interprets the sūtra in a similar way (*aṅgulyā vā trṆakūrcena vā upastrṇāty abhighārayati pratyabhighārayati ca / tritayasyāpi hy asya karaṇasya viśeṣākāṅkṣā tulyā*).

³⁶⁰ According to Śrīnivāsa, the forefinger is meant (*tarjanyā-*). Bhavatrāta bases this conclusion on the fact that the rule relating to the *agnihotra*, which runs *dvir aṅgulyā prāśnāti* (in *Jaiminīya-Brahmaṇa* 1,41: 17,8), is repeated with the wording *dvīḥ pradeśīnyā* (in *Sāṅkhāyana-Śrautasūtra* 2,9,14). Among the Nampūtiri Brahmins of Kerala, only the Sāmavedins do the spreading of a layer of ghee (*upastaraṇa*) by taking it with finger from the *ājyasthālī*. The Ṛgvedins and Yajurvedins do it with the *sruva* (and, in śrauta rites, with the *juhū* ladle used for taking ghee); they laugh at the Sāmavedic practice (MIR).

³⁶¹ *avadānattin* is sg. oblique of Ma. *avadānam* < Sanskrit *avadāna-* n. This word denotes that portion of the offering substance that has been cut and has been placed on the offering ladle.

³⁶² Ma. *pañcāvatti* < Sanskrit *pañcāvattin-* ‘diving into five parts’ < *pañca* + *ava-tta-* (the past participle of *dā-* *dyati* ‘to divide’) + *-in-*. MIR understood Ma. *pañcāvatti* to mean ‘five times’ and to come from Sanskrit *pañca* + *āvṛtti-* f. ‘return, repetition’.

³⁶³ *ākil* is the conditional of the Ma. verb *ākuka* ‘to be, become’ (DEDR 333).

³⁶⁴ There are some Nampūtiri houses where this tradition is followed, among the Sāmavedins nowadays only in the Kōṭṭayam district of Kerala.

³⁶⁵ The GGS, speaking of the two offerings at the evening and morning *agnihotra*,

**JUHOTI**

he offers the oblation so that each later one is (poured) to the east (of the previous one)³⁶⁶

1,3,26. ANABHIJUHVAĀHUTYĀHUTIM

without pouring (the subsequent) oblation over (the preceding) oblation

1,3,27. PRATYAK SAUVIṢṬAKṚTASTHĀNĀT

to the west of the place for the oblation to Agni Sviṣṭakṛt³⁶⁷

CEYVŪ

you should offer (saying):

AGNAYE SVĀHĀ /

“To Agni, *svāhā!*”

(SSC 1,19)

PINNE SRUVATTIL UPASTARICCU

having again spread (a layer of ghee) on the offering ladle,

PAṬINNĀRINTUM KEĻAKKINTUM AVADICCU

having cut (of the offering substance) both from the west and from the east³⁶⁸

defines the respective locations in both cases to be (1) in the middle of the fire and (2) in the northeastern corner, cf. GGS 1,3,10 *agnaye svāheti pūrvām tūṣṇīm uttarām madhye cāparājītāyām ca diśīti sāyam*, 11 *atha prātaḥ sūryāya svāheti pūrvām tūṣṇīm evottarām madhye caivāparājītāyān caiva diśī*.

³⁶⁶ Thus according to the commentary of Bhavatrāta: *uttarakālam hotavyā ity uttarā / uttarapūrvasyān diśī hotavyā iti vā uttarapūrvā / uttarā asyā pūrve ity uttarapūrvā / anādiṣṭasthānām āhutim uttarapūrvān juhōti / uparitanīm āhutim adhastanyāḥ prāgbhāge juhuyād ity arthaḥ / nanv akṛtvā dvirvacanam uttarapūrvā āhutir ity ukte 'py ayam arthas sidhyati / na sidhyati / tadā hy evam āsāṅkyeta: uttarapūrvām diśam abhīti, yathā prācī praṭicīti*. CALAND understands the sūtra in just the way it should not be understood according to Bhavatrāta: “in northeastern direction”.

³⁶⁷ The place where the oblation to Agni Sviṣṭakṛt is offered is in the eastern part of the fireplace, as stated in the next sūtra JGS 1,3,28. The Nampūtiri Jaiminīyas pour all principal offerings in the middle of the fireplace and the *sviṣṭakṛt homa* in the northeastern corner.

³⁶⁸ When the offering substance is cut for the second principal offering, the two portions are taken from its western end and then from its eastern end (and not vice versa, as at the first principal offering, cf. on JGS 1,3,31). This west-east rule holds good for any further principal offerings too (in the *pūṃsavana* rite, for example, there are seven *pradhāna homas*).



AVADĀNATTIN MĒLUM̄ HAVISSILUM̄ UPASTARICCU
 having spread (a layer of ghee) both over the piece cut and (the rest of)
 the sacrificial substance,
 CEYVŪ

you should offer (saying):
 AGNĪṢŌMĀBHYĀM̄ SVĀHĀ̄ /
 “To Agni and Soma, *svāhā!*”

(SSC 1,20)

1,3,24. AGNAYA INDRĀGNIBHYĀM̄ ITY AMĀVĀSYĀM̄
 On a new moon day (he offers the two oblations saying)
 “To Agni” (and) “To Agni and Indra”

AMĀVĀSI³⁶⁹ YĀKIL
 If it is a new moon day,
 AGNAYE SVĀHĀ̄ ENTUM̄ INDRĀGNIBHYĀM̄ SVĀHĀ̄ ENTUÑ
 CEYVŪ.
 you should offer saying, “To Agni, *svāhā!*” and “To Agni and Indra,
svāhā!”

(SSC 1,21)

1,3,28. NITYO 'GNIḤ PURASTĀT SVIṢṬAKṚD ANTE
'NYATRA VAPĀHOMĀJYAHOMĀBHYĀM̄
 (The oblation to) Agni Sviṣṭakṛt (is) always in the east(ern part of
 the fireplace) at the end (of the principal offerings), except when
 the omentum is offered and when ghee is offered.

PINNE SVIṢṬAKṚTTU³⁷⁰ CEYVŪ
 Then you should offer (the oblation to) Sviṣṭakṛt.³⁷¹

(SSC 1,22)

1,3,29. NA SVIṢṬAKṚTAM̄ PRATYABHIGHĀRAYATI
 He does not perform a countersprinkling on the Sviṣṭakṛt oblation.

³⁶⁹ Ma. *amāvāsi* < Sanskrit *amāvāsī-* f.

³⁷⁰ Ma. *sviṣṭakṛttū* < Sanskrit *sviṣṭakṛt-*.

³⁷¹ Strictly speaking, the *sviṣṭakṛt* offering does not belong to the principal (*pradhāna*) *homas*, but is included in the middlemost part of the pattern of *homa* rites, called *pradhānam*.

**SRUVATTIL UPASTARICCU**

Having spread (a layer of ghee) on the offering ladle,

VATAKKINTU³⁷² ONT AVADICCU

having cut one piece from the north (end of the sacrificial substance),³⁷³

RANṬ UPASTARICCU

having spread two (layers of ghee) (over the cut portion),

SVIṢṬAKṚTTU CEYVŪ

you should offer the Sviṣṭakṛt (oblation saying):

AGNAYE SVIṢṬAKṚTE SVĀHĀ

“To Agni Sviṣṭakṛt, svāhā!”

ĪŚĀNTA³⁷⁴ KŌṆATTU CEYTU.

offering in the (northeastern) corner sacred to the Lord (i.e., Śiva).

(SSC 1,23)

PAÑCĀVATTI YĀKIL

If you are a person of five cuts,

RANṬU AVADICCU KOLĻŪ.

you should make two cuts (of the sacrificial substance).³⁷⁵

1,3,41.³⁷⁶ EṢĀ HOMĀVṚT SARVATRA

This is the mode of a burnt offering everywhere.

(Here ends the second, middlemost part, called *pradhānam*, ‘the principal offerings’.)

(Now starts the third, concluding part, called [from the initial word in JGS 1,4,1] *sapavitram*.)

(SSC 1,24)

³⁷² *vaṭakkintū* = *vaṭakku nintū* = *vaṭakku ninnū*.

³⁷³ The offering substance is always cut on the north side only for the Sviṣṭakṛt *homa*.

³⁷⁴ Ma. *īśāntam* ‘the north-east quarter’ (thus the *Malayālam Lexicon*) < Sanskrit *īśānta-* (= *īśa-* m. ‘lord’ + *anta-* m. n. ‘end, border, limit’), but this compound is not known to Sanskrit dictionaries; perhaps originally from a misreading of *īśāna-kōṇa-*.

³⁷⁵ Both of these two cuts of the sacrificial substance for the Sviṣṭakṛt *homa* are to be made on the north side.

³⁷⁶ For JGS 1,3,41, cf. GGS 1,9,20 *eṣo ’ta ūrdhvaṃ havirāhutiṣu nyāyaḥ*; ŚGS 1,9,19 *vyākhyātaḥ pratiśrute homakalpaḥ*; PGS 1,1,5 *eṣa eva vidhir yatra kva cidd homaḥ*.



1,4,1.³⁷⁷ SAPAVITRĀM PRASTARAM ĀDATTE

He takes hold of the *prastara* bunch together with the (two) purifiers.

SRUVĀM VAṬAKK AGRAM ĀYI ĀJYASTHĀLIKKU³⁷⁸
PAṬIÑÑĀRE NELATTU MALARTTI³⁷⁹ VACCU

Having placed the offering ladle mouth upwards on the ground west of the ghee plate with its tip to the north,

KAI KALUKI

having washed the hand(s),

PRASTARAM EṬUTTU

having taken up the *prastara* bunch,

1,4,2. TASYĀGRĀNI SRUVE 'NAKTI

DIVY ĀNKṢVETI

He anoints its tips in the offering ladle (with this mantra):

“Anoint yourself in the sky!”

AGRAM SRUVATTIL KUTTŪ

you should thrust the tip into (the tip of) the offering ladle (saying):

DIVY ĀMKṢVA /

“Anoint yourself in the sky!”

1,4,3. MADHYAM ĀJYE

'NTARIKṢE 'NKṢVETI

(He anoints its) middle in the ghee (with this mantra):

“Anoint yourself in the atmosphere!”

NAṬUV OṬICCU³⁸⁰ NEYIL³⁸¹

(you should thrust) the middle into the ghee (plate), having (first) broken it into two, (saying):

ANTARIKṢE MKṢVA /

“Anoint yourself in the atmosphere!”

³⁷⁷ For JGS 1,4,1-8, cf. GGS 1,8,25 *samidham ādhāyānuparyukṣya yajñavāstu karoti*, 26 *tata eva barhiṣaḥ kuṣamuṣṭim ādāyājye vā haviṣi vā trir avadadhyād agrāṇi madhyāni mūlānī* aktaṁ rihāṇā vyantu vāya *iti*, 27 *athainam adbhir abhyukṣyāgnāv apyarjayed yaḥ paśūnām adhipatī rudras tanticarō vṛṣā / paśūn asmākaṁ mā himsīr etad astu hutaṁ tava svāheti*, 28 *etad yajñavāstv ity ācakṣate*; ŚGS 1,9,13-15.

³⁷⁸ *ājyasthālikkū* is sg. dative of Ma. *ājyasthāli* < Sanskrit *ājyasthālī*- f.

³⁷⁹ *malartti* is the gerund of the Ma. verb *malarttuka* ‘to turn the face or mouth upward (as a pot), to place on the back’ (DEDR 4740). (The antonym is *kamutti*, the gerund of the Ma. verb *kamuttuka* ‘to turn upside down’, cf. SSC 1,28.)

³⁸⁰ *oṭiccū* is the gerund of the Ma. verb *oṭikkuka* ‘to break, break into two’ (DEDR 946).

³⁸¹ *neyil* or *neyyil* (both readings in the SSC mss.) = *ājyasthāliyil* (MIR).

**1,4,4. MŪLĀNI HAVIṢI****PR̥THIVYĀM AṆKṢVETI**

(He anoints its) roots in the offering substance (with this mantra):
“Anoint yourself on the earth!”

KATĀ HAVISSIL

(you should thrust) the tail into the offering substance (saying):

PR̥THIVYĀM AMKṢVA /

“Anoint yourself on the earth!”

(SSC 1,25)

1,4,5. PRASTARĀT TR̥ṆAM NIRASYATY**ĀYUṢE TVETI**

He throws away a blade of grass from the prastara bunch (with this mantra):

“Thee for the life!”

ĀYUṢE TVĀ ENT

“Thee for the life!”, so saying

ORU PULLU KATĀ PIṬICC ŪRI VACC ECCU

having pulled one blade of grass (from the *prastara* bunch) by holding its tail and put it down,

1,4,6. PRASTARAM AGNĀV ANUPRAHARATY**AGNAYE 'NUMATAYE SVĀHETI**

He thereafter throws the prastara branch in the fire (with this mantra):

“For Agni, for Anumati, *svāhā!*”

KETṬI³⁸² ELLĀM MĒL NŌKKI YŪRI

having pulled all the ties upwards,³⁸³

AGRATTINU³⁸⁴ TĀLE KOLUTTI KKOṆṬU

having kindled (the *prastara* bunch) beneath (its) tip (and having thrown it in the fire, saying):

AGNAYE NUMATAYE SVĀHĀ

“For Agni, for Anumati, *svāhā!*”

1,4,7. PAŚCĀT TR̥ṆAM ANUPRAHARATI

³⁸² *keṭṭu* is ‘tie, bundle, band’ in Ma. (DEDR 1147).

³⁸³ If the ties would be drawn off downwards, the grass blade would cut the hand.

³⁸⁴ *agrattinū* = *agrattinnū* (both forms in SSC mss.) is sg. dative of Ma. *agram* < Sanskrit *agra-* n.



DVIṢANTAM ME 'BHIDHEHI TAM CAIVA PRADAHA SVĀHETI

After (that) he throws the blade of grass forth (in the fire) (with the mantra):

“Bind him who hates me and burn him, *svāhā!*”

ŪRI VACCA PULLUM AGRATTINU TĀLE KOLUTTI

having kindled beneath the tip also that blade of grass that had been pulled out and put down (and having thrown it in the fire, saying):

DVIṢANTAM ME BHIDHEHI TAÑ CAIVA PRADAHA SVĀHĀ

“Bind him who hates me and burn him, *svāhā!*”

KAI KAḶUKI

having washed the hand(s),³⁸⁵

1,4,8.³⁸⁶ GHR̥TENĀKTĀS SAMIDHA ĀDADHĀTI

SAMIDDHYAI (CALAND's ed. SAMṚDDHYAI) SVĀHETI

He puts pieces of firewood anointed with ghee (in the fire) (with the mantra):

“To burning (or: To success), *svāhā!*”

CCAMUTA MŪNTUN NEY TĒCCU³⁸⁷

having smeared ghee on three pieces of firewood³⁸⁸ (and having thrown them in the fire, saying)

SAMIDDHYAI SVĀHĀ

“To burning, *svāhā!*”

1,4,9 a. BHŪMIM ĀRABHYA ...

Having taken hold of the earth

NELAN TOTṬU

having touched the ground,³⁸⁹

1,4,9 b. ... ŚĪRṢAṆYĀN PRĀṆĀN UPASPĒT

he should touch the 'breaths' (i.e., organs of sense) in the head

³⁸⁵ Cf. ŚGS 1,10,9 *raudraṃ tu rākṣasaṃ pitryam āsuraṃ cābhicārikam / uktvā mantraṃ spr̥śed apa ālabhyātmānam eva ca ||*.

³⁸⁶ For JGS 1,4,8, cf. GGS 1,3,12 and 1,8,25 *samidham ādhāya...*; ŚGS 1,9,16 *tisraḥ samidho 'bhyādhāya*.

³⁸⁷ *tēccū* is the gerund of the Ma. verb *tēkkuka*, *tēykkuka* 'to rub (in), smear' (DEDR 3458).

³⁸⁸ These three pieces of firewood had been set aside earlier, cf. at JGS 1,3,14.

³⁸⁹ With the whole palm on the ground, cf. the note at JGS 1,1,32. MIR remembered that here only the fingertips should touch the ground, but the reading implying this meaning, *piṭiccū*, is not found in the mss. (they read just *totṭū*). He also thought the mss. would prescribe putting the offering ladle on the ground before this, but the phrase *sruvaṃ vaccū* is not found in the mss. here nor at JGS 1,1,32.



(EṬATTU TIRIÑÑU)

(having turned to the left,)

PAVITRAM KALICCU

having removed the purifier(-ring),

PRĀṆAÑÑALE TṬOṬṬU

having touched the 'breaths' (i.e., organs of sense),

VĀYKKAL NIRUTTI

having stopped at the mouth,

1,4,10 a. APA UPASPRŚYA ...

having touched water,

KAI KALUKI

having washed the hand(s),

VALATTU TIRIÑÑU

having turned (back) to the right,

PAVITRAM ITṬU

having put the purifier(-ring) on (the ring-finger),³⁹⁰

1,4,10 b. ... DVĀDAŚA PRĀYAŚCITTĀHUTĪR JUHOTY

he pours the twelve libations of expiation (with these mantras):

(1) ĀKŪTYAI SVĀHĀ ... (12) BHŪR BHUVAḤ SVAḤ SVĀHETI³⁹¹

DVĀDAŚA PRĀYAŚCITTĀHUTIKAL CEYVŪ

you should offer the twelve libations of expiation (saying):³⁹²

(1) ĀKŪTYAI SVĀHĀ ... (12) BHŪR BHUVA SVA SVĀHĀ.

(SSC 1,26)

1,4,11 a. YATHĀSTĪRṆAN³⁹³ DARBHĀN ĀNĪYA ...

Having taken³⁹⁴ the blades of *darbha* grass as they had been strewn

³⁹⁰ Hereafter MIR thought there should be *sruvam eṭuttu* 'having taken up the offering ladle', but this is not found in the mss.

³⁹¹ Here and in the SSC I am omitting the ten mantras in the middle.

³⁹² All of these libations are poured in the middle of the fire.

³⁹³ The JGS manuscript of the plain text from Tiruchchirappalli (M1) recorded by CALAND in his critical apparatus reads *yathāstīrṇan*. In the quotation of this sūtra in Bhavatrāta's commentary on JGS 1,10,34, the reading is *yathāstīrṇan*; the *pratīka* of sūtra 1,4,11 in Bhavatrāta's commentary also is *yathā / iti* /, and his commentary starts with the gloss *staraṇakrameṇa*. CALAND's JGS edition reads with the BURNELL ms. of the India Office Library (B) *athāstīrṇān*, while the second Madras manuscript containing Śrīnivāsa's commentary (M2) reads *visīrṇān*.

³⁹⁴ Bhavatrāta glosses *ānīya* 'having brought' with *ādāya*.



DARBHĀGRATTŌṬU³⁹⁵ KŪṬA³⁹⁶ KKŌRI VĀRTTU³⁹⁷

Having drawn (ghee) by pouring (it from the ghee plate held in the left hand into the offering ladle held in the right hand) together with (two) tips of *darbha* grass (placed shortly before on the tip of the offering ladle)³⁹⁸

PARISTARAṆAM VACCA³⁹⁹ KRAMATTĀLE⁴⁰⁰

KELAKKETUN⁴⁰¹ TEKKETUM VAṬAKKETUM

PAṬIṆṆĀRETUM EṬUTTU

having taken up the grass strewn around (the fire) in the very same order that it was placed, from the east and south and north and west,

**1,4,11 b. ... PRAṆĪTĀNĀM CA SRUVASYOPARIṢṬĀT KRTVĀ ...
and having placed them above the *praṇīta* water and the offering
ladle**

EṬATTU KAIYIL PIṬICCU

keeping (the grass strewn around the fire and now taken up) in the left hand,

SRUVAM KĪLE⁴⁰² KŪṬṬI PPIṬICCU

keeping the offering ladle immediately beneath (the grass in the left hand),

PRAṆĪTETE⁴⁰³ MĪTE⁴⁰⁴ KĀṬṬI

showing (= placing) them over the *praṇīta* water,

1,4,11 c. ... APAḤ SRĀVAYAṆ JAPATI

SAD ASI SAN ME BHŪYĀḤ

SARVAM ASI SARVAM ME BHŪYĀḤ

³⁹⁵ *darbhāgrattōṭu* is sg. sociative of Ma. *darbhāgram* < Sanskrit *darbhāgra*- n.

³⁹⁶ *kūṭa* = *kūṭe* (both forms in SSC mss.) ‘together with, along with’, an adverb < Ma. verb *kūṭuka* ‘to come together, meet, join’ (DEDR 1882).

³⁹⁷ *vārttū* is the gerund of the Ma. verb *vārkkuka* ‘to pour, cast’ (DEDR 5356).

³⁹⁸ This is the explanation given by MIR. I can understand this only as referring to the mode in which the 12 expiation libations are made.

³⁹⁹ *vacca* is past relative participle of the Ma. verb *vaykkuka*, *vekkuka*, *vekka* ‘to put, place’ (DEDR 5549).

⁴⁰⁰ *kramattāle* ‘in the order (of)’ is an adverb formed with the sg. instrumental of Ma. *kramam* (< Sanskrit *krama*-) + the emphatic clitic *-e* < *-ē*.

⁴⁰¹ *kelakketun* = *kiḷakku ninnum* (both readings in SSC mss.) = ‘from the south’ + *-un* (sandhi form) = *-um*.

⁴⁰² *kīle* is ‘under, down, beneath, below’ in Ma. (DEDR 1619).

⁴⁰³ *praṇītete* = *praṇītayute* (both forms in SSC mss.) is sg. gen. of Ma. *praṇīta* < Sanskrit *praṇītāḥ* (*āpaḥ*).

⁴⁰⁴ *mīte* is ‘above, over’ in Ma. (DEDR 4841).



**PŪRṆAM ASI PŪRṆAM ME BHŪYĀ
AKṢITAM ASI MĀ ME KṢEṢṬHĀ ITI**
pouring water he mutters (the following formula):
“You are real, be real for me;
you are everything; be everything for me;
you are full; be full for me;
you are imperishable; do not perish for me!”

PPULLIN⁴⁰⁵ MĒL VĪṆA⁴⁰⁶ SRUVATTIL VĪṆA PRANĪTAYIL
VĪLUM⁴⁰⁷ ĀRU VALATTU KAI KONṬU VELLĀM VĪTTŪ⁴⁰⁸
you should pour water with the right hand so that the water which has
fallen over the grass (and) which has (therefrom) fallen in the offering
ladle falls (finally) in (the vessel of) the *praṇīta* water (saying the
following mantra):

SAD ASI SAN ME BHŪYĀS
SARVVAM ASI SARVVAM ME BHŪYĀF
PŪRṆNAM ASI PŪRṆNAM ME BHŪYĀ
AKṢITAM ASI MĀ ME KṢEṢṬHĀH.

(SSC 1,27)

1,4,12. PRATIDIŚAM APA UTSIŃCATI

he pours out water in each direction (with the following mantras):

KIṆṬI VACC ECCU

having put the spouted water vessel (from his right hand back to its
place),

PRANĪTA MĀRJIPPŪ⁴⁰⁹ DIKKUKAḶIL⁴¹⁰

you should cleanse (with) the *praṇīta* water in the directions of space;⁴¹¹

⁴⁰⁵ *pullin* is sg. oblique of Ma. *pul*, *pullū* ‘grass’ (DEDR 4300). A variant reading is *pullum*.

⁴⁰⁶ *vīṇa* is the past relative participle of the Ma. verb *vīluka* ‘to fall’ (DEDR 5430).

⁴⁰⁷ *vīlum* is the non-past relative participle of the Ma. verb *vīluka* ‘to fall’ (DEDR 5430).

⁴⁰⁸ *vīttū* is the polite imperative of the Ma. verb *vīttuka*, *vīttuka* ‘to cause to fall, pour’ (DEDR 5430).

⁴⁰⁹ *mārijippū* is the polite imperative of the Ma. verb *mārijikkuka* ‘to cleanse, purify, purify by washing’ < Sanskrit *mṛj-* causative.

⁴¹⁰ *dikkukaḷil* is pl. locative of Ma. *dikkū* < Sanskrit *dik*, sg. nom. of *diś-* f.

⁴¹¹ This is to be done by means of the three blades of grass put on top of the *praṇīta* water vessel in the *agnimukham* part (cf. JGS 1,2,11).



1,4,13. *PRĀCYĀM DIŚI DEVĀ ṚTVIJO MĀRJAYANTĀM ITI*

“Let the gods, the sacrificial priests cleanse themselves in the eastern direction!”⁴¹²

KELAKKU

in the east (saying):⁴¹³

PRĀCYĀN DIŚI DEVĀ ṚTVIJO MĀRJAYANTĀM

1,4,14 a. *PRĀCĪNĀVĪTĪ ...*

wearing the upper garment (as required) for the ancients (i.e., hung from the right shoulder down to the left side)

ETATT⁴¹⁴ IṬṬ

having put (the sacred thread) to the left side,⁴¹⁵

1,4,14 b. ... *DAKṢIṆASYĀM DIŚI MĀSĀḤ PITARO MĀRJAYANTĀM ITI*

“Let the months, the (fore)fathers cleanse themselves in the southern direction!”

ETATTŪṬA⁴¹⁶ TEKKU

through the left side (of the hand) in the south (saying):⁴¹⁷

DAKṢIṆĀYĀN DIŚI MĀSĀF PITARO MĀRJAYANTĀM

1,4,15 a. *YAJÑOPAVĪTĪ BHŪTVĀ ...*

having (again) become one who wears the upper garment (as required) for the sacrifice (i.e., hung from the left shoulder down to the right side)

⁴¹² CALAND in his translation does not include the words indicating the direction (*prācyām diśi*, etc.) in the mantras to which they belong: cf. *Taittirīya-Saṁhitā* 1,6,5,1 *prācyām diśi devā ṛtvijo mārjayantām*, *Maitrāyaṇī Saṁhitā* (1,4,2 and 7) and *Kaṭha-Saṁhitā* (5,5; 32,5) *prācyā diśā devā ṛtvijo mārjayantām*; *Śāṅkhāyana-Śrautasūtra* 4,11,4 *prācyā diśā saha devā ṛtvijo mārjayantām*.

⁴¹³ He takes at their middle the three blades of grass from the vessel of the *praṇīta* water, takes water into his hand, and puts the hand east of the *praṇīta*, pronouncing the mantra.

⁴¹⁴ *eṭattū* is sg. oblique (functioning as locative) of Ma. *eṭam*, *iṭam* ‘left side’ (DEDR 449).

⁴¹⁵ Without taking the sacred thread off his neck, he takes the right arm away from the loop and puts the left arm into it.

⁴¹⁶ *eṭattūṭa* = *eṭattūṭe* (both forms in SSC mss.) ‘through the left side’ (with the suffix *-ūṭe* < *kūṭe*, cf. ASHER and KUMARI 1996, 234).

⁴¹⁷ He takes the three grass blades from the vessel of the *praṇīta* water with his right hand and keeps them so that the grass blades come out of the fist (which is turned palm upwards) between the extended forefinger and the thumb.



VALATT⁴¹⁸ IṬṬU

having put (the sacred thread) to the right side,

1,4,15 b. ... APA UPASPRŚYA ...

having touched water

KAI KAḶUKI

having washed the hand(s),⁴¹⁹

1,4,15 c. ... PRATĪCYĀM DIŚI GRHĀḤ PAŚAVO MĀRJAYANTĀM ITI
“Let the houses, the cows cleanse themselves in the western direction!”

PRATĪCYĀN DIŚI GRHĀF PAŚAVO MĀRJAYANTĀM

1,4,16. UDĪCYĀM DIŚY ĀPA OṢADHAYO VANASPATYO
MĀRJAYANTĀM ITI

“Let the water, the plants, the trees cleanse themselves in the northern direction!”

VAṬAKKU

in the north (saying):

UDĪCYĀN DIŚY ĀPA OṢADHAYO VANASPATAYO MĀRJAYANTĀM

1,4,17. ŪRDHVĀYĀM DIŚI YAJÑAḤ SAMVATSARO YAJÑAPATIR
MĀRJAYANTĀM ITI

“Let the sacrifice, the year, the lord of the sacrifice cleanse themselves in the upward direction!”

MĒLPAṬṬU⁴²⁰ KELAKKE PPOṚATTU⁴²¹

upwards in the east outside (saying):⁴²²

ŪRDDHVĀYĀN DIŚI YAJÑAS SAMVATSARO YAJÑAPATIR
MMĀRJAYANTĀM.

⁴¹⁸ *valattū* is sg. oblique (functioning as locative) of Ma. *valam* ‘right side’ (DEDR 5276).

⁴¹⁹ The hands are to be washed after a ritual pertaining to the deceased (*pitṛkriyā*).

⁴²⁰ *mēlpaṭṭū* = *mēlpōṭṭū* (both forms in SSC mss.) ‘upwards’ < Ma. *mēl* ‘what is above, over’ (DEDR 5086) + the suffix *-ōṭṭū* < *paṭṭū* ‘getting into a direction, towards’, the gerund of the Ma. verb *paṭuka* ‘to occur, be in’ (DEDR 3853).

⁴²¹ *poṛattū* (Old and substandard Ma.) = *purattū* (standard Ma.) (both forms in SSC mss.) is sg. oblique (functioning as locative) of Ma. *puram* ‘outside, exterior’ (DEDR 4333).

⁴²² He sprinkles water from the *praṇīta* vessel upwards, keeping the three blades of grass in his hand to the east of the *praṇīta* vessel outside it.



(SSC 1,28)

1,4,18 a.⁴²³ **SAMUDRAM VAḤ PRAHIṆOMĪTY**
APO NINĪYA ...

Having poured the water down (with the mantra)
“I send you to the ocean...”,

VATAKKŌṬṬU⁴²⁴ KAMULUTTŪ⁴²⁵:

you should turn (the vessel of the praṇīta water with its three grass blades) upside down northwards (saying):

SAMUDRAM VAF PRAHIṆOMY AKṢITĀ SVĀM YONIM API
GACCHATA

ARIṢṬĀ ASMĀKAM VĪRĀS SANTU MĀ PARĀSECI NA SVAM.

(SSC 1,29)

1,4,18 b. ... **YAD APSU TE SARASVATĪTY**
AṄGUṢṬHENOPAKANIṢṬHIKAYĀ CĀKṢIṆĪ VIMRJET

he should wipe both of his eyes with the thumb and the ring-finger
(uttering this mantra): “O Sarasvatī, what (honey) of yours (is) in
the water...”

NELAN TOTṬU

having touched the (wet) ground (with his whole palm),

MŌTARA VIRALUM PERU VIRALUM KŪṬṬI

having joined the ring-finger and the thumb,

KKAṆMANI⁴²⁶ RAṆṬUM ELAKKŪ⁴²⁷

you should moisten the two eyeballs (saying):⁴²⁸

⁴²³ For JGS 1,4,18, cf. GGS 1,3,13 *pradakṣiṇam agniṁ parikramyāpām śeṣaṁ ninīya pūrayivācamaṇaṁ pratiṣṭhāpya yathārtham* (in the GGS this is done after the acts prescribed in JGS 1,4,19b-21).

⁴²⁴ *vaṭakkōṭṭu* ‘northwards’ < Ma. *vaṭakku* ‘north’ (DEDR 5218) + the suffix *-ōṭṭu* < *paṭṭu* ‘towards’, the gerund of the Ma. verb *paṭuka* ‘to occur, be in’ (DEDR 3853).

⁴²⁵ *kamuluttū* (= *kamattū*, *kavuttū*, variant readings in SSC mss.) is the polite imperative of the Ma. verb *kamuluttuka* (*kamattuka*, *kavuttuka*, DEDR: *kaviṭtuka*, *kamiṭtuka*, *kamuttuka*, *kamikka*) ‘to turn upside down’ (DEDR 1335).

⁴²⁶ *kaṇmaṇi* ‘eyeball’ < Ma. *kaṇ* ‘eye’ (DEDR 1159a) + Ma. *maṇi* ‘bead, gem, pearl’ < Sanskrit *maṇi-* m.

⁴²⁷ *eḷakkū* is the polite imperative of the Ma. verb *eḷakkuka* (Old and substandard Ma.) = *iḷakkuka* ‘to slacken, moisten’ (DEDR 510).

⁴²⁸ With his joined thumb and nameless finger, he takes from the ground water, which has been poured there from the *praṇīta* vessel, and touches therewith the inner corners of both eyes.



YAD APSU TE SARASVATI GOṢV AŚVEṢU YAN MADHU
TENA ME VĀJINĪVATI MUKHAM AIDHĪ SARASVATI.

“O Sarasvatī, what honey of yours (is) in the water, in the cows, in the horses,
with that anoint my face, O Sarasvatī possessing swift steeds!”

(SSC 1,30)

1,4,19 a. DARBHĀN PARIDHĪMŚ CĀGNĀV ĀDHĀYA ...

Having put the blades of *darbha* grass and the enclosing sticks in the fire,

KINṆAN⁴²⁹ TALICCU

Having sprinkled (water on) the metal vessel (of the *praṇīta* water),
MALARTTI

having turned it face upwards,

DIKKILUN⁴³⁰ TANIKKUM⁴³¹ PATNIKKUN⁴³² TALICCU

having sprinkled (water) to every direction and on (your)self and (your) spouse,⁴³³

PULLU (TALICCU) KOṬAÑÑU⁴³⁴

having (sprinkled with water and) shaken the grass,⁴³⁵

TĪYIL IṬṬU

having put it in the fire,

PARIDHI MUNPILET⁴³⁶ ETUTT IṬṬU

having taken up the enclosing stick that is in the front (west of the fire),
RAṆṬUM RAṆṬU KAI KOṆṬUM ETUTTU

⁴²⁹ *kinṇam* is ‘metal plate or vessel’ in Ma. (DEDR 1543).

⁴³⁰ *dikkilun* is sg. locative of Ma. *dikkū* < Sanskrit *dik*, sg. nom. of *diś-* f. + sandhi form of the copular clitic *-um*.

⁴³¹ *tanikkum* is dative of the Ma. sg. reflexive pronoun *tān* ‘(one)self’ (DEDR 3196) + *-um*.

⁴³² *patnikkun* is sg. dat. of Ma. *patni* < Sanskrit *patnī-* f. + *-um*.

⁴³³ The performer touches water on four sides of the *praṇīta* vessel each time throwing it upwards into air, and sprinkling it (once, in a general way) on himself and his spouse.

⁴³⁴ *koṭaññū* is the gerund of the Ma. verb *koṭayuka* (Old and substandard Ma.) = *kuṭayuka* (standard Ma.) ‘to shake, throw out, fling away’ (DEDR 1662).

⁴³⁵ The blades of *darbha* grass that had been held in the left hand over the offering ladle (cf. JGS 1,4,11 and SSC 1,26) are sprinkled with the same water poured out of the *praṇīta* vessel, moved into the right hand, shaken and thrown in the fire.

⁴³⁶ *munpiletū* ‘that which is in front’, a pronominalized neuter noun from the locative adverb *munpile* ‘in front’.



having with both hands taken up the (remaining) two (enclosing sticks north and south of the fire),
 VALATTU KAI KONṬ ITṬU⁴³⁷
 having put (them all) into the right hand,
 HÖMIPPŪ⁴³⁸.
 you should offer them in the fire.

(SSC 1,31)

1,4,19 b.⁴³⁹ ... VĀMADEVYENA ŚĀNTIM KṚTVĀ ...
 having made a propitiation by means of the *vāmadevya* (*sāman*)⁴⁴⁰

VĀMADEVYAN̄ COLLI
 having chanted the *vāmadevya* (*sāman*),

1,4,19 c.⁴⁴¹ ... TRIḤ PARYUKṢET
 he should sprinkle three times water around (the fire)

TTALICCU
 having sprinkled water,

1,4,20. SAHAVIṢKAM PRADAKṢINAM
 sunwise, including the offering substance.

1,4,21. ANVAMAMSTHĀḤ PRĀSĀVĪR ITI
MANTRĀN SAMNAMAYET

(While doing so) he should transform the formulae (in JGS 1,3,8-11) thus: *anvamamsthāḥ* (instead of *anumanyasva*), *prāsāvīḥ* (instead of *prasuva*).

HAVISSINU⁴⁴² PORAME⁴⁴³ MANTRAPARIṢEKAṆ CEYVŪ

⁴³⁷ *valattu kai koṇṭ' iṭṭu* = *valattu kaiyil ākki* (both readings in SSC mss.).

⁴³⁸ *hōmippū* is the polite imperative of the Ma. verb *hōmikkuka* 'to burn as offerings' < Sanskrit *homa-* m.

⁴³⁹ For JGS 1,4,19, cf. GGS 1,9,25 *apavṛtte karmaṇi vāmadevyagānaṁ śāntyarthaṁ śāntyartham*.

⁴⁴⁰ *Jaiminīya-Grāmageya-Gāna* 2,6,16 on *Jaiminīya-Saṁhitā* 1,18,5 (*kayā naś citra ā bhuvat...*).

⁴⁴¹ For JGS 1,4,19-21, cf. GGS 1,3,12 ... *anuparyukṣya tathāivodakāñjalīn prasiñced anvamamsthā iti mantraviśeṣaḥ*; ŚGS 1,9,17 *yathoktaṁ* (ŚGS 1,8,17) *paryukṣanam*.

⁴⁴² *havissinū* is sg. dative of Ma. *havissū* < Sanskrit *havis-* n.

⁴⁴³ *porame* (Old and substandard Ma.) = *purame* (standard Ma.) is 'outside' (DEDR 4333), with adverbializing emphatic clitic *-e*.



you should perform the bathing with mantras around (the fire, extending its range) outside the sacrificial substance (saying):

ADITE NVAMAMSTHĀḤ

ANUMATE NVAMAMSTHĀḤ

SARASVATE NVAMAMSTHĀḤ

DEVA SAVITAF PRĀSĀVĪR̄ YYAJÑAM̄ PRĀSĀVĪR̄ YYAJÑĀPATIM̄
BHAGĀYA

DIVYO GANDHARVVAḤ KETAPŪḤ KETAN NO PĀVĪL

VĀCASPATIR̄ VVĀCAN NO SVĀDĪL̄.

“O Aditi, you gave your approval;

O Anumati, you gave your approval;

O Sarasvatī, you gave your approval.”

“O divine Instigator, you instigated the sacrifice, you instigated the lord of the sacrifice to good fortune.

The heavenly, desire-purifying Gandharva purified our desire. The Lord of Speech sweetened our speech.”

(SSC 1,32)

(RANṬU TŪṢṆĪM CEYTU)

(Having performed this twice silently,)

VILĀKI

having poured water (from his fist) around (the fireplace over its rim),

CCANṬANAVUM̄ PŪVUM̄ ĀRĀDHICCU

having thrown sandalwood paste and flowers in worship,⁴⁴⁴

SRUVAM̄ VACCU

having placed down the offering ladle,

GAṆĀPATINIVĒDYAM̄⁴⁴⁵ VIṬUTTU⁴⁴⁶

having removed the food offering to Gaṇapati,⁴⁴⁷

TOTŪKURI⁴⁴⁸ YITṬU KOLLŪ //

⁴⁴⁴ This is done in the same way as in SSC 1,15.

⁴⁴⁵ Ma. *nivēdyam̄* ‘(food) offering’ < Sanskrit *nivedya-* n.

⁴⁴⁶ *viṭuttū* is the gerund of the Ma. verb *viṭukkuka* ‘to remove, separate’ (DEDR 5393); a variant reading in younger mss. is *viṭartti*, the gerund of the Ma. verb *viṭarkkuka* ‘to open, spread, separate’ (DEDR 5473).

⁴⁴⁷ Gaṇapati, who now sits there satisfied with his food, is worshipped by throwing a flower (a green leaf of basil) in front of the oil lamp with the mantra *gaṇ gaṇapataye namaḥ. Kuṭikku-nīr* is given (and supposed to be sipped with the mantra, *amṛtāpidhānam asi*; cf. RANGACHARI 1931, p. 95).

⁴⁴⁸ *toṭukuri* = *toṭṭa kuri* (both readings in SSC mss. and in the *Malayalam Lexicon*) ‘mark (Ma. *kuri*, DEDR 1847) put (on the forehead)’ < the root (*toṭu*) or the past



you should put the ornamental mark (on the forehead of yourself and your spouse).

1,4,22.⁴⁴⁹ PŪRṆAPĀTRAM UPANI HITAM SĀ DAKṢIṆĀ

A vessel that has been filled (with grain) was put down near (the fire),⁴⁵⁰ that is the sacrificial gift.

1,4,23. YATHĀŚRĀDDHADAKṢIṆĀḤ PĀKAYAJÑĀḤ

In the sacrifices of cooked food the sacrificial gifts are as large as the (sacrificer's) faith.

1,4,24. PŪRṆAPĀTRAM VĀ

Or (the sacrificial gift is) the vessel that has been filled (with grain).

Since the performer of the *pārvaṇa-sthālīpāka* is the householder himself, the sacrificial gift consisting of the vessel filled with grain (laid down south of the fire in the beginning of the rite, see SSC 1,2) is not given away to anybody else, and is not mentioned here in the SSC.

Some comments on the additions and omissions of the SSC

The present-day grhya ritual of the Nampūtiris, as codified in the SSC and performed in fairly strict conformity with it, is astonishingly faithful to the Vedic practice codified in the JGS. What cannot be seen from the above sample is that, practically speaking, all rites codified in the JGS have been performed by the Nampūtiris until recently as separate and full-length ceremonies, while in most parts of India, including Tamil Nadu, many rites are completely ignored or performed in an abbreviated form (for example, *upanayana* and *samāvartana* are performed for the groom immediately before the marriage). All this is in agreement with the fame that the Nampūtiris have for conservatism.

However, as could be seen above, the *pārvaṇa-sthālīpāka* rite of the Nampūtiri Jaiminīyas is not totally devoid of modifications and additions. According to SSC 1,8, the strewing of grass around the fire (*paristarāṇa*) is done with two fistfuls of short-cut grass put to the west

relative participle (*toṭṭa*) of the Ma. verb *toṭuka* 'to put on (as clothes or ornament)' (DEDR 3482).

⁴⁴⁹ For JGS 1,4,22-24, cf. GGS 1,9,6-11; MGS 2,2,28 *pūrṇapātram dakṣiṇā*; ŚGS 1,14,11 *brāhmaṇebhyaḥ kiṁ cid dadyāt sarvatra sthālīpākādiṣu karmasu*.

⁴⁵⁰ Cf. JGS 1,1,12.



and to the east of the fire, and four plus four long blades of grass put to the south and to the north of the fire. As already pointed out above (*ad locum*), this is a relatively recent innovation shared in Kerala by the Kauṣītakins but unknown to Bhavatrāta (c. 700 CE).⁴⁵¹ The other Nampūtiris place four long blades of grass on each of the four sides, which is also a simplification of the original practice of putting several layers of uncut grass on each side.

Among the requisites of the rite, SSC 1,2 records sandalwood paste and flowers. It is true that JGS 1,1,22-23 has a general rule about the flowers to be used in gr̥hya rituals (they should preferably be white), and flowers are indeed required in some gr̥hya rites (according to JGS 2,1,10 flowers, *sumanasaḥ*, are to be given to Brahmin guests at *śrāddha* feasts), but they are mostly prescribed in relatively late sources (cf. GONDA 1980: 122f.). In the GGS, there is no such general rule about the flowers, although Gobhila does discuss the kinds of wood, grass and oil to be used in gr̥hya rites. The combined use of sandalwood paste (mixed with water) and flowers (basil leaves), thrown in worship together with a mantra, constitutes the simplest Hinduistic *ārādhana*⁴⁵² (*pūjā*) in Kerala:⁴⁵³ such a worship of the sun

⁴⁵¹ The concept itself is found in ancient texts. In the *anvaṣṭakya* rite, the GGS (4,2,20) prescribes strewing the fire with a fistful of short-cut *darbha* (*sakṛdācchinnam darbhamuṣṭim str̥ṇoti*). Fistfuls of *kuśa* are mentioned in *Kauṣītaka-Gr̥hyasūtra* 4,1,9 (*kuśamuṣṭibhiḥ*), but not in the context of *paristarāṇa*.

⁴⁵² *ārādhana* (the SSC uses the corresponding verb *ārādhikkuka*) belongs to Hindu Tantric terminology (cf. BRUNNER et al. 2000: 203), but not to the Vedic terminology (it is not found in the Sanskrit index of GONDA 1980).

⁴⁵³ KAKKĀṬU (1959: 27) describes a little more complex “*pūjā* which begins and ends with water”, in which one throws, pronouncing the basic mantra of the deity (e.g. *gam̐ namaḥ* in the case of Gaṇapati), first three times water, then three times sandalwood paste, then once water, three times flowers (tender basil leaves) and three times water. (*jalāntam̐ ennu mātram̐ paraññāluṃ jalādijalāntam̐ pūja enn’ arttham̐ grahiykanam̐. tuḷasikkalutt’ eṭuttū atātu mūlamantram̐ – gaṇapatiykk’ āṇ’ enkil gam̐ namaḥ ennu – colli mūnnu prāvaśyam̐ jalavum̐, mūnnu gandhavum̐, oru jalavum̐ mūnnu puṣpavum̐, pinne mūnnu jalavum̐ arccikkuka-y-ākunnu. oṛō arccanakkum̐ mūlamantram̐ collanam̐.*) – In the “worship with sixteen services”, the offering of sandalwood paste and flowers naturally constitutes only a small part of the *pūjā* (cf. BÜHNEMANN 1988: 102f., 159-162), but besides such a *pūjā* ‘with a prescribed ritual procedure’ (*vidhipūrvikā*), one has “*pūjā* understood as a mere offering of flowers, *haridrā* and *kuṅkuma* powder and / or prostration” (BÜHNEMANN 1988: 9-10). “A *pūjā* of a simple kind may consist of an offering of traditional items such as turmeric powder, *kuṅkuma*, flowers, sandalwood paste, etc., requiring neither much knowledge of ritualism nor much time” (BÜHNEMANN 1988: 29).



(imagined to function as the enclosing stick of the fire otherwise missing on the eastern side), and then of the fire (worshipped at eleven places around the fireplace)⁴⁵⁴ are interpolated rites in SSC 1,15. The worship of the fire with sandalwood paste and flowers is interpolated again in SSC 1,32. In both cases (SSC 1,15 and 1,32), this worship of the fire is followed by two other interpolated rites, the food offering to Gaṇapati (*gaṇapati-nivēdyam*) and, in SSC 1,15, the ‘worship of the self’ (*ātmārādhana*), in which marks are made on the body with sandalwood paste; in SSC 1,32, after the conclusion of Gaṇapati’s food offering, the sacrificer takes ash from the fireplace⁴⁵⁵ and with it makes a mark on his own forehead as well as on the forehead of his wife.⁴⁵⁶

The classical Hindu worship of Gaṇapati has developed from the cult of demonical spirits – forms of Rudra or Skanda – who seize people and cause them to have bad dreams and other evil consequences. The *Vināyakakalpa* inserted in the *Mānava-Gr̥hyasūtra* as chapter 2,14 explains how these spirits are to be propitiated with *bali* offerings at cross-roads, followed by an obeisance to the Goddess (at midnight) and to the sun (at sunrise). A later version of this text is included in the *Yājñavalkya-Smṛti* (1,270-292), where the various demons have now become different names of just one single Vināyaka, who is the son of the goddess Ambikā and who both causes and removes obstacles. An explicit reference to an elephant form is still missing in these two texts, but the *devatarpaṇa* of *Baudhāyana-Dharmasūtra* (2,5,83-90) already includes this feature in its propitiation of such gods as Vighna, Vināyaka, Hastimukha, Vakratuṇḍa, Ekadanta and Lambodara. The *Gobhila-Smṛti* (1,13) prescribes the worship of the Mātṛkās and Gaṇapati at the beginning of all rites (*karmādiṣu tu sarveṣu mātaraḥ saṅgādhīpāḥ / pūjanīyāḥ prayatnena pūjitāḥ pūjayanti tāḥ*);

⁴⁵⁴ Decoration of the fireplace with flowers is prescribed also elsewhere: in a *śrāddha* rite in the *Paīṭhīnāsi-Dharmasūtra* (cf. CALAND 1893: 109) and in *Baudhāyana-Piṭṛmedhasūtra* 2,10,2 (*tilagandhapuṣpamālyair agnim abhyarcya*).

⁴⁵⁵ It is believed that “special ashes, for instance those remaining in the fireplace after a sacrifice, are extraordinarily powerful” (GONDA 1970: 179 n. 116, with copious quotations explaining this belief).

⁴⁵⁶ CHATTOPADHYAY (1987: 20) records this practice in a somewhat different form, probably on the basis of evidence from Bengal: “At the end of the homa ceremony, the Vedic Brahmans put marks on their forehead, the lower end of the neck, on the arms and on the chest. The mark was made with ashes and ghee mixed together on the sacrificial ladle and applied on the body with the index finger”.



this practice is not yet found in the Gṛhyasūtras,⁴⁵⁷ but is obligatory according to the medieval texts.⁴⁵⁸

But we should pay attention also to what is missing in the SSC and even in today's Nampūtiri ritual practice, when compared to the manuals of the Tamil Jaiminīyas. It would have been most instructive to give here for comparison the passages relating to the *pārvana-sthālīpāka* in the *Jaiminīya-Prayoga-Vivaraṇa*. This is a manual – in Tamil interspersed with mantras and quotations in Sanskrit in grantha script – of the Jaiminīya gṛhya rituals written by the greatest ritual authority of the Tamil Jaiminīya Brahmins in the first half of the 20th century, Shri A. Raṅgasvāmi Ayyaṅgār, who was the teacher of Nyāya and Vedānta at the Pāṭhaśālā attached to the Śrī Raṅgasvāmi temple at Śrīraṅgam. Unfortunately the work was not completed; it covers only the first part of the rites, from the birth to the various *vratas* of studentship (cf. JGS 1,1-17). Yet the seven fascicles printed in 1923 total 312 pages.⁴⁵⁹ The *pārvana-sthālīpāka* is not described separately here, but as part of the *śrāvana* alias *upākaraṇa* rite, which starts the annual course of study of the Veda and is dealt with in JGS 1,14. In the JPV, the combined treatment of the *upākaraṇa* and the *pārvana-sthālīpāka* fills 37 pages (pp. 16-53). This gives some idea of the amount of interpolation, which consists of (sometimes very long) *saṁkalpas* (declarations of intent), verses paying obeisance to teachers (not only Jaimini but also of the Śrīvaiṣṇava tradition), sectarian mantras (giving *vaiṣṇava* and *smārta* alternatives) and a great number of Vedic mantras and *sāmans* not found in the JGS. Indeed, the harvest of interpolations is overwhelming here.

In the older Sanskrit Prayogas used by the Tamil Jaiminīyas, however, the amount of interpolation is much more restricted. The first chapter of the *Anukramaṇikā* and the fifth chapter of the *Jaimuni-Sāma-Prayoga*, both dealing with the *sthālīpāka*, have been edited and the latter also translated by Klaus KARTTUNEN (2001), so I restrict myself to quoting the very beginning of these two texts here:

Anukramaṇikā 1: viṣvaksenaṁ (mahāgaṇapatiṁ vā) saṁpūjya /
saṁkalpya / bhūmiṁ trir uddhṛtya / prokṣya / sikatābhiś

⁴⁵⁷ This is the general view, but is it really so? I am inclined to see Gaṇapati and the *mātarah* in the god Virūpākṣa and the goddesses Aditi, Anumati, and Sarasvatī who are invoked and asked for their permission before the *homa* sacrifice in JGS 1,2,11 and 1,3,7-9.

⁴⁵⁸ See DRESDEN 1941: 157-164; KANE 1941: II (1), 212-6; cf. also GONDA 1980: 366.

⁴⁵⁹ The India Office Library possesses just three fascicles of this book, cf. BARNETT 1931.



caturasraṁ kṛtvā / prācīm udīcīm prācīs ca kramāt pañca rekhāḥ
 pratyānmukhaśūlākāreṇa likhitvā / *bhūr bhuva svar* ity agniṁ
 pratiṣṭhāpya / dakṣiṇato gneḥ pūrṇapātram udakapūrṇasruvaṁ
 ca nyasya / uttarato gner iddmabarhīmṣi nyasya / jalagandhapuṣ
 pendhanapraṇītājyājyapātra-havīmṣi paścimata uttarataś cāgner
 yathāyatham nyasya / sarvaṁ yugapat *devasva tveti triḥ* prokṣet /
 sakṛṇ mantraḥ dviḥ satantraṁ sarvatra /

*Jaimuni-Sāma-Prayoga 5: om kariṣyamāṇasya karmaṇa avighnena
 parisamāpty-arthaṁ viṣvakṣenārādhanam kariṣye / saṁkalpya /
 yasya dviradavaktrādyāḥ pāriṣadyāḥ paraḥ śatam / vighnam
 vighnanti satatam viṣvakṣenam tam āśraye // iti viṣvakṣenam āvāhya
 ṣoḍaśopacārān kṛtvā vartamānasthālīpākādisaṁkalpaṁ kṛtvā /
 yasya dviradavaktrādyā ity udvāsya / bhūmiṁ trir uddhṛtyāvokṣya
 sikatābhiś caturasraṁ kṛtvā / prācīm udīcīm prācīs ca kramāt pañca
 rekhāḥ pratyānmukha-śūlākāreṇa likhitvā / *bhūr bhuvah suva* ity
 agniṁ pratiṣṭhāpya / dakṣiṇato gneḥ pūrṇapātram udakapūrṇasruvaṁ
 ca nyasya / uttarato gner idhmābarhiṣi nyasya / jalagandhapuṣ
 pendhanapraṇītājyājyapātrahavīmṣi paścimata uttarataś cāgner
 yathāyatham nyasya / sarvāṇi yugapat / *devasya tvā savituh prasave
 śvinor bāhubhyām pūṣṇo hastābhyām prokṣyamīti triḥ* prokṣet / tris
 tantre sarvatra sakṛṇ mantreṇa dviś tūṣṇīm /*

Both texts begin with the *pūjā* of Viṣvakṣena, the *vaiṣṇava* form of Gaṇapati (though the *Anukramaṇikā* gives also the *smārta* alternative of Mahāgaṇapati), and in JSP this *pūjā* is further specified to start with a declaration of intent (*saṁkalpa*) and to consist of the 16 services. According to the JSP, one should thereafter make another *saṁkalpa* for the performance of the *sthālīpāka*, to worship Viṣvakṣena again for the removal of the fire (from the domestic hearth), to prepare the fireplace and to place the requisites in readiness. The Tamil texts do not take into account the alternative of performing the *sthālīpāka* in the domestic fire itself, which in the case of the *pārvaṇa-sthālīpāka* is the correct original practice retained by the Nampūtiris.

Particularly striking is the complete absence of the *saṁkalpa* in the Nampūtiri tradition. This formal announcement of one's intention to perform a given rite at its beginning is generally spread all over India and has even reached Nepal (see MICHAELS 2005). The *saṁkalpa* is not prescribed in the JGS, but it makes its appearance rather early in the latest Gr̥hyasūtras, being attested, e.g., in the *Āgniveśya-Gr̥hyasūtra* (2,1,5; 2,3,5) and the *Vaikhānasa-Gr̥hyasūtra* (1,6), which may both



have come into being in Tamil Nadu, and such works as the *Baudhāyana-Gr̥hyaśeṣasūtra* (5,6,2) and the *Baudhāyana-Gr̥hyaparibhāṣāsūtra* (1,9,10).⁴⁶⁰ How can we explain the absence of the *samkalpa* among the Nampūtiris in view of its presence among the Tamil Jaiminīyas and its apparently early existence in Tamil Nadu? To answer this question we must consider the history of the Jaiminīya śākhā.

Early history of the Jaiminīya branch of Sāmaveda

The most fundamental difference within the Jaiminīya school is that between the Nampūtiri Jaiminīyas of Kerala and the Tamil Jaiminīyas. The Tamil Jaiminīyas have spread to all the earlier mentioned three states (Tamil Nadu, Kerala, Karnataka) from the Cōla country. The origin of the Nampūtiris is a much-debated issue, but it seems to me that the Nampūtiris have emerged from two main waves of Brahmin immigration into Kerala.

In any case, the Nampūtiris were in Kerala in the 7th century CE, when the grandfather of the great Jaiminīya commentator Bhavatrāta migrated to Kerala from the village of Vasiṣṭhakuṭi (modern Tiṭṭaguḍi near Vṛddhācalam) in the Cōla kingdom (cf. PARPOLA 1984). The Cōla country was the original core area of the Tamil Jaiminīyas. From this region, where Jaiminīya Brahmins are still to be found, they have spread in different directions, first to Pālghat in Kerala and to Mēlkōṭe in Karnataka due to the religious persecutions of Vaiṣṇavas by fanatic Śaiva rulers of the Cōla country, maybe some 800 years ago. According to the tradition, a Pāṇḍya king of Maturai called Sundara-Pāṇḍya, brought 108 Jaiminīya Brahmins from 8 villages north of the Kāvēri river and 10 villages south of the Kāvēri to Teṇṭiruppērai near Ālvār Tirunakari in the Tirunelvēli District of southern Tamil Nadu. This village is the largest Jaiminīya settlement today, with about 180 Jaiminīya families still living there. From Teṇṭiruppērai, Tamil Jaiminīyas have spread westwards upto Trivandrum, where their *ācāryas* were employed by the Travancore kings.

The Jaiminīya branch of Sāmaveda, the Kauṣītaki branch of the Ṛgveda, and the Baudhāyana and Vādhūla schools of the Taittirīya branch of the Yajurveda seem to be the oldest surviving representatives

⁴⁶⁰ Cf. GONDA 1980: 312. I assume that the *samkalpa* has developed from the śrauta practice of the *soma* sacrifices, in which the officiating priests formally announce what they are going to do and receive the permission for it from the Brahman and Maitrāvaruṇa priests (cf. HILLEBRANDT 1897: 101f.; PARPOLA 1981).



of the Vedic tradition in southernmost India. (The Old Tamil texts speak of the four Vedas, but no trace of the Atharvaveda survives from south India.) It appears that all these schools coexisted and collaborated in the performance of śrauta rituals in one and the same area of northern India in Middle Vedic times, and came to southern India together from that area. The Brāhmaṇa texts of these schools (including the lost Śāṭyāyani-Brāhmaṇa) and the earliest Śrautasūtras (those of Baudhāyana and Vādhūla) were composed in that shared area in north India which extended from the ancient Pañcāla (modern Uttar Pradesh) in the west to Kosala and Videha in the east. Important textual correspondences attest to close Jaiminīya contacts with the Vājasaneyi school of Yajurveda in the early part of this period. The contact with the Vājasaneyins seems to have been severed when the four schools moved southwest to the Matsya and Mālava countries, where the present *Jaiminīya-Brāhmaṇa* (a younger recension of the lost *Śāṭyāyani-Brāhmaṇa*) and *Jaiminīya-Upaniṣad-Brāhmaṇa* seem to have come into being. In the śrauta ritual, the Jaiminīyas and the Kauṣītakins⁴⁶¹ in this later period apparently collaborated with the Baudhāyanas and the Vādhūlakas. (On the location of the Vedic texts in northern India, see WITZEL 1989 and 1997.)

Old Tamil texts (including inscriptions and literature), dating from c. 250 BCE to c. 700 CE, speak of three main kingdoms of Tamils, ruled by the Pāṇḍya, Cōla and Cēra dynasties. The southernmost of these, the Pāṇḍyas ruling at Maturai, are referred to about 300 BCE by Megasthenes, the Greek ambassador at the Maurya capital Pāṭaliputra, while Aśoka in his second rock edict mentions the Coḍā, Paṁḍiyā, Satiyaputra⁴⁶² and Keralaputra. The early Tamil royal families appear to descend from North Indian “Pāṇḍava” adventurers who came to South India and Śrī Laṅka soon after the “Mahābhārata war”, around 600-450 BCE (see PARPOLA 2002). The Pāṇḍyas who founded the southern Mathurā as their capital in Tamil Nadu came from the region of the northern Mathurā, which is situated in those very regions where

⁴⁶¹ Some “striking parallels between the Jaiminīyas and the Śāṅkh.” are listed in CALAND 1953: xiv-xv.

⁴⁶² The identity of Aśoka’s Satiyaputra was solved by the discovery of a Tamil Brahmi inscription of the 1st century CE at Jambai, where *Satiyaputō Atiyan Neṭumān Añci* is mentioned as the donor of the local cave shelter. He could be equated with a chieftain known as a great warrior and liberal patron from Old Tamil literature, Atiyamān Neṭumān Añci of Takaṭūr (modern Dharmapuri); in the literary form of his name, Atiyamān is composed of *atiya* < Tamil **catiya* < Prakrit *satiya* < Sanskrit *satya* and *mān* < Tamil *makaṇ* ‘son’ = Sanskrit *putra*. Cf. MAHADEVAN 2003: 119-120 and 398-399



the Jaiminīya, Kauṣītaki, Baudhāyana and Vādhūla schools are likely to have then prevailed in North India. These North Indian nobles probably came by sea, and occupied first the southern and eastern coasts of Tamilnadu that were attractive with their pearl fishery.

The Cēras in the Koṅku country between the present Coimbatore and Salem districts in northwestern Tamilnadu had Karuvūr = present Karūr = Vañci of the Old Tamil texts as their capital (the oldest coins found there date from the 2nd century BCE). The Cēra kingdom is farthest removed from the south and east coast of Tamil Nadu and therefore probably represents the earliest wave of these North Indian royal immigrants, who undoubtedly were quickly assimilated linguistically to the earlier local population speaking Old Tamil. From Koṅku the Cēra kings extended their rule westwards to Kerala, where a second capital was established to control the flourishing sea trade with the Hellenistic-Roman world. The two well-known seaports Toṅṭi and Muciri on the west coast were in existence by 100 BC (cf. MAHADEVAN 2003: 153-156).

Contrary to earlier notions among historians, it is now clear that brahmins, along with their Vedic-Purāṇic lore and ritual tradition, formed an influential section of Tamil Sangam society and played a crucial role in policy-making in the courts of chieftains of Tamilakam during the Sangam age. (NARAYANAN and VELUTHAT 1983: 256).

At least four of the eight early Tamil poets who sang the praise of the Cēra kings were brahmins... Brahmins are described in the Sangam literature as well versed in the four Vedas and as receiving the patronage of kings in the form of lands and gifts. Vedic rituals were also being conducted by brahmin priests. Pālai Gautamanār performed ten sacrifices under the patronage of [the Cēra king] Palyānai Cēkelu Kuṭṭuvan. The condition in the Cōla and Pāṇḍya kingdoms was similar, and there is nothing in the early Tamil Sangam literature to indicate that the brahmins of Kerala were at that time significantly different in customs and manners from those in the eastern region. (RAJA 1983: 300).

The earliest Vedic schools, which can be assumed to have arrived in southern India with or relatively soon after the early north Indian nobles who became the early Tamil kings, seem to have survived best in Kerala. The Nampūtiri brahmins belong to the Jaiminīya branch of Sāmaveda, the Kauṣītaki branch of the Ṛgveda, and the Baudhāyana



and Vādhūla schools of the Taittirīya branch of the Yajurveda. Only one more recent Vedic school, the Āśvalāyana Ṛgveda, is represented among the Nampūtiris. Out of these Vedic schools prevailing among the Nampūtiris, all except the Kauṣītaki and Vādhūla schools exist also among the Tamil Brahmins. Traces of the Vādhūla school, too, are found in Tamil Nadu in the form of the Āgniveśya school, whose Gṛhyasūtra appears to be a recension of the Vādhūla-Gṛhyasūtra. Tamil Nadu differs from Kerala, however, in that the majority of its Sāmavedic Brahmins represent the Rāṇāyanīya school, a subschool of the Kauthuma-śākhā, which came into being when the Kauthumas after their arrival in Tamil Nadu were influenced by the Jaiminīya tradition already existing there. We must assume that the differences existing between the Nampūtiri and Tamil Jaiminīyas, especially in their style of chanting, is due to Kauthuma-Rāṇāyanīya influence in Tamil Nadu. The early Yajurvedic schools of Baudhāyana and Vādhūla, too, have become a very small minority in Tamil Nadu, where most Yajurvedins belong to the Āpastamba school of the Taittirīya branch (cf. KASHIKAR and PARPOLA 1983: II, 233).

ZVELEBIL (1975: 270f.) dates the poet Maturai Marutaṅ Iḷanākaṅār between 250 and 400 CE. In Iḷanākaṅār's poem contained as no. 220 in the Akanānūru, he speaks of "the well-guarded tall post, its middle tied with a rope, of the sacrifice completed in Cellūr, a place of undying [sacrificial] fires, by the one with an axe, who, striving, cut down the race of warriors" (transl. HART 1975: 59).

This Cellūr is identified with Periñcellūr, in modern Taḷiparaṁba in Cannanore District. Periñcellūr is the northernmost of the thirty-two brahmin settlements of Kerala according to the Kerala tradition. In the *Mūṣakavaṁśa*, a historical *mahākāvya* by Atula of the twelfth century, King Śatasoma or Sutasoma of Mūṣaka country is said to have performed several sacrifices at Cellūr and founded a Śiva temple there... (RAJA 1983: 301).

Iḷanākaṅār's poem is the only reference to Paraśurāma in the Sangam literature. It is remarkably early considering that the epic references to the Paraśurāma myth belong to the latest layer reflecting the Bhārgava redaction of the *Mahābhārata* (cf. GAIL 1977; BROCKINGTON 1998; FITZGERALD 2002). Yet

the story of the ocean receding westward from Sahya mountain at the behest of Paraśurāma is at least as old as Kālidāsa, who refers



to it in the *Raghuvamśa* (IV.53): *rāmāstrotsāritāpy āsīt sahyalagna ivārṇavaḥ*

The army of Raghu seemed to be the ocean which came towards the Sahya, though previously driven away by the arrows of Rāma. The name of Mayūravarman, the Kadamba king (A.D. 345-370) figures in the *Kēraḷolpatti* tradition, and this suggests that the immigration of brahmins in large numbers to Kerala began in the fourth century. Perhaps several waves of brahmins migrated to Kerala at different times from different parts of India, from the north as well as the east. (RAJA 1983: 300).

The *Kēraḷolpatti* is in Malayāḷam and dates from the 16th or 17th century (cf. RAJA 1983: 304). The legend preserved by it is told in the Sanskrit work *Kerala-Māhātmyam* as well (perhaps 14th or 15th century, cf. VIELLE 2002: 350) and reflects the Nampūtiris' own tradition of their origin. According to it, Paraśurāma created Tuḷunāṭu and Kerala by throwing his axe towards the Ocean and thereby made the sea to retreat and leave dry the land from Gokarṇa to Kanyākumari. This land reclaimed from the sea Paraśurāma donated to the Brahmins, who settled in 32 villages in Tuḷunāṭu and in 32 villages in Kerala. Christophe VIELLE (2002) has recently discovered the full text of the *Jaiminīya-Saṁhitā* in about 97 *adhyaḃyas* and 6500 verses, "structurally and poetically a purāṇic masterpiece", which deals among other things with the Paraśurāma myth. It was probably composed between the 6th and 10th century in the territory occupied by the early Kadambas (4th to 6th centuries), between Konkan and South Kanara. Interestingly, most manuscripts of this text are in the Malayāḷam script and come from Kerala, where it is preserved as a popular part of the *Brahmāṇḍa-Purāṇa*.

The *Kēraḷolpatti* legend reflects the coming of a new group of Brahmins to Kerala from the north. These newcomers would have merged with the pre-existing Old Tamil Brahmins of the Cēra kingdom. At present the Nampūtiris are divided into two major groups, the 'rich' Āḍhyans, who use the honorific title Nampūtirippāṭu, and the Āsyan Nampūtiris, in whose hands is the śrauta tradition of Kerala. The Āḍhyans take pride in engaging in only three out of the six duties or privileges prescribed by Manu (1,88) to the Brahmins: the Āḍhyans do not receive gifts, they do not teach the Veda nor do they perform śrauta sacrifices as priests. If the Āsyan Nampūtiris carry on the earlier Sangam age tradition of the Cēra kingdom, and the Āḍhyans are the



newcomers who came from the north around the fourth century CE, the latter's ritual passivity would explain how the old Vedic heritage of Kerala could survive without much change. At the same time, the Kadamba and Cālukya rule and importation of Brahmins from the north (cf. NARAYANAN and VELUTHAT 1983: 257-8; VIELLE 2002: 350) would explain the dominant position of the Āḍhyans. More Brahmins have since then no doubt immigrated to Kerala, yet these two layers appear to be the main components of the Nampūtiris.

To recapitulate, my suggestion is that the Vedic ritual tradition of the Nampūtiris mostly goes back to the Brahmins of the early Cēra kingdom of the Sangam age. These Brahmins had come from North India first to northern Tamil Nadu and then proceeded to Kerala with the westward expansion of the Cēra kingdom, in Kerala losing touch with Tamil Nadu. Thus the early Brahmins of Kerala did not adopt the practice of *saṁkalpa*, though it started fairly early in Tamil Nadu, nor was the archaic way of Nampūtiri Sāmavedic chanting affected by the Kauthuma-Rāṇāyanīya school of Sāmaveda which became predominant in Tamil Nadu.

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