Style and Language of the *Agniciti* Chapter in the *Maitrāyaṇī Saṃhitā* (III 1–5)

AMANO Kyōko

0. The *Maitrāyaṇī Saṃhitā* (*MS*) consists of four books, each of that is made up of over ten chapters: I 1–11, II 1–13, III 1–16, IV 1–14. These chapters were composed according to ritual items. There are chapters that are collections of *mantras*, those that are ritual elucidations, so-called prose parts, and those in which the both are compiled together.

Some of my recent studies threw a new light on the composition of *MS*. It is the view that every chapter has its own peculiarities of style and language, that could reflect the historic layer of the language it belongs to. It also became clear that the status of contact to other vedic schools is different in each chapter: there are chapters that indicate active exchanges of ritual opinions with the *Katha*- (and also *Taittirīya*) school, and also chapters where a phase of active exchanges with other schools is not found.

AMANO (2011) 1) examined expressions referring to divergent ritual opinions and discussions in the prose chapters of the books I and II and revealed the followings: in I 6 (*ādhāna* chapter) expressions characterizing discussions don’t seem to have been developed and only *tād āhur* ‘they say’ is used; in I 8 (*agnihotra* chapter) the expressions characterizing ritual speculations, *brahmavādino vadanti* ‘the brahman-debaters exchange question and answer’, *mimāṁsante* ‘they try to form an opinion’, *tād āvakṛptatamam* ‘this is the most suitable’, were developed; I 6 and I 8 don’t indicate a phase of active exchanges with other schools; I 10 (*cāturmāṇya* chapter) indicates the active exchange with *KS*, that is shown by *tān nā sūrśyam* ‘one doesn’t have to worry about it’ referring to divergent ritual opinions of another school; II 1–4 (*kāmyā-iṣṭi* chapter) shows the same phase to some extent; II 5 (*kāmya-paśu* chapter) uses a new phrase *ātho āhur* ‘but they say also’ which doesn’t refer to variation of ritual opinions, but to variation of myths. It is also peculiar in II 5 that some statements don’t refer to *KS* (or *TS*) but to sources unknown to us.

AMANO (2012) 2) examined style and language peculiarities of I 4–7 and clarified the following: I 4 (*yajamāṇabrāhmaṇa* chapter) shows the style to prescribe ritual acts as
fixed process and as to covering all, that is reflected by the almost consequent use of indicative present, and to cite mantras quite often and comprehensively; in this chapter the myths are isolated; the style and composition of I 5 (agnyupasthāna chapter) are similar to I 4, but the use of hi explaining a mantra is characteristic especially in I 5; in I 6 the myth of Prajāpati and Agni runs through the entire chapter, so that it looks working as principal axis for composition of the chapter, and the description of ritual order doesn’t seem to be the main interest, that is indicated by the scarce use of indicative present at ritual acts.

In that study and also in this paper I am focusing on the style each chapter has. I mean by ‘style’ the preferred and repeated use of an expression, a word, a sentence construction or a way to compose a passage which is used although it is possible to choose another one. It can be identified as feature the author of the text portion has and can also be a clue to know the influence of an author on others.

In this viewpoint, this paper is intended to consider the style of every of the prose chapters the entire MS contains and to deal with the appearances especially that can tell something about where the agniciti chapter (III 1–5) is (historically) located in the entire MS. The subjects of the prose chapters to be examined are the following:

I 4 yajamānabrāhmanaṃ
I 5 agnyupasthānaṃ
I 6 ādhānaṃ
I 7 punarādhānaṃ
I 8 agnihotra-brāhmanaṃ
I 9 cāturhotāraḥ
I 10 cāturmāsyaṇi
I 11 vājapeyāḥ
II 1
II 2 kāmyā iṣṭayāḥ
II 3
II 4 kāmyāḥ paśavah
III 1
III 2
III 3
III 4
III 5
III 6
III 7
III 8
III 9
III 10
IV 1 puroḍāsabrāhmanaṃ
IV 2 gotāmaḥ prapāṭahakaḥ
IV 3
e rājasōyabrāhmanaṃ
IV 5
IV 6
IV 7
IV 8
1. Mantra Citation

Ritual elucidation is intended to describe ritual acts and items, and one of them is mantra recitation. Mantras are cited in ritual elucidations, and their meanings and effects are explained. Mantra explanation appears in some chapters as the main subject of ritual description, but it doesn’t in some chapters. I assume that this comes from the historic layer where each chapter was composed.

At first, the number of cited mantras in every chapter is brought up:

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<th>I 4</th>
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<th>I 10</th>
<th>I 11</th>
<th>II 1–4</th>
<th>II 5</th>
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<td>63</td>
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<td>15</td>
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III 1–5 III 6–10 IV 1 IV 2 IV 3–4 IV 5–8

We can recognize that the chapters in III and IV have large numbers of mantra citations unlike the chapters I 6–II 5 which have quite small numbers. I 4 and I 5 contain relatively large numbers of mantras. There are different backgrounds why each chapter contains many or few mantra citations, but it is here notable that the chapters in III and IV give importance to mantra citation and explanation and I 4 and I 5 have this tendency to some extent.

Next, how to cite the mantras in the context of explanation will be examined. It can be divided roughly in two types, namely to accompany a ritual act with a mantra, for example I 4,6(1):53,16–17 [sām yajñāpatir āśiṣā =] iti yājamāno yajamānabhāgām prāśnāti ‘The sacrificer eats the portion for sacrificer [saying:] “the lord of sacrifice with wish.”’ and to cite a mantra without accompanying a ritual act, for example I 5,5(2c):73,15–16 [hōtā yājistho adhvarēsv īdyā] iti ‘[He says / The mantra reads:] “the hōtṛ priest who praises best and is to ask to come to the rituals.”’

In the following table the number of mantras cited without a ritual act and its rate in the all mantra citations are presented, reflecting to which extent each chapter has the tendency or the style to intend to cite many mantras or to give importance to mantra citation.
The result tells that I 5, III 1–5, III 6–10 and IV 1 have the stronger tendency to cite mantras without a ritual act. We see now an example from III 1:

III 1,5:6,1–7 \(\text{[apām prṣṭhām asi = ] ity āha = ; apām hy etāt prṣṭhām, prṣṭhēnaivāinat prṣṭhām} \text{ akar. [yōnir agnér] īti, yōnir vā esō 'agnér, yāt puṣkaraparmān. nābhīr vādhakah. sāyoni evā sānābhīh sāṁbhriyate, [divō mātrayā varinā prathasva = ] ity, anāyor   evāinān mātrayā varinā prathayati, [sārma ca sthо várma ca sthā] īti krṣṇājīnām ca puṣkaraparnām ca sāṁśṭrṇāti = . imē evāṃśū etād dyāvāprthivā sāṁśṭrṇāti. [vyācasvatā sāṁvasethām] īti, nā vā   etām manuṣyā yāntum arhanty, ābhyām evāinām pārīgrhnāti.} \text{4)} \text{ ‘[The priest] says: ‘you are the back of water’, for that (the lotus leaf) is the back of water, He has made the back of it with the back. [The following reads:] ‘Agni’s birth place.’ This lotus leaf, this is Agni’s birth place. A reed is navel. [The both] are brought together with mother’s body and navel, [The next reads:] “Expand by heaven’s length, its breadth.” He makes it expand by length and breadth of these both [heaven and earth]. He spreads the skin of black [antelope] and the lotus leaf together. In this way, he spreads these both heaven and earth together for him (Agni). [The next reads:] “Stay [you both] together, covering over [all]!” The mankind can not restrain this (Agni). He holds of him with these both [heaven and earth], enclosing him.’}

In this example, we recognize the simple construction that mantra and explanation are heaped up. This is the style seen in the above mentioned chapters where many mantras are cited without ritual acts, \(\text{apām prṣṭhām asi yōnir agnér builds a mantra, a sentence,} \text{5) and is cited dividedly. This way to cite a mantra is often seen in III 1–5, but found only in I 5 among the first half of MS.}

2. hi Sentence Explaining Mantra

The use of \(\text{hi} \text{ sentence to explain a mantra, as seen in III 1,5 above, is found only in certain chapters. In the following table, it is shown in which chapter this use of \(\text{hi} \text{ is attested and for which rate of all mantra citations the examples for this use account:}

\[
\begin{array}{|c|c|c|c|c|c|c|c|c|}
\hline
\text{I 4} & \text{I 5} & \text{I 6} & \text{I 7} & \text{I 8} & \text{I 9} & \text{I 10} & \text{I 11} & \text{I 1–4} & \text{I 5} \\
\hline
36 & \text{68} & 4 & 2 & 5 & 0 & 7 & 5 & 22 & 0 \\
57\% & \text{76}\% & 18\% & 33\% & 18\% & & & & & \\
\hline

\text{III 1–5} & \text{III 6–10} & \text{IV 1} & \text{IV 2} & \text{IV 3–4} & \text{IV 5–8} \\
\hline
\text{167} & \text{222} & \text{145} & 16 & 41 & 66 \\
\text{71}\% & \text{73}\% & \text{87}\% & 32\% & 58\% & 58\% \\
\hline
\end{array}
\]

The result tells that I 5 and III 6–10 have the most frequent use of hi sentence explaining mantra and III 1–5, IV 3–4 and 5–8 have this use to some extent.

3. yād āha . . . īti Citing Mantra

yād āha . . . īti sentence is used to topicalize a ritual act.\(^6\) The use of yād āha sentence to topicalize a mantra is found in III 1–5 and certain chapters, for example:

III 1,3:4,5–8 raudrā vāi paśāvo. ‘gnā rudrā, yād rudrāt paśān ānirācyāgānim cinvatā, rudrā ‘ṛya paśān abhimānukah sūdā, yād āha: [rūdrāyasvānīnīmayobhārēhi=] īti, rudrād vā etat paśān nīrācyāgānim cinute. ‘The cattle belongs to Rudra. Rudra is Agni. If [the sacrificer] may pile his fire altar, not having asked the cattle back from Rudra, Rudra may intend to hurt his cattle. If he says: “Come out from Rudra’s generalship, getting up your nerve!”’, he piles his fire altar after having asked his cattle back from Rudra in this way.’

The following table represents how yād āha . . . īti / yād . . . īty āha is attested:

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<thead>
<tr>
<th>I 4</th>
<th>I 5</th>
<th>I 6</th>
<th>I 7</th>
<th>I 8</th>
<th>I 9</th>
<th>I 10</th>
<th>I 11</th>
<th>II 1–4</th>
<th>II 5</th>
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<td>2</td>
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<th>III 1–5</th>
<th>III 6–10</th>
<th>IV 1</th>
<th>IV 2</th>
<th>IV 3–4</th>
<th>IV 5–8</th>
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<tr>
<td>18</td>
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The result tells that the use of yād āha . . . īti is peculiar in III 6–10, to some extent also in III 1–5, in addition to these few examples are found in I 4, 5, 8 and IV 1, 5–8.

4. āśīṣam evāśāste as Effect of Mantra Recitation

āśīṣam evāśāste ‘he offers his wish’ is attested in III 1–5 and some certain chapters. In the following table we see the distribution of this sentence, and it is interesting that the distribution of this lexical appearance is similar to that of the styles of mantra citation, namely it is common in (I 4), I 5 and the chapters from III and IV (except IV 2–4). In the table the number of attestations of āśīṣam evāśāste and its variation āśīṛ evāįśā ‘this is [his]
wishes’ is shown:

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III 1–5 | III 6–10 | IV 1 | IV 2 | IV 3–4 | IV 5–8
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5. átha = eṣā-/etā- + Ritual Item

átha = eṣā-/etā- introduces a description about a ritual item, for example III 2,6 áthaisá púrūṣo hiranyáyo... áthaitáni sarpanāmāni... áthaité srúcau... áthaisá svayamātrānā =... áthaisá vāmabhīḍdvīryajur... thaité retahsīcau. The use of this idiom is very much preferred in III 1–5. In its distribution we see a different phase from the results of the other examinations above, namely that III 1–5 has this peculiar use common with I 10 and I 11. In the other cases we recognize common styles in III 1–5 and I 4–5 as well as the chapters from III and IV (except IV 2).

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III 1–5 | III 6–10 | IV 1 | IV 2 | IV 3–4 | IV 5–8
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6. Conclusion

From these examinations it follows that the tendency to give importance to mantra citation and explanation became striking from the book III on. Along the same lines, the way to cite a mantra without a ritual act, the use of hī sentence to explain a mantra and the adverbial phrase yād āha... iti citing a mantra are more or less increasingly attested there in contrast to the books I and II. It can be explained from the new policy to cite mantras as many as possible and also to cite them part by part to explain as minutely as possible.

The manner according to mantras the books III and IV show is seen in I 5 (and I 4). Also the distribution of the formulaic sentence āśīsam evāsāste represents this relationship. The use of átha = eṣā-/etā- shows, however, another relationship, namely between III 1–5 and I 10–11. From these remarks one may say that the agniciti chapter and other chapters
in III and IV could follow the styles of I and II by choice, especially often of I 4–5, also of I 10–11 in a few cases.

〈Estimation of the results obtained from the examinations 1–5〉

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</table>

◎ many examples, strong tendency; ◯ tendency to some extent; ◯ few examples

1) Kyoko Amano, “Indication of Divergent Ritual Opinions in the Maitrāyani Śaṅhitā” (5th International Vedic Workshop, Bucharest, September 2011), in Vedī Śākhās: Past, Present, Future, ed. Jan E. M. Houben, Julieta Rotaru, and Michael Witzel (forthcoming). 2) Amano Kyoko 天野恭子, “Maiträy∩ni Śaṅhitā ni okeru gengō no kaimei o mezashite” Maiträyänī Śaṅhitāにおける言語層の解明を目指して, presentation at 19th conference of Association of the Study for the History of Indian Thought, Kyoto, December 2012 = “Zur Klärung der Sprachschichten in der Maiträyänī Śaṅhitā”, Journal of Indological Studies 26 (forthcoming). 3) See Nishimura Naoko 西村直子, Hōoku to shikikusagari 放牧と敷草刈り (Sendai: Tōhoku Daigaku Shuppankai, 2006), 45; Amano (2012), §3, 4. 4) The text is from Leopold von Schroeder, Maiträyänī Śaṅhitā: Die Samhitā der Maiträyāniya-Sākhā (Leipzig: Verlag der Deutschen Morgenländischen Gesellschaft, 1881/1883/1885/1886; repr., Wiesbaden: Franz Steiner Verlag, 1970/1971/1972/1972) and Š. D. Satavalekar, Yajurvediya Maiträyänī-Samhitā (1941–1942). The editions give the readings evāīnām mā-trāya and vā etān manusya to the portions corrected by me (with +). n and m can be mistaken before m. vā etān mn+ is analogy to vā etād standing quite frequent in sentences explaining effects of ritual acts where etād means ‘in this way’ (see K. Amano, Maiträyänī Śaṅhitā I–II [Bremen: Hempen Verlag, 2009]), 11 and 71). Our passage nā vā + etān manusya... is not that type of sentence. 5) This mantra stands in II 7,3:76,16 in the mantra collection for agniciti. 6) See Amano (2009), 113–125. 7) From this table we also notice that I 6–9 and II 1–5 have hardly common tendencies with the chapters in III and IV according to the points examined, In Amano (2011), §5 and (2012), §3.6.2, I made my inference clear that I 6 and I 8 can be old chapters and that II 5 shows new features of the language other chapters don’t have. To reveal the historic layers of language in MS further examinations in the line of these studies have to be attempted.

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〈Key words〉 Maiträyänī Śaṅhitā, agniciti, style, mantra

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