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A Note on the Taittirīya Manuscripts Belonging to the Van Manen Collection, Kern Institute, Leiden

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A collection of ca. 380 Sanskrit palm-leaf manuscript bundles, acquired from South India by the Dutch Orientalist Johan Van Manen between 1928–1931, is preserved in the library at Kern Institute, Leiden University. No catalogue is available for this collection. In my survey of this collection (June–November 2002), I focused on the manuscripts of the Taittirīya school of the Black-Yajurveda, one of the few Vedic ritual traditions that survived through numerous socio-religious changes over ca. two millennia and is currently still in practice in India. Twenty-three palm-leaf manuscripts with texts belonging to the Taittirīya tradition were selected for further study. In the present article, I briefly discuss my findings regarding the external condition of the manuscripts and the texts they contain.

The Library of the Kern Institute, Leiden University, possesses a good collection of Tibetan and ancient Indian manuscripts written in various scripts. Among these, there are ca. 500 Sanskrit palm-leaf manuscripts acquired from South India by the Dutch Orientalist Johan Van Manen between 1928 and 1931.¹ The manuscripts have been preserved with all necessary care and efforts in the library at Kern Institute since then. In the late fifties, Prof. V. Raghavan (Madras), working on the New Catalogus

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¹ Van Manen stayed in India from 1909 to 1940 (Richardus, 1989, 20, 55) and was connected to the Adyar Library, Madras, from 1909 to 1916 (Richardus, 1989, 20–30) and to the Imperial Library, Calcutta, and the Asiatic Society of Bengal in 1918–1939 (Richardus, 1989, 33–54). The South Indian manuscripts were collected while he was stationed in Calcutta through a contact established during his stay in Madras. Cf. Pott, 1951, 137 and Rahder, 1933, 5.

Catalogorum, surveyed various manuscript collections in Europe, including the collection of the Kern Institute. Making use of existing lists and Raghavan's observations, Hanna 't Hart, at that time librarian of the Kern Institute, published a small hand-list of the manuscripts in 1992. The list gives the names of the texts in the manuscripts and occasionally mentions the script used (Grantha, Telugu, Malayalam, Nandinagari,² etc.). The texts belong to areas such as Veda and Vedic ritual, Grammar, Literature, Nyāya, Mīmāṃsā, Epics, Purāṇas, Stotras.

In my survey of the collection (June–November 2002), I focused on the manuscripts of the Taittirīya school of the Black-Yajurveda, one of the few Vedic ritual traditions that survived through numerous socio-religious changes over ca. two millennia and is currently still in practice in India. Twenty-three palm-leaf manuscripts with texts belonging to the Taittirīya tradition were selected for further study.³ The contents of the texts and the calligraphic peculiarities of the script used – they are all in Grantha script – were studied in detail. The main findings are given below.

Manuscripts surveyed and studied

<i>Serial No.</i>	<i>Acc. No. (Kern Inst.)</i>	<i>Title in handlist</i>
1.	I.7	Taittirīya Āraṇyaka
2.	I.22	Taittirīya Upaniṣad bhāṣya
3.	VII.77	Taittirīya Laghudīpikā
4.	I.28	Taittirīya Brāhmaṇa (II & III)
5–9.	III.75.1–5	Taittirīya Brāhmaṇa (5 Vols)
10.	IV.11	Taittirīya Brāhmaṇa
11.	VIII.13	Taittirīya Brāhmaṇa Comm.
12.	XI.3	Taittirīya Brāhmaṇa Comm.
13.	I.25	Taittirīya Saṃhitā
14.	III.80	Taittirīya Saṃhitā
15.	VIII.5	Taittirīya Saṃhitā Comm.
16.	VIII.11	Taittirīya Saṃhitā Comm.
17.	XI.1	Taittirīya Saṃhitā Comm.
18.	XI.2	Taittirīya Saṃhitā Comm.
19.	XI.15	Taittirīya Kāṇḍānukramaṇikā
20.	XI.31	Taittirīya Saṃhitānukramaṇikā
21.	IX.3	Baudhāyana Śrauta Sūtra bhāṣya
22.	VIII.48	Baudhāyana Gṛhya Sūtra
23.	X.15	Tribhāṣyaratna

² According to Grünendahl, 2001, xxii, this is perhaps the least documented South Indian script used for Sanskrit texts. His book contains a useful appendix with the basic characters of Nandin gar , also see now also Visalakshy, 2003. On Grantha see Venugopalam, 1983 and on Telugu see Edward C. Hill, 1991.

³ Sixteen manuscripts with texts of the Śrauta, Gṛhya, Śulba, and Dharma Sūtras of Āpastamba and commentaries on these were excluded in view of the limited time at my disposal.

General observations

1. All the manuscripts are long, narrow in shape, the material used is known as *tālipot* or *śrītāla* (Eng. *Palmyra*, botany: *Borassus flabelliformis* or *Corypha umbraculifera*) which were used as writing material in South India, Ceylon, Indo-China and Burma but rarely in North-India. Comparatively, the *tālipot* is longer lasting than *Tāla* leaves which are broader in shape and fragile in nature.

2. The material of some manuscripts is brown-coloured, not too blackish, from which it can be said that the manuscripts are not very old (may be approximately 300 years old). Among all the 23 manuscripts surveyed, only 5/6 manuscripts are dark-coloured, more fragile and may be a little older.

3. The calligraphic style is different from manuscript to manuscript. Letters where confusion may arise are: *bhu*, *snyu*, *na*, *nu*, *o*, *om*, *gn*, *gr*, *da* followed by anusvāra, *repha* on the letters having no horizontal line and curved up at the end, such as *g*, *k*, *gh*, *j*, *jh*, *bh*, *ṇ*, *n*, *m*, etc.

Description of the manuscripts surveyed:

1. *Taittirīya Āraṇyaka* (Acc. No. I.7)

The size of this manuscript is 43.5 × 3.7 cm. It contains 144 folios, seven lines per folio, 57 letters per line. The leaves are light-brown. The first three folios are slightly damaged on one side on the upper part. The handwriting is nice and legible. The accent is not marked. This is a complete manuscript.

Apart from the *Āraṇyaka* text (without commentary), the manuscript contains a portion of the *Taittirīya Brāhmaṇa* (1st *kāṇḍa* complete). While the contents is generally largely identical, the arrangement of the *prapāṭhakas* of the *Taittirīya Āraṇyaka* varies in different recensions (cf. Sarma, 1939, Dharmadhikari, 1985). At the beginning of his commentary on the *Yājñīkī* or *Mahānārāyaṇīya upaniṣad*, *Sāyaṇa* referred to three recensions by name. These three are the *Drāviḍa*, *Āndhra* and *Karṇātaka* recensions.⁴ As observed by Sarma (1939, 68), out of these three recensions, only two, viz., *Āndhra* and *Drāviḍa*, have come down to us. *Bhaṭṭa Bhāskara Mīśra* followed the *Drāviḍa* recension with eight *prapāṭhakas*, *Sāyaṇa* followed the *Āndhra* recension which has ten *prapāṭhakas*. The arrangement of the *prapāṭhakās* in the present manuscript is in accordance with the *Āndhra* recension. Editions are *Mitra*, 1872, *Shastri & Phadke*, 1897, *Sastri & Rangacarya*, 1900–1902.

The text starts with *hariḥ om* in the left-side margin, and gives the peace-invocation:

⁴ *Sāyaṇa*'s commentary is as follows:

tadīyapāṭhasampradāyas tu deśaviśeṣeṣu bahuvīdha upalabhyate. tatra yady api śākhābhedaḥ kāraṇam, tathā'pi taittirīyaśākhādhyāpakaiḥ tattaddeśanivāsibhiḥ śiṣṭair ādṛtatvāt sarvo'pi pāṭha upādeya eva. tatra draviḍānām catuḥṣaṣṭyanuvākāpāṭhaḥ. Āndhrānām aśīty-anuvākāpāṭhaḥ. karṇātakeṣu keṣāñ cit catuṣṣaptatipāṭhaḥ. apareṣāṃ navāśītipāṭhaḥ

*bhadraṁ ka[r]ṇe[bhiś śṛṇuyāma] d[e]vāḥ bhadrāṁ paśyemākṣabhir yajatrāḥ
sthiraṁ aṅgais tuṣṭuvāṁsas tanubhiḥ(!) vyaśema devahitaṁ yad āyuh. svasti na
indro vṛddhaśravāḥ svasti naḥ pūṣā viśvavedāḥ svasti nas tārksyo ariṣṭanemiḥ
svasti no bṛhaspatir dadāti (!) om śāntiś śāntiḥ.*

After this, the text starts with *āpamāpām apas sarvāḥ asmād asmād ito [']m utah.*

End: *hariḥ om. śrī kṛṣṇārpaṇam astu // śrī śivāya namaḥ – gurubhyo namaḥ –*

2. Taittirīya Upaniṣad bhāṣya (Acc. No. I. 22)

The size of the manuscript is 38.0 × 3.5 cm. It contains 97 folios. The condition is good. The handwriting is very clear, legible. The manuscript contains the Taittirīya Upaniṣad bhāṣya and Kaṭhopeniṣad bhāṣya by Śaṅkarācārya. It is a complete manuscript though with additions and omissions compared to available editions (e.g., Goyandaka, 1952). It starts without peace invocation.

The text starts with the Taittirīya Upaniṣad verse :

*yasmāj jātaṁ jagat sarvaṁ yasmīn eva pralīyate yenedaṁ dhāryate caiva tasmai
jñānātmane namaḥ. yair ime gurubhiḥ pūrvaṁ padavākya pramāṇataḥ vyākhyātāḥ
sarvavedāntās tān nityaṁ praṇatosmyaham...*

and ends with:

*śāntiś śāntiś śāntir iti trivacanaṁ sarvadoṣopaśamanārtham ity ayaṁ iti. iti śrī
govindabhagavatpūjyapādaśiṣyaśaṅkarabhagavatpūjyapādakṛtau nāma kāṭha-
kopeniṣad vivaraṇam samāptaṁ. om tatsat. śrī vedāraṇyamuniśvarāya namaḥ yād
dakṣiṇāmitya yesmat deśikhāmaṇaye namaḥ. śrī gurucaraṇāravindābhyāṁ namaḥ
karakṛtamaparāyaṁ...kṣa śrī gurucaraṇāravindābhyāṁ namaḥ.*

3. Taittirīya Laghudīpikā (Acc. No. VII.77)

The size of the manuscript is 46.5 × 4.3 cm. It contains 19 old fragile folios, torn at both sides of the margin. The upper and lower borders are black and damaged at a few places. Letters are good, clear and legible, but due to dark edges the first folio is difficult to read. Folio numbers have been given on the front part of the leaf in the left-side margin. The manuscript looks comparatively old. The matter is complete and it has a colophon.

The text seems to be a commentary on the Taittirīya Upaniṣad which has no published data. The commentator Sāyaṇa has mentioned the Sāmhiti and Vāruṇī Upaniṣad (parts of the Upaniṣad portion of the Taittirīya Āraṇyaka; cf. Dharmadhikari, 1985), and the present manuscript seems to be a commentary on these two.

The beginning is:

*śambhupati jagannidānaṁ vāsyopadhātān(!) amalāntir (!)asya...
taittirīyopaniṣads(!)tanyate laghudīpikā se [']yam taittirīyopaniṣad dvividhā
sāmhitiṁvāruṇīyā.*

The colophon :

*iti śrīvāruṇyopaniṣadi laghudīpikāyāṁ...valyāśya(!)stuyonuvākaḥ
om tat sat brahmaṇe namaḥ. Hariḥ Om.*

4–12. *Taittirīya Brāhmaṇa*

Apart from the manuscript listed as Taittirīya Āraṇyaka (1:I.7) and containing the first kāṇḍa of the Taittirīya Brāhmaṇa, nine manuscripts of the Taittirīya Brāhmaṇa (various kāṇḍas) were surveyed. Out of these, seven have only the text whereas two contain a commentary of Sāyaṇa. The size of the manuscripts varies from 25.5 × 5.0 cm. (ms. no. IV. 11) to 43.0 × 3.0 cm. (ms. no. III.75.2) and the number of the folios are from 34 (ms. no. III.75.5) to 229 folios (ms. no. VIII.13). The conditions of the manuscripts are similar, they are of the same material (palm-leaf), brown in colour (bright to dark), are complete for the kāṇḍas they contain, with good and clear handwriting, either with ink or uninked. A few remarks on specific manuscripts follow:

4: Acc. No. I.28

The size of this manuscript is 40.0 × 3.5 cm. It contains 26 folios, eight lines per folio, 52 letters per line. The leaves are blackish-brown and handwriting is clear, legible.

The manuscript starts with kāṇḍa 2.1.1:

hariḥ om. aṅgirasō vai satram āsata...

and ends with kāṇḍa 3.6.15.

5: Acc. No. III.75.1

The size of the manuscript is 37.5 × 3.5cm. It contains in total 62 folios. One folio has been wrongly numbered, i.e. 33 in place of 32.

There are nine lines per folio and 52 letters per line. The manuscript is bright in colour, does not seem to be old. It is difficult to read the letters since these were not anointed with ink.

The ms. starts with kāṇḍa 1.1.1.1. (with a formal beginning):

śrī gurubhyo namaḥ. hariḥ om. brahma saṁdhattam tan me jinvatam. kṣatram saṁdhattam tan me jinvatam...

It ends with kāṇḍa 1.6.7 incomplete portion:

āṅjatebhyaṅjate. anuvatsānvāsanti. bhrātrvyā [y] ai...

6: Acc. No. III.75.2

The size of the manuscript is 43.0 × 3.0 cm. It contains 126 folios in total. There are 6/7 lines per folio and 52 letters per line. The manuscript shows two different handwritings.

The manuscript begins with kāṇḍa 2.1.1.1 (with a formal beginning):

śrī gurubhyo namaḥ. hariḥ om. aṅgirasō vai satram āsata...

It ends with kāṇḍa 3.10.11:

...nava catvāriṃśat. saṁvijñānasāvitrḥ. hariḥ om. śrīharicaraṅāravindān dhyānamasya (!). om tatsat. brahmārpaṇamastu. om tatsat. kṣṇārpaṇamastu. śrīrāmacandro rakṣantu...

7: Acc. No. III.75.3

The size of the manuscript is 37.5 × 3.2cm. It contains 67 folios in total. There are eight lines per folio and 51 letters per line. The folios are not always numbered. The first two folios contain repetitions of the beginning paragraphs. In the middle, some deletion is there and two small leaves are inserted in between.

There is no clear link between the parts before and after the insertion of these folios. The first few ones have been anointed with charcoal ink whereas the remaining part has no ink. The handwriting is clear and the condition of the leaves is good.

The text part covered by the manuscript corresponds with TB 3.1.1.1–3.7.3.1.

The beginning is:

gurubhyo namaḥ. hariḥ om. agnir naḥ pātu kṛtikāḥ. nakṣatraṁ devam indriyaṁ.

The ending is:

agnāv evāsyāgnihotraṁ hutam bhavati.

8: Acc. No. III.75.4

The size of the manuscript is 29.5 × 3 cm. It contains 62 folios. There are seven lines per folio and 29/30 letters per line. The handwriting is clear and legible. The folios have been wrongly numbered, thus show inconsistency in the arrangement of the kāṇḍas.

The manuscript starts with kāṇḍa 3.9.1.1 (with a formal beginning):

gurubhyo namaḥ. hariḥ om. prajāpatir aśvamedham aśjata...

Folio no. 28 starts again with kāṇḍa 3.8.1.1. The manuscript ends on folio 62 with kāṇḍa 3.8.23 ...*rājanya ekanavatiḥ.*

9: Acc. No. III.75.5

The size of the manuscript is 37.5 × 3 cm. It contains 34 folios in total. There are seven lines per folio and 47 letters per line.

The manuscript begins with kāṇḍa 3.10.1.1:

hariḥ om (on left-side margin). *gurubhyo namaḥ. hariḥ om.*

saṁjñānaṁ vijñānaṁ prajñānaṁ jānadabhijānat...

and ends with kāṇḍa 3.12.9.8:

...diśas tapa āsīd gṛhpatiḥ ṣaṭpañcāśat. hariḥ om.

10: Acc. No. IV. 11

The size of the manuscript is 25.5 × 5.0 cm. It contains in total 165 folios. There are 10 lines per folio and 46 letters per line. The material of palm-leaf is comparatively soft. The leaves are blackish-brown and the handwriting is good.

This manuscript starts with kāṇḍa 1.1.1.1. (without formal beginning):

brahma saṁdhattaṁ tan me jinvatam. kṣatraṁ saṁdhattaṁ tan me jinvatam...

and ends with kāṇḍa 2.8.9:

*pīvonnam yūyaṁ pāta svastibhis sadā namaḥ (!) hariḥ om tatsat. brahmārpa-
ṇama...*

11: Acc. No. VIII.13

The size of the manuscript is 39.7 × 3 cm. It contains 229 folios. There are seven lines per folio and 56 letters per line.

The beginning and the colophon part could not be traced due to damage at the relevant pages, but the internal matter confirms that it is Sāyaṇa's commentary on kāṇḍas II and III.

12: Acc. No. XI. 3

The size of the manuscript is 40.5 × 2.7 cm. It contains a total of 137 folios. There are seven lines per folio and 68 letters per line. The letters are very small and difficult to read.

The text starts from kāṇḍa I with Sāyaṇa's commentary. The colophon part could not be ascertained due to insect-eaten damaged folios. The last few folios are in bad condition and illegible.

The beginning is:

śrīmahāgaṇapataye namaḥ. śrīsarvasvatyai namaḥ gurubhyo namaḥ śivāya namaḥ sumukhaś caikadanta...ava (!)kapilo gajakarṇakaḥ lambodarachhavikam vighna-rājo gaṇādhipaḥ hariḥ om vyākhyātāsukhabodhāya taittirīyakaṁsamhitā tat brāhmaṇam vyākariṣye sukhenārthavabudhhaye. yadyapi samhitāyā iṣe tvorje tvā ityādinā...

13–18. *Taittirīya Samhitā*

Six manuscripts containing the Taittirīya Samhitā are listed in Hart, 1992. Among these, two have the m la text, the other four contain the commentaries of the commentators Sāyaṇa, Bhaṭṭabhāskara (VII kāṇḍa)⁵ and Veṅkaṭeśa (kāṇḍa I & IV). The manuscripts 13–16 are in a fragile and torn condition, while 17 and 18 (Acc. No. XI.1 & XI.2) are bad and damaged. The handwriting is clear in all.

13: Acc. No. I.25

The size of the manuscript is 39.5 × 3.7 cm. It contains in total 137 folios. There are 10 lines per folio and 53 letters per line. The upper edge of the (for few ones) folios are insect-eaten and damaged. The beginning part is torn.

This manuscript starts with kāṇḍa 1.1.1:

hariḥ om. (iṣe tvārje tvā vāya)va sthōpāyavaḥ stha devo vaḥ savitā...prāpayatu śreṣṭhatamāya karmaṇa ā pyāya...

It ends with kāṇḍa:

...savanīnāka...maṣṭācatvāriṁśat. utdhanna(!)śatvāya...anvām...mamu(!)nām prāśnaḥ.

14: Acc. No. III.80

⁵ On these two commentators see section on TS in Gonda, 1975.

The size of the manuscript is 46.5×3 cm. It contains in total 153 folios. There are seven lines per folio and 66 letters per line. The letters are small and the leaf is torn from many sides.

This manuscript starts with kāṇḍa 1.1.1:

hariḥ om. iṣe tvārje tvā vāyava...

It ends with 1.5:

Dadhā timevai lokās svayam ātrṇā jyoti...svayam ātrṇā...

15: Acc. No. VIII.5

The size of the manuscript is 46.5×4.0 cm. It contains a total of 88 folios. There are nine lines per folio and 68 letters per line. The letters are very small and difficult to read. One side of the upper edge of the leaf is torn. The text contains the commentary of Bhaṭṭabhāskara on kāṇḍa VII.

16: Acc. No. VIII.11

The size of the manuscript is 41.0×4.0 cm. It contains 170 folios. There are nine lines per folio and 46 letters per line. The folios are torn and difficult to trace out the beginning and the colophon part. But the matter inside shows that it contains the commentary of Sāyaṇa on kāṇḍa IV.

17: Acc. No. XI.1

The size of the manuscript is 37.0×3.2 cm. It contains 112 folios. There are seven lines per folio and 52 letters per line. The letters are small and the condition of the manuscript is fragile, damaged from all sides. So it is difficult to read the beginning and the colophon part. According to Hart's, 1992 list, apparently on the basis of Raghavan's judgement, the text contains Veṅkaṭeśa's commentary on kāṇḍa I. No reference is found regarding a commentator Veṅkaṭeśa on TS in the section on TS in Gonda, 1975.

18: Acc. No. XI.2

The size of the manuscript is 36.7×3.0 cm. It contains 147 folios. There are six lines per folio and 48 letters per line. The letters are small and the condition of the manuscript is fragile, damaged from all sides. So it is very difficult to trace the beginning and the colophon part. Out of 147 folios, the last 24 folios are written in the Telugu script.

According to Hart's, 1992 list, (apparently on the basis of Raghavan's judgement), the text contains Veṅkaṭeśa's commentary on kāṇḍa IV.

19. *Taittirīya Kāṇḍānukramaṇikā* (Acc. No. XI. 15)

The size of the manuscript is 36.5×3.5 cm. It contains 14 lines per folio and 53/54 letters per line. The letters are small, incised through iron stylus. The entire manuscript is insect-eaten and damaged on three sides. There are in total 23 folios with a break. The first three folios contain 1–42 ślokaś of the complete *Kāṇḍānukramaṇikā* (cf.

Aithal, 1991, 261ff), whereas the next 20 folios, numbered from 33 to 53, contain the commentary of *Jayā* on the *Uttararāmacarita*. The last one, 53, is very much damaged, so that we cannot decide whether it ends with a colophon.

The beginning on page 1 is:

°dḍ (!) dasya pāredamṛtha(!) indravocitiyaṁ namasyendra. ...hu (!) turīyamam. he mṛday...

The ending on page 3 is:

°dviṭīyaṁ prajāpatīs tṛi yasya vāñīyat puṇyaṁ prajāpatinasṛjat. anyatra prajāpatiḥ prajā asṛjat. Tathā... ..miṣakāmitiṁ varjyam.

The beginning on page 33 is:

natvā dṛsītum (!) āghaugham gauricaraanapaṅkajam uttararāmacarita jayāvyākhyāyate...

20. *Taittirīya Saṁhitānukramaṇikā* (Acc. No. XI.31)

The size of this manuscript is 37.0 × 3.3 cm. It contains 26 folios, 10 lines per folio, 58 letters per line. The leaves are blackish-brown, fragile, insect-eaten and completely damaged from two sides and on the upper part. The handwriting is legible. Cf. Aithal, 1991, 374.

The text begins with:

*iṣe tricavārimśat sahasravalyaśā(!) aṣṭātrimśat ... cāmātvāṣat(!)
catvārimśatcca ...ekādaśaca prāñāya tvā pañcadaśa... catvārimśat...*

It ends with:

*gāvas samānyas savanamaṣṭā...rpāpa...bhijityā ityāhu variṇot (!)bhisāmena
catuṣpañcāśat gavośvonis samudrobandhuḥ(!) hariḥ om saptamasya... ṛdhas (!)
samāptaḥ śri vedavya... sāya paramagurave namaḥ.*

21. *Baudhāyana Śrauta Sūtra bhāṣya* (Acc. No. IX.3)

The size of the manuscript is 44.0 × 2.5 cm. It contains 181 folios. There are five lines in each folio and 59 letters in each line. A few leaves are insect-eaten, a little damaged. The colour of the manuscript is blackish brown, thus seems to be old. It contains the text of *Prayogasāra* – a commentary by the commentator *Keśavasvāmin* on *Baudhāyana śrauta sūtra*.⁶ The text contains chapters like *Darśapurṇamāsa*, *Ādhāna*, *Daśādhyāyī*, *Paśubandha*, *Cāturmāsya* and *Agniṣṭoma*.

The text begins with

*śrīyaḥpatinnamastutya kā... (myā !)ñca munisa...namaḥ. prayogasāram vakṣyāmi
keśavo' haṁ yathāmatiḥ nārāyaṇādibhiḥ prayogakārainvekaṁ ... pakṣam āśrītya
darśapurṇamāsādīnām prayoga uktaḥ...*

⁶ Cf. Caland's preface to his edition of the *Baudhāyana Śrauta Sūtra* (1904–13) and Kashikar, 1966.

and ends with:

*...anvāhāryakāle anaḍvāha dadāti pūrṇamāhṛtyaivodavasye(!)ditya tasmin
agnīnvihṛtya pariṇistūr(!)yājyān nirupyādhiśritya paryagnikṛtvā
sruksruvaniṣṭapayasamamṛjya caturgrhītena srucam purayitvā kāñcit samidham
ādāya udavasāniya devayai agni...*

22. *Baudhāyana Grhyasūtra* (Acc. No. VIII.48)

The size of the manuscript is small, 18 × 3.5 cm. It contains 77 folios. There are 5/6 blank leaves added to it. Apart from the first few folios the manuscript has not been inked and is hence difficult to read. The text contains many additions and omissions compared to Sastri's, 1920 edition. The beginning has been repeated two times. The text starts with the 1st Praśna and ends in the second Praśna incomplete.

The beginning is:

*yatho etadhutaḥ prahuta āhutaś sūlagavo baliharaṇam pratyavarohaṇam
aṣṭakāhoma iti sapta pākayajñasamsthā iti...*

The ending is:

*...samvatsaraprāyaścittātyam śravaṇena śrāvaṇasyādhyāyavedam adhi
tva u...*

23. *Tribhāṣyaratna* (Acc. No. X. 15)

The size of the manuscript is 47.0 × 3.0 cm. It contains 70 folios. There are eight lines per folio and 62 letters per line. Some matter is lost due to damaged edges. The handwriting is good, clear to read. The text is a commentary on Taittirīya Prātiśākhya which contains the studies on Sanskrit phonetics and the phonetic systems applicable to the Taittirīya Saṁhitā of the Black Yajurveda (cf. Whitney, 1871 and Aithal, 1991, 359ff, 377).

The text begins with:

*om bhaktim yuktaḥ praṇamyāham gaṇeśacaraṇadvayam gurunapi(!) girām devīm
idaṁ vakṣyāmi lakṣaṇam vyākhyānam prādiśākhyasya(!) vikṣya vārarucādikam
kṛtam tribhāṣyaratnam yad bhāsate bhūsurapriyam*

and ends with:

*iti tribhāṣ...(bhāṣyaratne prātiśākhyavivarāṇe caturvi?) mśodhyāyaḥ. om mi (tri?)
locanadhyānaviśuddhakā (kau?)mudīvinidracetaḥ kumudaḥ kalānidhiḥ sa
somaṃyāro vitatāna samitām vipāścītām... (matter is lost).*



Palmleaf Manuscript (Taittirīya Āraṇyaka, written in Grantha script).

Courtesy: Kern Institute, Leiden University

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