

## On the Vādhūla-Gr̥hyasūtra

Mieko KAJIHARA (Kyoto)

The study of the Vādhūla texts was started by W. Caland in the 1920s. The main material he utilized was a copy of a Devanāgarī paper ms. entitled “Vādhūlagr̥hyakalpavyākhyā” from the Government Oriental Manuscripts Library, Madras (ms. *M*). It consists of three texts: (1) a Gr̥hya text on some household rites and the funeral and ancestor rites, (2) Vādhūla-Śrautasūtra, and (3) the Vādhūla-Anvākhyāna. Caland published excerpts of the latter two texts with studies on them, but did not touch on the first Gr̥hya part. It was M. Witzel who first called our attention to the unknown Vādhūla-Gr̥hyasūtra (VādhGS) (Witzel 1975). He examined the ms. *M* and brought out several important points on its first Gr̥hya part: (1) there is a noteworthy correspondence between the portions on the funeral and ancestor rites in that part and those of the Āgniveśya-Gr̥hyasūtra (ĀgGS), (2) the text looks like a Sūtra rather than a Vyākhyā in spite of the title given to the ms., (3) several Brāhmaṇa-type passages are found in the portions on the funeral and ancestor rites in *M*. He also made an important suggestion that the Vādhūla school in Kerala and the Āgniveśya school in Tamil Nadu would be two local subbranches split from the original Vādhūla school. In the 1990s, Y. Ikari succeeded in finding the palmleaf mss. in Malayalam script of various Vādhūla texts, including the original ms. of *M*, in central Kerala. Among them, there are several mss. which contain Sūtra-like Gr̥hya passages, which are parallel with and more substantial than those in the first part of *M*. He identified them, following the line of Witzel’s study, as the till-then-unknown VādhGS.

According to the mss., the VādhGS has the following characteristic features:

- (1) Its present mss. have several recensions. They show some differences in the order of rites, and the absence of some rites are seen in some recensions.
- (2) It does not contain the annual rites except the Aṣṭakā. Some of the rites of passage, especially those related with birth, are dealt with very briefly in the first part of the text, while the funeral and ancestor rites are prescribed in detail, which occupy most of the latter half of the text.
- (3) The relationship between the VādhGS and the ĀgGS is problematic. There are some correspondences between them in some portions, but no parallels are found in the other portions. Moreover, the ĀgGS itself is an unusual text full of borrowings from many other Sūtras.
- (4) It contains several Brāhmaṇa-type passages among the portions on the funeral and ancestor rites. Some of those passages have parallels in the Śāṅkhāyana-Āraṇyaka and the Jaiminīya-Upaniṣad-Brāhmaṇa.

In this paper, I shall make a deeper examination of the VādhGS to take a next step toward its critical edition.