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## **On Newly Found Mss. of the Vādhūla School Of The Yajurveda**

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# Editorial

With the paper by Y. Ikari on his new discoveries of texts of the Vādhūla school, we begin the second year of the EJVS. Membership has crossed the 350 line just now.

The Vādhūla *śākhā* is a sub-school of the Taittirīya *śākhā* of the Black Yajurveda. It is little known and has been studied even less. As such, it is one of the elusive *śākhās* that need urgent exploration and study.

We especially urge our Indian colleagues (and all those South Asians in the west who make the occasional trip back home to Bhāratavarṣa) to undertake such surveys in other parts of the country as well. We will gladly publish any “travel” reports you send to the journal. For example, we do not know anything of value about the Vedic tradition of Assam (and Manipur!), and the elusive Carakas of rural Maharashtra should also be investigated finally. Western Nepal, Uttarakhanda and Himachal Pradesh are some other good cases to be investigated closely. (If members are interested, the available information on rare schools or unexplored parts of the subcontinent will be published here to facilitate field trips.)

We therefore are most grateful to Y. Ikari for actually having undertaken several field trips to Madras and Kerala to recover some of the last vestiges of this once important school of the Yajurveda which can be traced back all the way to eastern U. P. during the late Vedic period.

About his last trip he wrote to me:

During my last visit to Iriññālakkūṭa (Irinjalakuda) where there are two big collections of Vādhūla *ācārya* houses, I was overwhelmed by the unexpected quantity of MSS many of which have no titles. It took time to identify them one by one and I could not find time to see people of other Manas.

Some of the Vādhūlas are priests for nearby Hindu temples. The head of Nedumpilli Mana has still been invited to the big festivals of the Padmanābha temple of Trivandrum. There are inscriptions of the Padmanābha temple which allow to trace this tradition back to 17<sup>th</sup> century.

Some of the Vādhūlas expressed their hope of performing *yajñas*. But this is actually difficult as the living oral tradition died out many years ago. One of the oldest Vādhūlas, now about 80 of age, who wrote the Vādhūla Catang (in Malayalam), told me that his father had performed a Soma *yajña*, but he himself didn't see it.

As the present article indicates there is not only much new material but the older (partial) editions of Caland, Sparreboom & Heesterman, and Chaubey all need to be revised in this light. On a personal note I may add that I gave up the idea to publish the *Brāhmaṇa* and *Śrautasūtra* on the basis of the Madras MSS. in 1979 when I learned from D. Bhattacharya (then at Hoshiarpur) that B. Chaubey was working on

the text – retrospectively a felicitous decision, as all materials available then were quite defective.

We look forward to Prof. Ikari’s new edition which has begun to appear now.

The following point may be offered for discussion among the members:

1) Do you wish a list of Frequently Asked Questions about the Vedas to be added to our server on shore.net/~india?

2) If so, please send some of your questions to which you most desire answers to ejvs-list@shore.net. We will try to answer as soon as time allows. Any other questions, discussion pieces, etc. are welcome as well and will be placed in the next issue.

The next issue will probably contain a paper by G. Cardona on *anusvāra* in the grammatical traditions, and I plan to add a companion piece on this sound in medieval and more recent manuscripts. Cf. also, below, Y. Ikari’s interesting observation on a Kerala peculiarity regarding nasal before v.

Finally, I apologize to all for an unnecessary scare with regard to the bogus, so-called “good times” virus a few months ago. Since I learnt from you that this particular virus does not exist I refrained from cluttering everybody’s mailbox with another lengthy message about this, perpetuating this harmless chainmail. If you are interested in this new type of MĀYĀ, and the topic of computer virus in general, please check the anti-viral information on the Internet (or ask me privately for detailed information which I will pass on):

Usenet newsgroups – comp. virus – the Usenet gateway for VIRUS-L (below)  
Mailing lists – VIRUS-L is for discussions of viruses and anti-viral products. Send email to listserv@lehigh.edu. In the body of the message, include the line “sub virus-l your-name” (without the quotes).  
FTP sites – cert.org in pub/virus-l/docs/ Contains information about viruses and anti-virus products, with pointers to other FTP sites.  
World Wide Web – <http://www.singnet.com.sg/staff/lorna/Virus> (Note: the V must be capitalized!)

Our thanks to all who have written on this topic!

M. W.

# Announcement

## Louis Renou's "Kleine Schriften"

by Boris Oguibenine, U. of Strasbourg, France

Vedic research would undoubtedly much benefit from all "minor" writings of Louis Renou which are not in his *Études védiques et pāṇinéennes* (such as articles disseminated in various journals, reviews, lexical lists with interesting comments, etc.).

I would like to propose to all those who are interested in Vedic studies to unite our efforts in preparing collectively the indexes of all words occurring in Renou's short studies. The (individually) painstaking and time-consuming task would be thus greatly facilitated, if each scholar agreeing to participate thoroughly reads a preselected number of articles falling within his or her personal interests, picking up all important words, arranging them in partial lists according to the *samāmnāya*, and providing them with appropriate references (title of the article, pages, etc.) No particular knowledge of French (some article are even in English) is required; even undergraduate students could be committed to the task. Once partial lists made I could take up the final ordering as well as the task of general editing and introducing the volume.

Those interested may address to me their queries and desiderata. I am ready to provide the list of the titles worth to appear in such a Renou volume.

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# On Newly Found Mss. of the Vādhūla School Of The Yajurveda

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## [1] The MSS. of the *Śrautasūtra*\*

### Summary

The Vādhūla school belongs to the Taittirīya *śākhā* of Yajurveda and it is one of the oldest school in this Veda. The texts and the detailed information of this school had not been known to the researchers of Vedic literature except the reference of the name in the list of Vedic schools in some mediaeval texts like *Caraṇavyūha* etc. and the occasional small quotations in commentaries to other *Śrautasūtras* and *Gṛhyasūtras*. Prof. W. Caland first published many excerpts from the *Śrautasūtra* and the *Brāhmaṇa* of this school in 1920's with studies on various aspects of the texts.

Prof. M. Witzel revived the interest in this school in his excellent study in 1975 with information of more MSS materials belonging to this school. Afterwards, two editions of the *Śrautasūtra* were published, one by the joint work of M. Sparreboom and J. C. Heesterman (1989) and another by B. B. Chaubey (1993). The MSS. known to these scholars, however, are quite defective ones with a lot of large lacunae and they belong to only a single recension. The author of present article has attempted several research trips to South India and has obtained new MSS which have not been known to scholars. They include the MSS of the *Śrautasūtra*, the *Gṛhyasūtra* (which has not been known except for some fragments), the *Brāhmaṇa*, commentaries and *Prayogas*. I have been preparing for the editions of these texts in cooperation with young scholars. In this article, the detailed information of the MSS of *Śrautasūtra* are presented.

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\* This article is a slightly modified version of Introduction to the first part of my edition of the Vādhūla *Śrautasūtra* (Vādhūla *Śrautasūtra* 1.1 – 1.4, *Agnyādheya* and *Punarādheya*, A New Critical Edition of the Vādhūla *Śrautasūtra*, I, ZINBUN 30 (1995) (Journal of the Institute for Research in Humanities, Kyoto University), (In print). Its contents are: Introduction, Critical Text with Apparatus, Appendix and Bibliography. (About 130 pages altogether). Some portions of the article might be difficult to understand without the text of my edition.

## I. Survey of the Study of the Vādhūla school

The text of the Vādhūla<sup>1</sup> had not been known until 1920 except from rare references and quotations found in commentaries to some *Kalpasūtras*, e.g. Bhavatrāta on JaimŚS and Mahādeva on HirŚS etc. We owe to Prof. W. Caland the actual texts of this school which he published in his series of “Mitteilungen” in “Acta Orientalia” in the years of 1923, 1924, 1926 and 1928. He published in his articles some eighty excerpts from the *Śrautasūtra* and an extensive portion of the *Brāhmaṇa* (*Anuākhyāna/Anubrāhmaṇa*) belonging to this school, with translations. All the MSS. he could consult were a copy of composite Devanāgarī MS. of *Śrautasūtra* and *Brāhmaṇa* and two MSS. of commentaries to the *Śrautasūtra*. Both are copies of Devanāgarī MSS. of the Government Oriental Manuscripts Library (GOML), Madras. Although his study covers various aspects of the texts with morphological, syntactical and lexicographical characteristics, he did not publish the complete text either of the *Brāhmaṇa* or the *Śrautasūtra*. The reason may be found in the defective character of the MS. which Dr. Caland had to handle. (On this point, see the detailed description of MSS. below.) His excerpts have been entered into the VVRI Vaidika-Padānukramakośa. (Both the *Śrautasūtra*- and *Brāhmaṇa*-passages, however, were taken to be those of the *Śrautasūtra* and registered in the volumes of *sūtra*.)

After almost fifty years’ lacuna, Prof. M. Witzel revived the interest in the texts of this still less known, nevertheless important school of the Black Yajurveda. During his search for important Vedic manuscripts in a broader perspective, he found several new manuscripts of this school including Caland’s handwritten copy of the *sūtra*. In his important contribution to the study of the Vādhūla tradition, he gave a survey of the available manuscripts and discussed the contents of the various texts belonging to this school in its historical perspective. Following Witzel’s research, Max Sparreboom found more materials in South India, especially in Kerala, where the families of the Vādhūla tradition are still living. Asko Parpola, in connection with his study of the Jaiminīya tradition in South India, made a survey of the present distribution of the Vādhūla houses (Mana) in Kerala and gave a supplementary list of the existing manuscripts of this school preserved in the libraries and universities with the help of the editorial staff of the New Catalogus Catalogorum.

It is under these conditions that efforts have been made to edit the texts of this Vādhūla school, which had been available only fragmentarily. As a first result an

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<sup>1</sup> The Vādhūla school belongs to the sub-recension of the Taittirīya school (*śākhā*) and it is almost as old as the Baudhāyana, the oldest school (*carāṇa*) among the Yajurveda *sūtras*. For this school in general, see Caland 1923, 1924, 1926, 1928; Renou 1947; Kashikar 1966; Tsuji 1970; Witzel 1975; Sparreboom and Heesterman 1989 (Introduction); Chaubey 1993 (Introduction).

edition was published the joint work of M. Sparreboom and J. C. Heesterman in 1989.<sup>2</sup> This contains the sections of the *Agnyādheya* and the *Punarādheya*, which are the main subjects of the first book of the Vādhūla *Śrautasūtra*. Then, B. B. Chaubey, who had earlier announced the edition of the *Śrautasūtra*, finally published his text in 1993. His edition covers the fifteen sections, contained in the longest MS. among the then available MSS.

The authors of both editions could make use of MSS all of which belong to the same single recension. They are, as will be seen in the following, the MSS written in Devanāgarī or Roman script, which were copied, directly or indirectly, from a Malayālam MS. This original MS., which had been considered lost, was named K by Prof. Witzel and this appellation has been followed by other scholars.<sup>3</sup>

Therefore, the MSS. utilized by the previous editions are the secondary manuscripts which are nothing but copies of a common single Malayālam original. Further, these K recension MSS. share the common, almost fatal, defect of being full of lacunae which are traced back to their original MS., K. These lacunae are found almost on every page and many of them extend over more than twenty syllables. Sometimes a lacuna extends over several lines. The corrupt readings and the lacunae in the K group of manuscripts do not easily allow researchers to reconstruct the original readings. Further, the defective state of the text could lead even the expert researcher to misunderstand the true intention of the original text.<sup>4</sup>

During my research tours in 1992 and 1994, I could fortunately discover various kinds of MSS. belonging to the Vādhūla ritual tradition. They include the MSS. of the *Śrautasūtra*, the *Gṛhyasūtra*, their commentaries, *Prayogas* and a *Samgraha*. I have been planning to publish the editions of these texts one by one in due course of time. Among them, the editions of the *Śrautasūtra* and the *Gṛhyasūtra* will be taken precedence.

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<sup>2</sup> See Sparreboom and Heesterman 1989 in the bibliography.

<sup>3</sup> See Witzel 1975, pp. 75–77; Sparreboom and Heesterman 1989, p. 12; Chaubey 1993, pp. 12–13. During my research tour in Kerala during September 1994, I found a very old, almost disintegrating, palm leaf MS. among the private MSS. collection of a Vādhūla family. Although there was no title on it, cursory reading made me believe that it was a new MS. of the *Śrautasūtra*. Later, through close examination, I could identify the MS. to be the same as the codex K which had been deemed lost. See description of K1 below.

<sup>4</sup> On shaky argument depending solely upon the defective K recension MSS., see my article, Towards a ‘Critical’ Edition of the Vādhūla *Śrautasūtra*, *Studien zur Indologie und Iranistik*, 20, Dr. Paul Thieme Felicitation Volume (1995).



## II. Manuscripts utilized in the Edition.

In the following, detailed account of the MSS. utilized for this new edition will be given.

In addition to the MSS. utilized in two previous editions mentioned above, I have obtained six new MSS. with regard to the *Śrautasūtra*: five in Malayālam script (K1, K2, K3, N1, N2)<sup>5</sup> and one in Devanāgarī (T1, T2).<sup>6</sup>

The MSS. utilized in this edition may be arranged into two groups. The first one is represented by a Malayālam MS. K1 and its direct and indirect copies in Devanāgarī or Roman script (M, H, C).<sup>7</sup> As has been noticed above, all the MSS. utilized in previous editions and studies belong to this group. They are to be traced back to their single original Malayālam MS.

As the Malayālam (K1) MS. found by me in 1994 at Kitaññaśseri Mana in Iriññālakkūṭa, Trichur District, Kerala, has been identified as the lost original(=K), this group of MSS. is hereafter called K1 recension MSS.

Except K1, all the newly found MSS. belong to the second group. The two groups of MSS. can be differentiated by the extent of their contents. The first group covers a fairly large extent of the *Śrautasūtra*, while the second one extends only up to the end of the seventh *prapāṭhaka*, that is, the *Agniṣṭoma* section including the rite of *Pravargya*.<sup>8</sup>

The second group of MSS., therefore, do not record the rituals belonging to the categories of variation of Soma rituals in the classical scheme of ritual

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<sup>5</sup> These Malayālam MSS. belong to the private collections of two houses which have traditionally been regarded as the leading families among those belonging to the Vādhūla school. These houses were set up in late 17<sup>th</sup> century when a head house Talaṇanallūr Illam was partitioned into four houses. The name Talaṇanallūr occasionally appears among the list of respected Brahmins in the temple inscriptions of Trivandrum after the 12<sup>th</sup> century.

<sup>6</sup> Both T1 and T2 are written in the same MS; T2 is given as variant or complementary reading of T1 which is the main text of the manuscript. As will be seen below, each of them was taken from a different Malayālam MS.

<sup>7</sup> There are more Devanāgarī MSS. belonging to this recension. For instance, MS. No.17720 of VVRI, Hoshiarpur; MS. at Vaidika Saṃśodhana Maṇḍala, Poona (see Chowbey 1993, pp. 9–12); MS. No. TR 635.1–3/A.63493 of Adyar Library, Madras. These MSS. have been neglected in this edition, since all of them are but secondary copies of M and are irrelevant for the purpose of preparing the critical edition. The *Śrautasūtra* portion of M has been well preserved and, as far as I can see, there is no loss or break in the MS. which would require the help of secondary copies of the same MS.

<sup>8</sup> It is interesting to note that the *Pravargya* section is put towards the end of whole *Śrautasūtra* with the MSS. of K1 (=K) recension, while it is combined with the *Agniṣṭoma* and is placed immediately after the latter in the other recension of MSS. Cf. Witzel 1975, pp. 78–79; Chowbey 1993, pp. 33–35. The fluctuating position of the *Pravargya* section has also been observed in other Yajurveda schools. Cf. Caland 1903, pp. 8-9.

classification. Therefore, the rituals given in the eighth *prapāṭhaka* onwards with the K1 recension are not found in the second group of MSS.

## 1. K1

This is an old palm leaf MS. which belongs to Kitaṅṅaśseri Mana in Irīññālakkuṭa. It is 5 x 65 cm in size and the total number of leaves are 130. There must be some missing leaves.<sup>9</sup>

Text is written with old Malayālam script. On the front wooden-board is written the number 95 with white paint in roman numeral. No title-page exists and no date is given. The MS. has been ill preserved and the leaves are badly damaged both by worms and humidity; most of them show large lacunae since they are broken off on the left sides to a great extent.<sup>10</sup> Contents of this K1 MS. almost correspond to those of M: 1. fragments of the Vādhūla *Gṛhyasūtra*, 2. the extensive parts of the Vādhūla *Śrautasūtra*, 3. the *Mantra-pāṭha* and 4. the *Anvākhyāna* or the Vādhūla *Brāhmaṇa*.<sup>11</sup>

This MS., however, includes some fifteen leaves which had not been copied either by M or H. Most of them are attached to the end of the MS. The condition of material and handwriting of these folios are not different with other parts of this MS. cursory examination led me to the following observations on these stray leaves. Three folios have been identified as *Gṛhyasūtra* fragments.<sup>12</sup> Another ten folios look to be fragments of a commentary or a *Prayoga* to the *Gṛhyasūtra*. Further, there are two stray folios misplaced in the middle of the *Darśapūrṇamāsa* description. They testify to the existence of a unique ritual in the Vādhūla school. They give the description of the *Gopitryajña* or the *Upavasathagavi* (an ancestor ritual of the *Śrāddha* type which uses the offering of meat) which has so far been known only from the Baudhāyana *Śrautasūtra* (II. 8-11).

<sup>9</sup> The original number of this MS. must be 123. The extant K1, however, lacks leaves of 1-3, 9-11 and 46-47. They seem to have already been missing when it was copied into M during 1922–23 in Madras. Cf. note 14.

<sup>10</sup> Examination of readings and lacunae of this MS. has revealed that this is the “lost” original of the Devanāgarī and Roman MSS. (M, H, C) which were utilized by previous editions and studies. It seems that the damage of leaves has been somewhat enlarged since it was last copied in 1926-27.

<sup>11</sup> For the detailed description of the contents of 2, see Witzel 1975, pp. 78f., Chaubey 1993, pp. 28f.; for 4, Witzel, *ibid.* pp. 82–3; the short mantra collection of 3 consists of the mantras of both *Śrauta* and *Gṛhya* rituals which were not used in the *sūtras*. Cf. Caland 1926, pp. 2f.; Kashikar 1966, p. 67; Witzel 1975, pp. 84; Chowbey 1993, pp. 35f.

<sup>12</sup> From their contents, I take them to be placed immediately after the *Gṛhya* fragments which come on top of the present MS. (1 of above contents.). The floating leaves nicely fit to this place by their description of ritual. The MSS. of the *Gṛhyasūtra* collected by me support the idea. These three leaves must be the original ninth, tenth and eleventh leaves which have not been found in the main text. (See notes 9 and 14.)

## 2. M

The MS. belongs to the Government Oriental Manuscripts Library, Madras (GOML) and is numbered R.4375. While the actual MS. has 655 pages bound in two large-size notebooks, the description given by the Library Catalogue(= Triennial Catalogue) p. 6425 says that it consists of 412 folios and being bound in two volumes.<sup>13</sup> According to the colophons, this MS. was copied between 1922-23 from a manuscript of the “Kandangasserī Mana, Irinjālakuda, Cochin” (sic.). This original manuscript which had been believed to be lost was found by me at Kitaññaśserī Mana in Irinñālakkūṭa during the field research in September 1994. It is K1 described above.<sup>14</sup>

The general contents are 1. fragments of the Vādhūla *Gṛhyasūtra*,<sup>15</sup> 2. the extensive parts of the Vādhūla *Śrautasūtra* (pp. 28–438), 3. the *Mantrapāṭha* (pp. 438–454) and 4. the *Anvākhyāna* or the Vādhūla *Brāhmaṇa* (pp. 454–655). Cf. note 11. The innumerable lacunae of its original MS. are indicated by a series of dots, whose number is not always correct as to the missing syllables in the original, as can be seen now from a comparison with the text of K1, the original of M.

## 3. Mc

This is the Devanāgarī manuscript which was made for Prof. W. Caland and sent to Utrecht from Madras. It seems to have been sent in two packets during 1923–26.<sup>16</sup> This MS. probably is the one described in the Triennial Catalogue of GOML p. 6425 as M, of which total page number and the actual dates given in the colophons are different from those described in the Catalogue. (See note 11)

Caland himself made a copy in Roman script (C) from this Devanāgarī copy. Although the first half of this handwritten copy (C) has been preserved at the

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<sup>13</sup> I agree with the view of Prof. Witzel that the description of the catalogue might hold true of the MS. copy Mc which was sent to Caland in early 1920's. See Witzel 1975, p. 98 note 12. The date of copying given in the Catalogue is 1923-24, while the dates given in the colophons of M by the copyist and the inspector indicate that this MS. was copied during 1922-23. Probably Mc was a copy made from M. See also the descriptions of Mc and C.

<sup>14</sup> The lost original was named as K by Prof. Witzel and the same appellation has been used by scholars. As several other new MSS. were found at Kitaññaśserī Mana, this MS. is called K1 in this article. MS. M records the leaf number of its original Malayālam MS. on the left column of the corresponding page with the symbol number of Malayālam script. Each leaf of K1 exactly corresponds to this numbering. According to these Malayālam numbers, following leaves were missing when M was made: 1-3, 9-11 and 46-47. The leaves of the corresponding numbers are missing in K1.

<sup>15</sup> The MS itself (followed by the Catalogue) has the heading *Vādhūlāparakalpavyākhyā* (pp. 1–28).

<sup>16</sup> Cf. Caland 1924, p. 142; Caland 1926, pp. 1–2.

University of Utrecht, the original Devanāgarī MS. itself has not been found and seems to have been lost.<sup>17</sup>

Through careful examination of C, I have come to the conclusion that Mc was copied from M and not directly from K(=K1).<sup>18</sup>

#### 4. C

Caland's handwritten copy based upon Mc in Roman script written on A4 size paper. It consists of 105 pages<sup>19</sup> and covers the Vādhūla *Śrautasūtra* I.1–VII.3 (middle).<sup>20</sup> It has been preserved at the central library of the University of Utrecht.

C is not just a mere copy of Mc, that is, it is not just a transcription of the Devanāgarī MS. After having faithfully transcribed Mc, Caland revised his text from several viewpoints. He has corrected the clerical errors of Mc; he tried to supply the mantra portion where the mantra was abbreviated or was cut off by lacuna in the original;<sup>21</sup> he filled in lacunae several times in the light of his learning of Vedic literature; he sometimes wrote his conjecture on the margin of his manuscript. As the MSS. belonging to the K1 recension show an innumerable number of lacunae which often prevent the precise understanding of the textual and ritual process, Caland tried to fill in a lacuna and to supplement what was missing in the MS. He tried to reconstruct the passage whenever he thought he could. Sometimes he is right and sometimes not. Anyway we must be careful with regard to the fact that Caland's manuscript is not just a faithful copy of the original MS., but one revised to some extent.<sup>22</sup>

The reading of C before revision shares many clerical errors with that of M. Both of them also share the occasional careless omissions of lines.<sup>23</sup> These points

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<sup>17</sup> Cf. Witzel 1975, p. 76.

<sup>18</sup> Contrary to the opinion first taken by Witzel and followed by other scholars. Cf. Witzel 1975, pp. 76–77; Sparreboom and Heesterman 1989, p. 10; Chaubey 1993, pp. 12–13.

<sup>19</sup> Although the last page is numbered as 106 and the page 105 seems to be apparently lacking, it is simply Caland's mistake in numbering the last two pages and there is no missing page in this MS.

<sup>20</sup> On top of the first page is written the title: Vādhūla *Śrautasūtra*. This handwritten MS. C must be a complete copy from the first packet of the Devanāgarī MS.(Mc) sent in two packets to Caland, since the extent of the first packet described in Caland 1924, p. 142 exactly corresponds to that of C.

<sup>21</sup> Caland supplied the mantra from the closest parallel in TS or TB and identified the text- place. Considering, however, the possibility of mantra-deviation of the Vādhūla school from the *śruti* texts of the Taittirīya *śākhā*, we must be careful of an easy identification of the Vādhūla mantras with those of the Taittirīya *śruti* texts.

<sup>22</sup> The edition of Sparreboom and Heesterman takes C as the basis for their text.

<sup>23</sup> Comparison of the reading of K1 with that of M (and C) has revealed that M's copyist committed many errors of skipping a line or two in his copying the original. See critical apparatus to the text edition; for instance, n. 109 to 1.1.3.E, n. 93 to 1.1.4.8 et alii.).

would be enough to support the idea that M and Mc (as the original of C) are not mutually independent copies of K1, but either M or Mc is the original of the other. As the date of M's copying is earlier than that of Mc, the former must be the original of the latter.<sup>24</sup>

I have utilized a xerox copy of this MS. offered by Prof. Witzel.

## 5. H

This paper Devanāgarī MS. is No.5657 of Vishveshvaranand Vishva Bandhu Institute of Sanskrit and Indological Studies, Hoshiarpur. The title on the MS. is *Vādhūlagṛhyakalpa-vyākhyā*. It was directly copied from K(=K1) between 1926 and 27 in Madras. It consists of only 40 pages and is incomplete. Although being short, it transcribed its original MS. K (=K1) more faithfully than M. The content is: pp. 1–28 (1.6): fragment of “Vādhūla *Gṛhyasūtra*” (corresponding to the first portion of K1 and M.); pp. 28 (1.7)– 40: “Vādhūla *Śrautasūtra*” I.1.1.1– I.3.2.28.<sup>25</sup>

## 6. K2

The palm leaf Malayālam MS. consists of 148 old leaves. The title “*Vādhūlakagṛhyasūtram*”(in Malayālam script) and the number 101 (in Roman numerals) is written on top of the cover-board. The size is 4.5 x 44 cm. This MS. has been badly preserved. The edge portions of leaves are occasionally broken and cause lacunae. Rather hasty and careless handwriting sometimes makes it difficult for the reader to decipher the text. The above title is only partly correct. The first sixty leaves (up to 60a) give the extensive fragments of the *Gṛhyasūtra* of this school and the fragments of the *Gṛhya Prayoga* written in Malayālam language.<sup>26</sup>

In the following leaves (60b-148), we have the *Śrautasūtra* description. It starts from the very beginning and ends with the section of *Agniṣṭoma* ritual (with the

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<sup>24</sup> Cf. the descriptions of M and Mc, especially note 11 above.

<sup>25</sup> Prof. Witzel kindly allowed me to use his film of the Hoshiarpur MS. for this edition. See Witzel 1975, pp. 76-77 cum n. 16; Sparreboom and Heesterman 1989, pp. 11-12; Chaubey 1993, pp. 8-9.

<sup>26</sup> The text of the Vādhūla *Gṛhyasūtra* has not been known to the scholarly world. Prof. Witzel rightly suggested that the fragments of the *Gṛhya* materials contained in the first part of MSS. M and H (Vādhūla *Gṛhyakalpa Vyākhyā*!) might belong to the *Pitṛmedha*- and *Gṛhyasūtra* of this school. He tried to find out the distinctive features of the text by comparing these fragments with the corresponding portions of the *Agniveśya Gṛhyasūtra*. (Cf. Witzel 1975, pp. 84ff.) The defective condition of these MSS. prevented Prof. Witzel from getting into further investigation. During my survey tour of the Vādhūla MSS. in 1994, I could also obtain several extensive fragments of *Gṛhyasūtra* MSS. with several *Prayoga* and *Samgraha* materials. On a cursory examination of these MSS., I believe I have enough materials to reconstruct at least the *Pitṛmedhasūtra* and the sections more than half of the entire Vādhūla *Gṛhyasūtra*. I am planning to publish critical editions of these texts in the near future.

*Pravargya*). K2 and K3 share many common readings and common extents of abbreviation, which suggest that these MSS. belong to the same recension. K2 and K3 have less mantra abbreviation than other MSS. I have taken these two MSS. as the basis of my present edition.

### 7. K3

This is an old palm leaf MS. consisting of 149 leaves. It measures 5 x 51 cm. No title is given and only the number 51 is written with white paint on the front wooden cover in Roman numerals. It is badly preserved and there are occasional breaks on both end of leaves, of which the break of right end causes lacunae in the text. First two leaves are missing.<sup>27</sup> Except the last two leaves, the MS. covers I.1.2.17– End of VII(including the *Pravargya* section) of the *Śrautasūtra*. The last two leaves seem to be a fragment of a *Gṛhya Prayoga*.<sup>28</sup>

As has been said of K2, this MS. is closely connected with K2 and belongs to the same recension. This is the codex that I have taken together with K2 as the basis of present edition. Examination of its readings has revealed that this MS. is the original of N2 described below.

### 8. N1

This palm leaf MS. belongs to the Neḍumpiḷli Mana and is registered as No.122 by its provisional catalogue. It consists of 109 leaves and measures 4.5 x 41 cm. Each leaf has 8-10 lines per page. The text is written in old Malayālam character; the first leaf is missing and almost all leaves are partly broken on the left-edge so that the leaf-number is not legible in many cases. Under the front-cover of wooden board, there is added a title-leaf written with Devanāgarī script: “*Śrauta Somayāgaprayoga, kai–109–4000– Old*”. And some information on the condition of MS. is written in English: “Reverse(?) sides of the leaves are destroyed by white ants. It seems some (two or three) leaves are missing in the middle. Wants beginning and end.” [The final three or four words are illegible.] This title-leaf was added when this MS. was borrowed and copied by the Oriental Research Institute and Manuscripts Library(ORIML) of Kerala University at Trivandrum. This is the

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<sup>27</sup> The numbering of manuscript is given with the Malayālam style number. The first leaf under the wooden cover has the number “2 (=nna)”. In the system of numbering of old Malayālam MS., two leaves (“(śrī)” and “1 (=na)”) are missing.

<sup>28</sup> These two leaves must have recently been added, since the material looks more recent than that of other leaves and the style of handwriting is totally different, too.

MS., from which T2 (see below) was transcribed and given as variants of T1 (see below).<sup>29</sup>

The title given in the title-leaf, however, is wrong. The content is not the *Somaprayoga*, but an extensive portion of the *Śrautasūtra*. It starts from the middle of I.1.3.7 and ends up with VII (the *Agniṣṭoma* ritual with the *Pravargya*).<sup>30</sup>

## 9. N2

This palm leaf MS. also belongs to the Neḍumpilli Mana and is registered as No.121b by its provisional catalogue. It measures 4.5 x 54.5 cm and consists of 113 leaves. Each leaf has 8-10 lines per page. The MS. has been well preserved and the text is written with clear and legible hand. The type of Malayālam character is different from that of the other Malayālam MSS. and seems to represent more modern style of writing. On the title-leaf below the wooden cover-board, the title is written both with Malayālam and Devanāgarī as “*Vādhūlapraiṣārt(t)ham*”. This title applies only to the first part of the entire MS. It consists of two parts: the first eleven leaves are fragments of a *Prayoga* of the Soma ritual and all of the rest give the description of the *Śrautasūtra*. The exact content of the latter is: *Vādhūla Śrautasūtra* I.1.2.17– End of VII (the *Agniṣṭoma* ritual with the *Pravargya*). Comparison with the other MSS. has proved that this MS. is a direct copy of K3 described above. It is, on the other hand, the original of T1, the Devanāgarī MS. preserved in the ORIML in Trivandrum.

The composite MS. No.121 including this MS. was borrowed by the ORIML of Kerala University at Trivandrum, and was transcribed into a Devanāgarī MS. The date of its return to the owner is 2/3/16(=March 2, 1941).<sup>31</sup>

## 10. T1 and T2

T1 is a Devanāgarī paper MS. preserved at the ORIML of University of Kerala in Trivandrum and is numbered as T1081B. It is written in a large size notebook of 317 pages. On the title page are written the MS. number, title and the names of the copyist and the inspector.

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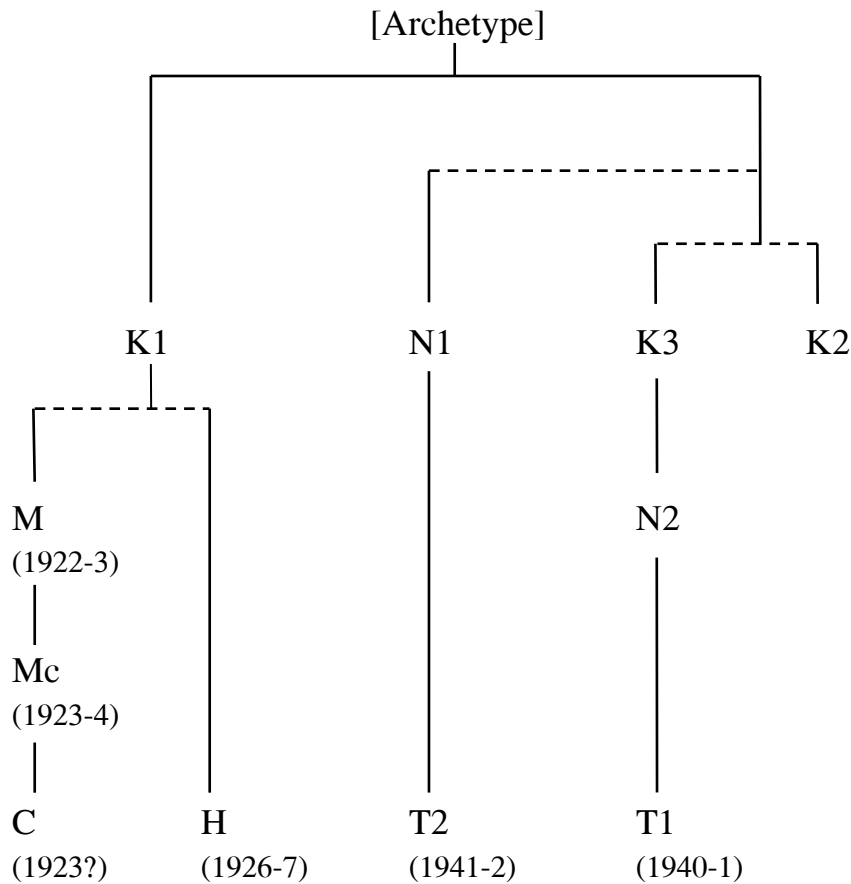
<sup>29</sup> The style of description suggests that it was originally written in the library. The information given in this title-leaf is exactly the same with one given in the official record of the library. According to its record, this MS. had been kept for a year with the library under the name of L258 and was returned to the owner, Talaṇanallūr Nanbūri Pāḍur (sic) on 9/3/17(= March 9, 1942).

<sup>30</sup> On the problem of the fluctuating position of the *Pravargya* section in the corpus of the *Śrautasūtras*, see note 8.

<sup>31</sup> Cf. note 29 above.

The title given as “*Somayāgaprayoga*” represents only the first part of this MS, which is actually a composite manuscript. The *Prayoga* of the *Agniṣṭoma* ritual occupies the first thirty-three pages. Halfway down the same page, it abruptly breaks into the description of the *Śrautasūtra*.<sup>32</sup> The *Śrautasūtra* portion lacks the opening part and covers I.1.2.17 – End of VII (including the *Pravargya* section). This is a Devanāgarī copy of the Malayālam MS.N2. But it was later consulted and revised with the readings of another MS. The variants are given in the footnotes as readings of “*kha*” and the main text of T1 is sometimes changed with the reading of this MS. The MS. is called L258, which is nothing but the Malayālam MS. N1 borrowed by the Library around 1940. (Cf. section of N1 above.)

The relationship of all the MSS. described above may be clarified by the following diagram:



<sup>32</sup> The discontinuity can be explained from the manuscript arrangement of N2, from which this MS. was directly copied. In N2, the *Prayoga* is interrupted at the end of a leaf and the *Śrautasūtra* starts from the beginning of the next leaf. Probably the scribe of T1 continually copied these two leaves without being conscious of a gap of contents between the two leaves.



### III. Notes on the Critical Apparatus and the Present Edition.

In the presentation of apparatus, I have tried to give full information on the variant readings of the MSS. utilized for this edition. While the space of footnotes has consequently swollen considerably, my intention is to present the reader with as much information on the new materials as possible.

K2 and K3 seem to generally present, among all the MSS., the older situation of the sandhi system of the Vādhūla texts and I have basically followed, in the present edition, the sandhi system observed in these MSS. In the following, I give some typical sandhi rules found among the older Malayālam MSS.(K1, K2, K3, N1). In the present text, some of them are “standardized”.<sup>33</sup>

#### Consonant Assimilation

In external sandhi, the following assimilation of a final to a following initial sound is observed:

[palatal] (e.g. *valmīkavapāñ ca*); [dental] (e.g. *ūrdhvan tata uddhr̥tya*); [labial] (e.g. *ūrdhvam brahmaudana-*); [sibilant] (e.g. *bhūr bhuvās suvar*).

In addition to these, “-ṁ” or “-m” + semivowel “v” becomes “-m” + semivowel “v” in two of our old Malayālam MSS., K2 and K3.<sup>34</sup>

#### Anunāsika

“-ṁ” + “s / ś / ṣ” + C → -ṃ̇ (Anunāsika sign) + “s / ś / ṣ” + C (e.g. *jyotīṃṣy*; *ṛtaṃ str̥nāmi*; *somānaṃ svarāṇam* et alii.)

*Anunāsika* occurring in K1 is transcribed with so-called “gum-kāra” in the Devanāgarī MSS. of M and H. In the apparatus, this is shown by (ṃ̇)\*. Cf. M. Witzel, *Anunāsika* in *Medieval Veda Tradition*, IJ 25 (1983), p. 180.

#### Upadhmānīya

*Upadhmānīya* is found in the older type of Malayālam MSS.(K1, K2, K3, N1). *Visarjanīya* is replaced by *Upadhmānīya* before the voiceless labial (*p*, *ph*). There is no case of *Jihvāmūlīya* in our MSS.

<sup>33</sup> The following examples are taken from the first and the second *prapāthakas* covering the rites of *Agnyādheya*, *Punarādheya*, *Agnihotra*, *Agniyupasthāna* and *Darśapūrṇamāsa*.

<sup>34</sup> Instead of a circle form of *Anusvāra* sign, a tiny form of “ma” is written at the end of a word. The copyist’s intention was to differentiate it from the usually expected *Anusvāra* sign. I interpret this “tiny letter of *ma*” as representing “-m”, and not “-ṁ”.

## Drop of sibilant or *Visarjanīya* before a sibilant immediately followed by a semivowel or a hard mute

e.g. “*dhāta śriyan*” instead of “*dhātaś śriyan*”; “*bhū svāhā*” inst. “*bhūs svāhā*”; “*na svastaya iti*” inst. “*nas svastaya iti*”; “*rāya śrayantām*” inst. “*rāyaś śrayantām*”; “*prasalai śriyam*” inst. “*prasalaiś śriyam*”; “*maha stavāno*” inst. “*mahas stavāno*” et alii.

In my text, the following instances are “standardized”:

“*r*” + Consonant other than “*h*”

“*-r*” + C —————> “*-r*” + CC

e.g. “*pūrvam*” instead of “*pūrvvam*”; “*suvargam*” inst. “*suvarggam*”; “*kuryāt*” inst. “*kuryyāt*”; “*varṭate*” inst. “*varṭtate*”; “*caturtham*” inst. “*caturttham*” et alii. However, “*barhir*”; “*caturhotāram*”; “*gārhapatye*”.

### Consonant gemination

Contracted forms of consonant gemination: “*dattvā*” inst. “*datvā*”; “*chinatty*” inst. of “*chinyaty*”; “*inddhe*” inst. “*indhe*” et alii.

In these cases, consonant gemination is resolved and former forms are adopted in the present text.

-*cś*- / -*chś*-

In the Malayālam MSS., there is no occurrence of consonant ligature of “*-cch-*”. Instead the ligature “*-cś-*” is consistently found, except in N2. N2, the newest MS. among the Malayālam MSS., writes “*-chś-*”. Sometimes K1 writes “*-chś-*”, too.

In the Malayālam ligature the consonants “*c*” and “*ś*” are vertically arranged. The letter “*cha*” itself seems to have been made by a horizontal combination of “*ca*” and “*śa*”. In my text, “*-cś-*” is normalized into “*-cch-*”. Thus,

1. “*kiñ cicśandas*” ———> “*kiñ cic chandas*”;  
“*tac śakeyam*” ———> “*tac chakeyam*”;  
“*āgnīcśakalam*” ———> “*āgnīc chakalam*”;
2. “*ucśiṣṭam*” ———> “*ucchiṣṭam*”;  
“*vicśinnam*” ———> “*vicchinnam*”;
3. “*gacśati*” ———> “*gacchati*”;  
“*upārcśati*” ———> “*upārcchati*”;  
“*acśā*” ———> “*acchā*”

There are cases where some MSS. write “*-ch-*” instead of “*-cś-*” with others:

*mā chitsi* K3, *mā cśitsi* N1[2.3.4.10]; *loma chindīta* K1, K3, N1, N2, *loma cśindīta* K2 [2.1.2.24]; *anuchandasam* all MSS.[1.6.1.5]; *sarvāṇi chandāṃsi* K2, K3, N2, *sarvāṇi cśandāṃsi* N1 [1.6.2.17]; *gāyatrena chandasā* K1, K3, N1, N2, *gāyatrena cśandasā* K2 [1.6.5.18]; *daśāṅ chinaty* K1, N1, *daśāṅ cśinaty* K2, K3 [2.1.2.24] et alii.

### Notes on the new edition.

As has been noted above in the description of the MSS., M, H and C are direct or indirect copies of K(=K1). Although being the same MS., K and K1 are different in that the latter is more decayed and lacunae are generally more enlarged than the former.<sup>35</sup>

The first reason why I have given in the critical apparatus the readings of secondary MS belonging to K1 recension is as follows: these MSS. may retain the readings of K which are missing in K1, since they might have been lost after the 1920's when K was copied by the MSS.

M is a direct copy of K made in 1922-23, but it introduced a sign which was not found in K1. It is a vertical straight stroke, sometimes very short, which seems to intend for separating sentences like a *daṇḍa*.<sup>36</sup> As the sign is not used in the original Malayālam MS., I have ignored it in the present edition, except the cases where it affects the sandhi rules of this MS.<sup>37</sup>

While C is based upon Mc which is a copy of M, it shows traces of efforts of Prof. Caland; filling in lacunae, supplying abbreviated parts of mantras, revising the original readings and “standardizing” the *sandhis*. Although it is not important for preparing the critical edition, I have included the readings of “Caland manuscript” to show how the erudite scholar of Vedic ritual handled the material.

Another reason for recording all the variants from the secondary MSS (M, H, C, T1, T2) is that I want to show the reader how the readings of these MSS. are different from those of their respective original MSS. in Malayālam script and how the letters were interpreted and “standardized” in the formers.

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<sup>35</sup> Therefore, K represents the state of MS. in 1920's when it was copied into M and H, while K1 shows the present state, having got decayed since then.

<sup>36</sup> In many cases, however, the signs are not properly placed and are misleading in understanding the text.

<sup>37</sup> I have also ignored the same sign used in an another Devanāgarī MS., T1 with T2, which is a hybrid copy of N1 and N2.

Although the Malayālam MSS. do not use the “*avagraha*” sign, I have added it in my edition for the reader’s convenience.<sup>38</sup>

The Vādhūla MSS. show occasional lacunae that resulted from the damage of the palm leaves. The most damaged MS. is K1 and many of its leaves are extensively torn off at their left ends. In such cases twenty to thirty syllables per line are in lacuna. In the apparatus, such lacuna is represented by dots. Thus, three successive dots indicate a lacuna of three or more syllables; two dots a lacuna of two syllables; a single dot represents a syllable or a consonant(-ligature). With a view to the occasional existence of large lacuna, sign of four dots is introduced. It indicates that the lacuna extends up to the end of the concerned *sūtra*.

The mantra quotation in the text is italicized for easy identification of the mantra portion of the *sūtra*. The quoted mantras in the *sūtras*, although abbreviated in most cases, often show deviation from the *śruti* texts of the Taittirīya school, as has first been noticed by Prof. Caland. In Appendix, I have collected the texts of the mantra quotations and compared the quoted form of the mantra with that of the corresponding Taittirīya *śruti* texts. As the mantra collection of the Vādhūla school has not been found so far, I am not able to say at this point whether or not the abbreviated portion of the mantra quotation in the *sūtra* also shows deviation from the Taittirīya *śruti* text. The reader, however, will see that plenty of deviations from Taittirīya *śrutis* are in the Vādhūla mantras quoted in the *sūtras*.

Abbreviation of part of mantra is indicated in the MSS. with the use of the sign (=) or (+). The older Malayālam MSS. use the former sign.<sup>39</sup>

In the present text, passages are divided into *sūtras* and the numbering is given accordingly by the editor. Basically a single unit of action and mantra is taken as a single *sūtra*. I have taken the appellations of higher levels of text division from the descriptions of commentaries.<sup>40</sup> The levels of text division are “*prapāṭhaka*” (chapter), “*anuvāka*” (section), “*paṭala*” (subsection) and *sūtra*. The MSS. themselves present only the division of “*paṭala*” level.<sup>41</sup> The commentaries give the

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<sup>38</sup> The sign is found with all of the Devanāgarī MSS., although it is often dropped even when it is required.

<sup>39</sup> The sign of abbreviation is used not only for a longer mantra in a *sūtra*, but only for a series of action units covering a good number of *sūtras*. This is done for the economy of description. In the latter case, however, the number of *sūtras* included in abbreviation can be quite large and sometimes amounts to an entire *paṭala*.

<sup>40</sup> Two commentaries are: the *Vādhūlakalpasūtravyākhyā* by Aryadāsa and the *Prayogakalpanā* of Raghurōṇa. The former is also called the *Kalpāgamasamgraha* and the latter has as other names *Prayogakṛpti* or the *Prayogasamdarbha*. I have obtained several copies of MSS. of these texts.

<sup>41</sup> Although Caland’s handwritten copy (C) gives the number of *prapāṭhaka*, *anuvāka* and *paṭala*, they were added by Caland himself with the help of commentary information. As Caland reports, the Devanāgarī copy sent from Madras (Mc) did not contain such information. A single

number of *anuvāka* at each section-end, and that of *prapāṭhaka* at each chapter-end, the largest kind of text-division. They provide no clue to the identification of the smaller subdivision than *anuvāka*, although the term *paṭala* is occasionally used. While the name of *paṭala* does not appear in the *Śrautasūtra* MSS., they differentiate the level of subsection by the device of word-repetition.<sup>42</sup>

As there is no break in the text except at the end of a *paṭala*, I basically followed the sandhi of Malayālam MSS. Sandhi is dissolved by a hyphen when a *sūtra* division is introduced and the italicized mantra portion is differentiated with the other portion of the *sūtra*.

Malayālam MSS. have peculiar sign(s) at each *paṭala*-end signifying the end of *paṭala*. I indicate the sign(s) as “end-mark(s)” in the present edition. The mark generally looks to be just a sign without any meaning, although that of N2 looks like the character “om” in Malayālam. Some MSS. have just a single sign, while others (K2 and K3) give the ordinal number of the *paṭala* by symbol number of Malayālam between the marks.

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exception of explicit reference to the division name in the MSS. is found at the end of the *Aśvamedha* section of K1 and M: *iti navamo (a)nuvākaḥ // // aśvamedhākhyah prapāṭhakah samāptaḥ //*

<sup>42</sup> The opening words of a new subsection are given in advance at the end of immediately preceding subsection. The transition to a new subsection is thus identified through the repetition of words. When no word-repetition occurs at the bridge portion of two subsections, we may identify it as the transition to a new *anuvāka*, a higher level of division. Some of the Malayālam MSS. identify the end of *prapāṭhaka* by indicating the name of major ritual in the chapter. For instance, the colophon “*samāptam idam ādhānam*” (K3) is given at the end of the first *prapāṭhaka*.

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