

## WSK 2023 ABSTRACT

Some remarks on the chronological relations  
between the Yajamāna Brāhmaṇa of the Maitrāyaṇī Saṃhitā  
and its parallels in the Kāṭhaka and Taittirīya Saṃhitās

Isabelle Dupéron

GREI (EPHE, Paris)

A preceding study by N. Nishimura (2011, published in 2016) has endeavoured to disclose the chronological relations between the different Yajur-vedic versions of the the New- and Full-moon Sacrifice, mainly focusing on the *mantras* of the *adhvaryu* (and corresponding *brāhmaṇas*) related to the offering of the *sāṃnāyya* and *puroḍāśas*, and has thus shown that the Maitrāyaṇī Saṃhitā seems to contain the oldest version of this ritual.

In the same spirit I intend to study the development of the New- and Full-moon sacrifice by taking as a starting point the Yajamāna Brāhmaṇa of the Maitrāyaṇī Saṃhitā I, 4, which contains the *mantras* to be uttered by the sacrificer (and his wife), as well as the *brāhmaṇas* related to these *mantras*. I will especially focus on some points of the text of this section of the Maitrāyaṇī Saṃhitā, namely the theme of the *graha* (or “appropriation”) of the deities by the sacrificer, and the symbolism of the strewing of the fires with the sacred grass. My personal conclusion is that the oldest version of the section dealing with the duties of the sacrificer is that of the Maitrāyaṇī Saṃhitā, followed in time by the Kāṭhaka Saṃhitā, and finally by the Taittirīya Saṃhitā (I have not included the White Yajur-veda in my study). Moreover a surprising feature of the text of the Maitrāyaṇī Saṃhitā is that it retains traces of a still older state of the ritual, when the deities were appropriated on the very day of the offerings (and not on the *upavasatha* day).