The Gavāmayana Sacrifice in the Jaiminīya-Brāhmaṇa and the Pañcaviṃśa-Brāhmaṇa

Paper abstract for section 1 (Veda) of the 14th World Sanskrit Conference Kyoto
Submitted by Dr Akiko Murakawa (Germany, Berlin)

This is a philological comparative study on two sāmavedic Brāhmaṇa-texts, the Jaiminīya-Brāhmaṇa and the Pañcaviṃśa-Brāhmaṇa. The latter belongs to the Kauthuma school, and the former to the Jaiminīya school. The purpose of the paper is to analyse the description of the Gavāmayana sacrifice in these two texts and to explain their relationship.

The Gavāmayana sacrifice is a basic annual Sattra sacrifice, which is a type of Soma sacrifice, and it is mentioned in many vedic texts in different levels of detail. In the Jaiminīya-Brāhmaṇa (ab.: JB) 2.371--442 and 2.1—80, it is mentioned redundantly. The two chapters, JB 2.371--442 and JB 2.1--80, as they are structured in the present editions of the JB, originally form one chapter in the same order. The Gavāmayana sacrifice is also found in Pañcaviṃśa-Brāhmaṇa (ab.: PB) 4--5 and 24.20. PB 4--5 begins with mythological origins of this sacrifice, then continues to comment on it describing its daily order, and ends with general remarks. JB 2.371--431 has almost the same composition and many parallels to PB 4--5. But the JB (2.432--442, 2.1--80) provides a much more detailed description of the sacrifice, additionally recounting it twice from the first day to the last and twice supplementary, which is without parallel in PB. In other words, in the JB there seem to be five layers of description, namely three detailed explanations and then two supplements. Only the first layer has parallels to PB 4--5. It is not rare that there is a supplementary description in the back part of a text, as it is evident in Śatapatha-Brāhmaṇa and the part of the Jyotiṣṭoma of JB 1.66--364. But the case of the Gavāmayana-part in the JB can be regarded as almost excessive. I would like to analyse why the JB is more detailed here in regards of content, syntax and grammar. I will also examine the repetitive character of the description and draw a clearer connection between the JB and PB in their respective Gavāmayana-parts.

There is an additional interesting fact I would like to include: among all vedic texts except the PB, the description of the Jyotiṣṭoma sacrifice is found directly or indirectly before that of the Gavāmayana sacrifice. This makes a lot of sense, as the former is shorter and more basic than the latter. The question is why this order is reversed in the PB? I will try to explain this aspect both in connection to vedic sacrifices as well as from philological point of view.