NOTICES OF BOOKS.

THE MANTRAPĀṬHA, OR THE PRAYERBOOK OF THE
ĀPASTAMBINS. Edited by M. WINTERNITZ. First Part.
(*Anecdota Oxoniensia*. Aryan Series. Part VIII.)
(Oxford, 1897.)

The ritualistic texts of India certainly belong to a species of literary compositions not likely to grant to their students an immediate reward in the form of literary enjoyment; but, dry and tough as these texts are, their value in elucidating a very important aspect of religious life in ancient India is not to be underrated. However, before any safe results, bearing on the history of religious development in India, on Indian chronology, or the knowledge of the different theological schools, can be derived from these sources, there is a large amount of preparatory work to be done, such as really philological editions, with indexes and cross-references, and proper critical apparatus.

Dr. Winternitz offers the Indianist in his admirable edition of the Mantrapāṭha of the Āpastambins a most valuable contribution in this direction, especially valuable as the present text forms an indispensable complement to the same scholar's excellent edition of the Āpastambīya Gr̥hyasūtra, published in Vienna in 1887. This sūtra-text, like that of Gobhila, does not give the Mantras to be recited at the ceremonies described, but refers to a separate collection of Mantras, without which (as Dr. Winternitz says in his introduction to the present publication, p. xxxii), the sūtras are hardly intelligible. This collection, known as the

Mantrapāṭha (for other names, see *Introd.*, p. ix sqq.), forms, as is well known to students of Indian ritualism, part of the Āpastamba-kalpasūtra, and immediately precedes praśna 27, which contains the Gr̥hya ritual. In accordance with the statement of Cāuṇḍappā cārya, a commentator on the Āpastambasūtras, Dr. Winternitz takes the Mantrapāṭha to form praśnas 25 and 26 of the whole corpus, thus correcting the statement of Hofrath Bühler, S.B.E., vol. ii, p. xii (repeated by Professor Oldenberg, in his Introduction to the Gr̥hyasūtras, S.B.E., vol. xxx, p. xxix, and, recently, by Professor Hillebrandt, in Bühler's "Encyclopaedia of Indo-Āryan Research," vol. iii, fasc. 2, p. 28), that only praśna 26 contained the Mantrapāṭha.

Of very great interest, and bearing on important points of Indian philology, is Dr. Winternitz' discussion in his Introduction, p. xxxi sqq., as to the relation of the Mantrapāṭha to the sūtra-text. Dr. Winternitz accepts the theory established for the nearly parallel case of the Mantrabrāhmaṇa, in its relation to Gobhila's Gr̥hyasūtra, by Professor Knauer, in the Introduction to his edition of this Gr̥hya-text, and opposes the different view held by Professor Oldenberg (S.B.E., vol. xxx, p. 4 sqq., and, with reference to the Mantrapāṭha, p. 279), that the respective Mantra collections and the sūtra-texts were "composed together and on one common plan," that "the sūtras presuppose the existence of the Mantrapāṭha, just as the latter text seems to presuppose the sūtras." According to Dr. Winternitz (p. xxxii) "the Gr̥hyasūtra not only presupposes the Mantrapāṭha, but was framed after it." Even if we cannot lay much stress on the argument (p. xxxiii) that Āpastamba, when using the word *śeṣam* (Gr̥hyasūtra, 8, 10), wanted to correct a current division of sections in the Mantrapāṭha, such as the now existing MSS. present, the editor cites so much evidence, both internal and external, that we must admit him to be fully justified in drawing the conclusion (p. xxxviii) that "Āpastamba is neither the author nor the compiler of the Mantrapāṭha, which must have existed

as an independent collection *before* the Gṛhyasūtra was composed."

It is not impossible, as Dr. Winternitz hints (p. xxxviii), that also other Gṛhyasūtras, besides that of Āpastamba and of Gobhila, were "based on similar prayerbooks, or Mantra collections," just as the Vedic Samhitās preceded the Śrautasūtras. In any case, such collections, as Dr. Winternitz points out (p. xxii), presuppose a Gṛhya *ritual*, whilst it must be very much doubted whether the *sūtras*, in that concise form we now find them, were composed at the time when the Mantra collections were compiled. And as to those Mantras which are quoted in Āpastamba's Gṛhyasūtra, but are not found in the Mantrapāṭha, they may be looked upon as later developments in the Gṛhya ritual, which had taken place after the establishment of the Mantra text.

Out of the 590 Mantras occurring in the Mantrapāṭha, the editor has traced 264 parallel verses from different Vedic Samhitās (and Brāhmaṇas). Very illustrative is the table (p. xli) showing the relation of the Mantrapāṭha to the Taittirīya books, the Ṛgveda and Atharvaveda Samhitās. Along with other evidences, this table clearly indicates that the Mantrapāṭha really belongs to the Taittirīya school, or, at any rate, stands in close connection with the same. Interesting is also the statement (p. xlii) that the Gṛhyasūtras of the Black Yajurveda have many more Mantras in common with the Mantrapāṭha than Gṛhyasūtras of the other Vedas. The parallel passages which the editor quotes in his critical notes to the text will be of the greatest use to students of the different Vedic schools, and they form a valuable contribution towards the long-felt desideratum of a Concordance of Vedic Mantras, such as Professor Bloomfield is announced to prepare.

But of a still greater value with regard to such a concordance, is the very accurate form in which Dr. Winternitz gives the text. The leading principle in his work is a very sound one. His task has been to edit the Mantras in the form he thinks them to have borne at the time when the Mantrapāṭha was compiled, and, consequently, he does not

enter upon, nay, even carefully avoids, cheap emendations, even when such would undoubtedly give a better sense or make an unintelligible Mantra quite easy to understand, while, on the other hand, of course, mere scribes' mistakes are to be corrected. It must be borne in mind that the Mantras, as Dr. Winternitz justly remarks, having been handed down through centuries, were no longer understood, and soon underwent a decay, which not even their sacred character could prevent, especially as they were not in charge of a learned priesthood, but constantly repeated by laymen in the performance of their religious duties. It is clear that an edition on such principles is far more difficult, and requires a much more developed philological acumen, than if the editor deemed himself at liberty to correct the text at his own discretion, and simply with a view to establish a reading giving the most satisfactory sense. Dr. Winternitz' well-trained mind and happy philological instinct have undoubtedly helped him in this task of no common delicacy. A detailed examination of the text would require much more time than the reviewer has at his command, and would besides, to judge from the whole tenour of the edition, only lead to a confirmation of the results at which Dr. Winternitz has arrived. The editor has (p. xv sqq.) devoted an extensive discussion to the more remarkable grammatical and other irregularities, where his careful method is displayed to its full advantage. In a great many instances the decision of various readings in the MSS. has been rendered easier through the lectio adopted by the commentator, Haradatta, as an irregularity which he points out and tries to explain certainly must hold a high authority. From the time when the Mantrapāṭha was compiled to the period when Haradatta prepared his commentary, alterations might of course have taken place in the text, and it may even be presumed that during the period preceding the compilation of the Mantrapāṭha in its present form the wording of the Mantras had been changed. It would, however, have been a hopeless task to make out the oldest form in which the Mantras appeared among the Āpastambius,

or, rather, the school to which Āpastamba confessed himself to belong; and Dr. Winternitz has in such doubtful cases wisely confined himself to establishing the reading of these formulas at the time of their commentator.

The care and accuracy bestowed on an edition based on those principles find an ample reward in the great services they render to further investigations in the domain of Indian philology. The irregularities in the text may sometimes be of a dialectical character and thus be of use for the study of Indian dialects, while such errors as are due to sheer ignorance form a valuable critical material for the right understanding of the relation between kindred texts of different schools. Such mistakes, moreover, corroborate the statement frequently made, that the theologians did not always understand the real import of a formula. This is proved by the fact that the connection between the Mantra and the ceremony it is intended to accompany is often a very loose one, or based on utterly superficial grounds, as a mere likeness in sound without a congruity in meaning (see, e.g., p. xxix in Dr. Winternitz' Introduction). It would, of course, be of great interest to investigate which Mantras really have a bearing on the corresponding ceremonies, and of what nature the connection between the ritualistic act and the sacred formulas generally is. It is to be hoped that Dr. Winternitz, whose authority in these matters is generally acknowledged, and of whose great capacity the present edition furnishes such ample proofs, will enter upon this subject in the second volume of his edition, which will contain an English translation of the Mantras as well as Haradatta's commentary on the present text.

In vol. i the editor gives two Appendices, the first being a Synopsis of the Mantrapāṭha and the Āpastambīya Gṛhyasūtra, and the second containing parallel passages in the Vedic Saṃhitās. The volume concludes with an alphabetical Index of Mantras.

The editor of this text, as well as the Indology, is to be highly congratulated upon this very valuable contribution.

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