

The Marriage-section of the Āgniveśya-Gṛhyasūtra

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I. Introduction.

After all the efforts of the editor of the ĀgGS¹ we know still very little about the Āgniveśya school and its eponymous sūtrakāra² and the most interesting point, that is, the relation to the Vādhūla school has not yet been solved satisfactorily. Without enlarging on this problem I should like to remark on a passage from the Prayoga of the Vādhūla S. cited and translated by Caland (AO. I, p. 7 with n. 4): *āpastamba(h) praśiṣyo 'bhūd yasya vādhūlakasya tu | agniveśyagurus so 'yam ṛṣir asmān ihāvatu*. "Es soll uns jetzt der Seher schützen, der Agniveśya zum Lehrer hatte, und dessen Schülers Schüler Āpastamba war". *agniveśyaguru*-, however, may also mean 'teacher of A°' (an old problem of indraśatru!), and if we combine the above mentioned statement with a more ancient tradition preserved in the Anvākhyāna of the Vādhūlas: *etad* (sc. *agnyādheyam*) *dha vai saubabhrūvo vādhūlāya procyā etc.* (s. Caland AO. IV 1926, p. 4-5), we arrive at a short varṇa: Saubabhrūva—Vādhūla (Yāska)—Agniveśya—Āpastamba. Thus it would become easier to understand an important passage in the Vyākhyā of the VādhS according to which the Āgniveśyas, beside the Kauṇḍinyas, etc., constitute one of the four divisions of the Vādhūlas (s. Caland AO. I, p. 7-8, Ravi Varma Introd. p. III).

The editor tells us that very few followers of this school exist even to-day in South India (Introd. p. I, p. V, p. VII-VIII). This fact is quite in harmony with the epigraphical evidence³ and with the later history of the Taittiriyakas as our Gṛhyasūtra is doubtless an offshoot of this important branch of the Black Yajurveda. Suffice it to say that all three quotations in the section investigated below come from the Taittiriya canon: ĀgGS I. 6. 3:....*iti brāhmaṇam*

1. Āgniveśyagṛhyasūtra ed. by L.A. Ravi Varma, TrivSS No. 144, 1940, Introduction p. II-VI.
2. Cf. Caland: Über das Vādhūlasūtra, AO. I (1922), p. 7-8, On the Sacred Books of the Vaikhānasas, Amsterdam 1928, p. 10-11, H. v. Glasenapp: Madhva's Philosophie des Vishnu- Glaubens, Bonn u. Leipzig 1923, Einleitung p. 21, p. 22, K. Rangachari: Vaikhānasa Dharma Sūtra, Madras 1930, p. XII, L. Renou: Les écoles védiques, Paris 1947, p. 134-5 (§ 124).
3. Cf. Renou: Les écoles védiques, p. 204 (: § 99), Varma-Volume II, Hoshiarpur 1950, p. 221, n. 2.

(p. 37. 22)=TS II. 6. 5. 4 (s. below § 50), likewise (p. 39. 17-18)=TB II. 1. 4. 1 (s. § 84), I. 6. 1:....*iti guruśāsanāt* (p. 34. 9-10)=TU I. 11. 1 (s. § 2).

Moreover the editor (Introd. p. IX) points out the passages of our text which are fully or nearly identical with those of the Baudhāyana S. and to a lesser degree with those of the Bhāradvāja GS. But as far as the former case is concerned it is rather a wholesale borrowing from the Baudh. Piṭṛmedha S. on the following scale:

ĀgGS III. 6 (p. 140-153): BPS I. 1-13 (ed. Caland): p. 377-398 (ed. Mysore 1920).

III. 7 (p. 154-156): I. 17 (do.) : p. 408-411 (do.).

do. (p. 156-159): II. 1-4 (ed. Raabe) : p. 411-416 (do.).

III. 8 (p. 160-167): I. 14-16 (ed. Caland): p. 399-408 (do.).

III. 9 (p. 167-170): II. 5-7 (ed. Raabe) : p. 417-422 (do.).

Among three examples adduced by the editor in support of the close relation between the Āg. and Bhār. texts the first concerns the upanayana ceremony contained in ĀgGS I. 1. 1-4 (p. 1-12). This section, however, is almost equal to Hiranyakeśi GS. I. 1-8 with slight variants of the nature prevailing usually between two mss. of the same work. On the whole the Āg. readings are partly corrupt, if not misprints, and partly inferior to those of the printed text of the HGS. As for the second example (nāmakaraṇa) a closer affinity can be sought between ĀgGS II. 1. 5 (p. 49. 11-p. 51. 8, beginning with *dvādaśyām mātāputrayoḥ snānānantaram*) and HGS II. 4. 6-19 (beg. with *dvādaśyām mātāputrau snātaḥ*) than between the former and BhGS I. 26 (p. 27. 7-p. 28. 2, beg. with *daśamyām snātau⁴ mātāputrau*). From ĀgGS p. 50. 15 (:....*iti dvādaśa trayodaśa vāhutir hutvā*) to the end the text agrees completely with HGS II. 4. 9-19 whereas the verbatim agreement of the three Sūtras extends only from *duyakṣaram caturakṣaram vā* (ĀgGS p. 50. 20, HGS II. 4. 10 mid., BhGS p. 27. 11) to *anyatareṇainam āmantrayeran* (ĀgGS p. 51. 3, HGS II. 4. 14 with *āmantrayīran*, BhGS p. 28. 2⁵). The third instance (ĀgGS II. 6. 5: p. 99. 20-p. 100. 16 and BhGS III. 15: p. 84. 2-18), being a prāyaścitta-text in ślokaś, is not of the same sort as the preceding ones. In all probability the passage is a later addition to the BhGS.⁶ It is certainly a significant evidence for the maintenance that the ĀgGS has borrowed not only from the Baudh. Kalpa and the HGS but also from the younger stratum of the BhGS.

Further I add here another example for illustrating the composite character of our Sūtra. The section of the upākaraṇa or upākarmaṇ and the utsarjana

4. Keith JRAS 1914, p. 1086 proposes to read *snāto*, 3. du.

5. Keith JRAS 1914, p. 1087 prefers to read *āmantrayīran* with the Bhāṣya instead of *ayeran* of the printed text.

6. Cf. Keith ib. p. 1083.

or utsarga 'the opening and the conclusion (of the annual course of study)' is, apart from an insertion of some length⁷ and from usual variants, almost identical in both texts: ĀgGS I. 2. 1-2 (p. 13. 2-p. 16. 20) and HGS II. 18. 1-20. 14. The important passage of the so-called utsargabali of the ĀgGS (I. 2. 2: p. 15. 18-p. 16. 3=HGS II. 20. 1) does not mention Āgniveśya beside Satyaśāḍha, while BhGS III. 11 does not forget to insert Bharadvāja (p. 77. 12) between Kaṇva Bodhāyana and Āpastamba.⁸ The inserted portion referred to above (s. n. 7) is in reality derived from BGS III. 1. 21-28: a kind of school-curriculum which bears a striking resemblance to the Kāṇḍānukrama of the Ātreya-school (Weber IS. III, p. 373-401, XII, p. 350-357).⁹ There are, however, some discrepancies between both texts which are not entirely destitute of interest,¹⁰ and in the last part the ĀgGS (p. 14. 5-8) deviates remarkably from BGS III. 1. 27-28 though our text in its printed form can scarcely be correct. It begins unintelligibly with *atha kārīrīrṇām* for which we have perhaps to read *atha kārīryāḥ*, cf. Kāṇḍān. § 3. v. 14, as the next passage: "*mārutam*" (TS II. 4. 7), "*devā vasavyā agne*" (ib. 8), "*mārutam iti*" (ib. 9), "*devās śarmanyāḥ*" (ib. 10) defines the extent of the kārīrya-section. And the immediately following statement: *ityādy auśadhyanuvākam* ("up to TS IV. 2. 6") *adhīyāno nātra buñjīta paśuvad iti* (p. 14. 6) seems to have been erroneously dragged in from the sequel since the kārīrivrata is required at any rate during the adhyayana of TS II. 4. 7-10, cf. Kāṇḍān. § 3, v. 19 cd, v. 20 ab, BGS III. 1. 26. The last sentence (p. 14. 7-8): *atha kārāvratam*¹¹: "*yuñjānaḥ prathamam*" (TS VI. 1. 1) *ārabhya auśadhyanuvākam* (that is, *ā-ōśadhy-*, "up to TS VI. 2. 6") *prathamam adhīyāno nātra bhūmau* (absent in one ms.) *bhuñjīta paśuvad iti* reproduces the import of

7. ĀgGS I. 2. 1: p. 13. 9—p. 14. 8. On this section s. below.

8. On the other hand the corresponding passage in BGS III. 9. 6 (ed. Mysore) adds not only Vājasaneyā Yājñavalkya and Bharadvāja but also Āgniveśya after Kaṇva Bodhāyana (more correctly Kāṇva Baudhāyana) pravacanakāra, Āpastamba sūtrakāra, Satyaśāḍha though the addition seems to be unauthentic. So also one of Caland's mss., s. Caland ŚBKāṇva I (1926), p. 100, n. 1; cf. further Bühler SBE. XIV (1882), p. XXXVI, n. 1, Caland: Über das rit. S. des Baudhāyana, Leipzig 1903, p. 3 with n. 1.

9. Cf. Caland: Über das rit. S. des Baudh. p. 32-33.

10. ĀgGS adds *punarādheyam* (p. 13. 13, absent in one ms.) after *agnyādheyam* (BGS III. 1. 23, no. 14 Caland), cf. Kāṇḍān. no. 6; ĀgGS omits *agnicayanam* (BGS l.c., no. 17 Cal.) before *sāvitrām* (p. 13. 13, BGS l.c., no. 18 Cal.: *sāvitrāḥ*); ĀgGS inserts *vā* (p. 13. 15) after *nakṣatreṣṭayāḥ* (BGS ib. 24, no. 26 Cal.); ĀgGS reads *apāghāḥ* (p. 13. 16), so also BGS l.c., instead of *apādhyāḥ* (no. 28 Cal., Kāṇḍān. no. 51), cf. Caland ZDMG. 57, p. 742, BSS vol. II, p. 429, n. 6, ApSS tr. ad XIX. 15. 17, V.B. IV, pt. 1, p. 264, n. b; ĀgGS has a corrupt reading *svāṅkāṅke* (p. 14. 1) for *kāṭhake* (BGS ib. 25), cf. Kāṇḍān. § 3, v. 24; ĀgGS reads *kārīrivrataṁ* (p. 14. 3) for *kārīrī*^o (BGS ib. 26) which is authentic, cf. Kāṇḍān. § 3, v. 20, V.B. IV, pt. 2, p. 847, n. f; ĀgGS adds *āsamīdhānyam* (p. 14. 3) after *akṣāralavaṇam*, cf. below § 79.

11. ex conj. for *kārīrā*^o, cf. BGS III. 1. 27: *evam eva kārāvratam*, V.B. IV, pt. 2, p. 863, n. e, corresponding to *kālāvratam* of Kāṇḍān. § 3, v. 20 cd and v. 21.

BGS III. 1. 27 and 28.

It may be quite interesting to examine, section after section, the composition of the ĀgGS but the main aim of the present paper consists rather in an analysis of its particular section treating the marriage ceremony (I. 6). Since the days of Colebrooke (1801) the marriage ceremony according to the GS's has been the subject of thorough studies of several scholars. In the same volume of the *Indische Studien* which contained Weber's translation of the marriage hymns of the RV and the AV¹² E. Haas published an elaborate study: *Die Heiratsgebräuche der alten Inder* (IS. V, 1826, p. 267-412) on the basis of the GS's of Śāṅkh., Āśval., Pār. Gobh. and the KauśS. Thirty years later Winternitz widened and deepened our knowledge by his meritorious paper: *Das altindische Hochzeitsrituell*, Wien 1892, chiefly based on the ĀpGS but largely supplemented by other Taittirīya texts (BGS, BhGS and HGS) and to a lesser degree by the MGS. An excellent translation of the last named text by M. J. Dresden (Groningen 1941) draws fully on those GS's which have been critically edited after the above mentioned work of Winternitz: BhGS by Salomons (1913), JGS (Amsterdam 1905, together with an English tr. Lahore 1922), KGS (1925), VkhGS (1927, tr. 1929) by Caland, and VGS by Raghu Vira (1932).¹³

Under these circumstances it may seem almost superfluous to take up again the same topic, but in hope of finding something new in the marriage-section of the ĀgGS which might be remotely related to the Vādhūla-school I could not refrain from carefully perusing the section in question. The result was rather disappointing. The text, written in the ordinary sūtra-style of average conciseness has proved to be not archaic and the contents offer scarcely anything which is linguistically or ethnologically interesting. Though banal the section in question (I. 6) is not quite the same as any known text relating to the marriage ceremony. Moreover, another point is likely to arouse our interest: the preceding adhyāya (I. 5) serves as a kind of the Mantrapāṭha or Mantrasamhitā to I. 6 so that two succeeding adhyāyas make up a compact unit.¹⁴

The correspondence, however, of these sections is not quite complete:

I. Some mantras are given in the mantra-section only and their viniyoga

12. *Vedische Hochzeitssprüche*, IS. V, 1862, P. 177-266.

13. I contributed a paper entitled "Nuptial ceremony of ancient India" to the *Oriental Culture Review*, no 11, Tokyo 1949, p. 1-43 (in Japanese), in which I tried to analyze all the materials contained in the marriage sections of fifteen GS's then known to me into their component elements. But owing to the after-war confusion I could not gain access to the ĀgGS ed. by Ravi Varma, Trivandrum 1940 and the Kauṣītaka GS. ed. by T.R. Chintamani, Madras 1944, nor to Dresden's important work referred to above and P.V. Kane's elaborate exposition in his *History of Dharmaśāstra*, vol. II. part 1 (1941), p. 427-541.

14. Cf. the editor's Introd. p. X.

is not indicated in the sūtra-section: 1. I. 5. 1: p. 25. 3 (s. below § 9), 2. do.: p. 25. 4-8 (§ 9), 3. do.: p. 26. 9-10 (§ 16), 4. do.: p. 26. 11-13 (§ 17, but cf. § 81).

II. Some mantras, though cited in the sūtra-section, are not given in the mantra-section: 1. The jaya-formulas (§ 26), 2. The mantras for the mārjana of the bride (§ 61), 3. The mantras for the daily offerings (§ 82), 4. The prāyaścitta-mantra (§ 88).

III. Some mantras are quoted by pratika even in the mantra-section: 1. The standing expression *āpo hi śthā mayobhuva iti tisṛbhiḥ* etc. (I. 5. 1: p. 25. 18-19) but not repeated in the second occurrence (§ 13 and § 61),¹⁵ 2. The mantras for the vratavisarga (I. 5. 5: p. 33. 16-17) (§ 94).

In the following I decompose the contents of ĀgGS I. 6 into short rules¹⁶ numbered consecutively and try to locate each item in the frame of the marriage ceremony while I draw the readers' attention to the verbal agreements and more or less close parallels observable in the marriage-sections of the other GS's:¹⁷

BGS I. 1. 13-8. 14, occasionally the Śeṣa S. (BGŚS) is also referred to.

BhGS I. 11-20.

ĀpGS I. 2. 12-III. 9. 11. The Mantrapāṭha is quoted as MP or ĀpMP as the case may be.

HGS I. 19. 1-25. 4.

VkhGS III. 1-9, cf. also VI. 12-14 (prāyaścitta).

MGS I. 7. 3-14. 20. In consideration of the important remarks, notes and references I added the pages of Dresden's translation after each citation.

VGS X. 1-XIV. 4.

KGS XIV. 1-XXX. 8.

PGS I. 4. 1-11. 10.

ĀGS I. 4. 1-9. 7, sporadically the Pariśiṣṭas (ĀGPar.) and Kārikās (ĀGKār.) are cited according to the ed. of the Ānand. SS. (1937).

ŚGS I. 5. 1-19. 6.

ŚbGS (Śāmbavya or Kauṣītaka GS) I. 1. 2-12. 6.

GGs II. 1. 1-5. 10, cf. also III. 4. 1-6, GGSg (Gr̥hyasaṃgraha) II. 15-39, 41, 76-77. The Mantrabrāhmaṇa is quoted as MB.

KhGS I. 3. 1-4. 16.

15. Likewise the pariṣecana-mantras (I. 5. 1: p. 26. 14-15 and their ūha-forms (I. 5. 4: p. 32. 6-7) are given only once (§ 17 : § 82, § 57 : § 83).

16. I normalized the orthography and saṃdhi-forms in so far as they have no bearing on the meaning, and I ventured sometimes to solve the saṃdhi for the sake of clarity and punctuation.

17. For the abbreviations and editions s. Dresden op. cit., p. X-XII. I seldom go beyond the marriage-sections in order to avoid entering into minor details.

JGS I. 20-22.

KausS 75. 1-79. 33.

Other abbreviations:¹⁸

C.=H. T. Colebrooke: On the religious ceremonies of the Hindus, and of the Brahmans especially. Misc. Essays, a new edition, vol. I, London 1873, p. 217-238=As. Res. III, Calcutta 1801, p. 288-311.

Cal.=W. Caland.

Dr.=M. J. Dresden: Mānavagr̥hyasūtra. A Vedic manual of domestic rites, translation, commentary and preface. Groningen, Batavia 1941.

H.=E. Haas: Die Heiratsgebräuche der alten Inder, nach den Grihyasūtra. IS. V (1862), p. 267-412.

Hill.=A. Hillebrandt: Ritualliteratur. Vedische Opfer und Zauber. Strassburg 1897.

K.=P. V. Kane: History of Dharmaśāstra, vol. II, part I, Poona 1941.

Old.=H. Oldenberg: The Grihya-Sūtras. SBE. XXIX (1886) and XXX (1892).

RL.=Reallexikon der indogermanischen Altertumskunde von O. Schrader, herausgegeben von A. Nehring. Berlin und Leipzig 1917-1923, especially the article Heirat.

Sch. I.=R. Schmidt: Beiträge zur indischen Erotik. 2. Aufl., Berlin 1911.

Sch. II.=R. Schmidt: Liebe und Ehe im alten und modernen Indien. Berlin 1904.

V. B.=Viśva Bandhu Śāstri: A Vedic Word-Concordance. Lahore and now Hoshiarpur 1935—

Wz.=M. Winternitz: Das altindische Hochzeitsrituell nach dem Āpastam-biya-Grihyasūtra und einigen anderen verwandten Werken. Mit Vergleichen der Hochzeitsgebräuche bei den übrigen indogermanischen Völkern. Wien 1892.

II. Remarks on ĀgGS I. 6.

I. 6. 1.

§ 1. The age of marriage for a young man.¹⁹

atha samāvṛtte bhāryām upayaccheta (p. 34. 9).

samāvṛtte, that is, after the *samāvartana* 'the return home of a Vedic student

18. Those which are habitually used among specialists are not given here.

19. In contrast with the age problem of the bride the bridegroom's marriageable age is not a topic of much discussion: HGS I. 19. 1-2, GGS III. 4. 1-3, KhGS I. 3. 1-3, JGS I. 20: p. 19. 10-11.

after completing his studies in the house of a preceptor'. Cf. HGS I. 19. 1: *samāvṛtta ācāryakulān mātāpitarau bibhṛyāt. 2: tābhyām anujñāto bhāryām upayacchet...*; to the same effect *vedam adhītya* GGS III. 4. 1, KhGS I. 3. 1, *snātvā*, JGS I. 20: p. 19. 10, further s. VkhGS VI. 12: *samāvartanam kṛtvā vivāhakāle 'tīte...* (p. 97. 3-4).

§ 2. "prajātantum mā vyavacchetsiḥ" iti guruśāsanāt (p. 34. 9-10).
=TU I. 11. 1: ācāryāya priyaṁ dhanam āhṛtya p° mā v°.

§ 3. Enumeration of the bride's qualities.²⁰

sarvāṅginīm manoḥjñām yavīyasīm brahmacārīṇīm kanyām asagoṭrām mātūr asapiṇḍām anuktām agarhitām nakṣatranadivṛkṣābhidhānāsanyuktām (p. 34. 10-12).

Several terms used here are met with elsewhere in similar lists of the desirable qualities of the bride: *yavīyasī* MSG I. 7. 8, VGS X. 1, cf. also *jyāyasah kanyasīm* JGS I. 20: p. 19. 11-12, *trivarṣāt prabhṛti nyūnavayasam* Kāmas. III. 1. 2.—*brahmacārīṇī* HGS I. 19. 2.—*asagoṭrā* and *mātūr asapiṇḍā* GGS III. 4. 4, 5, JGS I. 20: p. 19. 11, the former alone HGS I. 19. 2, the latter alone VkhGS III. 2: p. 36. 6.—*nakṣatra-nadī-vṛkṣa-abhidhāna-asanyuktā* ĀpGS I. 3. 12, BGŚS II. 3. 5, cf. also Kāmas. III. 1. 13, the third of the verses cited from the Smṛtimuktāphala by the editor of our text, p. 35, foot-note.—*anuktā* 'not blamed' from vac- 'to reproach, revile'? Then almost synonymous with the immediately following *agarhitā*.—It is quite remarkable that our list does not contain the much disputed term *nagnikā*.

§§ 4-6. The dispatch of wooers to the maiden's house (§ 4), and the rite of the vāgdāna 'engagement' (§§ 5-6).²¹

20. BhGS I. 11: p. 11. 3-5, ĀpGS I. 3. 10-13, 18 (cf. BGŚS II. 3. 3-8, Kāmas. (ed. Benares 1912) III. 1. 11-13, s. also ib. 1-3, Vaijayantī (ed. Oppert, 1893) p. 86-87), HGS I. 19. 2, VkhGS III. 2: p. 36. 16-17, cf. also VI. 12: p. 97. 1-3, VI. 13: p. 97. 15-16 (s. Cal. tr. p. 164, n. 1), MGS I. 7. 8 (Dr. p. 26-27 with Add. p. 192), VGS X. 1-2, 8, KGS XIV. 3, ĀGS I. 5. 1, 3, ŚGS I. 5. 6-10, ŚbGS I. 1. 8-10, GGS II. 1. 2, 8, III. 4. 4-6, cf. GGSg II. 17 (*anagnikā!* s. Sch. I, p. 483-4), JGS I. 20: p. 19. 11-12 (*anagnikā!*). The sūtrakāras are not very particular about the qualities of the bridegroom: ĀpGS I. 3. 19 (cf. BGŚS II. 3. 9), VGS X. 1, ĀGS I. 5. 2. —Wz. p. 33-39, Hill. p. 63-64: § 37, no. 2, Sch. I, p. 446-474, II. p. 298-306, RL. sub Heiratsalter, K. p. 429-431 (bridegr.), p. 431-6 (bride), p. 452-501 (the questions of *sapiṇḍa*, *sagoṭra*, *sapṛavara*), p. 438-447 (the age of marriage), p. 447-452 (the inter-caste marriage).

21. BGS I. 1. 14-17, ĀpGS II. 4. 1-2, VGS X. 3, ŚGS I. 6, ŚbGS I. 2, JGS I. 20: p. 19. 12-14, KauS 75. 6-11, cf. also ĀGPar. I. 21 (p. 150). —H. p. 279, p. 291-3, Wz. p. 40, Hill. p. 64: § 37, no. 2, Sch. I, p. 488-490, II. p. 313-4, RL. I, p. 471-2: § 4, K. p. 531-2.

§ 4. atha dūtān prahiṇoti: “anṛkṣarā rjavaḥ” iti [I. 5. 1: p. 25. 2-3=ĀpMP I. 1. 2]²² (p. 34. 13).

§ 5. vadhūmantam yācayati: “amuṣmā amukagotrāyāmūm amukagotrīm dharmaprajārtham vadhūm dadātu” iti (p. 34. 13-p. 35. 1).

§ 6. “tathā” ity ukte vadhūm (p. 35. 1)

The wooers are denoted here as *dūtāḥ* ‘messengers’ (§ 4), cf. JGS I. 20: *dūtām* (sg.) *anumantrayate*: ‘nṛkṣarā...iti’ (p. 19. 12-14); more usually they are called *vara-* (already RV) or *varaka-* (VGS X. 7, ŚGS I. 6. 1, ŚbGS I. 2. 1), s. Dr. p. 24 ad. I. 7. 4. The mantra serves as *anumantraṇa* (BGS I. 1. 15, VGS, ŚGS, ŚbGS II. cc., JGS I. 20: p. 19. 12) or *abhimantraṇa* (ĀpGS II. 4. 2). For *prahiṇoti* cf. BGS I. 1. 14... *yugmān brāhmaṇān varān prahiṇoti: pra su gmantā... iti* [ĀpMP I. 1. 1]. 15: *yato ’numantrayate: anṛkṣarā...iti*; ĀpGS II. 4. 1-2; KauS 75. 8: *yuvaṁ bhagam iti* [AV XIV. 1. 31 ab] *sambhalaṁ sānucaram* (‘den Brautwerber mit einem Genossen’ H. p. 380) *prahiṇoti*, while the same Sūtra (75. 12) uses the mantra corresponding to ours on a different occasion: when a *kumārīpāla* ‘a guard or servant of the girl’ (cf. 76. 1) is sent out to fetch water, similarly KGS XXV. 1: *anṛkṣarā...ity udāhāraṁ prahiṇoti*.

For *amuṣmai* etc. (§ 5) cf. Haradatta ad ĀpGS II. 4. 2 (p. 47), Wz. p. 40. To *vadhūm* (§ 6) supply perhaps *pratigrhṇāti* or *grhṇīyāt* (cf. BGS I. 1. 17). Cf. below §12: The kanyādāna.

§ 7. The time for the marriage.²³

āpūryamāṇapakṣe puṇye nakṣatre (p. 35. 1)

A cliché for defining the auspicious time, e.g. I. 1. 1: p. 2. 1 (upanayana)²⁴=

22. If a mantra is taken from the Taitt. canon, the passage of TS or TB alone is indicated; otherwise that of ĀpMP is quoted if a similar mantra exists therein. But if it is to be sought beyond these texts the most important source only is referred to. As a rule I dwell neither on the meaning of mantras nor on their variants except in the cases which contribute to our understanding of the precepts.
23. BGS I. 1. 18-22, cf. BGŚS II. 3. 1-2, BhGS I. 11: p. 12. 1-I. 12: p. 13. 3, ĀpGS I. 2. 12-13, 3. 1-4 (cf. also I. 1. 2), HGS I. 19. 3, MGS I. 7. 5 (Dr. p. 24-25 with Add. p. 192), VGS X. 4, KGS XIV. 1, 10-11, X. 2, PGS I. 4. 5-7, ĀGS I. 4. 1-2, ŚGS I. 5. 5, ŚbGS II. 1. 8., GGS II. 1. 1 cf. I. 1. 3, KhGS I. 1. 2, KauS 75, 2-5. For the time of engagement: BGS I. 1. 14, cf. BGŚS I. c., BhGS I. 12: p. 12. 18, ĀpGS I. 2. 16, cf. I. 3. 4, MGS I. 7. 4 (Dr. p. 24), VGS X. 3, KGS XIV. 2; for the time of entering into the new home (*grhaḥpraveśa*): MGS I. 7. 5, I. 14. 6 (Dr. p. 70), VGS X. 17, KGS XXVIII. 4. —H. p. 296-7, p. 297, n. 2 (Weber), Weber: Die ved. Nachr. von den nakṣatra II, Berlin 1862, p. 311-2, p. 364-7, Wz. p. 27-30, Hill. p. 64: § 37, no. 4, Sch. I, p. 491-2, RL. I, p. 472: § 5, K. p. 511-5.
24. In consideration of a close connection between the vivāha and the upanayana I refer to the passages of the latter ceremony in our text, HGS and BhGS whenever a conspicuous parallelism is perceived. Marriage is looked upon as the upanay. in the case of women, s. K. p. 443 with n. 1052, Dr. p. 31, n. 7, p. 50 ad I. 10. 15 (cf. I. 10. 14-15: I. 22. 4-5 pāṇigrahaṇa, VGS XIV. 13 says expressly *upanayanavat* referring to V. 19), p. 51 ad I. 10. 16 (: I. 22. 12 āsmāropaṇa). —For the fact that the upanay.-section of our text is almost coincident with that of HGS s. above p. 44.

HGS I. 1. 5=BhGS I. 1: p. 1. 11. In this simplest way of indicating the auspicious time *udagayane* is understood as self-evident, cf. BGS I. 1. 14: *udagayana āpuryamāṇe puṇye nakṣatre*, BhGS I. 11: p. 12. 1 (a Brāhmaṇa-like passage), ĀpGS I. 1. 2 (a general rule), KGS XIV. 1, PGS I. 4. 5, ĀGS I. 4. 1, ŚGS I. 5. 5, ŚbGS I. 1. 8, GGS II. 1. 1, cf. I. 1. 3 (a general rule), KhGS I. 1. 2.

§ 8. The bridegroom's going to the bride's house.²⁵

śobhanāny agārāṇi kalpayitvā, baddhakautukaḥ kṛtamaṅgalasvastyayanah padātir vadhūgrhaṁ gatvā (p. 35. 1-2).

baddhakautukaḥ (p. 35. 2) and °*kām* (p. 35. 5) 'having put on the marriage-thread' contains the word *kautuka-* used in a rather post-Vedic meaning;²⁶ for the mode of binding it on arms s. II. 3. 5: p. 58. 9-p. 59. 16. Cf. K. p. 536 under Ārdrākṣatāropana: "Then the couple....tie a thread with a tumeric piece on each other's hand (which is variously called 'kaṅkaṇa-bandhana' or 'kautuka-bandhana')." As somewhat related to it one may further refer to the pratisara-bandhana and the madhūka-b°, ŚGS I. 12. 8-9, ŚbGS I. 8. 8-9, or to the madu-ghamaṇi-b°, KauśS 76. 8-9, 79. 10, cf. Wz. p. 67, Bloomfield SBE. XLII, p. 275-6, K. p. 533, p. 537 (maṅgalasūtra-b°).

For *kṛtamaṅgala-* cf. ŚGS I. 12. 1, ŚbGS I. 8. 1.—For *-svastyayanah* cf. BGS I. 1. 24: "puṇyāhaṁ svasty ṛddhim" ity oṁkārapūrvam tris trir ekaikām āśiṣo vācayitvā (p. 3. 5-7), s. also below § 95.—Against *padātiḥ* 'going on foot' BGS l.c. has *apadātir gatvā* (p. 3. 8),²⁷ cf. V. B. IV, pt. 1, p. 249, n. j; VkhGS III. 2 says simply *kanyāgrhaṁ gatvā* (p. 36. 19 and p. 37. 6).

§ 9. The hospitable reception (argha, arghya) given to the bridegroom on his arrival in the bride's house.²⁸

gr̥hitamadhuparka²⁹ uddhananādy ā sambhārasambharaṇāt³⁰ kṛtvā (p. 35. 3).

25. BGS I. 1. 24, VkhGS III. 2: p. 36. 19, p. 37. 5-6, KGS XXIII, ŚGS I. 12. 1-2, ŚbGS I. 8. 1.—Hill. p. 64-65: § 37, no. 5, Sch. I, p. 492-3, K. p. 532.

26. In a different sense the word is met with in MGS I. 9. 30, s. Dr. ad loc.

27. Wz. p. 30 reads *apadig gatvā* '....geht er hinaus' or 'in die Richtung einer Zwischengegend' (ib. n. 4), but scarcely correct.

28. BGS I. 2 (the general precepts for the argha-reception), cf. I. 1. 24, MGS I. 9. 1-23 (Dr. p. 32-37 with Add. p. 192-3), VGS XI, KGS XXIV; briefly GGS II. 3. 16-17 (cf. Knauer tr. p. 173-4 ad loc.), KhGS I. 4. 7-8; as one of the two occasions when a cow is slaughtered: ĀpGS I. 3. 5-9, ŚGS I. 12. 10 (cf. Old. tr. p. 34 ad loc.), ŚbGS I. 8. 10.—H. p. 301-4, cf. p. 326-7, Wz. p. 32-33, Hill. p. 65: § 37, no. 5, Sch. I, p. 493, RL. I, p. 476: § 15, K. p. 532.

29. The ed. has °*kaḥ* u° but the saṁdhi-rule requires °*ka* u°, then it is possible to interpret it as °*ke* u°, for the agent of *kṛtvā* (§ 9), *sambhṛtya* (§ 10) and *karoti* (§ 11) can scarcely be the bridegroom himself.

30. Ex conj. for °*ādyasambhārasambharaṇān* (ed.), s. V.B. IV, pt. 1, p. 674, n. g.

The expression *grhitamadhuparka-* shows clearly that the bridegroom is treated as a guest: BGS I. 1. 24: *atithivad arcitaḥ* (p. 3. 7), ĀpGS I. 3. 7: *tayā* (sc. *gavā*) *varam atithivad arhayet*, VkhGS II. 15: *abhyāgatam uttamam* ('the bridegroom', s. Cal. tr. p. 62, n. 26) *kanyāpradaḥ . . . viṣṭaram kūrcaṁ* ('as layer a bunch of grass' Cal.) *pādyam arghyam ācamanīyaṁ madhuparkaṁ ca saṁkalpayati* (p. 33. 9–11). The Vkh-passages just cited (cf. also ŚSS IV. 21. 25) proves that a *kūrca* is one of the requisites for the argha-reception, so also for the upanayana: I. 1. 1: p. 3. 8, HGS I. 1. 20, BhGS I. 2: p. 2. 12 and also I. 3: *udagram kūrcaṁ nidhāya* (p. 3. 15, a passage lacking in ĀgGS and HGS). The mantra: *ayaṁ kūrcaḥ* [I. 5. 1: p. 25. 3], therefore, must have its place in this reception-rite though our text is silent about its viniyogo, cf. BGS I. 2. 15: "*kūrcaḥ*" *iti kūrcaṁ prāha*, HGS I. 12. 16: "*kūrcaḥ*" *iti kūrcaṁ*.

uddhananādi etc. refers to the usual arrangement of the fire-place and other preparations³¹ fully described in I.1.1 (upanayana): p. 2. 4–6 (from *uddhanana* up to *upasaṁādhāna*), p. 2. 7–p. 3. 1 (*paristaraṇa*), p. 3. 2 (*brahmāyatana*), cf. HGS I. 1. 9–14, BhGS I. 1: p. 1. 13–I. 2: p. 2. 5.

The viniyoga of two mantras given in I. 5. 1: "*mayi grhṇāmy agre agniṁ* etc." (p. 25. 4–6) and "*yo no agniḥ pitaro hr̥tsu antar* etc." (p. 25. 6–8=TS V. 7. 9. a) is again lacking. A comparison with I. 1. 1 (upanayana): "*mayi grhṇāmi*," "*yo no agniḥ*" *iti dvābhyām ātmanyā*³² *agniṁ grh̥tvā* (p. 3. 2–3) and III. 8. 2 (*loṣṭaciti*): *atha dvābhyām ātmanyā agniṁ grh̥ṇite*: "*mayi grhṇāmy agre agniṁ*," "*yo no agniḥ*" *iti* (p. 161. 15–16=p. 163. 1–2) clearly shows that the 'taking possession of the fire' (s. Hill. p. 51 end: §24) must have happened here. Cf. also KātyŚS XVII. 3. 27: *uttaravediprokṣanādy ā sambhāranivāpanāt kṛtvottaravedim apareṇa tiṣṭhan yajamāno mayi grhṇāmi* [VS XIII. 1] *jaṭet*, ŚB VII. 3. 2. 17.

31. The paragraphs 9, 11, 17–20 (preparations), 21–29 (the āghāra's, ājyabhāga's, etc.), 30 (the principal offerings), 42–44 (the concluding oblations), 45–63 (the end) are concerned with the nuptial sacrifice. Several texts make use of this occasion for illustrating the general paradigm of the domestic ritual (s. Hill. §§40–43). Here I cite en bloc all the relevant passages in the marriage-sections of the GS's so that references under each paragraph may be restricted to those passages which are of special interest.

BGS I. 3 (*grhyatantra*), I. 4. 12–23, 32–34, 35–39 (general rules for an *āghāravat-darvihoma-*), 40–44 (modifications of the fundamental form), BhGS I. 13: p. 13. 4–I. 14: p. 15. 4, ĀpGS II. 4. 10, 5. 1–2, 11–12 (cf. I. 1. 12–2. 8–11: general rules), HGS I. 19. 4–8, 20. 7–8, VkhGS III. 3: p. 37. 11–13, III. 4: p. 38. 6–10 (s. Cal. tr. p. 71, n. 3), MGS I. 10. 1–4 (Dr. p. 40–42), 8–11 (Dr. p. 44–48 with Add. p. 193), 11. 1 (a ritual problem, Dr. p. 52), 11. 14–16 (Dr. p. 57–58), 21–27 (Dr. p. 59–61), VGS XIV. 4–12, 26, 27 (a ritual problem), KGS XXV. 8, 11–19, 24–26 (a ritual problem), PGS I. 4. 3–4, 5. 3–12, 7. 6, ĀGS I. 7. 3 (cf. I. 4. 3–8), ŚGS I. 5. 3–4, I. 7–10 (*grhyatantra*), I. 12. 11–13, ŚbGS I. 1. 6–7, I. 3–6 (*grhyatantra*), I. 8. 15–16, GGS II. 1. 12, 19–26, KhGS I. 3. 7–16, JGS I. 20: p. 19. 14–18, p. 20. 6–19.—C. p. 225–230, H. p. 285–8, p. 312–6, Wz. p. 48, p. 53, p. 63, Hill. p. 65: §37, no. 7, p. 65–66: §37, no. 9, Sch. I, p. 496–8, K. p. 534.

32. Read so for *ātmānam* of the edition. HGS I. 1. 5 has *ātmann* (loc.).

§ 10. The bringing together of the special requisites.

lājān aśmānam ahataṁ vāsaś ca sambhṛtya (p. 35. 3-4).

For *lāja* 'fried grains' s. below §§ 37-41: The *lājahoma*, for *aśman* s. below § 35: The *aśmāropaṇa* and for *ahataṁ vāsaś* s. below §§ 14-15: The endowment of a new garment to the bride.

§ 11. The preparatory acts up to the laying of the paridhi's around the fire.³³

brahmapraveśanādy āparidhānāntaṁ karoti (p. 35. 4).

Fully described in I. 1. 1 (upanayana): p. 3. 11 (the brahman's upaveśana)—p. 4. 5.³⁴ For *brahmapraveśana* cf. ĀpGS I. 1. 21 (a general rule), ŚGS I. 8. 6 (do.), ŚbGS I. 4. 1 init. (do.), MGS I. 10. 1 [*tatra brahmapraveśanam*].³⁵ The counterpart of *praveśana*- is the brahman's *upaniṣkrāmaṇa*- I. 6. 3: p. 38. 12 and 13, s. below § 62 and § 63, cf. *utsarjanaṁ brahmaṇaḥ* ŚbGS I. 5. 29 i.f.

§ 12. The kanyādāna.³⁶

*etasmin kāle vadhūm baddhakautukāṁ*³⁷ *kṛtapuṇyāhiniṁ*³⁷ *yajñopavitinim ācāntām agner uttareṇa pareṇa ca gatvā dakṣiṇataḥ prācīm tiṣṭhantiṁ, varo 'gner uttareṇa pūrveṇa ca gatvā purastāt pratyak tiṣṭhan, sapavitreṇa pāninā vyāhṛtibhiḥ* [I. 5. 1: p. 25. 9], "*prajāpatiḥ striyām*" *iti ṣaḍbhir* [ib.: p. 25. 9-17=TB II. 4. 6. 5-7], *enām* (sic, instead of the gen.) *dakṣiṇata udaṇmukhas tiṣṭhan*, "*amūm amukagotrīm amuṣmā amukagotrāya tubhyaṁ prajāśahatva-karmabhyaḥ pratipādayāmi*" *iti vadhūmatādbhir dattāṁ pratigrhṇāti stridhanaṁ ca* (p. 35. 4-10)

This is the rite known as kanyādāna or pradāna in distinction from the vāgdāna (above §§ 5-6). A close parallel is offered by VkhGS III. 2: p. 37. 1-5 where the same six verses are similarly employed (s. Cal. tr. p. 69 with n. 15), while these verses are used at the vāgdāna by BGS I. 1. 17: *tām pratigrhṇīyāt: "prajāpatis striyām yaśaḥ" ity etābhiḥ ṣaḍbhir anucchandasam*.

33. Cf. above n. 31 (§ 9), and for the sequel s. below §§ 17-30.

34. Almost=HGS I. 1. 22-2. 4 (read, of course, *nirupya* I. 27 for *°āpya*, Böhtl. ZDMG. 53, p. 602), BhGS I. 2: p. 2. 13-I. 3: p. 3. 15.

35. But Dr. p. 40, n. 1 regards the phrase as unauthentic.

36. VkhGS III. 2: p. 36. 19-p. 37. 5, cf. also p. 37. 6-8, MGS I. 8. 1-11 (Dr. p. 29-31 with Add. p. 192, for *brāhma-dharma*- and *śaulka-dh°* s. also I. 7. 11-12, Dr. p. 28-29), VGS X. 13-18, cf. also 11-12, KGS XV. 1-5 (*brahmadeyā*) and XVI. 1-5 (*śulka-deyā*), PGS I. 4. 15, ŚbGS I. 8. 13, on account of ŚGS s. Old. IS. XV, p. 128, tr. p. 34 ad I. 12. 11, ĀGPar. I. 22 (p. 150-151), ĀGKār. I. 21 (p. 196-7.)—C. p. 223-4, H. p. 309-312, Wz. p. 40-41, Hill. p. 65: § 37, no. 8, Sch. I, p. 494-6, K. p. 533.

37. S. above § 8.

For *yajñopavitini* cf. GGS II. 1. 19, perhaps in order to keep a close parallelism to the upanayana in which the kumāra is said to be *yajñopavitin-*, I. 1. 1 : p. 4. 6, HGS I. 2. 16, BhGS I. 3 : *yajñopavitam kṛtvā* (p. 3. 16).—The mention of *strīdhana-* in this connection seems to be unparalleled.

§ 13. The purification of the bride with water.³⁸

“āpo hi ṣṭhā mayobhuvah” iti tiṣṭbhiḥ [I. 5. 1 : p. 25. 18=TS IV. 1. 5. b-d], “hiraṇyavarṇāḥ śucayaḥ pāvakāḥ” iti catasṭbhiḥ [ib. : p. 25. 18-19=TS V. 6. 1. a-d], “pavamānaḥ suvarjanaḥ” ity etenānuvākena [ib. : p. 25. 19=TB I. 4. 8] mārjayitvā, yathāprapannam aparenāgnim upaveśya (p. 35. 11-p. 36. 1).

The stereotyped way of citing this group of mantras, even in I. 5. 1 not given sakalapāthena, is often met with in our text, first I. 2. 2 : p. 14. 12-14, then here and I. 6. 3 : p. 38. 9-10 (s. below § 61), and pass. Exactly in the same manner, e.g. after the sapta padāni, BhGS I. 18 : p. 18. 7-9, HGS I. 21. 5, the āpohiṣṭhiyā's (RV X. 9. 1-3, SV II. 1187-9, VS XI. 50-52) alone are cited ŚGS I. 14. 8, ŚbGS I. 8. 29, JGS I. 21 : p. 22. 9, PGS I. 8. 6.³⁹

§§ 14-15. The endowment of a new garment to the bride.⁴⁰

§ 14. athainām ahataṁ vāsaḥ paridhāpayati pūrvam nidhāya : “yā akr̥n-tann avayan” iti tiṣṭbhiḥ [I. 5. 1 : p. 26. 1-6, cf. ĀpMP II. 2. 5-7] (p. 36. 1-2).⁴¹

§ 15. “paridaṁ vāsaḥ” ity [I. 5. 1 : p. 26. 6-8,⁴² cf. ĀpMP II. 2. 8] etayābhi-mantrayate (p. 36. 2-3).⁴³

Apart from a close parallelism observed in the upanayana (see n. 41 and n. 43) partial agreements with §§ 13-15 are found in : ĀpGS II. 4. 8 (the rite with a yoke) : *uttarābhiḥ pañcabhiḥ* [MP I. 2. 1-5, of which 2-5 correspond

38. BhGS I. 13 : p. 13. 4, VkhGS III. 3 : p. 37. 9, VGS XIII. 6, KGS XXV. 4, GGS II. 1. 17, KhGS I. 3. 6, KauśS 75. 24-76. 3 ; a more complicated rite with a yoke : ĀpGS II. 4. 8, MGS I. 10. 7 (Dr. p. 43-44 with Add. p. 193), KGS XXV. 8-10, KauśS 76. 11-14. —C. p. 222-3, H. p. 304-6, Wz. p. 43-46, p. 46-47, Sch. I, p. 493, p. 498-9, RL I, p. 473 : § 8, p. 481 : § 30, p. 482 : § 32, K. p. 532-3.

39. As the mārjana goes often hand in hand with the paridhāpana s. also §§ 14-15.

40. BhGS I. 13 : p. 13. 4-14, ĀpGS II. 4. 8, VkhGS III. 2 : p. 37. 6-7, III. 3 : p. 37. 9, MGS I. 10. 8 (Dr. p. 44-45), cf. I. 11, 4 (*dvitīyaṁ vāsaḥ*, Dr. p. 53), VGS XIV. 1, cf. ib. 16, KGS XXV. 4, 6, PGS I. 4. 12-13, ŚGS I. 12. 3, cf. I. 13. 14, ŚbGS I. 8. 2, cf. I. 8. 20, GGS II. 1. 18, KhGS I. 3. 6, JGS I. 20 : p. 20. 1-3, KauśS 76. 4, cf. 79. 13 (after the consummation of the marriage). —C. p. 224-5 (cf. Wz. p. 64), p. 225-6, H. p. 306-8, cf. p. 298-300, Sch. I, p. 493-4, RL. I, p. 476 : § 16, K. p. 532-3.

41. Cf. I. 1. 2 : p. 6. 5-11 (upanayana), almost=HGS I. 4. 2, s. also BhGS I. 5 : p. 5. 11-p. 6. 2.

42. Read in d : *cāryā vibhajāsi jivatī* as BhGS I. 13 : p. 13. 13-14.

43. Cf. I. 1. 2 : p. 6. 11-14 (upanayana), almost=HGS I. 4. 3, s. also BhGS I. 6 : p. 6. 3-5.

to our four verses *hiranyavarṇāḥ* etc., s. above §13] *snāpayitvottarayā* [ib. 6: *paritvā girvaṇo* etc.] *ahatena vāsasācchādyā*...., BhGS I. 13: *tata āha: snāpayatainām iti, snātāyai vāsasī prayacchati* (there follow three verses corresponding to our three verses *yā akṛntann avayan* etc., s. §14), *parihitām abhimantrayate: paridaṁ vāso*....*iti* (p. 13. 4–14), MGS I. 10. 7 (the rite with a yoke): *hiranyavarṇāḥ śucaya iti tisṛbhīr* [MS I. 13. 1: p. 151. 7–p. 152. 4] *adbhir abhiśicya*.... 8: *athāsyaī vāsah prayacchati: yā akṛntan yā atanvan*....*ity ahatam vāsah paridhāpya*...., cf. also I. 11. 4: *athāsyaī dvitīyam vāsah prayacchati tenaiva mantreṇa*.⁴⁴ A close connection of the verse *yā akṛntan* etc. (with or without var.) with the *paridhāpana* can be discerned from other texts too: KGS XXV. 4, PGS I. 4. 12–13, GGS II. 1. 18, KhGS I. 3. 6, JGS I. 20: p. 20. 1–3.

§ 16. In the mantra-section (I. 5. 1) there follows a mantra whose vininyoga is not indicated in the sūtra-section: *anayā saha mayā karmāṇi, prajāś cotpādayitavyāḥ, tadartham enām pariṇeśye* (p. 26. 9–10). It is fit to be recited by the bridegroom as his answer to the vadhūmat's words: *amūm*....*tubhyam prajā-sahakarmabhyah pratipādayāmi* (s. above §12: The kanyādāna). Its position in I. 5. 1, however, seems to suggest that the recitation takes place after endowment of a new garment to the bride (§§ 14–15).

§ 17. The pariṣecana of the fire.⁴⁶

athainām ācāntām dakṣiṇataḥ prācīm upaveśya, tasyām anvārabdhāyām, gandhādīnāgnim alarṅkṛtya pariśiṅcati: “adite ‘numanyasva” *iti* [I. 5. 1: p. 26. 14=TS II. 3. 1. 2] *dakṣiṇataḥ prācīnam*, “anumate ‘numanyasva” *iti* [do. but not in TS] *paścād udicīnam*, “sarasvate ‘numanyasva” *ity* [do.] *uttarataḥ prācīnam*, “deva savitaḥ prasuva” *iti* [ib.: p. 26. 15=TS I. 7. 7. a init.] *sarvataḥ pradakṣiṇam* (p. 36. 3–7).⁴⁷

The agnyalankāra precedes the pariṣecana and the mantras: *indrāya namaḥ*, etc. [I. 5. 1: p. 26. 11–13]⁴⁸ are to be used for that purpose, cf. below §81.

As for the usual way of sprinkling water round the fire, apart from the complete identity with the corresponding passage in the upanayana (from *pariśiṅcati* to the end, that is, I. 1. 1: p. 4. 7–9=HGS I. 2. 7–10), cf. HGS I. 19. 5: *dakṣiṇataḥ patim* (cf. Böhtl. ZDMG 43, p. 601) *bhāryoḥpaviśati*. 6: *ācāntasama-*

44. Differently VGS XIII. 6: the snāna with a mantra corresp. to RV VIII. 91, 7, XIV. 1: a new garment is given without a mantra.

46. For §§ 17–30 cf. above n. 31 (§9).

47. Cf. I. 1. 1: p. 4. 5–9 (upanayana)=HGS I. 2. 5–10, s. also BhGS I. 3: p. 3. 15–I. 4: p. 4. 3. On the form *sarasvate* voc. s. Keith JRAS 1914, p. 1083 ad BhGS I. 4: p. 4. 2, Ved. Var. III, § 204.

48. Cf. Gopālatāp. Up. (ed. BI., 1870) II, p. 67–68 with *kuverāya namaḥ* for *somāya n°* and *sarvebhyo devebhyo n°* for *adbhyo n°* etc.

nvārabdhāyaṃ pariśiñcati yathā purastāt, thus referring to I. 2. 7–10, BGS I. 3. 20–25, ĀpGS I. 2. 3, GGS I. 2. 2–4, KhGS I. 2. 17–20.⁴⁹

§§ 18–19. The laying down of two special sticks of fuel and of one stick for the *anūyāja*.

§ 18. *pariśicyordhve samidhāv anūyājārthaṃ cādadhāti* (p. 36. 7–8).

§ 19. *idhmād evoddhṛtya dakṣiṇaṃ paridhim agniṃ cāntareṇa, uttaraṃ paridhiṃ cāgniṃ cāntareṇa, praṇītāpraṇayane 'nūyājārthaṃ cādadhāti* (p. 36. 8–9).

For *ūrdhve samidhau* cf. VkhGS I. 11:*agnyālaye samidhāv anīsayor diśor ūrdhvāgre midadhāti* (p. 12. 8). “Then he lays down, in the south-east and north-east of the abode of the fire, two fuel sticks with the tip upward.” Cal. tr. p. 23 with n. 6: “They are (in the Prayoga) designated as *āghārasamidhau*.....” See also p. 29, n. 2 ad I. 15, ĀpSS II. 9. 9: *madhyamaṃ paridhim upaspr̥syordhve āghārasamidhāv ādadhāti*, cf. Cal.’s n. 3 ad loc. Our text prescribes simply that one of the *ūrdhve samidhau* should be placed between the southern *paridhi* and the fire and the other between the northern *paridhi* and the fire.⁵⁰

anūyājārthaṃ hardly an adverb, we had better supply *idhmam*. Our text, true to the Taittirīya tradition, uses the form *anūyāja-* instead of *anu°*, s. also I. 6. 3: *anūyājasamidham ādāya* (p. 37. 11, s. below § 42). Properly speaking, however, the *anuyāja*’s belong to the śrauta ritual, cf. ŚGS I. 10. 5: *ta ete 'prayājā ananuyājā anilā* (i.e. *anidā*) *anigadā asāmidhenikāś ca sarve pākayajñā bhavanti*, ŚbGS I. 6. 5, cf. Old. tr. p. 30, n. ad loc., Hill. p. 72: § 43. In our context *anūyāja-* seems to be used as a general term for the concluding rites.

According to our text the *anūyāja*-stick is placed on the *praṇītāpraṇayana* ‘vessel for the *praṇīta*-water’ for which cf. Caland-Henry: L’Agniṣṭoma p. XXXVI sub *praṇītās*, Caland: Die altind. Todten- u. Bestattungsgebräuche p. 51, Renou: Voc. du rituel védique p. 107 sub *praṇayana*. It is mentioned also among the requisites of the *upanayana*, s. I. 1. 1: p. 3. 9, HGS I. 1. 20, BhGS I. 2: p. 2. 12.

§ 20. The anointing with *ājya* and putting on the fire of the fuel.

“*ayaṃ te*”⁵¹ [I. 5. 1: p. 26. 16–17] *idhmam aktvābhyādadhāti* (p. 36. 10).

Apart from a close similarity to an *upanayana*-passage,⁵² cf. ĀGS I. 10. 2:

49. For the *ūha* of the *pariśecana*-mantras s. below § 57, cf. also §§ 82–83.

50. They are thrown in the fire at the end of the sacrifice, s. below § 54.

51. We miss here *iti*.

52. Cf. I. 1. 1: p. 4. 9–12, HGS I. 2. 11, BhGS I. 4: p. 4. 4–6.

... *idhmam abhigārya: ayaṁ ta idhma ātmā...svāheti*, BGS I. 3. 26: *āthedhmam abhyajya pari samidham śinaṣṭi* (sic), *svāhākārenābhyādhāya*.

§ 21. The āghāra's.

apa upaspr̥śya, idhmasya mūlam upasamspr̥śya darvyā juhōti: "prajāpataye svāhā" ity [I. 5. 1: p. 26. 18] udañcam, "indrāya svāhā" iti [do.] prāñcam (p. 36. 10–12).

§ 22. The ājyabhāga's.

āghārāv āghārya, ājyabhāgau juhōti: "agnaye svāhā" ity [I. 5. 1: p. 26. 18] uttarataḥ, "somāya svāhā" iti [do.] dakṣiṇataḥ (p. 36. 12–13).

The usual offerings of the two āghāra's (§ 21) and of the two ājyabhāga's (§ 22), more fully prescribed in the upanayana.⁵³ For § 21 cf. further BGS I. 3. 27–28, VkhGS I. 15: p. 15. 8–9; for § 22 cf. further BGS I. 3. 29–31, BhGS I. 13: p. 13. 15–17, VkhGS I. 15: p. 15. 10–11, ĀGS I. 10. 13–14, ŚGS I. 9. 5–7, ŚbGS I. 5. 17–20.

§ 23. The oblation with the vyāhṛti's.⁵⁴

madhye vyāhṛtibhir [I. 5. 1: p. 26. 19] hutvā (p. 36. 14).

madhye 'in the middle', that is, between the places at which the two ājyabhāga's are offered, cf. I. 1. 1 (upanayana): *tāv antereṇetarāhutir juhōti* (p. 4. 17)=BhGS I. 4: p. 4. 12, HGS I. 2. 17. For a similar use of *madhye* cf. also ŚGS I. 9. 8: *madhye 'nyā āhutayaḥ*=ŚbGS I. 5. 23, MGS I. 10. 8 (Dr. p. 44–45): *āghārāv ājyabhāgau hutvā, agnaye janavide svāhety uttarārdhe juhōti, somāya j° svāheti dakṣiṇārdhe, gandharvāya j° svāheti madhye*, and especially VkhGS I. 15: *madhyamam āsyam iti buddhvā* ("considering the middle as the mouth (of Agni)" Cal.) *tatra vyāhṛtir juhōti; tad agnimukham*⁵⁵ *iti brahmavido vadanti* (p. 15. 14–15).

§ 24. Thirteen oblations preceded by those with the vyāhṛti-oblations (§ 23).

"yā tiraścī nipadyase 'ham" iti trayodaśāhutir [I. 5. 1: p. 26. 20—I. 5. 2: p. 27. 16, for the first three mantras cf. ĀpMP II. 8. 5, 6 and 8, for the ninth cf. ib. I. 9. 8, TĀ X. 1. 4, the last three=TB II. 5. 3. 2, for the rest s. Ved. Conc.]

53. I. 1. 1: p. 4. 13–17, HGS I. 2. 13–16, BhGS I. 4: p. 4. 6–12.

54. The vyāhṛti-oblations are prescribed on various occasions in the nuptial sacrifice: BhGS I. 13: p. 13. 17–p. 14. 1, ĀpGS II. 5. 11 (in the concluding part), HGS I. 19. 7 (*vyāhṛtyantam kṛtvā*), VkhGS III. 4: p. 38. 18 (in the conclud. part), KGS XXV. 18, PGS I. 5. 3 (cf. ib. 5), ĀGS I. 4. 5–6, ŚGS I. 12. 11–12, 13 (a general rule), ŚbGS I. 8. 15–16, KhGS I. 3. 8–9, 13 (a general rule, cf. GGS I. 8. 15, I. 9. 27), JGS I. 20: p. 20. 7.

55. The oblations with the mantras *yukto vaha*, etc. (p. 15. 11 ff.) are meant. Cf. BGS I. 3. 32: the vyāhṛti-oblations are mentioned at the end of the so-called *agnimukha* (ib. 39).

juhoti (p. 36. 14–15).

Cf. espec. BhGS I. 13: p. 14. 1–3 (presupposing I. 5: p. 5. 1–9 upanayana), BGS I. 3. 33–39 (cf. above n. 55), VkhGS I. 15: p. 15. 11–14 (do.).

For the corresponding oblations in the upanayana cf. I. 1. 1: p. 4. 18–p. 5. 2: four oblations followed by other four with the vyāhṛti's, HGS I. 2. 18 (for the vyāh.-oblations s. I. 3. 4), BhGS I. 5: p. 5. 1–11: seven oblations (for the vyāh.-oblations s. I. 4: p. 4. 17).

1. 6. 2.

§ 25. Eight samṛddhi-oblations.

athāṣṭau samṛddhihomāñ juhoti: “iṣṭebhyaḥ svāhā” iti [I. 5. 2: p. 27. 17–19 = TB III. 7. 11. 3–4] (p. 36. 16).

They correspond to the ṛddhi-oblations of VkhGS III. 4: p. 38 10, cf. I. 19: *iṣṭebhya ityādi daśa, ante vyāhṛtir ity ṛddhiḥ* (p. 18 3, Cal. tr. p. 32, n. 4 refers to ĀpŚS III. 11. 2).

§§ 26–29. The oblations with the jaya (§§ 26–27), abhyātāna (§ 28) and rāṣṭrabhṛt-formulas (§ 29).⁵⁶

§ 26. atha jayāñ juhoti: “cittam ca cittiś ca” ity [TS III. 4. 4. a; not given in I. 5. 2, but cf. II. 5. 5: p. 83. 6–9] evam vā juhoti (p. 36. 17).

§ 27. nānāsravāhutiḥ: “cittāya svāhā, cittaye svāhā” ity [I. 5. 2: p. 28. 1–5; the thirteenth mantra *prajāpatir jayān* etc. = TS III. 4. 4. b] evam (p. 36. 17–18).

§ 28. athābhyātānāñ juhoti: “agnir bhūtānām adhipatiḥ sa māvatv svāhā” iti [I. 5. 2: p. 28. 6–17 = TS III. 4. 5. a and c], atha prācinavitarṇ kṛtvādhi-vadate: “pitaraḥ pitāmahaḥ” iti [ib: p. 28. 17–19 = TS ib. b], upavīti bhūyo bhavati, sa evam etān saptadaśābhyātānāñ sādhipādāñ juhoti (p. 36. 18–21).

§ 29. atha svāhākṛtāḥ ṣaḍ rāṣṭrabhṛto juhoti: “ṛtāṣaḍ ṛtadhāmā” iti [I. 5. 2: p. 28. 20–p. 29. 10 = TS III. 4. 7. a–f] (p. 36. 22).

§§ 26–29 prescribe the oblations with the well-known sets of formulas which belong to the general paradigm of the gṛhyaritual. As for the jaya-oblations *vā* in § 26 causes a little difficulty. In all probability it indicates the option of the mantras: either “*cittam ca svāhā*”, etc. (§ 26) or “*cittāya svāhā*”, etc. (§ 27), cf. I. 1. 2 (upanayana): “*cittam ca svāhā, cittiś ca svāhā*” iti jayāñ juhoti, “*cittā-*

56. Cf. I. 1. 2: p. 5. 15–23 (upanayana), beginning with *atraitke jayābhyātānāñ rāṣṭrabhṛta ity upajuhvati purastāt sviṣṭakṛtāḥ*, almost = HGS I. 3. 8–13; BhGS I. 6 has simply *jayābhyātānāñ rāṣṭrabhṛta iti hutvā* (p. 6. 14–15).

ya svāhā, cittaye svāhā” *iti vā* (p. 5. 17–18)=HGS I. 3. 9.⁵⁷ In this case we expect *evam juhōti* in § 26 and *evam vā* in § 27, and *nānāsravāhutīḥ* in § 27 seems to be superfluous.⁵⁸ At any rate TS III. 4. 4. b must have been used for the thirteenth oblation.

As for the abhyātāna-formulas (§ 28) it is remarkable that the mantra beginning with *pitaraḥ pitāmahāḥ* (TS III. 4. 5. b) is called *adhivāda*-⁵⁹ and is treated separately from the abhyātāna-formulas proper, cf. ako I. 1. 2 (upanayana): “*pitaraḥ pitāmahāḥ pare ’vare*” *iti prācīnāvīti juhōty upatiṣṭhate vā*⁶⁰ (p. 5. 20–21). The same upanayana-passages: “*asmin brahmann asmin kṣatre*” *ity abhyātāneṣv anuyuñjati*⁶¹ (p. 5. 19–20) shows that TS III. 4. 5. c is added to each of 17 mantras. Thus the practical redaction would be: ...*māvatu (māvantu), asmin brahmann...devahūtyām svāhā*, cf. Cal. VkhGS tr. p. 31, n. 5.

ṣaḍ rāṣṭrabhṛtaḥ (§ 29) implies, of course, six rounds (paryāya),⁶² cf. I. 1. 2 (upanayana): *paryāyam anudrutya*: “*tasmai svāhā*” *iti pūrvām āhutīm (sic)*⁶³ *juhōti*, “*tābhyah svāhā*” *ity uttarām* (p. 5. 22–23), in reality, therefore, 12 oblations. The practical redaction would be, e.g. *ṛtāṣaḍ...kṣatram pātu, tasmai svāhā, tasyauṣadhayo...kṣatram pāntu, tābhyah svāhā*, cf. Cal. ad ĀpŚS XVII. 20. 1–4 with a reference to v. Schroeder: Die Tübinger Katha-HSS. (Wien 1898), p. 28, BGŚS I. 1. 22, VkhGS I. 18: p. 17. 5–18, MŚS VI. 2, 32, KātyŚS XVIII. 5. 16 with comm.

These three sets of formulas are often mentioned in the GS’s. The Taittiri-yakas, of course, make use of the texts contained in their Saṁhitā. E. g. in the marriage-sections: BGS I. 4. 32 (before the *sviṣṭakṛt*), cf. BGŚS I. 1. 19–23; BhGS I. 13 (before the principal offerings): *jayābhyātānān rāṣṭrabhṛta itī hutvā* (p. 14. 3)=I. 6: p. 6. 14–15 (upanayana), the same expression as well as the phrase *jayādi pratipadyate* occurring frequently, s. Index of words (Salomons) sub *jayābhyātāna* and *jayādi*; ĀpGS I. 2. 7 (after the principal offerings), here

57. Cf. also ĀpŚS V. 24. 1–3.

58. Much less probably *vā* might indicate the option of the jaya-oblations, cf. *eke* in the upanayana-passages cited above n. 56, MGS I. 10. 11 (Dr. p. 47, n. 28), VGS XIV. 2, PGS I. 5. 7–8, Devapāla’s introductory words to the jaya-formulae of the Kāṭhas (s. Cal. KGS ed. p. 291, n. 2).

59. For the verb *adhivadata* used in our text (p. 36. 20) cf. Cal. BŚS ed. III, Index of words, p. 93; to *adhivadati* of HŚS XIV. 1. 26 corresponds *abhimantrya* of ĀpŚS XX. 3. 3. Does *adhivāda*- mean ‘ominous words’ in our context? At any rate it is not used in the meaning hitherto known: MS III. 2. 2: p. 16. 12 (bis) ‘Beleidigung mit Worten’ (pw.), KS XIX. 12: p. 14. 6 and 7 (in the neighbourhood of *abhiṣasti*)-=KapS XXXI. 22: p. 148. 18 and 19, TB III. 12. 5. 4 (bis) where Sāy. comments: *svasmād adhikena puruṣeṇa saha vidyāvīṣaye vādam* (acc.).

60. Read so with HGS I. 3. 12 for *upatiṣṭhati* of the ed.

61. HGS I. 3. 11 has *anuyuñjati* for it.

62. Cf. *ṣaḍbhiḥ* MS III. 4. 3: p. 48. 1.

63. A misprint? Read *āhutim* with HGS I. 3. 13.

too the phrase *jayādi pratipadyate* being often repeated, II. 5. 11, 6. 4 and 10, III. 8. 10, 9. 4, further s. Index of words (Winternitz) sub *jayādi*, cf. also ĀpŚS V. 24. 1-4 (the jaya-formulae), XIX. 17 19 (the abhyāt.-form.), XVII. 19. 12, 20. 1-4 (the rāṣṭrabh.-form.) and 5-7; HGS I. 20. 8 (I. 3. 8-13 upanayana, before the sviṣṭakṛt), here too the expressions *atraike...yathā purastāt* (often) and *jayādi pratipadyate* (twice) being met with, s. Index of words (Kirste) sub *jayābhyātāna* and *jayādi*; VkhGS III. 4: *tato mūlahomānte...* (p. 38. 6) where various oblations in the concluding part of the nuptial sacrifice are enumerated, cf. I. 17: p. 16. 17—I. 18: p. 17. 19, the mūlahoma being defined as the oblation to Prajāpati and those with the jaya, abhyāt. and rāṣṭrabh.-formulas, (p. 17. 18-19), s. Cal. tr. p. 31, n. 7.

The other Yajurvedic schools too use their own formulas: MGS I. 10. 11 (after the principal offerings; Dr. p. 47-47, s. espec. p. 47, n. 28) with the jaya-form. *ākūtyai tvā svāhā*, etc.; similarly VGS XIV. 12, but the mantras are not quite identical. However, the jaya-form. of the Maitrāyaṇīyas, which more resemble those of the Taitt., as well as the abhyāt. and rāṣṭrabh.-form. are referred to in MGS I. 11. 14-15 (after the udvāhahoma's; Dr. p. 57) according to which the jaya-form. are *ākūtāya svāhā*, etc.: MS I. 4. 14: *ākūtaṁ cākūtiś ca*, etc. (p. 63. 17—p. 64. 5), the 13th oblation being offered with the mantra *prajāpatiḥ prayachaj jayān* etc. (p. 64. 6-8), cf. MŚS I. 5. 6. 20, the abhyāt.-form. = MS II. 7. 20: p. 104. 16—p. 106. 2, the rāṣṭrabh.-form. = MS II. 12. 2: p. 145. 1-13, cf. MŚS VI. 2. 32-33, MS. III. 4. 3: p. 48. 1-6, for MŚS ib. 33 cf. ĀpŚS XVII. 20. 6-7, ŚB IX. 4. 1. 14, 2. 11. Further cf. the expressions *jayaprabhṛtibhir hutvā* MGS I. 13. 17, 15. 1, *jayaprabhṛti samānam* II. 11. 20, 13. 7, s. Dr. p. 48, n. 32.

With the Kāthas the matter is a little more complicated. KGS XXV. 13 (after the saṁtani-oblations with KS XXXIX. 8: p. 125. 1-4, cf. the saṁtati-oblations of MGS I. 11. 15): *jayābhyātānān rāṣṭrabhṛtaś ca* (cf. XXIII. 2:.... *jayaprabhṛtibhir hutvā* with Dev's comm.). 14: *tāni yathoktam*. 15. *ādhipatyāni juhōti*. 16: *ākūtyā iti tribhis tvetyantaiḥ* [KS XIII. 11: p. 192. 22, that is, *ākūtyai tvā, kāmāya t°, samṛdhe t°*, cf. MGS I. 10. 11, VGS XIV. 12]. 17: *hiranyagarbha ity aṣṭābhiḥ* [KS XL. 1: p. 135. 1-16, cf. MGS I. 10. 10, I. 11, 14] *pratyrcaṁ*. 18: *bhūḥ svāheti mahāvyaḥṛtibhiś catasṛbhiḥ*. 19: *agna āyūṁṣity āgnipāvamānibhiś ca tisṛbhiḥ* (s. v. Schroeder: Die Tübinger Kāṭha-HSS. p. 73). For the jaya-form. of the Kāthas s. Cal. KGS ed. p. 291, App. II, with n. 2; the abhyāt.-form. meant by KGS XXV. 13 are contained in KS XXXVIII. 12: p. 113. 3-7, s. Cal. op. cit., p. 291, n. 3, while the ādhipatya-form. (KGS ib. 15) correspond to the abhyāt.-form. of the Taitt., s. Cal. op. cit. p. 291-2, App. III, with

p. 291, n. 3; the rāṣṭrabh.-form.=KS XVIII. 14: p. 275. 1-13 (: KapS XXIX. 3: p. 130. 19—p. 131. 6 in a slightly different order), for the 13th oblation cf. KS XXI. 12: p. 53. 1-2, ĀpŚS XVII. 20. 5 (: TS V. 4. 9. 3), for the practical redaction s. v. Schroeder op. cit., p. 28, Cal. ad ĀpŚS XVII. 20. 1-4.

Lastly PGS I. 5. 7-10 (before the principal offerings) prescribes the use of these sets of formulas, the jaya and abhyāt. being given in extenso ib. 9 and 10 respectively; the rāṣṭrabh.-form.=VS XVIII. 38-43, cf. KātyŚS XVIII. 5. 16 with comm., ŚB IX. 4. 1. 5, for VS ib. 44 cf. KātyŚS ib. 17, ŚB IX. 4. 1. 14, 2. 11, ĀpŚS XVII. 20. 6-7, MŚS VI. 2. 33.

§ 30. The principal offerings of the nuptial sacrifice, six in number.⁶⁴

“agnir etu prathamah” iti ṣaṭ [I. 5. 2-3: p. 29. 11-22, the first three mantras and the fifth=ĀpMP I. 4. 7-9, 11, for the fourth cf. ib. 10] pradhānāhutir juhoti (p. 36. 23).

As to the number of offerings and the mantras used for them the nearest approach is found in GGS II. 1. 24: 6 mantras=MB I. 1. 10-15 which correspond to ĀpMP I. 4. 7, 8, 10, 9, 11 and to our sixth mantra; similarly KhGS I. 3. 11.⁶⁵ Cf. BGS I. 4. 12-23: 11 mantras among which ĀpMP I. 4. 7-9, 11 are contained, BhGS I. 13: p. 14. 3—I. 14: p. 15. 3: 13 m., the first five of which correspond to ĀpMP ib. 7-11, ĀpGS II. 5. 1-2: 16 m.=MP ib. 1-16, HGS I. 19. 7-8: 12 m., the first five of which correspond to ĀpMP ib. 7-11, the sixth corresponding to the sixth m. of our text (partly corrupt), VkhGS III. 3: p. 37. 11-13: 11 m. including ĀpMP ib. 7-11, the sixth being that of HGS l.c., PGS I. 5. 11: 4 m., the first two of which correspond to ĀpMP ib. 7 and 8.

§ 31. The bathing of the new couple.⁶⁶

“śam no devir abhiṣṭaye” ity [I. 5. 3: p. 30. 1=TB I. 2. 1. 1] ubhau mārjayate (p. 36. 23—p. 37. 1).

This rite taking place just before the pāṇigrahaṇa with the mantra cited above has a parallel in the upanayana: I. 1. 3: p. 7. 20-21, HGS I. 5. 7, cf. also BhGS I. 7: p. 7. 3-6 (=I. 15: p. 15. 7-10).

64. Cf. above n. 31 (§ 9).

65. JGS I. 20: p. 20. 6-19: 7 m., among which those corresponding to MB I. 1. 12 and 13 are found but those corresponding to MB ib. 10 and 11 are used on an earlier occasion (p. 19. 14-18).

66. The mārjana and/or the pouring of water on the heads of the new couple usually occur after the sapta padāni: BhGS I. 18: p. 18. 6-9, HGS I. 21. 5, VkhGS III. 4: p. 38. 15-17, PGS I. 8. 3-6, ĀGS I. 7. 20, ŚGS I. 14. 8-9, ŚbGS I. 8. 29, GGS III. 2. 15 (between the sapta p. and the pāṇigr.), KhGS I. 3. 28-30 (do.), JGS I. 21: p. 22. 9-10. —C. p. 232, Sch. I, p. 510-511, K. p. 534.

§§ 32–34. The pāṇigrahaṇa.⁶⁷

§ 32. athāsya (read °syā? cf. § 67, § 76) dakṣiṇena hastena dakṣiṇaṁ hastam sāṅguṣṭham gr̥hṇāty abhiva lomāni: “devasya tvā” iti [I. 5. 3: p. 30. 2–3,⁶⁸ cf. ĀpMP I. 3. 3 ab] (p. 37. 1–2).

§ 33. athothāpayati: “bhago aryamā” ity etābhiḥ pañcabhiḥ [I. 5. 3: p. 30. 4–11, cf. ĀpMP I. 3. 3 cd, I. 1. 14 ab, for the third, fourth and fifth mantras cf. ib. I. 3. 2, 1, 5 respectively, for the second RV X. 85. 37] (p. 37. 2–3).

§ 34. atrāsauśabdaprathamayā nāma gr̥hṇiyāt (p. 37. 3).

The nearest parallel is BhGS I. 15. 10—I. 16: p. 16. 7 though here the utthāpana (§ 33) is not prescribed separately.

As to the use of the sāvitra-formula (§ 32) cf. also MGS I. 10. 15, VGS XIV. 13, espec. KGS XXV. 21–22 where the mantras recited by the bridegroom bears a certain similarity to those used in our text.—*sāṅguṣṭham abhiva lomāni*⁶⁹ (§ 32) ‘together with the thumb, just above the place where the hair grows’=BGS I. 4. 10, cf. BhGS I. 15: *abhivāṅguṣṭham abhiva lomāni* (p. 5. 10–11) =I. 7: p. 7. 6–7 (upanayana)=ĀpGS II. 4. 14, HGS I. 20. 11: *abhiva lomāny aṅguṣṭham saḥaṅgulibhiḥ*. In ĀGS I. 7. 5: *romānte hastam sāṅguṣṭham ubhayakāmaḥ* the expression *romānte* means, in my opinion, practically the same thing as *abhiva lomāni* of the Taittirīyakas. Against the translation ‘on the hair-side, an der Haarseite’ (Stenzler, Old, Lanman Reader Vocab., Geldner Vedismus u. Brahmanismus p. 61, K. p. 528) speaks the *uttāna*-position of the bride’s hand, cf. e.g. ŚGS I. 13. 5: *uttānenottānam*, ŚbGS I. 8. 17, BGS I. 4. 20: *athāsyaī dakṣiṇena nīcā hastenottānam hastam*.—§ 34 prescribes that the actual name should be given in the nominative case in place of asau at the end of the third utthāpana-verse (§ 33).

67. BGS I. 4. 10; cf. I. 1. 27, BhGS I. 15: p. 15. 5—I. 16: p. 16. 9, ĀpGS II. 4. 11–15, HGS I. 19. 9–20. 2, VkhGS III. 3: p. 37. 15, cf. p. 38. 2–3, MGS I. 10. 14–15 (Dr. p. 49–50 with Add. p. 193), VGS XIV. 13, KGS XXV. 21–22, cf. 41, PGS I. 6. 3, 7. 4, ĀGS I. 7. 3–5, ŚGS I. 13. 2–4, ŚbGS I. 8. 17–18, GGS II. 2. 16, KhGS I. 3. 31, JGS I. 21: p. 20. 20—p. 21. 6, KauS 76. 19. A similar rite in the upanayana: I. 1. 3: p. 8. 5–14, HGS I. 5. 9–10, BhGS I. 7: p. 7. 6–16, cf. p. 7. 2–3; for the second time I. 1. 3: p. 9. 5–6=HGS I. 5. 14.—C. p. 232–3, H. p. 317, Wz. p. 48, p. 51, Hill. p. 66–67: § 37, no. 12, Sch. I, p. 499–501, II, p. 414–5, RL. I, p. 472–3: § 7, p. 480: § 28.

68. The mantra ends with *yathāsaḥ* instead of *yathāsaḥ* RV X. 85. 36, so also JGS I. 21: p. 21. 2, but cf. Cal. tr. p. 36, n. 3.

69. In the upanayana our text has simply *sāṅguṣṭham*, I. 1. 3: p. 8. 2, p. 9. 5=HGS I. 5. 9, 15.

§ 35. The āsmāropaṇa.⁷⁰

uttareṇottarārdhaparidhisamdhim āsmānaṁ nidhāya, dakṣiṇena pādena vadhūm āsthāpayati: “ātiṣṭhemam āsmānam” iti [I. 5. 3: p. 30. 11–12, cf. ĀpMP I. 5. 1] (p. 37. 4–5).

The mantra is characteristically common to three texts: ĀgGS, HGS and BhGS, here as well as in their upanayana-sections, s. the passages cited in n. 70.

§ 36. The agniparinayana or agniparikramaṇa.⁷¹

“viśvā uta tvayā vayam” iti [I. 5. 3: p. 30. 13=ĀpMP I. 5. 5] pradakṣiṇam agniṁ parikrāmataḥ (p. 37. 5–6).

The mantra=BhGS I. 16: p. 16. 12–13, HGS I. 20. 5, BGS I. 4. 31 (for the third round), ĀpGS II. 5. 7 (the last of three mantras); VkhGS III. 4, mentioning the rite only once, divides the mantra in two parts: viśvā uta tvayety agniṁ pradakṣiṇam kṛtvā, atigāhemahi dviṣa ity āsitvā (p. 38. 5–6).

§§ 37–41. The lājahoma.⁷²

§ 37. athāsya añjalāv upastīrya dvir lājān āvapati, triḥ pañcāvattinām:

70. BGS I. 4. 24, 28, 30, BhGS I. 16: p. 16. 9–11, p. 17. 3–4, ĀpGS II. 5. 3, 7, 9, HGS I. 19. 8, VkhGS III. 3: p. 37. 13–15, MGS I. 10. 16–17 (Dr. p. 51–52 with Add. p. 193–4), VGS XIV. 15, 21, KGS XXV. 28, 33–34, PGS I. 7. 1, 4, ĀGS I. 7. (3), 7, 15, ŚGS I. 13. 10–12, 14. 2–4, ŚbGS I. 8. 20, 25, GGS II. (1. 16), 2. (1–2), 3–4, 9–10, KhGS I. 3. 19, 25, JGS I. 21: p. 21. 6 (—15: a japa), KauśS 76. 15–16, cf. 77. 17–19: in the new home. A similar rite in the upanayana: I. 1. 2: p. 6. 1–4=HGS I. 3. 14–4. 1 (ending with iti for ity etena), cf. BhGS I. 8: p. 8. 10–12.——C. p. 227, p. 228, p. 231, H. p. 317–8, p. 319, Wz. p. 57–62, Hill. p. 66: § 37, no. 10, Sch. I, p. 501–3, K. p. 534.
71. BGS I. 4. 27, 29, 31, cf. I. 4. 11, BhGS I. 16: p. 16. 11–13, p. 17. 3–4, ĀpGS II. 5. 7, 9, 10, cf. II. 5. 1, HGS I. 20. 5–7, cf. I. 23. 3: in the new home, VkhGS III. 4: p. 38. 5–6, MGS I. 10. 16, 18–19 (Dr. p. 51, p. 52), VGS XIV. 14, 20, 21, KGS XXV. 28, 33–34, PGS I. 7. 3, 4, 6, cf. I. 5. 1, ĀGS I. 7. 6–7. 15, ŚGS I. 13. 13, 14. 2–4, ŚbGS I. 8. 20, 25, GGS II. 2. 8, 10, KhGS I. 3. 24, 25, cf. I. 4. 4: at the dhruva-darśana, JGS I. 21: p. 21. 15–17, KauśS 76, 20, cf. 77. 22: in the new home. A similar rite is known also in the upanayana: I. 1. 3: p. 7. 15–17=HGS I. 5. 1, cf. BhGS I. 8: p. 8. 16.——C. p. 227–8, p. 231, H. p. 318, p. 319, Wz. p. 57–62, cf. p. 113 (Nachtr. to p. 91), Hill. p. 66: § 37, no. 10, Sch. I, p. 503–4, RL. I, p. 473: § 8, p. 481: § 30, p. 482: § 32, Hermann IF. XVII, p. 377, K. p. 534.
72. BGS I. 4. 25–26, 28, 30, BhGS I. 16: p. 16. 13–p. 17. 3, p. 17. 3–4, ĀpGS II. 5. 4–6, 8, 9, HGS I. 20. 3–7, VkhGS III. 3: p. 37. 16–p. 38. 1, cf. III. 3: p. 38. 3: eke, III. 4: p. 38. 6, MGS I. 11. 1–3, 7, 10–13, 17 (Dr. p. 52–53, p. 54, p. 55–57, p. 58), VGS XIV. 8, 17–19, 21, 22, KGS XXV. 29–39, PGS I. 6. 1–2, 7. 4–5, ĀGS I. 7. 8–14, 15, ŚGS I. 13. 15–14. 4, ŚbGS I. 8. 21–25, GGS II. 1. 15, 2. 5–7, 9–10, 11, KhGS I. 3. 17–18, 20–23, 25, 26, JGS I. 20: p. 19. 19–20, I. 21: p. 21. 17–p. 22. 5; cf. also KauśS 76. 17–18: the pūlya-āvapana with AV XIV. 2. 63.——C. p. 227, p. 228, p. 230–231, H. p. 318–9, Wz. p. 56, p. 57, n. 3, Hill. p. 66: § 37, no. 10, Sch. I, p. 504–7, RL. I, p. 473: § 8, K. p. 534.

“imāl lājān āvapāmi” iti [I. 5. 4: p. 30. 15–16⁷³] (p. 37. 6–7).

§ 38. abhighārya darvyā saṁsrjati: “bhagena tvā saṁsrjāmi” iti [I. 5. 4: p. 30. 16] (p. 37. 7–8).

§ 39. atha juhōti: “iyaṁ nārī” iti [I. 5. 4: p. 30. 16—p. 31. 1, cf. ĀpMP I. 5. 2] (p. 37. 8–9).

I. 6. 3.

§ 40. evaṁ dvitīyam āsthāpya parītya juhōti (p. 37. 10).

§ 41. tathā tṛtīyam (p. 37. 10).

The nearest parallel of § 37 is HGS I. 20. 3:....*athāsyā añjalāv ājyeno-pastīrya lājān dvir āvapati: imāl lājān* etc. VkhGS III. 3 uses the same mantra for the abhighāraṇa of the fried grains (p. 37. 16) or for filling the bride's hands with them (p. 38. 3: *eke*). Differently BhGS I. 16 (p. 16. 13—p. 17. 3): the āvāpana is done by the bride's brother with the mantras *iyaṁ nāry upabrūte* etc. (s. § 39) and *bhagena tvā* etc. (s. § 38)⁷⁴ while our verse is used for offering the fried grains: *athainām vācayati: imān lājān....anumanyatām iyaṁ svāheti*.⁷⁵

For *trīḥ pañcāvattinām* (§ 37) cf. ĀGS I. 7. 9: *trir jamadagnyānām*, ŚbGS I. 5. 12: *trir jāmādagnyānām*.——The mingling of the lāja with a darvī after the abhighāraṇa (§ 38) is not specifically prescribed elsewhere, but the mantra is known to BhGS I. 16: p. 17. 1 (s. above) and a similar one (*prajayā tvā* etc.) is used for a different purpose by BGS I. 5. 19.——The homa-mantra (§ 39) is widely in use: HGS I. 20. 4, VkhGS III. 3: p. 37. 16—p. 38. 1, p. 38. 3, cf. also III. 4: p. 38. 6 (s. Cal. tr. p. 71, n. 2), PGS I. 6. 2 (s. n. 75), JGS I. 21: p. 21. 20—p. 22. 1 (the second of three mantras); in a more or less different form: BGS I. 4. 26, ĀpGS II. 5. 6 (MP I. 5. 2, for the first round), MGS I. 11. 12 (the last of four mantras, s. Dr. ad loc. and ad 13), VGS XIV. 18: *kartānu-mantrayate....*(the first of two mantras), KGS XXV. 32:....*iti sarvatrānuṣajati*, ŚGS I. 14. 1, ŚbGS I. 8. 23, GGS II. 2. 6 and KhGS I. 3. 22 (MB I. 2. 2, for the first round), KauS 76. 17:....*iti* [AV XIV. 2. 63] *dhruvām tiṣṭhantīm pūlyāni* ('shrivelled grains' Whitney) *āvāpayati*.

It is clear from § 40 and § 41 that the āsmāropaṇa, the agnipariṇayana and the lājahoma are repeated thrice in this order. As to the order and the number of the paryāyas the exact parallel is found only in BhGS I. 16: *evam eva trir āsthāpayati, trīḥ pariṇayati, trir āvapati* (p. 17. 3–4), s. below p. 77.

73. The second mama to be deleted, cf. HGS I. 20. 3.

74. The comm. does not seem to represent the original meaning of the passage, s. Introd. p. XIV.

75. For the addition *iyaṁ svāhā* 'N.N. svāhā' cf. PGS I. 6. 2: *tāñ* (sc. *lājān*) *juhōti saṁhatena tiṣṭhati: aryamaṇaṁ devaṁ....svāhā, iyaṁ nāry upabrūte....s°, imāl lājān....iyaṁ svāheti*.

§§ 42-44. Several oblations in the concluding part of the nuptial sacrifice.⁷⁶

§ 42. yathāyatanam⁷⁷ upaveśya, anūyājasamidham⁷⁸ ādāya vāruṇyau cāgni-vāruṇyau bheṣajavanaspatim prājāpatyaṁ sauviṣṭakṛtaṁ ca hutvā, purastāt sviṣṭakṛtaṁ prāyaścittaṁ juhōti: “yan ma ātmanaḥ” iti pañca [I. 5. 4: p. 31. 11-18, the first two mantras=TS III. 2. 5. n, the rest=TB III. 7. 11. 5], “pāhi no agna enase” iti caiṣo ’nuvākaḥ [I. 5. 4: p. 31. 19-20=TĀ X. 5] (p. 37. 10-14).

§ 43. atra mahāvyaḥṛtibhir hutvā: “bhūr agnaye ca pṛthivyai ca mahate ca svāhā” iti [I. 5. 4: p. 31. 20—p. 32. 1=TĀ X. 4] (p. 37. 14-15).

§ 44. atraiva praṇavaṁ juhuyād vyāḥṛtibhiḥ samastābhiḥ ca [I. 5. 4: p. 32. 1-2] (p. 37. 15-16).

§ 42 prescribes:

1. The two vāruṇya-oblations with the mantras given in I. 5. 4: p. 31. 1-4=TS II. 1. 11. v and w.

2. The two āgnivāruṇya-oblations with the mantras given in I. 5. 4: p. 31. 5-8=TS II. 5. 12. w and x.

3. The bheṣajavanaspati-oblation with the mantra given in I. 5. 4: p. 31. 8-9=TB II. 4. 1. 9.

All these mantras⁷⁹ in the same order are contained in HGS I. 19. 8 and BhGS I. 14: p. 15. 1-2. VkhGS III. 3: p. 37. 13 (: *pañcavāruṇāntam*) refers to the oblations with the same mantras, cf. also I. 17: p. 16. 15-16.

4. The prājāpatya-oblation with the mantra given in I. 5. 4: p. 31. 10-11=TS I. 8. 14. m.⁸⁰ Cf. BGS I. 4. 33 (read *prājāpatyām* for °ān, cf. BGSS I. 1. 25), BhGS I. 14: p. 15. 3, ĀpGS I. 2. 7, HGS I. 19. 8, VkhGS III. 4: p. 38. 6 (s. above p. 60 ad §§ 26-29), PGS I. 5. 3, I. 7. 6, KhGS I. 3. 14.

5. The prāyaścitta-oblations, nine in all. The same order—the prājāpatya and then the prāyaśc.—is observed in KhGS I. 3. 15, cf. also VkhGS III. 4: p. 38. 6-8. Cal. tr. p. 71, n. 4.⁸¹ For the mantras *pāhi no agna enase*, etc. (TĀ X. 5) cf. also ŚGS V. I. 8 (with *edhase*) where they are used in connection with the sarvapṛāyaścitta.

76. Cf. above n. 31 (§ 9).

77. Cf. HGS I. 20. 3.

78. Cf. above § 18.

79. Cf. I. 1. 2: p. 5. 8-10 (upanayana)=HGS I. 3. 6, s. also BhGS I. 6: p. 6. 15-17. These mantras are often grouped together in ĀpMP: I. 4. 12-16, 7. 3-7, etc.

80. Cf. I. 1. 2: p. 5. 10 (upanayana)=HGS I. 3. 6 in f., s. also BhGS I. 6: p. 6. 18.

81. Our first two mantras (TS III. 2. 5. n) are used for the two mindā-oblations, VkhGS I. 19: p. 18. 2.

6. The sviṣṭakṛt-oblation with the mantras given in I. 5. 4: p. 32. 2-5⁸², for the second mantra cf. ĀpMP II. 18. 31.

According to the explicit statement of the sūtrakāra the sviṣṭakṛt-oblation follows the prāyaśc.-obl. but the order of the mantras in I. 5. 4 seems to indicate that the sviṣṭak.-obl. takes place even after those mentioned in § 43 and § 44. Cf. BGS I. 4. 34, BhGS I. 14: p. 15. 2-3 (mentioned before the prājāpatya), ĀpGS I. 2. 7: *prājāpatyām vyāhṛtir vihṛtāḥ sauviṣṭakṛtīm ity upajuhoti*, HGS I. 20. 7: *tṛtīyām parikramya* (§ 36) *sauviṣṭakṛtīm juhoti*, VkhGS III. 4: p. 38. 9 mentioning the sviṣṭak.-oblations before the mindāhuti's (s. n. 81), etc., cf. I. 19: p. 17. 20—p. 18. 2 containing twelve sviṣṭak.-mantras the first two of which correspond to ours, s. Cal. tr. p. 32, n. 2.

§ 43 prescribes five oblations with the mantras headed by the vyāhṛtis separated and combined and lastly with the mantra: *namo devebhyaḥ...bhūr bhuvaḥ svar maharom svāhā*, while § 44 prescribes again five oblations: firstly with *om svāhā* and then with the vyāhṛtis as usual.

§§ 45-64. The end of the nuptial sacrifice.⁸³

§ 45. *atha madhyamam paridhim aktvā dakṣiṇārdham ca, apa upaspr̥ṣya, uttarārdham ca* (p. 37. 17-18).

§ 46. *paristarebhyo 'rdham-ardham ādāya, darvyām agram anakti madhyam ca, ājyasthālyām mūlam anakti* (p. 37. 18-19).

§ 47. *punar api darvyām agram madhyam ca, ājyasthālyām mūlam anakti* (p. 37. 19-20).

§ 48. *punar apy ājyasthālyām mūlam, madhyam cāgram ca darvyām* (p. 37. 20-21).

§ 49. *athaikam tṛṇam nidhāya, apa upaspr̥ṣya, śiṣṭam agnau praharet* (p. 37. 21).

§ 50. "nātyagram prahared yad atyagram praharet" iti brāhmaṇam [TS II. 6. 5. 4] (p. 37. 22).

§ 51. *trir udyatya tṛṇam apy anupraharet* (p. 37. 22—p. 38. 1).

§ 52. *aṅgulim trir udyamya prāṇasthānam cakṣvādi saṁmr̥ṣya* (read so for °mīśya) (p. 38. 1).

§ 53. *paridhīm ādāya, madhyamam prathamam prahared, yugapad dak-*

82. Cf. I. 1. 2: p. 5. 11-14 (upanayana)=HGS I. 3. 7 (without sarvaprāyaścitta- in the second mantra), s. also BhGS I. 6: p. 6. 17.

83. Cf. above n. 31 (§ 9).

ṣṇam uttarāṁ ca (p. 38. 2).

§ 54. ūrdhve samidhau praharati (p. 38. 3).

§ 55. uttarārdham aṅgāreṣūpohati (p. 38. 3).

§ 56. saṁsraveṇābhijuhuyāt (p. 38. 3-4).

§ 57. atha pariśiṅcati yathā purastāt: “anvamaṁsthāḥ,” “prāsāvīḥ” iti [I. 5. 4: p. 32. 6-7] mantrāntān saṁnamati (p. 38. 4-5).

§ 58. praṇītāpraṇayanam ādāya, agreṇāgnīm parihṛtya dakṣiṇenāgnīm cāpareṇāgnīm ca, aśmano deśe nidhāya (p. 38. 6-7).

§ 59. yathāśakti dakṣiṇāṁ brahmaṇe dattvā (p. 38. 7).

§ 60. prāgādi pratidiśaṁ tūṣṇīm mārjayate (p. 38. 7-8).

§ 61. kimcid avasicya hastena mārjayet: “āpo hi ṣṭhā mayobbhuvāḥ” iti tiṣṭbhiḥ, “hiraṇyavarṇāḥ śucayaḥ pāvakāḥ” iti cataṣṭbhiḥ, “pavamānaḥ suvarjanaḥ” ity etenānuvākena [I. 5. 1: p. 25. 18-19] (p. 38. 8-10), “kayā naś citra ābhuvat” iti tiṣṭbhiḥ [TS IV. 2. 11. i, k, l], “prājāpatyaṁ pavitram” iti dvābhyām [TB I. 4. 8. 6] (p. 38. 11-12).

§ 62. etasmin kāle brahmā yathāprapannam upaniṣkrāmaṇam iti⁸⁴ (p. 38. 12).

§ 63. prāyaścittādy ā brahmaṇa upaniṣkrāmaṇāt sarvadarvihomānām eṣa samānam (sic)⁸⁵ (p. 38. 13).

§ 64. atra gurave varaṁ dadāti (p. 38. 14).

For the whole section §§ 45-64 cf. espec. BGS I. 4. 35-39, namely, 35: *atha sruveṇa paridhīn anakti* (§ 45). 36: *atha paristarāt samullīpya* (so also BGŚS I. 1. 28, but read °*lūpya*⁸⁶), *ājyasthālyāṁ prastaravad barhir aktvā* (§§ 36-48, cf. BŚS I. 19: p. 28. 17-19), *tṛṇaṁ pracchidyāgnāv anupraharati* (§§ 49-51). 37: *atha śamyā apohya tathaiva pariśiṅcati* (cf. I. 3. 21-25): “anvamaṁsthāḥ,” “prāsāvīḥ” iti mantrāntān saṁnamayati (§ 57). 38: *atha praṇītābhyo diśo vyunnīya* (§§ 58-60), *brahmaṇe varaṁ dadāmi gām brāhmaṇebhyaḥ* (§ 59 and § 64). 39: *eṣa āghāravān darvihomaḥ* (§ 63). See also BGŚS I. 1. 27-33, espec. 28:....*agnāv anuprahṛtya tūṣṇīm tṛṇaṁ ca* (§ 51), *atha śamyā apohya paridhīn anupraharati*. 29: *madhyamaṁ paridhim anuprahṛtya, athetarāv upasamasyati* (§ 53). 30: *athainān saṁsraveṇābhijuhoti* (§ 56).

84. We expect °*krāmati* without *iti*.

85. Read either *idaṁ* for *eṣa* or *samānaḥ kalpaḥ*, cf. I. 1. 1 (upanayana): *sarvadarvihomānām eṣa kalpaḥ* (p. 5. 2)=HGS I. 3. 1 (°*darvi*)=BhGS I. 4: p. 4. 12-13 (do.).

86. Cf. *sampralūpya* BŚS I. 21: p. 33. 6, XX. 15: p. 13. 4, s. Index of words, p. 92 sub *lūp sam-pṛa* ‘to take away’.

Further remarks on individual paragraphs: ad § 52: Lifting up a finger thrice and touching the organs of senses have no counterpart in the Baudh.-passage.——ad § 54: For *ūrdhve samidhau* s. above § 18.——ad § 57: For the pariṣecana in the initial part of the sacrifice s. above § 17, for the ūha of the mantras⁸⁷ (s. also below § 83) cf. ĀpGS I. 2. 8 (: ib. 3), VkhGS III. 4: p. 38. 8-9=I. 20: p. 19. 4.——ad § 58: For *praṇitāpraṇayana* s. above § 19, for *aśmano deśe* cf. I. 6. 2: p. 37. 4 (§ 35).——ad § 60: cf. ŚbGS I. 5. 29 (p. 25. 4-6).——ad § 61: For the standing phrase “*āpo hi śthā mayobhūah*” *iti tisṛbhīh*, etc. s. above § 13. The mantras TS IV. 2. 11. i, k, l, though cited here by pratika, are not found in I. 5. 4; cf. ŚGS I. 16. 6: *kayā naś citra iti tisṛbhīh* [RV IV. 31. 1-3] *keśāntān abhimṛśya*, ŚbGS I. 10. 6, still less closely related MGS I. 5. 6 (with the mantras among which one beginning with *kayā naś citra ābhuvad*=MS II. 13. 9: p. 159. 4-5 is contained):...*iti mārjayitvā*. The mantras *prājāpatyaṁ pavitram* and *indrah sunītī* etc. (TB I. 4. 8. 6) too are lacking in the mantra-section. But these two mantras are the last but one and the last of the anuvāka referred to by the sūtrakāra. We may, therefore, assume that TS IV. 2. 11. i, k, l are inserted just before these two last mantras of TB I. 4. 8.——ad § 62: The brahman's stepping out (upaniṣkrāmaṇa) contrasts with his entrance (praveśana, s. above § 11).——ad § 63: A general rule (s. above n. 85) defining the recurrent part of all the darvihomas: from the prāyas-citta-oblations (§ 42, no. 5) up to § 62.——ad § 64 (and § 59): The dakṣiṇā.⁸⁸ Cf. PGS I. 8. 14: *ācāryāyā varaṁ dadāti*, MGS I. 11. 27: *varo dakṣiṇā*=KGS XXV. 40 (against *vara*=‘bridegroom’ comm. ad loc. s. Dr. p. 61, Weber IS. V, p. 343, n. 1), GGS II. 3. 38: *gaur dakṣiṇā*=KhGS I. 4. 6, KauśS 79. 29: *gaur dakṣiṇā pratīvāhaḥ* ‘fee’ (in spite of Weber IS V, p. 409, n. 18 it looks like a gloss on *dakṣiṇā*), JGS I. 22: p. 24. 1: *hutvācāryāyā gām dadyāt*, ŚGS I. 14. 10: *gām dadāmitī āha*. 13: *gaur brāhmaṇasya varaḥ*, similarly ŚbGS I. 8. 31 and 33 (cf. BGS I. 4. 38 cited above). Under *vara-* we may safely understand a gift of a cow, cf. further the expression *ā dhenuvaraḥpradānāt* BGS I. 5. 27, 6. 19.

§ 65. The upasthāna of the deities: Agni, Vāyu, Āditya and Vratānām

87. § 57=I. 1. 4: p. 10. 14-15 (upanayana, with *saṁnamayati* for °*namati*)=HGS I. 7. 5-6 (with °*namati*), cf. BhGS I. 4: *kṛtavan mantrān namati* (p. 4. 3-4).
 88. § 63=I. 1. 4: p. 10. 18 (upanayana)=HGS I. 7. 9=BhGS I. 6: p. 6. 18 (without atra). The dakṣiṇā is prescribed on various occasions: BGS I. 4. 38, 5. 27 (in the new home), 6. 19 (at the caturthikarman), BhGS I. 14: p. 15. 3-4, ĀpGS III. 7. 16 (in the new home), HGS I. 23. 6 (do.), VkhGS III. 5: p. 39. 15-16 (do.), MGS I. 11. 27 (Dr. p. 61), KGS XXV. 40 (lājahoma), PGS I. 8. 14-18 (on the meaning of *duhitṛmate* s. Dr. p. 30, n. 5 ad MGS I. 8. 7 and p. 28 ad I. 7. 12), ŚGS I. 14. 10-17 (do.), ŚbGS I. 8. 31-37, GGS II. 3. 23 (when? still in the uttaravivāha?), KhGS I. 4. 6 (uttarav.), JGS I. 22: p. 24. 1-2 (after the caturthik.), KauśS 79. 29 (mentioned at the end of the marriage-section).——K. p. 534-5.

vratapatiḥ.⁸⁹

atha devatām (sic, better °tā) upatiṣṭhate: “agne vratapate vrataṁ carīṣyāmi” ity etaiḥ [I. 5. 4: p. 32. 8–11=TB III. 7. 4. 7–8 or TĀ IV. 41. 3–4] (p. 38. 15).

The same mantras (with the addition of *upayamanam* before *vrataṁ*) are used for the new couple's vrata of the first three nights (§ 79) by BGS I. 5. 15: *atha vivāhasyārundhatyupasthānāt kṛtvā* (ib. 14, s. below § 73) *vrataṁ upaiti*: “agne vrataṁ upayamanam vrataṁ carīṣyāmi etc., vāyo v°, āditya v°, vratānām v° etc.” *iti*.⁹⁰ For the ūha of the mantras at the vratavisarga s. below § 94.

§ 66. A japa into the bride's right ear.⁹¹

“amūham asmi” ity [I. 5. 4: p. 32. 11–12, cf. TB III. 7. 1. 9, ĀpMP I. 3. 14] *athāsya dakṣiṇe karṇe japati* (p. 38. 16).

The use of this famous mantra⁹² for this purpose is peculiar to our text, though the rite itself is known elsewhere: BGS I. 4. 2 (after the sapta padāni and the touching of the bride's heart, before the pāṇigr.): *athāsya dakṣiṇe karṇe japati*. 3–9: the mantras, BhGS I. 17 (do., before the departure): *athāsya dakṣiṇam karṇam ājapati*: the mantras (p. 17. 15–p. 18. 5).

§ 67. The touching of the bride's hṛdayadeśa.⁹³

89. Similarly in the upanayana: I. 1. 4: p. 10. 16–18: *atha devatā upatiṣṭhate* etc.=HGS I. 7. 7–8. Cf. further GGS II. 10. 16 and KhGS II. 4. 7: the oblations with MB I. 6. 9–13 to Agni, Vāyu, Sūrya, Candra, vratānām vratapatiḥ, KauśS 56. 6–7: the oblations to Agni, Vāyu, Sūrya, Candra, Āpaḥ, devā vratapataḥ, vedā v°, and vratānām v°.

90. Repeated in BGParibhāṣā S. I. 7. 1, reading, however, *agne v° upayamanavratam* in the beginning.

91. A similar japa, though with different mantras, murmured into both ears in the upanayana: I. 1. 3: p. 9. 6–10=HGS I. 5. 15–6. 3 (with *japati* for *japitvā*), cf. BhGS I. 8: p. 8. 8–10.

92. It is known in various versions and used severally: BGS I. 7. 42 (ṛtusaṅgamana): a compromise between the versions of TB and ĀpMP, HGS I. 20. 2 (abhimantraṇa betw. the pāṇigr. and the lājah.): TB l.c., ĀpGS II. 4. 17 (japa at the seventh step): MP l.c., at any rate *amūham*, not *amo 'ham*, is the Taitt. reading, cf. Ved. Var. II, p. 330 (§ 723); MGS I. 10. 15 (at the pāṇigr., Dr. p. 49–50, s. espec. p. 50, nn. 38 and 39), VGS XIV. 13 (do., not identical with the Mānava-version), KGS XXV. 27 (betw. the pāṇigr. and the agnipariṇay.; *vācayati varam guruḥ Dev.*): KS XXXV. 18: p. 65. 3–5 with a slight var., KGS having *vivāhāvahai* for *saṁrabhāvahai*, PGS I. 6. 3 (at the pāṇigr.): ŚB XIV. 4. 19 (BrhU VI. 4. 20) with var., ĀGS I. 7. 6 (japa at the agnipariṇay.): cf. AB VIII. 27. 4, ŚGS I. 13. 4 and ŚbGS I. 8. 18 (japa at the pāṇigr.; slightly differing from each other), JGS I. 21: p. 21. 12–15 (the bridegroom's japa betw. the āsmār. and the agnipariṇay.): cf. JUB I. 54. 6 (a much shorter version), KauśS 79. 10 (on a much later occasion): AV XIV. 2. 71.

93. BGS I. 4. 1, BhGS I. 17: p. 17. 12–15, HGS I. 21. 3, VkhGS III. 4: p. 38. 14–15, PGS I. 8. 8, again I. 11. 9 with a different mantra. Related to this rite is that of smearing the new couple's hṛdayadeśa with ājyaśeṣa: ĀpGS III. 8. 10, ĀGS I. 8. 9.

—Sch. I, p. 510, K. p. 534.

athāsya dakṣiṇena hastena dakṣiṇam aṁsam upary-upary avamṣya hṛdaya-deśam abhimṛṣati: “mama hṛdaye hṛdayaṁ te astu” iti dvābhyām [I. 5. 4: p. 32. 12–15] (p. 38. 16–18).

Among the parallel passages cited in n. 93 HGS I. 21. 3 with *dakṣiṇam aṁsam upary-upary anvavamṣya* (so also our text in the upanayana) comes nearest to the diction of our text. The parallelism with the upanayana⁹⁴ is evident and the use of the first mantra or its equivalent seems to be well established in both ceremonies.

§§ 68–71. The Seven Steps (sapta padāni, saptapadi).⁹⁵

§ 68. athāpareṇāgnim idaṁ (to read imān?) viṣṇukramān (read so with HGS I. 20. 9 for °kramāt) prakrāmati: “ekam iṣe viṣṇus tvānvetu” iti [I. 5. 4: p. 32. 16–19=TB III. 7. 7. 11, cf. ĀpMP I. 3. 7–13] (p. 38. 18–19).

§ 69. manāg dakṣiṇaṁ padaṁ praharati, savyenānuniṣkrāmati (p. 38. 19–20).

§ 70. atraiva saptamaṁ padaṁ vikramate, nāgnim atipracyavate (p. 38. 20–21).

§ 71. “sakhāyau saptapadāv abhūva” iti [I. 5. 4: p. 32. 19—p. 33. 1, cf. TB III. 7. 7. 11–12 reading *sakhāyaḥ saptapadā abhūma*, ĀpMP I. 3. 14 with *sakhā saptapadā bhava*, *sakhāyāu saptapadā babhūva*⁹⁶] saptame pade japati (p. 38. 21–22).

Though the Taittirīyakas prescribe almost the same rite, the HGS offers here again the nearest parallel to our text: firstly in using exactly the same mantras, secondly in using the words *āpareṇāgnim*⁹⁷ and thirdly in giving the

94. I. 1. 3: p. 8. 15–19 (the first mantra closely resembling, the second being quite different)=HGS I. 5. 11 (with *anusairabhasva* for °*grhasva* (!) in the second mantra), followed by the touching of the nābhideśa: I. 1. 3: p. 18. 19=HGS I. 5. 12, cf. also BhGS I. 8: p. 8. 5–8. Further s. VkhGS II. 6: p. 25. 8–9, KGS XLI. 9, PGS II. 2. 16 (=I. 8. 8, 9: the touching of the nābhideśa), ĀGS I. 21. 7, ŚGS II. 3. 5–4. 1, ŚbGS II. 2. 14. Though a similar mantra is contained in MB I. 2. 21, neither GGS nor KhGS mention this rite, but cf. JGS I. 12: p. 11. 14–17 (upanayana) preceded by the touching of the nābhideśa. Lastly s. Dr. p. 49 ad MGS I. 10. 13 (the new couple's samikṣaṇa) and p. 98 ad I. 22. 10 (upanayana).

95. BGS I. 1. 28–29, BhGS I. 16: p. 17. 4—I. 17: p. 17. 12, ĀpGS II. 4. 16–17, HGS I. 20. 9–21. 2, VkhGS III. 4: p. 38. 10–14, MGS I. 11. 18 (Dr. p. 58–59), VGS XIV. 23, KGS XXV. 42, PGS I. 8. 1–2, ĀGS I. 7. 19, ŚGS I. 14. 5–7, ŚbGS I. 8. 28, GGS II. 2. 11–13, KhGS I. 3. 26, JGS I. 21: p. 22. 5–9, KauśS 76. 21–24, (25–27).——C. p. 231–2, H. p. 320–322, Wz. p. 51–53, Hill. p. 66: § 37, no. 11, Sch. I, p. 507–8, K. p. 534, p. 539 (the saptapadi as the deciding point of the marriage).

96. Perhaps for *babhūviva*, s. Cal. VkhGS tr. p. 72, n. 9.

97. HGS I. 20. 9: *tām āpareṇāgnim prācīm udicīm vā viṣṇukramān krāmayati*. The option, however, of stepping eastwards or northwards is lacking in our text which seems to presuppose taking steps northwards only. Cf also VkhGS III. 4: *agner āparasāyām āstir-yodagagrān barhiṣo* (masc. pl., s. Cal. tr. p. 71, n. 7).... (p. 38. 10–11).

caution not to put the left foot beyond the right.⁹⁸ Our § 71 forbidding to step beyond the fire-place has no parallel in other texts.

§§ 72-73. The upasthāna of the saptarṣi's and the dhruva.⁹⁹

§ 72. athāpareṇāgnim udañmukhas tiṣṭhan saptarṣin upatiṣṭhate: "saptarṣayaḥ prathamāṁ kṛttikānām" iti [I. 5. 4: p. 33. 1-2, cf. ĀpMP I. 9. 7] (p. 39. 1-2).

§ 73. atha dhruvam upatiṣṭhate: "dhruvaṁ namasyāmi" iti [I. 5. 4: p. 33. 3-4] (p. 39. 2).

The heavenly bodies to be worshipped vary from text to text. Our text mentions only the constellation ursa major and the polar star and does not contain the arundhatī 'Alcor' which appears fairly often in the lists. In this respect HGS I. 22. 4 is comparable especially as the mantra for the worship of the saptarṣi's is almost identical in both texts. As for the time of the star-worship, that is, after the sapta padāni (§§ 68-71), an agreement is found between our text and KGS l.c. (s. n. 99), cf. also JGS l.c., while most texts prescribe it after the arrival in the new home.¹⁰⁰

§ 74. The carrying of the nuptial fire in a vessel.¹⁰¹

muhūrtam upaviśya, aupāsanāgnim āhavanīyākāre kuṇḍe nidhāya, atra sadasyā āśīrvādāṁ kurvanti (p. 39. 3-4).

The second half (*atra* etc.) has no exact parallel, cf. perhaps BhGS I. 18: *yathārthaṁ vahanty* (sc. *vadhūm*), *uhyamānām anumantrayate: ye vadhvāś candraṁ vahutum....iti* [cf. RV X. 85. 31.] (p. 18. 9-11). Is *sadasya-* in pl. used here

98. HGS I. 20. 10, cf. GGS II. 2. 12-13.

99. BGS I. 5. 10-14 (in the new home: dhruva and arundhatī with the mantra almost= ĀpMP I. 9. 7), BhGS I. 19: p. 19. 8—p. 20. 1 (dh°, a° and other nakṣatra's with the m.=HGS I. 22. 14), ĀpGS II. 6. 12 (dh° and a° with MP l.c.), HGS I. 22. 10-23. 1 (nakṣatra's, candramas, saptar. and dh°), VkhGS III. 5: p. 39. 7-10 (candra, saptar. with MP l.c., kṛttikā's, nakṣatra's, a° and dh°), cf. III. 4: p. 38. 17-19, MGS I. 14. 9-10 (dh°, a°, jivantī and saptar, Dr. p. 71-72 with Add. p. 195), VGS XV. 21 (dh°, jivantī, saptar. and a°), KGS XXV. 43-46 (just after the sapta padāni: āditya, jiv°, dh°, svastyātreyā and a°), PGS I. 8. 19-20 (in a hut before the departure: dh°, cf. also I. 8. 7: ādityadarśana), ĀGS I. 7. 22 (in the house of an old brāhmaṇi: dh°, a° and saptar.), ŚGS I. 17. 2-4 (dh°), ŚbGS I. 10. 11-13 (do.), GGS II. 3. 5-14 (in the uttaravivāha: dh° and a°), KhGS I. 4. 4 (do.: dh°), JGS I. 21: p. 22. 12-15 (after the sapta padāni and before the departure: dh°, a° and saptar.).——C. p. 234, H. p. 325, Wz. p. 78-79, Hill. p. 68: § 37, no. 14, Sch. I, p. 511-2, p. 517-9, K. p. 534, p. 535.

100. In the upanayana there takes place the worship of the sun: I. 1. 4: p. 10. 18—p. 11. 2=HGS I. 7. 10, almost=BhGS I. 9: p. 9. 14—p. 10. 2. In the marriage too the āditya-upasthāna is prescribed in KGS XXV. 43 and PGS I. 8. 7 (cf. n. 99).

101. BGS I. 5. 2, ĀpGS II. 5. 13, HGS I. 22. 2, VkhGS III. 5: p. 39. 1-2, cf. IV. 14: p. 98. 9, ĀGS I. 8. 5.——Hill. p. 67: § 37, no. 13.

in its technical sense (cf. MGS I. 9. 3, Dr. p. 32-33, Cal. ad ĀpŚS X. 1. 10)? Or more vaguely does it mean 'those who take part in the nuptial ceremony'?¹⁰²

§ 75. The proceeding to a cow-pen.

atha vrajaṃ prapadyate (p. 39. 4). "Then he betakes himself to a cow-pen."

Still in the premises of the bride's abode?¹⁰³ Perhaps already after the arrival in the bridegroom's dwelling. In this case, however, our text entirely passes over the new couple's departure from the bride's house¹⁰⁴ and their travel to the new home. The same expression is met with in I. 3. 2 (snātakavrata): *purādityasyodayād vrajaṃ prapadyate* (p. 19. 12), similarly BhGS II. 18: p. 50. 15, cf. also ĀpGS V. 12. 1: *vedam adhitya snāsyān prāg udayād vrajaṃ praviśya*..., KGS III. 5: *vrajaparihitam prapādyā*...; with *goṣṭha*- instead of *vraja*-: HGS I. 10. 3, VkhGS II. 13: *yatrāpas tatrāgāre goṣṭhe vā* (p. 31. 11). In connection with the marriage ceremony a cow-shed is mentioned further by MGS I. 10. 5 (Dr. p. 42): *antargoṣṭhe 'gnim upasamādhāya*..., Comm. (ed. Knauer, p. 90): *antargoṣṭhagrahaṇam antargoṣṭha evodvāho yathā syāt*, and I. 14. 4 (Dr. p. 69) in a quite different context.

§ 76. The touching of the right and left door-posts of the cow-pen.

athāsya dakṣiṇena hastena dakṣiṇaṃ pāṇim pariḥya dakṣiṇāṃ dvāreyim abhimṛṣati: "śaṃ na edhi dvipade śaṃ catuṣpade" iti [I. 5. 4: p. 33. 4-5=TS II. 3. 14. u, the last pāda], evam uttarām (p. 39. 4-6).

dvāreyī=*dvārasthūnā*-, s. V.B. IV, pt. 2, p. 1315, n. j, cf. HŚS VII. 5 (p. 701, l. 6 from below) with comm., VII. 7 (p. 721, l. 5 from below). This act and the use of the last pāda of the well-known verse for this purpose are peculiar to our text.

§ 77. The entering into the house and sitting on a red bull-skin.¹⁰⁵

102. We know, on the contrary, that the spectators of the joyous occasion or the lookers-on of the nuptial procession are addressed with RV X. 85. 33 (AV XIV. 2. 28): MGS I. 12. 1 (Dr. p. 61-62), KGS XXV. 46, ĀGS I. 8. 7, GGS II. 2. 14, KhGS I. 3. 27, JGS I. 21: p. 22. 10-11, KauśS 77. 10.

103. Nothing is said about what takes place within the cow-pen and so this can not be compared with a wrapped-up hut in PGS I. 8. 10, 19-20.

104. As suggested by § 74 above. But for the parallel passages cited above one might be tempted to read: *atha vrajanaṃ prapadyate*. "Then he sets out on a journey."

105. BGS I. 5. 8, BhGS I. 18: p. 18. 12-14, ĀpGS II. 6. 8, HGS I. 22. 8-9, VkhGS III. 5: p. 39. 4-6, MGS I. 14. 7 (without a mantra, Dr. p. 70-71, =I. 11. 19: *yoktravimocana*, Dr. p. 59 with Add. p. 194), VGS XV. 18 (do.), KGS XXVIII. 4 (do.), ŚGS I. 16. 1-2 (referring to ŚSS IV. 16. 2), ŚbGS I. 10. 1, GGS II. 4. 6, JGS I. 22: p. 22. 21-p. 23. 1, KauśS 78. 1-6. The use of a red bull-skin is prescribed on various occasions in the marriage: PGS I. 8. 10 (in a wrapped-up hut), ĀGS I. 8. 8-9 (in an old brāhmaṇi's house), GGS II. 3. 3-4 (uttaravivāha), KhGS I. 4. 2 (do.).—C. p. 233, Weber IS. V, p. 207, H. p. 324, Wz. p. 74, Sch. I, p. 5. 6-9, cf. p. 511-2, RL. I, p. 474-5: § 11, p. 480: § 28.

agāraṃ praviśyānaḍuḥe carmaṇy uttaralomny (read so for uttare 1°) upaviśati: “iha gāvo niśidantu” iti [I. 5. 4: p. 33. 5-6, cf. ĀpMP I. 9. 1] (p. 39. 6-7).

The rite is known to all the Taittirīyakas and our mantra is common to BhGS I. 18: p. 18. 12-14 (with 'bhi for *adhi*, so also JGS I. 22: p. 22. 22-p. 23. 1) and HGS I. 22. 9 (with 'pi for *adhi*).

§ 78. The new couple's sitting in conversation with the relatives.
jñātisambhāṣāv āsāte (p. 39. 6).

No exact parallel is citable, but cf. HGS I. 23. 2: *atra manojñena sambhāṣya*....

§ 79. The new couple's vrata during the first three days.¹⁰⁶

brahmacāriṇāv alaṃkurvāṇau tryahaṃ vrataṃ careyātām akṣāralāvaṇam aśamidhānyaṃ bhuñjānāv adhaḥśāyināv asaṃvartamānau saha careyātām (read so for caryātām) (p. 39. 8-9).

The items: *brahmacārin-*, *alaṃkurvāṇa-*, *akṣāralāvaṇam bhuñjāna-* and *adhaḥśāyin-* are commonplace. For aśamidhānyaṃ bhuñjāna- 'not eating leguminous plants' (cf. Kirste WZKM. VI, p. 340) cf. I. 1. 4: p. 11. 17 (upanayana)=HGS I. 8. 2, but HGS I. 23. 10 omits it.—For *asaṃvartamāna-* 'without approaching each other' which is apparently superfluous beside *brahmacārin-* cf. JGS I. 22: p. 23. 5.

§ 80-85. The daily offerings in the evening and in the morning.¹⁰⁷

§ 80. sāyamprātār aupāsane juhoti vrihibhir yavair vā (p. 39. 9-10).

§ 81. sāyam prathamam agnim upasamādhāya paristīrya, prakṣālya sthālīm niṣṭapya saṃmrjya, ekamuṣṭīm vrihin opya, paryagnikṛtvā, gandhapuṣpair agnim alaṃkṛtya, “indrāyāgnaye yamāya nirṭyai varuṇāya vāyave somāye-śānāya” iti [I. 5. 1: p. 26. 11-13] prāgādi pratidiśam (p. 39. 10-13).

§ 82. paścād ātmānam alaṃkṛtya, apa upasṛśya sapavitrapāṇiḥ: “adite 'numanyasva” iti [I. 5. 1: p. 26. 14-15] pariśicya, samidham abhyādhāya

106. BGS I. 5. 15-25, 7. 1-21, BhGS I. 19: p. 20. 1-2, ĀpGS III. 8. 8-10, HGS I. 23. 10, VkhGS III. 8: p. 41. 17-18, MGS I. 14. 14 (Dr. p. 73 with Add. p. 195), VGS XV. 24, KGS XXX. 1, PGS I. 8. 21, ĀGS I. 8. 10-11. ŚGS I. 17. 5-6, ŚbGS I. 10. 15-19, GGS II. 3. 15, 18, KhGS I. 4. 9-10, JGS I. 22: p. 23. 4-6. A similar vrata in the upanayana: I. 1. 4: p. 11. 17-18, almost=HGS I. 8. 1-2, much simpler BhGS I. 10: p. 10. 5.—C. p. 234-5, H. p. 325-6, p. 330-331, Wz p. 86-88, Hill. p. 68: § 37, no. 15, Sch. I, p. 519-521, II, p. 365-6, RL. II, p. 540 sub Tobiasnächte, Hermann IF. XVII, p. 383-5, Kirste WZKM. VI (1892), p. 175, K. p. 441, p. 535.

107. BhGS I. 18: p. 19. 2-4, ĀpGS III. 7. 19-22, HGS I. 23. 8-9, VkhGS III. 6: p. 40. 1-3, cf. VI. 15: p. 98. 16-p. 99. 3, PGS I. 9. 1-5, ĀGS I. 9. 4-7, ŚGS I. 17. 8-9, cf. I. 3. 14-15, ŚbGS I. 10. 20-24. In the upanayana: I. 1. 4: p. 11. 19-20=HGS I. 8. 2 (the last sentence).—Hill. p. 74: § 46, Wz. p. 82-83.

prajvalayitvā, hastena vrihin juhuyāt: “agnaye svāhā,” “prajāpataye svāhā” iti sāyam, “sūryāya svāhā” “prajāpataye svāhā” iti prātaḥ (p. 39. 13–16).

§ 83. “adite ’nvamaṁsthāḥ” iti [I. 5. 4: p. 32. 6–7] pariṣicya (p. 39. 17).

§ 84. “kaṇīyas tasya pūrvam hutvottaram bhūyo juhuyāt” iti brāhmaṇam [TB II. 1. 4. 1], evam aupāsane juhoti (p. 39. 17–18).

§ 85. athāparam patnīm bhojayet (p. 39. 18–19).

As the vrata (§ 79) implies the daily duty of the sāyam-prātar-offerings in the domestic fire, our text gives the general rules for them in connection with the marriage. But the subject involving problems that exceed the limits of the nuptial ceremony, I restrict myself to giving a few remarks here: ad § 81: For the agnyalāmkāra with the mantras *indrāya namaḥ*, etc. s. above § 17.——ad § 82 and § 83: For the pariṣecana before and after the offerings s. above § 17 and § 57. ĀpGS III. 7. 22 says simply: *ubhayataḥ pariṣecanam yathā purastāt*.——ad § 84: For the meaning of the TB-passage cf. ĀpŚS VI. II. 1: *varṣiyasim uttarām āhutiṁ hutvā bhūyo bhakṣāyāvaśinasti*, s. Cal. tr. ad loc., Dumont: L’Agnihotra, p. 60.

§§ 86–88. The perpetual sustenance of the domestic fire and the measure to be taken when extinguished.¹⁰⁸

§ 86. tasmān nityo dhāryaḥ (p. 39. 19).

§ 87. anugato manthyaḥ, śrotriyaḥ vādhāryaḥ (p. 39. 19).

§ 88. prāyaścittam juhoti: “ayāś cāgne ’sy (read so for agner) anabhiśastīś ca satyam i tvam ayā asi | ayasā manasā dhrto ’yasā havyam ūhiṣe ’yā no dhehi bheṣajam svāhā” iti [not given in the mantra-section, = ĀpMP I. 5. 18]¹⁰⁹ (p. 39. 20–22).

The verbatim agreement with §§ 86–87 is found in BhGS I. 18: p. 19. 5, ĀpGS II. 5. 14–16, HGS I. 22. 3–4. For § 88 cf. ĀpGS II. 5. 18.

§§ 89–96. The caturthikarman up to the vratavisarga¹¹⁰ and the puṇyāha-vācana.

108. BGS II. 6. 17–18, BhGS I. 18: p. 19. 4–6, ĀpGS II. 5. 14–18, HGS I. 22. 3–5, VkhGS III. 6: p. 40. 3–8, cf. VI. 14: p. 98. 9–VI. 15: p. 99. 9, PGS I. 9. 1, ĀGS I. 9. 1–3.——Wz. p. 64–65, Hill. § 38, Sch. I. p. 516.

109. For the particle *i* our text has *i*, cf. PGS I. 5. 9 where *i* corresponds to *hi* of TS III. 4. 4. b.

110. BGS I. 6. 1–19, BhGS I. 19: p. 20. 2–10, ĀpGS III. 8. 10, HGS I. 23. 11–24. 2, VkhGS III. 8: p. 41. 18–20, VGS XV. 25, PGS I. 11. 1–3, ŚGS I. 18. 1–5, ŚbGS I. 11. 1–5, GGS II. 5. 1–4, KhGS I. 4. 12, JGS I. 22: p. 23. 6–16.——C. p. 235–6, H. p. 330, Wz. p. 89, Hill. p. 68: § 37, no. 15, K. p. 202–4.

§ 89. tryahe paryapete niśy agnipratiṣṭhāpanādi prasiddham dārvihomikam ā rāṣṭrabhṛdbhyo vivāhaprakṛtiṁ nayel, lājādisambharavarjam pratigrahamār-janavāsaḥparidhānavarjam (p. 39. 23—p. 40. 1).

§ 90. evam eṣa sarveṣāṁ vivāhaprakṛtiṁ (sic, s. below) (p. 40. 1).

§ 91. ākālaṁ prāyaścittaṁ juhōti: “agne prāyaścitte” iti catarṣbhiḥ [I. 5. 5: p. 33. 7–15, cf. ĀpMP I. 10. 3–6] (p. 40. 1–2).

§ 92. vāruṇādi samānam (p. 40. 2).

§ 93. vratavisargaḥ (p. 40. 3).

§ 94. atha vrataṁ viśṛjyate (pass.? better °srjate): “agne vratapate vratam acāriṣam” ity etaiḥ [I. 5. 5: p. 33. 16–17, the first mantra=TS I. 6. 6. p, the remaining three=TĀ IV. 41. 7 in a different order] (p. 40. 4).

§ 95. atha puṇyāhaṁ vācayitvā: “āvābhyāṁ dampatibhyāṁ svasti bhavanto bruvantu” iti [I. 5. 5: p. 33. 17] (p. 40. 5–6).

§ 96. “yuvābhyāṁ dampatibhyāṁ svasti” iti [I. 5. 5: p. 33. 18] prativacanam (p. 40. 6).

All the Taittirīyakas mention the prāyaścitta-oblations prescribed in §§ 89, 91 and 92 in the fourth night: BGS I. 6. 11–14, 19, BhGS I. 19: p. 20. 20, ĀpGS III. 8. 10, HGS I. 23. 11, 24. 1 (nine oblations with the mantras similar to ĀpMP I. 10. 3–5 arranged in various order), VkhGS III. 8: p. 41. 18–20 (do. s. Cal. tr. p. 78, n. 3).

Further remarks: ad § 89: For *dārvihomika*- cf. *darvihoma*- (§ 63); *agnipratiṣṭhāpanādi*, that is, I. 6. 1: p. 35. 3 (§ 9) ff.; *ā rāṣṭrabhṛdbhyaḥ*, that is, up to I. 6. 2: p. 36. 22 (§ 29); for *lājādisambhāra*- s. § 10; *pratigraha*- perhaps refers to the kanyādāna (§ 12) in which the verb *pratigṛhṇāti* is employed; for *mārjana*- and *vāsaḥparidhāna*- s. § 13 and §§ 14–15 respectively.——ad § 90: The construction is grammatically hard, read perhaps: *evam eṣa sarveṣāṁ* (sc. *darvihomānām*) *vivāhaprakṛtiḥ* (the word used in § 89), cf. e.g. BGS I. 6. 9: *sa evam eva sarveṣāṁ sthālīpākānām carukalpaḥ*.——ad § 91: The meaning given to *ākālaṁ* ‘until the same time next day, bis zu derselben Zeit am folgenden Tage (pw.)’, actually found in GS’s (e.g. ŚGS IV. 7. 2, GGS III. 3. 17, PGS II. 11. 2) does not suit here; perhaps=*ākāle* ‘zur Zeit um—’ PW. V, col. 1086, cf. e.g. TS II. 2. 9. 5 and 6 (*prātaḥsavanasyākāle*), it might then mean ‘at the proper time’.——ad § 92: *vāruṇādi samānam*, that is, all the rites contained in §§ 42–63 are here repeated.——ad §§ 93–96: For the *vratavisarga* (§§ 93–94, cf. above § 65) and the *puṇyāhavācana* (§§ 95–96) cf. I. 1. 4 (upanayana): *tryahe paryapete* (cf. above § 89 init.) *puṇyāhaṁ svastyayanam ṛddhim iti vācayitvā* (cf.

II. 3. 4: p. 58. 2-5, s. also above § 8), *vrataṁ visṛjate*: “*agne vrataṁ apate vrataṁ acāriṣam*” *ity etair mantraiḥ* (p. 12. 8-10)=HGS I. 8. 7 (with *paryavete* for °*apete*, ending with *ity etaiḥ samnataiḥ* (referring to the ūha) for *ity etair m°*).

§§ 97-99. The consummation of the marriage.¹¹¹

§ 97. *athāsyā upastham abhimṛṣati*: “*śivena tvābhimṛṣāmi*” *iti* [I. 5. 5: p. 33. 18-19] (p. 40. 6-7).

§ 98. *pratisamṛiṣati*: “*ṛṣabhena skandāmi*” *iti* [I. 5. 5: p. 33. 20—p. 34. 1¹¹², cf. ĀpMP I. 12. 8 ab] (p. 40. 7-8).

§ 99. *ratyantaṁ kṛtvā japet*: “*ā te yonirṁ garbha etu*” *iti tisṛbhiḥ* [I. 5. 5: p. 34. 1-3¹¹³, for the first mantra cf. ĀpMP I. 12. 9 a] (p. 40. 8-9).

For § 97 cf. espec. HGS I. 24. 3, BhGS I. 20: p. 20. 16—p. 21. 1, VkhGS III. 8: p. 42. 2 (s. Cal. tr. p. 78, n. 5). As to the mantras used in §§ 98-99 only a partial resemblance can be observed in ĀpGS II. 8. 10, HGS I. 25. 1-2 (*ṛtusamgamana*), ŚGS I. 19. 6 (do.), ŚbGS I. 12. 6 (do.).

§ 100. The *ṛtusamgamana*.¹¹⁴

māsi-māsy ṛtuvelāyāṁ samtiṣṭhate bhāryopayamanam (p. 40. 9).

The expression *ṛtuvelāyām* (recurring in II. 7. 6: p. 113. 16) is used only in ŚGS I. 19. 1, ŚbGS I. 12. 1.

Final remarks. As pointed out in the beginning (s. p. 44-45) the ĀgGS owes much to other Taittiriya texts: BGS, HGS and BhGS. Affinities with these Sūtras are fully borne out by my remarks under many paragraphs, cf. espec. §§ 45-64: BGS, § 35: HGS and BhGS, § 37, §§ 68-71: HGS, §§ 32-34, §§ 40-41: BhGS. The VkhGS too does not fail to keep touch with our text, cf. espec. § 12, § 18 and § 25.¹¹⁵

As far as the order of the principal rites are concerned we should keep in

111. BGS I. 6. 22-26, BhGS I. 20: p. 20. 11—p. 21. 1, ĀpGS III. 8. 10-11, HGS I. 24. 3-6, VkhGS III. 8: p. 42. 1-5, MGS I. 14. 16-19 (Dr. p. 74-76), VGS XVI. 1-4, KGS XXX. 2-3, 5-8, GGS II. 5. 7, JGS I. 22: p. 23. 18—p. 24. 1, Kauś 79. 1-12. The *samveśana*-rite is designated as *garbhādhāna* KGS XXX. 8 (cf. Dr. p. 76, n. 31, K. p. 204) and the precepts can not be strictly separated from those of the *ṛtusamgamana* (§ 100).——H. p. 278-9 with n. 1 (Weber), Wz. p. 91-92, RL. I, p. 475-6: § 13, K. p. 202-4.

112. *pumāmstrī* in this mantra can not be correct, to read *pumāms te*?

113. *śimivāsasi* in the second mantra is obscure.

114. BGS I. 7. 22-48, BhGS I. 20: p. 21. 2-6, ĀpGS III. 8. 12-9. 1, HGS I. 24. 7-25. 4, VkhGS III. 9: p. 42. 6—p. 43. 6, MGS I. 14. 20 (Dr. p. 76), KGS XXX. 4, PGS II. 11. 7-10, ĀGPar. I. 25, ŚGS I. 19. 1-6, ŚbGS I. 12. 1-6, GGS II. 5. 8-10, KhGS I. 14. 15-16, JGS I. 22: p. 24. 1.——Wz. p. 92-95, K. p. 201-6 (*garbhādhāna*).

115. Outside of the Taitt. texts some contact with the Sāmavedic Sūtras can be noted, cf. espec. § 30: GGS and KhGS.

memory the words of Winternitz: “Man sieht, dass nicht ein Sūtra dem andern vollständig gleich ist in Bezug auf die Anordnung dieser wichtigen Ceremonien.” (Wz. p. 19). Using the same numerical designation as Wz. p. 18-19 the following result has been obtained: 1, 4, 2, 5-7-6, 8-10-9, 11-13-12, 14, 3. Seeing apart from no. 14 (‘Beschluss des Opfers’) the closest parallel is found in BhGS (cf. §§ 37-41) and rather unexpectedly in ŚGS-ŚbGS and JGS.¹¹⁶

116. But cf. ŚGS I. 14. 4 (lājahoma): *tūṣṇīm kāmēna caturtham*=ŚbGS I. 8. 25, similarly JGS I. 21: p. 21. 4-5; the option fails in our text. On the other hand ŚbGS I. 8. 26-27 (lacking in ŚGS) prescribing no. 14 before no. 3 (‘Die sieben Schritte’) comes nearer to our text.