

On the Gṛhyasūtra of the Vādhūla School*

Mieko KAJIHARA

The Gṛhyasūtra of the Vādhūla school of the Black Yajurveda has been unknown in the learned world of the Vedic studies. In order to take a first step to prepare a critical edition of Vādhūla-Gṛhyasūtra (VādhGS), this paper intends to make a preliminary examination of all its manuscripts, and to elucidate its relationship with other Gṛhyasūtras including that of the Āgniveśya school, which has been surmised to be a sister school of the Vādhūla school. As far as the present manuscripts show, the VādhGS is a rather unique Gṛhyasūtra in its limited contents, its peculiar arrangement of the rites which also differs between the mss., and its heterogeneous text containing even Brāhmaṇa-like passages.

1. The previous studies of the VādhGS¹

The study of the Vādhūla texts was started when W. Caland obtained a copy of the manuscript entitled “Vādhūlakalpavyākhyā” from the Government Oriental Manuscripts Library, Madras, in the 1920s. According to him, that ms. was composed of the Kalpāgamasamgraha of Āryadāsa, a bulk of fragments of the Prayogasandarbhā (or Prayogakalpanā) of Śivaśroṇa, and small fragments of a Kārikā (Caland 1922, p. 7).² After that, Caland obtained, again from Madras, a copy of the Devanāgarī manuscript of “Vādhūlagṛhyakalpavyākhyā” (Triennial Catalogue, Govt. Oriental Mss. Library, Madras, R. No. 4375), an important manuscript which has furnished a basis for the Vādhūla studies for the following seventy or so years. This manuscript (*M*) was copied from an original Malayalam manuscript into Devanāgarī in 1922–23. The word *gṛhya* in the title at the beginning of the Devanāgarī manuscript in Madras was deleted by a line and changed into *śrauta*. The copy obtained by Caland (*M_c*) has been lost.³ The manuscript *M* consists of the following three texts: (1) a Gṛhya text on some household rituals such as the Aṣṭakā (the rite on the eighth day of the dark fortnights of

*This article is a fruit of the joint project on the existent Vedic texts and traditions in South Asia sponsored by the Japan Society for Promotion of Science 2005–2007 (Project No. 17320015).

¹For the survey of studies on the Vādhūla-Śrautasūtra, see Y. Ikari 1995, pp. 1–4.

²This manuscript is recorded under R. No. 2978 in Triennial Catalogue, Govt. Oriental Mss. Library, Madras, 1927, according to which it consists of (a) Vādhūlakalpasūtra-vyākhyā — Kalpāgamasamgrahaḥ, (b) Vādhūlaprayogakṛptiḥ, and (c) Vādhūlapūrvāpara-prayogavyākhyā.

³For the descriptions of *M*, *M_c* and their original ms. *K₁*, see Ikari 1995, pp. 5–7.

particular months), the Upanayana (the initiation rite for becoming a Vedic student) and the Aupāsanāgni (the household fire), and the funeral and ancestor rites such as the Dahana (the cremation) and the Śrāddha (ancestor rites), (2) the Vādhūla-Śrautasūtra (VādhŚS), and (3) the Vādhūla-Anvākhyāna (VādhAnvākḥ). Caland published excerpts of the latter two texts with studies on them (Caland 1924; 1926; 1928). However, he did not touch on the first Gṛhya part. It is probable that, because of the incompleteness of its contents as a Gṛhyasūtra and its title given to the manuscript, he did not consider the first part to be an authentic Gṛhyasūtra.

It was M. Witzel who first called our attention to the unknown Gṛhyasūtra of the Vādhūla school (Witzel 1975). He examined the ms. *M* and brought out the following important points on its first Gṛhya part: (1) there is a noteworthy correspondence between the portions on the funeral and ancestor rites in the first part of *M* (i.e. from Pitṛmedha-Br 1 up to Ekoddiṣṭa in Tables 1, 2 below) and those of the Āgniveśya-Gṛhyasūtra (ĀgGS); (2) the portions on the funeral and ancestor rites in the first part of *M* seem to be derived from a lost Pitṛmedhasūtra of the Vādhūla school; (3) the text of the first part of *M* looks like a Sūtra rather than a Vyākhyā in spite of the title given to the manuscript; (4) the substantial Upanayana portion in *M* is likely to be a fragment of the original Gṛhyasūtra; (5) several Brāhmaṇa-type passages are found in the portions on the funeral and ancestor rites. As to the correspondence between the Gṛhya part of *M* and the ĀgGS, he suggested that these two texts belonged to sub-branches of the Vādhūla school, and that the differentiation between the two texts represented the geographical split of the original Vādhūla school into two local sub-branches, the Vādhūla school in Kerala and the Āgniveśya school in Tamil Nadu (Witzel 1975, p. 88).⁴ A. Parpola, who explored the present Vādhūla houses and their tradition in connection with his fieldwork on the Vedic traditions in South India, agreed with Witzel's suggestion of the geographical split of the original Vādhūla school (Parpola 1984, p. 17). No further study has been made on the VādhGS, for any other materials than the secondary Devanāgarī mss. including *M* were not available until Y. Ikari discovered the original Malayalam mss.⁵

A breakthrough has come in the Vādhūla studies when Ikari succeeded in finding and photographing many Sanskrit mss. in Malayalam script of

⁴From the introductory verse of the Prayogasandarbhā (see above), Caland reconstructed the following lineage (vaṁśa): Vādhūla–Āgniveśya–Āpastamba (1922, p. 7). For the relationship between Vādhūla (Vādhūla school) and Āgniveśya (Āgniveśya school), see Caland 1922, p. 7f.; L. A. R. Varma 1940, p. iii; C. G. Kashikar 1968, p. 67; N. Tsuji 1977 (1960), p. 105; 1970, pp. 30–32.

⁵Based on the Devanāgarī mss. including *M*, the Śrautasūtra and some other texts of the Vādhūla school were edited and published (M. Sparreboom and J. C. Heesterman 1984; B. B. Chaubey 1993; 2000; 2001). For the Devanāgarī mss. (esp. of the VādhŚS), see Sparreboom and Heesterman 1989, pp. 9–14; Chaubey 1993, pp. 1–14; Ikari 2004.

various Vādhūla texts in Central Kerala in the 1990s.⁶ Among them, there are several composite mss. which contain Sūtra-like Gṛhya passages, including the original Malayalam ms. of the above-mentioned Devanāgarī ms. *M*. He examined those Gṛhya passages, and, following the line of Witzel's study, identified them as the VādhGS.⁷ Those mss. prove that the Gṛhya portions of *M* are only a part of the whole VādhGS that includes important rites of passage missing in *M*, such as the Vivāha (the marriage rite) and the Samāvartana (the rite of return home after finishing the learning of Veda). He gave a brief synopsis of the mss. of the VādhGS in his survey of the Vādhūla mss. (Ikari 1998, pp. 13–16; 2004, pp. 9–12).

2. The contents and the structure of the VādhGS

2.1. The manuscripts of the VādhGS

The Vādhūla school is a minor Yajurvedic school found only in the southernmost state, Kerala. Today, there exist only sixteen houses (Mana) belonging to this school.⁸ It is to be noted that almost all of the Vādhūla manuscripts so far known go back to the two teacher (*ācārya*) houses of the Vādhūlakas, namely, Kiṭaṇṇāśśēri Taraṇanellūr Mana and Neṭumpiḷḷi Taraṇanellūr Mana, both in Irīṅṅālakuṭa, Trīśśūr District.⁹

⁶See Ikari 1995. He has begun publishing a critical edition of the VādhŚS and the VādhAnvākh in Ikari 1995; 1996; 1998; 1999.

⁷Ikari 1998, p. 14; 2004, p. 9f.

⁸According to the information which Parpola got in 1983, there exist only 15 Vādhūla Manas (Parpola 1984, p. 436 [10]). Later, Ikari was informed that one (name unidentified) of the 15 houses “had been abolished since 1996” (Ikari 1998, p. 2, n. 2). In February 2009, I, with M. Fujii and H. Teshima, visited Kerala, where we were informed that today there exist 16 Vādhūla Manas which include one more house named Vālapiḷḷi Mana in addition to the 15 Manas in the list made by Parpola (1984, p. 436 [10]). People who belong to this school call themselves “Vādhūlaka”, while according to them “Vādhūla” is the name of the founding saint (oral information, February 2009). Bhavatrāta (ca. 7th century) refers to the priests of the Vādhūla school as “Vādhūlakāḥ” in his commentary on Jaiminīya-Śrautasūtra 1,24,6 *upadhāya rukmaṇ vādhūlakāḥ saṃpreṣyanti* “The Vādhūlakas give the summons [to the Prastotṛ] after they have placed the shiny plate [on the mound at the Pravargya]” (cf. Parpola 1984, p. 442 [16]; Chaubey 1993, p. 47; for the date of Bhavatrāta, Parpola 1984, pp. 444–447 [18–21]).

As to the Vādhūlakas outside Kerala, only two faint traces are known: There are two Vādhūla texts (Vādhūlahautraprayogaḥ and Vādhūla-Smṛti) which are unknown to the Vādhūlakas in Kerala but preserved in libraries in Tamil Nadu and Karnataka (Ikari 2005, p. 17, esp. n. 3; cf. Parpola 1984, pp. 14; 18); Male members of Neṭumpiḷḷi Mana, one of the two teacher houses of the Vādhūlakas, have been officiating as the chief priest (tantrin) of Padmanābha Svāmi Temple in Trivandrum. This house has owned a land in Tamil Nadu near the border between Tamil Nadu and Kerala, and has had a relationship with the Tamil Jaiminīyas there who have been keeping the land (M. Fujii, in press).

⁹See Parpola 1984, p. 436 (10); Ikari 2005, p. 17, n. 2. During our visit to Kerala in February 2009, we were informed that two teacher houses had been abolished, Pōṇālūr Mana and Kōvāṭṭi Mana (not mentioned in Parpola 1984), and when they were abolished, their mss. were handed over to Kiṭaṇṇāśśēri Mana and Neṭumpiḷḷi Mana. This information

As far as identified so far, there are ten mss. of the VādhGS, which are all composite mss. with some other text(s), and whose Gṛhyasūtra part is not always complete.¹⁰

Mss. belonging to Kiṭannaśśēri Mana (in Malayalam script):

- K*₁ (Kiṭannaśśēri 95)
- K*₂ (Kiṭannaśśēri 101)
- K*₄ (Kiṭannaśśēri 92) copied from *K*₁
- K*₈ (Kiṭannaśśēri 19)¹¹

Mss. belonging to Neṭumpillī Mana (in Malayalam script):

- N*₃ (Neṭumpillī 145)
- N*₄ (Neṭumpillī 115)
- N*₅ (Neṭumpillī 193b)

Mss. belonging to libraries (in Devanāgarī script):

- M* (Madras R4375) copied from *K*₁
- H* (Hoshiarpur 5657) copied from *K*₁
- H*_{*m*} (Hoshiarpur 1126, 1127, 1128) copied from *M*¹²

On the basis of the order of contents, the correspondence of variant readings and copying mistakes, and so on, those mss. of the VādhGS can be grouped into three recensions:¹³

- *K*₁, *K*₄, *M*, *H*, *H*_{*m*}
- *K*₂, *K*₈
- *N*₄, *N*₃, *N*₅

implies that some of the mss. now in possession of the present two teacher houses would have originally come from those two abolished teacher houses.

¹⁰For the description of each ms., see Ikari 1998 and 2005. The sigla *K*₁ etc. are those given by Ikari in his articles, while the numbers in brackets are those on the covering boards of the mss. or in the catalogues of the mss. at the private houses or libraries.

¹¹This ms. (Kiṭannaśśēri 19) is named *K*₇ in the list of the Vādhūla mss. traced by Ikari (2005, p. 20). It is apparently a misprint, because the same siglum is given to another ms. (Kiṭannaśśēri 199) in the same list before (2005, p. 18).

¹²Ikari designates this ms. (Hoshiarpur 5657) as *H* in his former list [1998, p. 4], but the same ms. as *H*₁ and another ms. (1126, 1127, 1128) as *H* in his later list [2005, p. 19].

¹³*K*₁, *K*₄, *M* and *K*₂ are composite mss. of the Śrautasūtra and the Gṛhyasūtra, and they have been utilized by Ikari for his critical edition of the VādhŚS. Ikari has traced the relationship among the Kiṭannaśśēri mss. According to him, *K*₄ and *M* are direct copies of *K*₁, and *K*₂ has different features from the *K*₁ recension mss. (Ikari 1998, esp. pp. 6–7). For the general contents of the whole *K*₁ and its copies, see Ikari 1998, pp. 8–9; cf. Ikari 1999, p. 4. Whether *K*₈ is directly related to *K*₂ is not clear yet, since *K*₈ is a composite ms. containing only the beginning part of the VādhGS (see Table 1 below) and fragments of a Malayalam Gṛhyaprayoga.

2.2. The contents of the VādhGS

Two tables of the contents of the VādhGS are appended below. Table 1 lists the rites prescribed in the VādhGS and shows the correspondence of the folio numbers of all the mss. except the secondary ms. H_m which was copied from M . Table 2 shows the arrangement of the contents in each of the main four mss. M , K_1 , K_2 , N_4 to demonstrate the difference in the arrangement between the mss. Because of the complicated conditions of the current mss. which can be seen in the two tables, it is not certain that the present mss. cover the whole of the original Gṛhyasūtra. Yet they contain the principal rites of passage which generally form the core of the Gṛhyasūtras, and attach to this core part substantial portions on the funeral and ancestor rites.

The three recensions of the mss. have the following features:

- The K_1 recension (K_1 , K_4 , M , H , H_m) has almost lost the first half which must have consisted of the rites of passage from the conception through the marriage rite. Since M was copied from K_1 which was already damaged then, the Gṛhya part of M looked very incomplete to Caland when he obtained a copy of M . Though M begins with the Aṣṭakā, K_1 preserves a little more rites which was lost in M .
- K_2 , which represents the largest recension, puts the Dahana (cremation) outside the Gṛhyasūtra after the portion on Ārtvijya etc.
- The N_4 recension (N_4 , N_3 , N_5) is similar to K_2 , but lacks the portion on the Dahana.

The VādhGS prescribes the following rites which are tentatively arranged according to K_1 (the rites missing in K_1 are supplied from K_2). The order of the rites are different between the three recensions, and some rites are missing in some recensions.

- Pākayaḥjña (the general household offerings)
- Āvāpa (the intermediate rites inserted between the offerings)
- Ṛtusamveśana (the husband's going near to his wife at the right time)
- Garbhādhāna (the rite of impregnation)
- Sīmāntonnayana (the parting hair of the pregnant woman)
- Jātakarman (the birth ritual)
- Utthāna (the mother's getting up from childbed)
- Nāmādheya (the name-giving to the newborn)
- Upaniṣkrāmaṇa (the first going out)
- Annaprāśana (the eating of first food)
- Cauḷa (Cauḷa) (the rite of doing the child's hair)
- Vedavrata (the observances for the Veda learning)
- Upākarman (the annual opening of the Veda learning)
- Vaiśvadeva (the rites and offerings to Viśve Devāḥ and other beings)
- Samāvartana (the rite of return home after finishing the Veda learning)
- Vivāha (the marriage rite)

- Aṣṭakā (the rite on the eighth day of the dark fortnights of particular months)
- Upanayana (the initiation rite for becoming a Vedic student)
- Aupāsanaḥni (the household fire)
- Pitṛmedha-Brāhmaṇas (a title given by Ikari [1998, p. 14] for the Brāhmaṇa-type passages in the portions on the funeral and ancestor rites)
- Śrāddha (ancestor rites)
- Dahana (the cremation)
- Asthisañcayana (the collecting of bones)
- Mr̥tabali (the offerings to the dead)
- Ekoddiṣṭa (a Śrāddha rite for one deceased person)
- Sapiṇḍikaraṇa (a Śrāddha rite to make the deceased enter the ancestors)

Roughly speaking, the VādhGS begins with the general prescriptions on the Gṛhya offerings (except the K_1 recension mss. in which the beginning portion is missing), then prescribes a series of rites of passage, and ends with the funeral and ancestor rites. Though the contents themselves are not very peculiar as a Gṛhyasūtra, the VādhGS has the following characteristic features:

(1) It consists of mainly the rites of passage and the funeral and ancestor rites. It does not contain the annual rites except the Aṣṭakā. The Aṣṭakā, being an annual rite, has also the nature of an ancestor rite.¹⁴

(2) The rites of passage related to birth from the Ṛtusaṃveśana to the Annaprāśana are prescribed very briefly. They are only referred to by phrase(s) or sentence(s) of actions and *mantras* without the name of the rites.

(3) The funeral and ancestor rites occupy in a mass most of the latter half of the VādhGS. It is noteworthy that to collect the rites related to death and ancestors at or near the final place is a common feature of the Gṛhyasūtras handed down in South India.¹⁵ The amount of the VādhGS's prescriptions for the funeral and ancestor rites is also remarkable. The only Gṛhyasūtra comparable to the VādhGS on this point is the ĀgGS, about one-third of which (the whole third book of the three books) is concerned with the funeral and ancestor rites. As pointed out by Witzel (see 1. above), there are not a few correspondences between these two Gṛhyasūtras. I shall return to this problem in 4. below.

(4) The position of the Dahana is strikingly different among the mss. In the K_1 recension mss., it comes before the Asthisañcayana, but in K_2 it

¹⁴For the Aṣṭakā, see P. V. Kane 1973, pp. 353–358.

¹⁵Āśvalāyana-GS, Kauṣītaka-GS, Jaiminīya-GS, ĀgGS. The Śāṅkhāyana-GS handed down in North India and the Kauṣītaka-GS in the South India, originally belonging to one and the same school, show a clear difference in the place of the funeral and ancestor rites, which are in the middle of the former (ŚāṅkhGS 4,14ff.) but at the end of the latter (KauṣGS 5).

is outside the Gṛhya portion after a group of several minor Śrauta rites,¹⁶ while the N_4 recension does not contain the Dahana at all (see Table 2).

(5) There appear several Brāhmaṇa-type prose passages within the portions on the funeral and ancestor rites. This is unique to the VādhGS. Two passages of them will be examined in **3.** below.

(6) The Upanayana is placed out of the regular sequence, after the Vivāha and the Aṣṭakā (see Tables 1 & 2). Such a sequence is not found in any other Gṛhyasūtras. They prescribe the rites of passage along one person's life cycle from conception, birth, initiation, graduation, to marriage, though it is different from school to school from which rite the prescription is started in this life cycle. The Vedavrata is also somewhat out of sequence. As the observances required for some special learning during the Vedic studentship, they should be after the Upākarāṇa and before the Samāvartana.

(7) The Vivāha portion is divided into two parts: the collection of the formulae (*mantra*) and the procedure (*vidhi*) of the marriage rite (see Table 1). Among the Gṛhyasūtras, only the VādhGS and the ĀgGS have this two-fold structure for the Vivāha.¹⁷

3. The Brāhmaṇa-type passages in the VādhGS

The VādhGS is unique in that it contains several Brāhmaṇa-type theological and speculative passages besides Sūtra-style prescriptive sentences. As Witzel first pointed out (Witzel 1975), those passages are found in the latter half of the VādhGS on the funeral and ancestor rites, forming relatively independent texts, to which Ikari has given the tentative title “Pitṛmedha-Brāhmaṇas” (1998, p. 14).¹⁸ Outside those independent texts, Brāhmaṇa-type sentences also occur in the portions on the Śrāddha. As far as examined so far, those passages are not quotations from the existent Brāhmaṇa-type texts related to the Vādhūla school (i.e. Taittirīya-Saṃhitā/Brāhmaṇa/Āraṇyaka, Vādhūla-Anvākhyāna), but they have some parallel passages in other schools' texts such as the Jaiminīya-Upaniṣad-Brāhmaṇa (JUB) and the Śāṅkhāyana-Āraṇyaka (ŚāṅkhĀ).

The second Pitṛmedha-Brāhmaṇa of the VādhGS, which narrates dreams and visions symptomatic of dying, contains the same sentences as found in

¹⁶ Ārtvijya, Gopitṛyajña, etc. In the K_1 recension mss., this group comes after the Gṛhya portion, just before the Śrautasūtra. See Table 2; cf. also Ikari 1999, p. 4.

¹⁷It has been pointed out that the formulae and the ritual procedure of the Vivāha do not always correspond with each other in the VādhGS and the ĀgGS (Witzel 1975, pp. 87–88); cf. Tsuji 1977 (1960), p. 109.

¹⁸Pitṛmedha-Brāhmaṇa 1: K_1 : 5b8–5b9; K_4 : 5b8–5b9; M : 10,20–11,7; K_2 : 25b6–25b9; N_3 : 11b4–11b6; N_4 : 18a2–18a4; N_5 : 24a1–24a4. Pitṛmedha-Br 2: K_1 : 5b9–5b12; K_4 : 5b9–5b12; M : 11,8–11,16; K_2 : 26a1–26a6; N_3 : 11b6–11b8; N_4 : 18a5–18a8; N_5 : 24a4–24a7. Pitṛmedha-Br 3: K_1 : 5b12–6a4; K_4 : 5b12–6a5; M : 11,17–12,7; 15,5–15,17; K_2 : 26a6–26b7; N_3 : 12a7–12b4; N_4 : 18b7–19ab; N_5 : 25a2–25b4. Pitṛmedha-Br 4: K_1 : 6a4–6a12; K_4 : 6a5–6a12; M : 15,18–17,11; K_2 : 26b7–28a5; N_3 : 12b4–13a8; N_4 : 19a6–20a3; N_5 : 25b4–26b6. See Table 1.

a portion near the end of the JUB, which is also concerned with the moment of death.¹⁹

VādhGS (Pitrmedha-Brāhmaṇa 2)²⁰

... *ya svapne markṭaṭaṃ paśyed athainam āskanded, yañ svapne bad-dham iva karṣeyur, atha pāśo na chidyētārundhatīm na paśyej, jīvantīn na paśyed, yo 'ya ivādyād, yo loham ivādyād, yo lohitam ivādyād, dadhiśarāva ivāsmā ādityo dṛśyeta, ... śāsaṃ cāndramasam prāṇimukham vā dakṣiṇāmukham vā pratyanimukham vā paśyed, udanimukha eṣa bhavati. plākṣasya prasravaṇasyodak prādeśamātre mūlāt tad divo hrdayam. athāsyai hrdayam yad adaś candramasi kṛṣṇaṃ. sa yo ha vā evam ete dyāvāprthivyor ... hrdaye veda na ha sāmī āyūṣo mriyate.*

“... if one sees a monkey in a dream and it leaps at him, if one is dragged in a dream, being bound as it were, and the rope is not cut, if one does not see the star Arundhatī, if one does not see the star Jīvantī, if one feels as if he is eating iron (i.e. one tastes only iron whatever he eats), if one feels as if he is eating copper, if one feels as if he is eating blood, if the sun looks like a dish of sour milk for him, ... if one sees the rabbit in the moon facing eastward, southward, or westward, he is laid, facing northward. To the north of the Plākṣa Prasravaṇa (the riverhead of the Sarasvatī where the holy Plākṣa tree is), just one span (the distance from the tip of the thumb to that of the forefinger) from the root [of the tree], that is the heart of the sky. And what is black in the moon there, that is the heart of this [earth]. One who thus knows these two hearts of the sky and the earth ... does not die prematurely within his lifetime.”

JUB 4,26,12–14

12. *plākṣasya prāsraṇasya prādeśamātrād udak tat prthivyai madhyam. atha yatraite saptarṣayas tad divo madhyam.* 13. *atha yatraita ūṣās tat prthivyai hrdayam. atha yad etat kṛṣṇaṃ candramasi tad divo hrdayam.* 14. *sa ya evam ete dyāvāprthivyor madhye ca hrdaye ca veda nākāmo 'smāl lokāt praiti.*

“12. Just one span to the north of the Plākṣa Prāsraṇa is the middle of the earth. And where these seven sages (*Ursa major*) are, that is the middle of the sky. 13. And where these salts are, that is the heart of the earth. And what is black in the moon, that is the heart of the sky. 14. He who thus knows the two centers and the two hearts of the sky and the earth departs not unwilling from this world” (tr. Oertel 1894, p. 223).

¹⁹For the correspondence between these two texts, cf. Witzel 1984, p. 223; Fujii 1996, p. 825, n. 63.

²⁰The N_4 recension mss. (N_4 , N_3 , N_5) omit the latter half of this passage after *dadhiśarāva ivāsmā*. See Table 1, n. †††.

The third and fourth Pitṛmedha-Brāhmaṇas of the VādhGS have a long parallel in the ŚāṅkhĀ which forms the whole of its eleventh chapter, entitled “The Presages of Death” by A. B. Keith in his translation (1908). In spite of the same words, phrases, and expressions that these two parallel passages have in common, it is difficult to decide whether one of these passages is a modification of the other, or both are derived from one and the same textual source.

It is to be noted that these two parallels of the Pitṛmedha-Brāhmaṇas in the JUB and the ŚāṅkhĀ belong respectively to the Sāmavedic Jaiminīyas and the Ṛgvedic Kauṣītakins,²¹ two present neighboring schools of the Yajurvedic Vādhūlas in Kerala. Though it is still an open question when and how those schools migrated from North India to Kerala, it is probable that they have been keeping connections as neighbors and cooperation in Vedic ritual activities as the Ṛgvedic, Sāmavedic, and Yajurvedic priests. This geographical and ritual relationship between the three schools is a background to their textual relationship.²²

4. The VādhGS and the ĀgGS

4.1. The ĀgGS

The ĀgGS is a peculiar text among the Gṛhyasūtras. It has been transmitted only in Tamil Nadu, and no other text belonging to this school is found.²³ According to the vaṁśa reconstructed by Caland (1922), Vādhūla was Agniveśya’s teacher (see p. 26, n. 4 above). If this reflects some historical fact, these two schools would have a close relationship to each other. In fact, their relationship has been discussed on the assumption that the Vādhūlas in Kerala and the Āgniveśyas in Tamil Nadu are sister schools derived from one and the same school.²⁴

L. A. R. Varma states in the introduction to his edition of the ĀgGS that the Āgniveśyas are a sub-division of the Vādhūla school, and that there are found a lot of similarities in the ĀgGS, the Baudhāyana-Gṛhyasūtra (BaudhGS), and the Bhāradvāja-Gṛhyasūtra (BhārGS) (Varma 1940, p. ix). N. Tsuji points out that the ĀgGS is full of borrowings from the other Yajurvedic texts, especially from the Baudhāyana-Pitṛmedhasūtra (BaudhPmS) (Tsuji 1977 [1960], p. 106).²⁵ From their studies, the ĀgGS has proved to

²¹Kauṣītakin or Kauṣītaka is the name used in Kerala for Śāṅkhāyana. See n. 15.

²²For the Jaiminīyas and the Vādhūlas in Kerala, see Parpola 1984; Fujii in press.

²³For the Āgniveśya school and the ĀgGS, see Varma 1940, pp. i–xii; Tsuji 1977 (1960), pp. 105ff.; 1970, p. 34f.

²⁴Parpola surmises that the Āgniveśyas and the Vādhūlas represent “just sub-branches (*carana*) of one and the same school of Vādhūla,” and that “the Śrauta- and Gṛhya-Sūtra of the Vādhūlas were ascribed by them to Vādhūla and Agniveśya (a teacher and a pupil, cf. Witzel 1975: 95) respectively” (Parpola 1984, pp. 17–18). Cf. Witzel 1975, p. 88. See 1. above.

²⁵Tsuji identifies more borrowings in the ĀgGS later (Tsuji 1970, p. 35). In his explanations of the ĀgGS, he does not refer to the VādhGS, unknown to him at that time.

be a sort of mosaic work made up of borrowings from various texts.

From Table 3 appended below, we can see the following points about the correspondences of the ĀgGS with other texts:

(1) The first and second books of the ĀgGS have correspondences with various texts of the other schools including the VādhGS, the Baudhāyana-Śrautasūtra, the Baudhāyana-Gr̥hya-Paribhāṣāsūtra, the Baudhāyana-Dharma-sūtra, the Hiraṇyakeśi-GS, the Bhāradvāja-GS, and the Āśvalāyana-GS.

(2) Throughout the three books, the ĀgGS has correspondences with various texts of the Baudhāyana school including the BaudhŚS,²⁶ the Baudh-DhS, the BaudhGPaS,²⁶ and the Baudhāyana-Pitr̥medhasūtra. It should be noted that the ĀgGS has no apparent correspondence with the Baudhāyana-Gr̥hyasūtra.

(3) Though the third book of the ĀgGS also has some correspondences with the VādhGS, it has outstandingly more parallels in the BaudhPmS. I shall discuss this next.

4.2. The relationship of the ĀgGS and the VādhGS

The third book of the ĀgGS deals with the funeral and ancestor rites. As mentioned above (2.2), compared with the other Gr̥hyasūtras, the ĀgGS and the VādhGS have a much larger amount of prescriptions for the funeral and ancestor rites. Because of this common feature, it would be supposed that there is a close correspondence between their texts on the funeral and ancestor rites. However, their textual relationship seems to be more complicated.

Table 4 gives four parallel texts found in the VādhGS, two places of the ĀgGS, and the BaudhPmS. The quoted texts are concerned with the act of placing the deceased's ritual utensils on him at his cremation.²⁷ The ĀgGS repeats the same topic twice, in [A] 3,4,2 and [B] 3,5,7. There are correspondences between VādhGS and ĀgGS [A], and between ĀgGS [B] and BaudhPmS. The correspondence between VādhGS and ĀgGS [A] is not very close, while the correspondence between ĀgGS [B] and BaudhPmS is so close that they are almost identical. Since VādhGS and ĀgGS [A] are

²⁶BaudhŚS 17,39–44, which corresponds to ĀgGS 1,3,1–1,4,1, deals with the Samāvartana (graduation ceremony), which is usually prescribed in the Gr̥hyasūtras. It is not clear why it is prescribed not in the BaudhGS but in the BaudhŚS (cf. Caland 1904–13, vol. 2, pp. ii–iv). BaudhGS 2,6 prescribes another Samāvartana, which is not the normal Samāvartana, but is a secondary rite based on the Samāvartana in the BaudhŚS. See Kajihara, forthcoming. Almost the same prescription of the Samāvartana in the BaudhŚS occurs again in BaudhGPaS 1,13–14 (cf. J. Gonda 1977, p. 180).

²⁷BaudhPmS 1,5,1:10,9–12 (text in Table 4): “Now indeed, as to how to place his (the deceased's) ritual utensils. Having filled them with *dadhi* mixed with *sarpis*, [the priest] places the ladle for the Agnihotra on his mouth, two *sruva* spoons on his both nostrils, puts two golden chips or two spoons of *ājya* on his both eyes, the dish for the cut-off portion of oblation on his two ears, after breaking it, potsherds on his head, a potsherd on his forehead, and a pot for bringing the *pranītā* water at his head.”

no more than parallel passages, it is difficult to decide whether one of these passages is a modification of the other, or both are derived from one and the same textual source. The relationship between ĀgGS [B] and BaudhPmS, however, is different. One of the two passages must be a borrowing from the other. And most probably the ĀgGS borrowed the passage [B] from the BaudhPmS.

The third book of the ĀgGS has several (mostly partial) correspondences with the VādhGS, whereas it shows much more (mostly verbatim) correspondences with the BaudhPmS. All the sections on the series of death rites in ĀgGS 3,5–3,10,1 (the Dahana, the Śāntikarman, the Loṣṭaciti, the Asthisañcayana) have almost the same texts as in the corresponding sections of the BaudhPmS (see Table 3). As a whole, the textual correspondences between the ĀgGS and the Baudhāyana texts are more outstanding than those between the ĀgGS and the VādhGS. But this fact does not mean that the relationship between the latter two texts is less significant. The ĀgGS's close relationship with the Baudhāyana texts may be a result of its expansion with a pile of borrowings from the texts of other schools, especially the Baudhāyana school. It is equally possible that the relationship between the ĀgGS and the VādhGS is a basic one derived from their common sources.

Besides the partial parallelism between their texts, the ĀgGS and the VādhGS have the following significant similarities that are found only in these two texts: (1) They have the twofold Vivāha section consisting of the collection of formulae (*mantra*) and the procedures (*vidhi*). (2) They have large sections on the funeral and ancestor rites, which amount to almost one-third of the whole texts. These common features in their structures suggest that the textual parallelism between the ĀgGS and the VādhGS, though it looks less significant at first glance, could be derived from common sources handed down in both schools. Closer examinations of all the parallel passages could shed new light on the history of the textual formation of the ĀgGS and the VādhGS and on the historical relationship between the Āgniveśya school in Tamil Nadu and the Vādhūla school in Kerala.

Table 1: The Rituals Prescribed in the MSS. of the VādhGS

Contents	M	H	K ₁	K ₄	K ₂	K ₈	N ₃	N ₄	N ₅
Pākaya jña	—	—	—	—	1a1-1b2	0a1-	—	1a1-12	0a1-
Avāpa	—	—	—	—	1b2-2a3	0a8-	—	1b1-11	1a5-
Ṛtusamveśana**	—	—	—	—	2a3-2a6	0b2-	—	1b11-	1b5-
Garbhādhāna	—	—	—	—	2a4-2a5	0b3-	—	2a1-	1b6-
Pūmsavana	—	—	—	—	2a6-2a8	0b4-	—	2a3-	1b9-
Sīmāntonnayana	—	—	—	—	2a8-	0b6-	—	2a6-	2a1-
Jātakarman	—	—	—	—	2b3	0b9	—	2a11-	—
Utthāna	—	—	—	—	2b3	0b9	—	2a12	—
Nāmādheya	—	—	—	—	2b4-	0b10	—	2a12-	2a6-
Upaniṣkrāmaṇa	—	—	—	—	2b5-	0b10-	—	2a13-	2a7-
Annaprāśana	—	—	—	—	3a2-	1a2-	—	2b7-	2b4?-
Caūḍa	—	—	—	—	3a4-	1a4-	—	2b9-	2b6-
Vedavrata	—	—	—	—	3b5-	1a11-	—	3a9-	3b1-
Upākarmān	—	—	—	—	5a2-	2a4-	—	4b1-	5a8-
Vaiśvadeva	—	—	—	—	6a6-6b4	2b7-	—	5b2-	7a2-
Samāvartana 1	—	—	—	—	6b4-	—	3a1-	5b8-	7a8-
Samāvartana 2,3	—	—	*2a4-b6 †	125a3-b6	7a7-9a6	—	3a9-	6b1-	8a4-
Samāvartana 4	—	—	*2b6-12	125b6-b12	9a6-10a2	—	4b1-	8a7-	10b2-
Vivāha 1 (mantra1)	—	—	—	—	10a2-11b3	—	4b9-	8b9-9b3	11a6-;
Vivāha 2 (mantra2)	—	—	*2b13(inc.)	125b13(inc.)	11b4-12b5	—	—	—	81a1-(inc.)‡
Vivāha 3 (vidhi 1)	—	—	—	—	12b5-	—	5b1-	9b3-	12a7-
Vivāha 4 (vidhi 2)	—	—	—	—	13b5-	—	6a1-	10a8-	13a6-
Vivāha 5 (vidhi 3)	—	—	—	—	14a8-	—	6a8-	10b8-	14a1-
Aṣṭakā 1	1,3-	1,7-	4a1-	—	15a7-	—	6b6-	11a10-	14b8-
Aṣṭakā 2	2,16-	2,6-	4a8-	—	16a7-	—	7a5-	12a3-	16a7-
Aṣṭakā 3	4,6-	3,8-	4b2-	—	17b1-	—	7b3-	12b6-	17a6-
Aṣṭakā 4	5,19-	4,15-	4b9-	—	18a8-	—	8a1-	13a11-b7	18a4
Upanayana 1	6,11-	5,2-	4b12-	5a1-	18b4-	—	8a4-	13b7-14a11 ††	18a9-
Upanayana 2	8,5-	6,12-	5a6-	5a6-	19b1-	—	8b4-	—	19a8-
Upanayana 3	9,8-	7,10-	5a13-	5a13-	20a3-	—	8b11-	14a11-b8	20a1-9
Aupāsanaḥni	10,5-	8,5-25	5b3-8	5b3-8	23a3-b4	—	11a8-b4 =12a1-7 †††	17a12-18a2 =18a8-b7†††	23b1-24a1 =24b1-25a2†††
Pitṛmedha-Br 1	10,20-11,7	8,25-9,5	5b8-9	5b8-9	25b6-9	—	11b4-6	18a2-4	24a1-4
Pitṛmedha-Br 2	11,8-16	9,6-20	5b9-12	5b9-12	26a1-6	—	11b6-8 †††	18a5-8 †††	24a4-7 †††
Pitṛmedha-Br 3	11,17-12,7;	9,21-10,18	5b12-14;	5b12-6a5	26a6-b7	—	12a7-b4	18b7-19a6	25a2-25b4
	‡15,5-17		6a1-4						
Pitṛmedha-Br 4	‡15,18-17,11	10,19-12,3	6a4-12	6a5-12	26b7-28a5	—	12b4-13a8	19a6-20a3	25b4-26b6
Śrāddha 1	‡17,12-19;	12,4-23	6a12-13;	6a12-b4	28a5-b3 ††	—	—	—	—
	‡12,8-12,20		6b1-4						
Śrāddha 2	‡13,1-14,17	13,1-14,17	6b4-14	6b4-14	20b2-21b2	—	9a6-9b9	14b8-15b6	20a9-
Śrāddha 2 (mantra)	—	—	—	—	—	—	9b9-10; 10b1-7*	15b6-16a7	21a9-
Śānti-mantra 1	‡14,18-15,2	—	6b14	6b14	40b10-11	—	—	—	—
Dahanavidhi I									
Dahana 1	‡15,3-4;	14,19-	6b14;	6b14-7b1	41a1-	—	—	—	—
	18,1-19,7		7a1-7						
Dahana 2	19,8-	15,20-	7a7-	7a7-	41a11-	—	—	—	—
Dahana 3	21,5-	17,13-	7b1-	7b1-	42a6-	—	—	—	—
Dahana 4	21,19-	18,4-	7b5-	7b5-	42b3-	—	—	—	—
Dahana 5	22,16-	19,3-	7b8-	7b8-	43a1-	—	—	—	—
Dahana 6	23,10-24,12	20,3-	7b13-8a5	7b13-8a5	43a6-13	—	—	—	—
Paridhikarman	24,13-	21,14-	8a5-	8a5-	43b1-	—	—	—	—
Śānti-mantra 2	25,14-	23,12-13	8a10	8a10	43b11	—	—	—	—
Dahanavidhi II	25,14-	23,15-24,18	8a11-b2	8a11-b2	23b4-24a7	—	13a8-	20a3-b6	26b6-27b2
Asthisañcayana	26,18-	24,20-‡	8b2-6	8b2-6	24a7-24b6	—	13b7-14a4	20b6-21a7	27b2-28a4
Mṛtabali	27,12-	28,16-	8b6-	8b6-	24b6-25a2	—	14a4-7	21a7-11	28a4-8
Ekoddiṣṭa	28,1-20	26,10-28:7?	8b8-*9a1	8b8-9a1	25a2-b6	—	13b7	21a11-22a4	28a8-
Sapiṇḍikaraṇa	—	—	*9a1-12 #	127a1-12 #	21b2-23a2	—	10b7-9; 10a1-9;	16a7-17a12	22a3-;
							11a1-8*	=22a4-23a10	29a5-31a4
							=14b8-15b6		

** From the Ṛtusamveśana through the Annaprāśana are listed here with indentation, since those prescriptions are very short.

† K₁ has several fragmental folios at the end. An asterisk is added to the folio numbers of those stray folios which have been restored to their original places by Ikari. Cf. Ikari 1998, pp. 8–10; 1999, pp. 4–6.

†† In N₄, before completing Upanayana 1, it jumps to the beginning of Upanayana 3 (14a11); maybe it is a copyist's mistake.

††† N₃, N₄ and N₅ repeat Aupāsanaḥni within Pitṛmedha-Br 2, so that they omit the latter half of Pitṛmedha-Br 2 corresponding to K₂: 26a3–6.

‡ M 12,8–17,19 were copied from folio 6 of K₁ inversely, first b-side and then a-side.

‡‡ K₂ 28b3–40b10 contain the prescriptions on the Śrauta topics, i.e. Ārtvijya, Gopitṛyajña, Upavāsa, Pavitradaśahavis, Sadasyatva, Aptoryāma, Srucor ādāna, Upavyāharaṇa, Prāyaścitta.

* Though the folio 10 is wrongly numbered in the order of 10b and then 10a, the contents of the text is continuous.

K₁ and K₄ continue to the Śrautasūtra after this, with the intervention of Punarādheya, Mahāpuruṣaparyāyā, Ārtvijya, Upavāsa, Srucor ādāna, Upavyāharaṇa, Gopitṛyajña, Sadasyatva.

‡ N₅ 81a seems to be an independent folio, beginning with a maṅgala, recording a part of Vivāha mantra, ending with an Endmark.

‡ The page next to p. 24 of H is numbered 28, which seems to be a mistake for 25.

Table 2: The Arrangement of the Gr̥hya Rituals in the Main MSS.

M	K ₁	K ₂	N ₄
		Pākayaḥjña	Pākayaḥjña
		Avāpa	Avāpa
		Ṛtusam̐veśana etc.	Ṛtusam̐veśana etc.
		Cauḷa	Cauḷa
		Vedavrata	Vedavrata
		Upākarmaṇ	Upākarmaṇ
		Vaiśvadeva	Vaiśvadeva
	Samāvartana 2,3 Samāvartana 4	Samāvartana 1 Samāvartana 2,3 Samāvartana 4	Samāvartana 1 Samāvartana 2,3 Samāvartana 4
	Vivāha 2 (mantra2)	Vivāha 1 (mantra 1) Vivāha 2 (mantra2) Vivāha 3 (vidhi 1) Vivāha 4 (vidhi 2) Vivāha 5 (vidhi 3)	Vivāha 1 (mantra 1) Vivāha 3 (vidhi 1) Vivāha 4 (vidhi 2) Vivāha 5 (vidhi 3)
Aṣṭakā 1 Aṣṭakā 2 Aṣṭakā 3 Aṣṭakā 4	Aṣṭakā 1 Aṣṭakā 2 Aṣṭakā 3 Aṣṭakā 4	Aṣṭakā 1 Aṣṭakā 2 Aṣṭakā 3 Aṣṭakā 4	Aṣṭakā 1 Aṣṭakā 2 Aṣṭakā 3 Aṣṭakā 4
Upanayana 1 Upanayana 2 Upanayana 3	Upanayana 1 Upanayana 2 Upanayana 3	Upanayana 1 Upanayana 2 Upanayana 3	Upanayana 1 Upanayana 3
Aupāsanaḥgni	Aupāsanaḥgni	Śrāddha 2	Śrāddha 2 Śrāddha 2 (mantra)
Pitṛmedha-Br 1 Pitṛmedha-Br 2 Pitṛmedha-Br 3 Pitṛmedha-Br 4	Pitṛmedha-Br 1 Pitṛmedha-Br 2 Pitṛmedha-Br 3 Pitṛmedha-Br 4	Sapiṇḍikaraṇa	Sapiṇḍikaraṇa
Śrāddha 1 Śrāddha 2	Śrāddha 1 Śrāddha 2	Aupāsanaḥgni	Aupāsanaḥgni
Śānti-mantra 1 Dhahana 1 Dhahana 2 Dhahana 3 Dhahana 4 Dhahana 5 Dhahana 6 Paridhikarmaṇ Śānti-mantra 2	Śānti-mantra 1 Dhahana 1 Dhahana 2 Dhahana 3 Dhahana 4 Dhahana 5 Dhahana 6 Paridhikarmaṇ Śānti-mantra 2	Dahanavidhi II Asthisāñcayana Mṛtabali Ekoddiṣṭa Pitṛmedha-Br 1 Pitṛmedha-Br 2 Pitṛmedha-Br 3 Pitṛmedha-Br 4 Śrāddha 1	Pitṛmedha-Br 1 Pitṛmedha-Br 2 Pitṛmedha-Br 3 Pitṛmedha-Br 4 Dahanavidhi II Asthisāñcayana Mṛtabali Ekoddiṣṭa Sapiṇḍikaraṇa
Dahanavidhi II Asthisāñcayana Mṛtabali Ekoddiṣṭa	Dahanavidhi II Asthisāñcayana Mṛtabali Ekoddiṣṭa Sapiṇḍikaraṇa	Artvijya Gopitṛyaḥjña Upavāsa Pavitradaśahavis Sadasyatva Aptoryāma Śrucor ādāna Upavyāharaṇa Prāyaścitta	Gr̥hya-Prayoga
Śrautasūtra Anvākyāna	Punarādheya Mahāpuruṣaparicaryā Artvijya Upavāsa Śrucor ādāna Upavyāharaṇa Gopitṛyaḥjña Sadasyatva	Śānti-mantra 1 Dahana 1 Dahana 2 Dahana 3 Dahana 4 Dahana 5 Dahana 6 Paridhikarmaṇ Śānti-mantra 2	
	Śrautasūtra Mantrapariśeṣa Anvākyāna Yajñaprāyaścittāni	Śrautasūtra	

Table 3: The Correspondences between the ĀgGS, the VādhGS and the Other Texts

Cf. Varma 1940; Tsuji 1960; Tsuji 1970.

boldface: almost verbatim

AgGS	VādhGS*	Baudhāyana	Other Texts
<p>1,1 (Upanayana)</p> <p>1,2,1:13,2–8 (Beg. of Upākarman)</p> <p>1,2,2:15,18–16.3 (a part of Utsarga)</p> <p>1,3,1–1,4,1 (Samāvartana)</p> <p>1,5,2; 3; 5; 1,6,1–3 (Vivāha)</p> <p>1,7,2 (Vaiśvadeva)</p>	<p>6b4–10a2</p> <p>10a2–14a8</p> <p>6a6–6b4</p>	<p>BŚS 17,39–44</p> <p>≈BGPaS 1,13–14</p>	<p>HirGS 1,1–8</p> <p>HirGS 2,18,2–4</p> <p>HirGS 2,20,1</p>
<p>2,1,5 (Nāmakaraṇa)</p> <p>2,3,2 (Śrāddha)</p> <p>2,4,4 (Kūṣmāṇḍahoma)</p> <p>2,6,5:99,20–100,15 (Pañcamahāyajña)</p> <p>2,6,4 (Svādhyāya)</p> <p>2,7,2 (Aupāsana)</p>	<p>28a5–b3</p> <p>11a8–b4; 12a1–7</p>	<p>BaudhDhS 3,7</p>	<p>HirGS 2,4,6–19</p> <p>BhārGS 3,15</p> <p>ĀśvGS 3,2–3</p>
<p>3,1,1–2 (Māsika, partially)</p> <p>3,2,1–7 (Aṣṭakā)</p> <p>3,4,5 (Asthisāñcayana)</p> <p>3,5 (Dahana)</p> <p>3,4,2 (& 3,5,1)</p> <p>3,6 (Dahana)</p> <p>3,7,1–2 (Śāntikarman)</p> <p>3,7,3–4 (Dahana)</p> <p>3,7,4</p> <p>3,8 (Loṣṭaciti)</p> <p>3,9 (Dahana)</p> <p>3,10,1 (Asthisāñcayana)</p> <p>3,11,1 (Mṛtabali)</p> <p>3,11,2 (Ekoddiṣṭa)</p>	<p>N_3: 9b9–10;10b1–7</p> <p>N_4: 15b6–16a7</p> <p>15a7–18b4</p> <p>43a1–13</p> <p>24a7–b6</p> <p>24b6–25a2</p> <p>25a2–b6</p>	<p>BPmS 3,10</p> <p>BPmS1,1–7</p> <p>BPmS 1,8–13</p> <p>BPmS 1,17</p> <p>BPmS 2,1–4</p> <p>BPmS 3,6</p> <p>BPmS 1,14–16</p> <p>BPmS 2,5–7</p> <p>BPmS 3,5</p>	<p>HirGS 2,10,1–11,4</p>

* The numbering of the VādhGS is basically that of K_2 .

Table 4: An Example of the Correspondences Between the ĀgGS, the VādhGS and the BaudhPmS

<p>VādhGS [K2:43a1–2]</p> <p><i>athātaḥ pātrāṅgogasyaiva dakṣiṇasya haste sphyañ juhūm ity ādadhāti savya upabhr̥d upaveśāv urasi dhr̥uvāraṇī hanvor ulūkhalamusale datsu grāvīṇṇo yadi grāvīṇṇo bhavanti</i></p>	<p>ĀgGS [A] 3.4.2:136,7</p> <p><i>atra pātrāṅgy upacīnoti/ yāni pātrāṅgy āsecanavanti tāni sampūrāṅgītvābhukṣatīr arāṅgyarīktatayā itī vijñāyate/ tasya dakṣiṇahaste juhūṃ sphyaṅ cādadhāti/ savya upabhṛtam urasi dhr̥uvām upaveśam arāṅgī ca</i></p>	<p>ĀgGS [B] 3.5.7:146,3</p> <p><i>katham u khalo asya pātrāṇi gñūṅgyād itī/ dadhnā sarpūrmisreṇa pūrāṅgtvā</i></p>	<p>BaudhPmS 1.5.1:10,9–12</p> <p><i>katham u khalo asya pātrāṇi niyūṅgyād itī tāni dadhnā sarpūrmisreṇa pūrāṅgtvā</i></p>
<p><i>mukhe 'gnihotrahavanām nāsikayo sruvāv akṣyor hiraṅyasaḥkāv ājyasruvau vā karṇayoh prāsītraharane bhītvā haikan dakṣiṇe 'ṅse piśtasamīyavanām uttare puroḍāsamekṣaṇām śr̥ṣan kapālāni lalāta ekakapālasya kapālamūrdhni camasam</i></p>	<p><i>mukhe 'gnihotrahavanām nāsikayoh sruvāv ākṣyoh hiraṅyasaḥkāv ājyasruvau vā karṇayoh prāsītraharanām han- bhītvavaiḥkaikam han- vor ulūkhalamusale datsu grāvāṇo bha- vanti/ śr̥ṣasi kapālāni/ lalāta ekakapālam udare piśtasamīyavanām pātrīm nābhyaṃ ājyasthālīm patta upāvaharaṅgyam kūrcaṃ śr̥ṣta upasādanīyam kūrcaṃ pārśvayoh śr̥ṣpaṃ chātvaikaikam vā ghr̥āṅyoh sāmnāyayakumbhīyau yadi sannayan bhavati, anḍayor dīśadupale śisne viśaravām samyām ca, piśhayor agnihotrasthālīm anvahaṅyasthālīm idāpātra vedam śikhayām/</i></p>	<p><i>mukhe 'gnihotrahavanām nāsikayoh sruvāv ākṣyoh hiraṅyasaḥkāv ājyasruvau vā karṇayoh prāsītraharanām han- bhītvavaiḥkaikam han- vor ulūkhalamusale śr̥ṣasi kapālāni lalāte ekakapālam śr̥ṣastah pranītapranayanam camasam nidadhāti</i></p>	<p><i>mukhe 'gnihotrahavanām nāsikayoh sruvāv akṣyor hiraṅyasaḥkāv ājyasruvau vā pratyasya karṇayoh prāsītraharanām bhītvā śr̥ṣasi kapālāni lalāta ekakapālam śr̥ṣastah pranītapranayanam camasam nidadhāti</i></p>

Abbreviations

- ĀgGS = Āgniveśya-Gṛhyasūtra
 ĀśvGS = Āśvalāyana-Gṛhyasūtra
 BaudhDhS = Baudhāyana-Dharmasūtra
 BaudhGS = Baudhāyana-Gṛhyasūtra
 BaudhGPaS / BGPaS = Baudhāyana-Gṛhya-Paribhāṣāsūtra
 BaudhPmS / BPmS = Baudhāyana-Pitṛmedhasūtra
 BaudhŚS / BŚS = Baudhāyana-Śrautasūtra
 BhārGS = Bhāradvāja-Gṛhyasūtra
 GS = Gṛhyasūtra
 HirGS = Hiraṇyakeśi-Gṛhyasūtra
 JUB = Jaiminīya-Upaniṣad-Brāhmaṇa
 KauṣGS = Kauṣītaka-Gṛhyasūtra
 ŚāṅkhĀ = Śāṅkhāyana-Āraṇyaka
 ŚāṅkhGS = Śāṅkhāyana-Gṛhyasūtra
 VādhAnvākh = Vādhūla-Anvākhyaṇa
 VādhGS = Vādhūla-Gṛhyasūtra
 VādhŚS = Vādhūla-Śrautasūtra

References

- Caland, Willem 1904–13. *The Baudhāyana Śrauta Sūtra Belonging to the Taittirīya Samhitā*. Asiatic Society, Calcutta [2nd ed. New Delhi 1982].
 Caland, Willem 1922. “Über das Vādhūlasūtra,” *Acta Orientalia*, vol. I, pp. 3–11 [reprinted in *Kleine Schriften* (1990) 268–276].
 Caland, Willem 1924. “Eine zweite Mitteilung über das Vādhūlasūtra,” *Acta Orientalia*, vol. II, pp. 142–167 [reprinted in *Kleine Schriften* (1990) 277–302].
 Caland, Willem 1926. “Eine dritte Mitteilung über das Vādhūlasūtra,” *Acta Orientalia*, vol. IV, pp. 1–41; 161–213 [reprinted in *Kleine Schriften* (1990) 303–396].
 Caland, Willem 1928. “Eine vierte Mitteilung über das Vādhūlasūtra,” *Acta Orientalia*, vol. VI, pp. 97–241 [reprinted in *Kleine Schriften* (1990) 397–541].
 Caubey, B. B. 1993. *Vādhūla Śrautasūtram*, Hoshiarpur.
 Caubey, B. B. 2000. *Vādhūla Anvākhyaṇam*, Hoshiarpur.
 Caubey, B. B. 2001. *Vādhūla-Yajñaprāyaścittam*, Hoshiarpur.
 Caubey, Braj Bihari 2006. *Vādhūla Gṛhyāgamavṛttirahasyam of Nārāyaṇa Miśra*, New Delhi.
 Fujii, Masato 1996. “Kena-Upaniṣad (=Jaiminīya-Upaniṣad-Brāhmaṇa 4,10 [4,18–21])” (in Japanese), *Indian Thoughts and Buddhist Culture. Essays in Honour of Professor Junkichi Imanishi on His Sixtieth Birthday*, Tokyo, pp. 107–128.
 Fujii, Masato in press. “The Jaiminīya Sāmaveda Traditions and Manuscripts

- in South India,” in: *Proceedings of IAS Workshop: Production, distribution and collection of Sanskrit manuscripts in Ancient South India*.
- Gonda, J. 1977. “The Baudhāyana-Gṛhya-Paribhāṣā-Sūtra,” *Beiträge zur Indieforschung* (Fs. Waldschmidt), Berlin, pp. 169–190.
- Ikari, Yasuke 1995. “Vādhūla Śrautasūtra 1.1–1.4 [Agnyādhyeya, Punarādheya] —A New Critical Edition of the Vādhūla Śrautasūtra, I—,” *Zinbun: Annals of the Institute for Research in Humanities, Kyoto University*, vol. 30, pp. 1–127.
- Ikari, Yasuke 1996. “Vādhūla Śrautasūtra 1.5–1.6 [Agnihotra, Agnyupasthāna] —A New Critical Edition of the Vādhūla Śrautasūtra, II—,” *Zinbun: Annals of the Institute for Research in Humanities, Kyoto University*, vol. 31, pp. 1–64.
- Ikari, Yasuke 1998. “A Survey of the New Manuscripts of the Vādhūla School — MSS. of K_1 and K_4 —,” *Zinbun: Annals of the Institute for Research in Humanities, Kyoto University*, vol. 33, pp. 1–30.
- Ikari, Yasuke 1999. “Place of *Gopitṛyajña* Rite of the Vādhūla School,” *Zinbun: Annals of the Institute for Research in Humanities, Kyoto University*, vol. 34-2, pp. 1–30.
- Ikari, Yasuke 2004. “Ushinawareta Veda bunken no saihakken — minami indo Kerala-shu chubu no Vādhūla gakuha syoshahon —” (in Japanese), *The Annual report of researches of Matsugaoka Bunko*, vol. 18, pp. 1–20.
- Ikari, Yasuke 2005. “Vādhūla gakuha no syūsyū sho-syahonn ichiran” (A list of the Vādhūla mss. photographed by the author, in Japanese), *Genzon Veda denshō no chousa to kenkyū*, A report for the Grant-in-Aid for Scientific Research of JSPS, ed. by Y. Ikari, pp. 17–23.
- Kane, P. V. 1973. *History of Dharmaśāstra (Ancient and Mediæval Religious and Civil Law)*, vol. IV, Poona.
- Kashikar, C. G. 1968. *A Survey of the Śrautasūtras*, University of Bombay.
- Keith, Arthur Berriedale 1908. *The Śāṅkhāyana Āraṇyaka. With an appendix on the Mahāvratā*, London.
- Oertel, Hanns 1894. “The Jaiminīya or Talavakāra Upaniṣad Brāhmaṇa: Text, Translation, and Notes,” *Journal of the American Oriental Society*, vol. 16, pp. 79–260.
- Parpola, Asko 1984. “On the Jaiminīya and Vādhūla Traditions of South India and the Pāṇḍu/Pāṇḍava Problem,” *Studia Orientalia*, vol. 55, pp. 429–468.
- Sparreboom, M. and J. C. Heesterman with assistance of A. de Leeuw van Weenen 1989. *The ritual of setting up the sacrificial fires according to the Vādhūla school (Vādhūlaśrautasūtra 1.1–1.4)*, Wien.
- Tsuji, Naoshiro 1977 (1960). “The Marriage-section of the Āgniveśya-Gṛhyasūtra,” *Veda-gaku Ronshū*, Tokyo 1977, pp. 105–147 [originally published: *Memoirs Toyo Bunko*, vol. 19 (1960), pp. 43–77].
- Tsuji, Naoshiro 1970. *Genzon yajur veda bunken. Kodai indo no saishiki ni kansuru kompon shiryō no bunkengaku teki kenkyū* (English title: *Existent*

Yajurveda-Literature — Philological Study of the Fundamental Sources of the Vedic Ritual—), Toyo Bunko Ronso 52, Tokyo.

Varma, L. A. Ravi (ed.) 1940. *Āgniveśyagr̥hyasūtra*, [Trivandrum Sanskrit Series CXLIV], Trivandrum.

Witzel, Michael 1975. “Eine fünfte Mitteilung über das Vādhūlasūtra,” *Studien zur Indologie und Iranistik*, vol. 1, pp. 75–108.

Witzel, Michael 1984. “Sur le chemin du ciel,” *Bulletin d'Études Indiennes*, vol. 2, pp. 213–279.

(Keywords: Vādhūla, Gr̥hyasūtra, Āgniveśya, Kerala)

Numbers 20 & 21 / 2008–2009

Journal of Indological Studies

(New title for *Studies in the History of Indian Thought*)

Articles

- Hans Bakker, *Puruṣamedha, Manasarapuraṣa, Vāstupuruṣa: The Image of Man in the Sacrificial Context* 1
- Mieko Kajihara, *On the Gṛhyasūtra of the Vādhūla School* 25
- Makoto Kitada, *Der Körper eines Musikers: Das Piṇḍotpatti-prakaraṇa von Śārṅgadevas Saṅgītaratnākara* 43
- Yasuhiro Okazaki, *The Temperament of Indian Music in the 13th Century: Being Reflected in Śārṅgadeva's Description of Kinnarī* 57
- List of Contributors** 91

Association for the Study of the History of Indian Thought
c/o Department of Indological Studies
Graduate School of Letters
Kyoto University

Editorial Committee Masato FUJII (Editor-in-Chief)
Akihiko AKAMATSU
Yuko YOKOCHI

Studies in the History of Indian Thought (15 nos., 1981–2003) was renamed
Journal of Indological Studies in 2005.

© November 2009
Association for the Study
of the History of Indian Thought
(President: Yasuke IKARI)
c/o Department of Indological Studies
Graduate School of Letters, Kyoto University
Yoshida Honmachi, Sakyo-ku, Kyoto 606-8501, Japan

All rights reserved. No part of this publication may be reproduced
without permission of the Association

Printed by Nakanishi Printing Co. Ltd., Kyoto, Japan