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GEORGE F. MOORE

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EDITED BY

GEORGE F. MOORE,

Professor in Andover Theological Seminary.

NINETEENTH VOLUME,

SECOND HALF.

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JOURNAL

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The Position of the Gopatha-Brāhmaṇa in Vedic Literature.—By MAURICE BLOOMFIELD, Professor in the Johns Hopkins University, Baltimore, Md.

“Wie er räuspert und wie er spuckt,
Das habt ihr ihm glücklich abgeguckt.”

THE edition of the GB. in the Bibliotheca Indica¹ is a marvel of editorial ineptitude. Dr. Otto von Böhtlingk has subjected the first prapāṭhaka to a critical review,² and has pointed out a considerable list of blunders in that part of the work.³ The text, however, grows worse as it goes on; the list of obvious mistakes is portentous. Especially do the editors betray a most thorough-going lack of knowledge of the subject-matter of grānta-literature, as when they consistently print the words *praūga* and *evayāmarut* as three words (e. g. *pra u gaṁ*, p. 130, l. 4; *pra u ge*, p. 137, ll. 6, 7, 9; *eva yā marutaṁ*, p. 170, last line). Inasmuch as the text is to a great extent a compilation from other Brāhmaṇas, the work of the editors can to a considerable degree be controlled and amended, as, e. g., by comparing GB. i. 5. 2 with ÇB. xii. 2. 1. 1-9 (*pras'ne yo*, for *prasneyo*, *kulyudaghna*s for *kulphadaghna*s); GB. ii. 1. 11 with TS. ii. 5. 5. 3 (*chaṁ vaṣaṭ* for *chambat*; *anuhitā-*

¹ *The Gopatha-Brāhmaṇa of the Atharva-Veda.* Edited by Rājendra-lāla Mitra and Haracandra Vidyābhūṣaṇa. Calcutta, 1872.

² *Berichte der Königlich Sächsischen Gesellschaft der Wissenschaften*, April, 1896, pp. 12 ff. of the reprint.

³ P. 8, ll. 1, 2, read *camasādhvaryavo* for *camasā, adhvaryavo*, not throwing out *adhvaryavo* with Böhtlingk, p. 15. The first hemistich of the mantra in GB. i. 1. 9 (p. 6, l. 9) is quoted by Sāyaṇa, *Introd.* to the AV., p. 5, as *ṛeṣṭho hi vedas tapaso dhijāto brahmajānānāḥ ṛdaye sambabhūva*.

mukhyam upagalmo for amu hr̥itamukhy apagalbho; pragalmo for pragalbho; na dr̥tyanta for 'nādṛtya tal; GB. ii. 2. 6 with AB. i. 18 (sambharāmīti for sambharāmeti; sambhr̥tyocatur for sambhr̥tyocur); GB. ii. 3. 6 (latter half) with AB. vii. 33. 6 (pratya-vihartum anarihan for pratyavahartum anarhan); and so in very many more cases.¹ Indeed, the future editor of the GB. will find his task sensibly relieved by following out the correspondences of the GB. with other Brāhmaṇa-texts as stated in the sequel of the present article. In general, the Hindu editors are conscious neither of any connection between the GB. and the remaining Atharvan texts (Saṁhitā, Vāitāna, Kāṅḍika, etc.), nor of any dependence of the GB. upon the older Brāhmaṇa-texts. Nor do they treat the text as though it followed any connected plan: in the main each section, or group of sections, is dealt with individually, as though it were a note or excerpt, without any reference to the scheme of the ḡṛāta-sacrifice. The case is by no means quite as bad as that.

¹ The statement of the entire list of corrections which suggest themselves would amount almost to a new edition; we may content ourselves here with a small anthology: p. 23, last line, *krodhopaḥlāgham* for *krodho 'paḥ ḡlāgham*; p. 24, l. 2 from bottom, *pāpiyāni for pāpiyān iva*; p. 25, l. 16, *uptāya for utthāya*; p. 27, l. 16, *papātdama tam for papātāsmṛtam*; p. 29, l. 6, *asi tanyūr for asitajūr*; p. 29, l. 14, *uccāyatam tam for uccā patantam*; p. 58, l. 5, *'yeptyañce for 'yettham ce*; p. 60, l. 11, *yañ vāi loko for 'yañ, etc.* (a common type of error); p. 70, l. 2 from bottom, *'nnañca for 'nvañca*; p. 80, l. 2 from bottom, *tā bhḡvr for 'tābhḡvr*; p. 96, l. 2, *ḡṛṣṭir for ḡṛṣṭir*; p. 174, l. 2, *anītir for anvitir*; p. 115, l. 15, *stutoṣe for stuteṣe*; p. 116, l. 15, *agnī, agnīn for agnīd agnīn*; p. 119, l. 15, *pi vā, somam for pibā somam*; p. 121, l. 14, *'tṛṣyantīr for 'tṛṣyantīr*; p. 126, l. 13, *viryavattāyā for viryavattāyā*; p. 141, l. 9, *ayamityam for apamityam*; p. 142, l. 5, *yanno for 'yañ no*; p. 146, l. 1, *ety ū ṣu bravāṇi tā agnir for ehy ū ṣu bravāṇi ta āgnir*; p. 150, l. 1, *nivikṣyasyate for nivic chasyate*; p. 150, l. 2, *puroratna for purorūñ na*; p. 152, l. 1, *antaḥsadaḥ, sandiṣṭhyā for antaḥsadasaḥ dhiṣṭhyā*; p. 154, l. 1, *jajūire. sa saṁskṛtā for jajñaveḡasaḥ kṛtvā*; p. 154, l. 2, *viṣṭadvyarchat for viṣvāñ vyārchat*; p. 156, l. 7, *tāñ tā for tāñtā*; p. 158, l. 12, *iṣāḥ ca sudhī for iṣaḥ svaḡ ca dhī*; p. 160, l. 1, *satyo for ā satyo*; p. 161, l. 4, *tvam hi for nu aham*; p. 162, l. 1, *māmāṣu for imām ū ṣu*; p. 163, l. 9, *kaviñ ṛcchāmi for kavīñ icchāmi*; p. 167, l. 15, *stuno for astu no*; p. 169, l. 9, *kalpayati for kalpayeti*; p. 170, l. 13, *tanyūñkha iti for tāñ nyūñkḡayati*; p. 172, ll. 9 and 14, *prajāpatīḥ for prajātīḥ*; p. 180, l. 6, *'yajñā for jajñā*; p. 181, l. 18, *dadhikṛāvḡo for dadhikṛāvḡo*. In general the mantra-quotations are especially faulty.

The most important single critical point of view in the analysis of the GB. is the distinction between the pūrva-brāhmaṇa in five prapāṭhakas and the uttara-brāhmaṇa in six prapāṭhakas. The pūrva is in no mean measure original, especially when it devotes itself to the glorification of the Atharvan and its priests; it does not present materials in accord and connection with the order of the sacrifice (*yajñākrama*) either in the Vāitāna or in any of the other ṛāuta-texts. The uttara follows in the main the order of the Vāit. by compiling—with slight Atharvanic adaptations—from a considerable variety of sources a fairly connected Brāhmaṇa to accompany the action of the Vāit. These adaptations are sporadic, hap-hazard, and incomplete both as regards subject-matter and mantras; the scrappy character of the result is superficially evident. Yet in a general way the uttara in its relation to Vāit. may be compared with the relation of the first nine books of the ṚB. to the original nucleus of the VS. (books i.-xviii.); the pūrva being comparable with (as it is to some extent dependent upon) ṚB. x.-xiv.¹ Both halves of the GB., however,—this is the second important point of view,—are very late productions, one cannot say from how recent a century; both halves were composed after the Vāit., without, or almost without, any independent Atharvanic tradition. Moreover, the uttara-brāhmaṇa makes the impression of a production later than the pūrva-brāhmaṇa. Thus the usual chronological relations in the redaction of Brāhmaṇa, Ṛāutasūtra, and Ḡṛhyasūtra are turned about in the Atharvan: the Kāuṣika (Ḡṛhyasūtra) was composed before the Vāitāna (Ṛāutasūtra),² the Vāitāna before the GB.,—the cone is inverted and balances upon a mere point of genuine Atharvanic tradition, as far as both Ṛāutasūtra and Brāhmaṇa are concerned. We may here characterize the relation of the GB. to the remaining Atharvan texts and to the Brāhmaṇa-literature in general, beginning with the uttara-brāhmaṇa, since its character is much less complex than that of the pūrva-brāhmaṇa. This will be followed elsewhere by a somewhat detailed account of the contents of the entire Brāhmaṇa, section by section.

¹ Cf. Weber, *Indische Literaturgeschichte*², pp. 118 and 130 ff.

² See the author's article *On the position of the Vāitāna-Sūtra in the Literature of the Atharva-Veda*, JAOS. xi. pp. 375 ff.; cf. Hillebrandt, *Ritual-Literatur* (Bühler's *Grundriss*), pp. 35 ff.