Münchener Studien zur Sprachwissenschaft

Im Auftrage
des Münchener Sprachwissenschaftlichen
Studienkreises

herausgegeben von
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Heft 63 – 2003 [2009]
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The mantra $g(h)οσαδ\ as\ in\ the\ Yajurveda$

The first chapter of the Yajurveda-Sarīhitās (YS) consists of the mantra collections for $iṣṭi$, the fundamental form of which is practically to be understood as the new and full moon sacrifice (Darśapūrṇamāsa). Every Sarīhitā except the VS has the section «Grazing» as its opening, followed by «Cutting barhiṣ», and then «Milking and making $dadhi$».

These are the ritual procedures of the so called Upavasatha day proceeding the day of chief offerings. Early in the morning, the sacrificer and the priests send the sacrificer's cattle off to the pasture with the mantras for «Grazing», and proceed to cutting barhiṣ. Prior to going to the cutting place, the Adhvaryu priest addresses the mantra $<(g(h)οσαδ\ as)>$ to the Gārhapatya (G) fire. Then a horse's rib (aśvaparśū-4) used as a sickle is heated on the G fire in order to purify it.

1 We know five existent branches of the Yajurveda [YV] school: Maitrāyaṇīya, Kaṭha, Kapiṣṭhalakātha, Taṅgiriya, and Vājasaneyin schools. These schools have their own Sarīhitā as their main text. They are divided into two groups: Maitrāyaṇī [MS], Kāṭhaka- [KS], Kapiṣṭhalakātha- [KapS], and Taṅgiriya-Sarīhitā [TS] belong to the “Black”-Yajurveda school. In this group the Sarīhitā consists of both mantra (vājus) and brāhmaṇa sections. The other one is the “White”-Yajurveda, i.e. the Vājasaneyins, consisting of the Mādhyandina and the Kāṇva sub-school. The Vājasaneyi-Sarīhitā [VS] has only the mantra sections, and their brāhmaṇas are compiled into the Śatapatha-Brāhmaṇa. The Taṅgiriya school of the “Black”-YV has also a text entitled Brāhmaṇa, i.e. Taṅgiriya-Brāhmaṇa [TB], which is composed of both the mantra and brāhmaṇa sections just as in the TS.

2 The VS does not include the section «Cutting barhiṣ», so that «Milking and making $dadhi$» follows directly after «Grazing». → 4.

3 There was probably not an exclusive place for the pasture, but the grazing land seems to have been $aranyas$, the place where no one has his own claim. $aranyas$- as a pasture field is discussed in my thesis, Grazing cows and mowing the sacrificial grass (Tohoku University Press, Sendai, 2006, in Japanese) II 3-1.: about the mantra $<vāyāvas\ sīha>$ and $<upāyāvas\ sīha>$ aaO 122f.

4 This horse's rib is identified with $dhīṣaṇā$- (a difficult word, originally 'the act or place of the festival', cf. lat. $fānum <*dʰh̥s$-no- 'temple', $fēstus <*dʰh̥s$-to- 'festival', cf.

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<g(b)おそd asi> is the first mantra of the section «Cutting barhiṣ». We find this mantra only in the texts belonging to the Black-Yajurveda schools having this section. Among them there are important differences: MS and KS have goṣād, TS and KapS (based on the single manuscript) ghoṣād. The mantra in the TS, furthermore, begins with the word yajñāsya. (→ 1-1.)

Both goṣād and ghoṣād are attested only in this context throughout the Vedic literature, an instance anywhere else only refers to this. Their word formation, meaning, and relationship have not been made clear despite discussions by Keith, Dumont, Burrow, etc. (see below 3-1.). The present article aims to confirm the original word-form and meaning in light of the elucidation of the implication and role this mantra has in the ritual. I would like to refer also to some of the aspects surrounding the thinking and everyday life in ancient India as a background to understanding this mantra.

1. Interpretation in the brāhmaṇas and Śrautasūtras

1-1. The following table shows the beginning stage of «Cutting barhiṣ». The mantra in question is situated in the first place except in the KS. The word form goṣād in the MS and KS is supported by the sūtra Pāṇini V

Mayrhofer Indogermanische Grammatik I-2, 1986, 127) in a brāhmaṇa of the latter part of «Cutting barhiṣ», glossing a mantra: <préyām aģād dhiṣānā barbir ácha | mánunā kṛtā svadhāvā vitaṣtā> (MS I 1,2:1,6 ~ KS I 2:1,7–8 ~ TS I 1,2,1) ‘This dhiṣānā has come forth towards the sacrificial grass, made by Manu, fashioned by svadhā (the decision for oneself)’. All the brāhmaṇas belonging to the Black-YV explain this dhiṣānā- as vidyā- ‘intelligence, skill’. TB III 2,2,2p connects the rib with the daughter of Manu, which reminds us of the legend about the origin of the woman from the man’s rib (or, the birth from the rib, resp. the side): <mánunā kṛtā svadhāvā vitaṣtā> -éty áha. | māṇavī hi pārśuḥ svadhākṛtā ‘He says: <(the dhiṣānā) made by Manu, fashioned by svadhā>. For the rib is the daughter of Manu, made by svadhā’. The connection between the rib and the daughter of Manu appears in RV X 86,23 (the last stanza of the Vṛṣākapī hymn) and Geldner refers to the very place of the TB in his footnote: pārśu ha nāma māṇavī | sākāṁ sasūva viṁśatīm ‘the daughter of Manu, Parśu by name, has borne twenty [sons] at once’.
The mantra *g(h)ośad asi* in the Yajurveda

2,26, which teaches us that the word was used for designating the group of *yajuṣ* for cutting barhiṣṭ.

The first *yajuṣ* in the KS `<devasya tvā savitūḥ...>` is recited at various stages of almost all the rituals. For the present case also, it is included in every brāhmaṇa (i.e. the prose portion) except in the KapS, and placed in the beginning of the ŠrSū’s. So we may duly judge that it was added to the mantra section of the KS at some later stage, for, in the brāhmaṇas or ŠrSū’s, we often encounter a mantra which the Samhitā does not have in the corresponding mantra section.

**MS I 1,2:1,5**

**gośād asi.**
You are gośād
(→ 2.).

**prātyuṣṭain rākṣaḥ.**
**prātyuṣṭārātiḥ.**
The destructive power is burnt out.
The malice is burnt out.

**KS I 2:1,6—7**

devasya tvā savitūḥ
prasavē ’śvino
bāhūḥyāṁ pūṣṇo
hāstāḥbhyaṁ āḍade.

Under God Saviṭṭ’s encouragement (authorizing approval), I take you in my hand with both arms of two Aśvins, with both hands of Pūṣaṇ.

**KapS I 2:3,7**

**gośād asi.**
You are gośād
(→ 3.).

**niṣṭaptam rakṣaḥ.**
The destructive power is burnt down.

**TS I 1,2,1**

**yajñāya ghośād asi.**
You are ghośad (→ 3.) of the sacrifice.

**prātyuṣṭain rākṣaḥ.**
**prātyuṣṭā drātayāḥ.**
The destructive power is burnt out.
Malicious intents are burnt out.

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5 *gośadādhibho vun* ‘after (the words) gośad- etc., vun (*-aka-* Suffix with the accent on the first syllable) [appears’]. Kāśikā shows some examples: gośadako ’dhyāyah/’nūvākah, iṣṭevakāḥ, mātariśvākāḥ. A series of words in Gaṇapātha 8o (gośadādayāḥ) seems to aim to title the chapter or section of the *yajuṣ* collection. About the familiarity of the MS and KS to Pāṇini, cf. THIEME Pāṇini and the Veda (1935) 63–71, TSUJI Genzon-Yajurveda-Bunken (Existent Yajurveda Literature), 1970, 42f. (lit.), “Indo bunpōgaku gaikan” (Survey of Indian traditional grammar) §1 (Veda gaku ronshū [Collected Articles for Vedic Studies], 1977, 428f. and n.22 [lit.]). According to OERTEL Kl.Schr. (1994) 595, also Devarāja’s commentary on the Nighañṭu quotes gośad.

6 According to fn. 2 in the KapS ed., one of the ṛcaka-manuscripts of the KS (possessed by A. STEIN) has ghośad.
1-2. Each of the brāhmaṇas interprets in the same way that the recitation of the mantra brings wealth to the sacrificer:

MS IV 1,2:2,15⁰: \(<\text{goṣad as}_i>-\text{iti. rayim yajamane dadhāti}.\)  
<You are goṣad> [he addresses]. He places the wealth in the sacrificer (by means of this recitation).

KS XXXI 1:1,3–4⁰: \(<\text{goṣad as}_i>-\text{iti. rayim eva yajamane dadhāti}.\)  
<You are goṣad> [he addresses]. He places [by this] just the wealth in the sacrificer.

KapS XLVII 1:333,2–3⁰: \(<\text{ghoṣad as}_i>-\text{iti} \ldots\)  
<You are ghoṣad> [he addresses] \ldots

TB III 2,2,2⁰: \(<\text{yajñasya ghoṣad as}_i>-\text{ity āha. yajamana eva rayim dadhāti}.\)  
<You are ghoṣad of the sacrifice> he addresses. He places [by this] the wealth just in the sacrificer.

1-3. According to the description of the ŚrSū’s (: Mānava- and Vārāha-ŚrSū belonging to the MS, Baudhāyana-, Vādhu-, Bhāradvāja-, Āpastamba-, Hiraṇyakaesi-, and Vaikhānasa-ŚrSū belonging to the TS), the mantra \(<g(b)\text{oṣad as}_i>\) is recited during a series of procedures done for the horse’s rib or a sickle beside the G fire. The mantra is thereby addressed to the G fire, so that the object which is characterized by \(g(b)\text{oṣad}\) is to be understood as the G fire itself:

MānŚrSū I 1,1,24: \(<\text{goṣad as}_i>-\text{iti gārhapatyam upatiṣṭhate}.\)  
[Addressing] <You are goṣad>, he worships the G fire (literally: stands by the fire with honour).

VārŚrSū I 2,1,13: \(<\text{goṣad as}_i>-\text{iti gārhapatyam prekṣate}.\)  
[Addressing] <You are goṣad>, he looks to the G fire.

BhārŚrSū I 3,5: \(\text{sāvitarēṇāśvaparśum anaḍutparśum asidam vādāya gārhapatyam abhimantrayate <yajñasya ghoṣad as}_i>-\text{iti}.\)  
Having taken a horse’s rib, a cart-ox’s rib, or a sickle [in his hand] with the mantra relating to Savitṛ, he addresses to the G fire: <You are ghoṣad of the sacrifice>.

ĀpŚrSū I 3,3: \(<\text{yajñasya ghoṣad as}_i>-\text{iti gārhapatyam abhimantrya} \ldots\)  
Having addressed the mantra <You are ghoṣad of the sacrifice> to the G fire ...

HirŚrSū I 2:80,19: \(<\text{yajñasya ghoṣad as}_i>-\text{iti gārhapatyam upatiṣṭhate}.\)  
[Addressing] <You are ghoṣad of the sacrifice>, he worships the G fire.
VaikhŚrŚu III 3:34,9–11: <yajñasya ghoṣad asī–>īty abhimantrayate gārhapatyam vopatiṣṭhate.
He addresses the mantra <You are ghoṣad of the sacrifice> to [the G fire], or he worships the G fire.

Though the BaudhŚrŚu, the earliest text of the ŚrŚu’s, does not show clearly what the mantra is addressed to, its description can be interpreted as suggestive of the G fire:

BaudhŚrŚu I 2:2,5–7: atha jaghanena gārhapatyam tiṣṭhann asidam vāvaparśuṁ vādatte <devasya tvā savituh prasave ’śvinor bāhubhyāṁ puṣṇo hastābhyaṁ ādada (not included in the corresponding TS mantra section; but in TB III 2,2,19) > iti. ādāyābhimantrayate <yajñasya ghoṣad asī–>īti. gārhaṇaye pratitapati <pratyuṣṭāṁ rakṣaḥ pratyuṣṭā arātayo > iti trīḥ.
Then, standing behind (in the west of) the G fire, he (the Adhvaryu) takes a sickle or a horse’s rib [in his hand, addressing] <Under God Śavīṭr’s encouragement (authorizing approval), I take you with both arms of two Āśvins, with both hands of Pūṣan>. Having taken it, he addresses the mantra <You are ghoṣad of the sacrifice> to [the G fire]. He heats [a sickle or a horse’s rib] on (in the face of) the G fire [addressing] <The destructive power is burnt out. Malicious intents are burnt out>, three times.

The description of the VādhaŚrŚu might mean that the mantra is addressed to the sickle:

VādhaŚrŚu II 1,1,9 (Ed. IKAR)8: <devasya tvā savituh prasava> ity apiarena gārhapatyam asidan niḍhāyādatte <āśvinor bāhubhyāṁ puṣṇo hastābhyaṁ ādade. yajñasya ghoṣad asī–>īti.
[Addressing] <Under God Savīṭr’s encouragement (authorizing approval), you>, having laid the sickle behind the G fire, he takes [it], [addressing] <I take with both arms of two Āśvins, with both hands of Pūṣan. You are ghoṣad of the sacrifice>.

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7 BaudhŚrŚu XX 2:7,4–7 (Dvaidhasūtra) introduces Śāliki’s view that the priest must heat the rib only, and that he does not have to heat the sickle.
8 Ed. CHAUBÉY II 1,14–15 supplies iti after ādade, and abhimantrayate after the concluding iti. The editor supposes thus two different procedures under two mantras. The manuscripts do not support this interpretation.
9 The VādhaŚrŚu cites in principle the beginning part of a mantra/mantras first, continues with the prescription, then concludes with the citation of the left part of the mantra/mantras. Cf. CALAND AcOr 2 (1924) 144 = Kl.Schr. (1990) 279, TSUJI Exis-
2. **MS–KS gośād-**

2-1. The word *gośād* of the MS–KS is found also in Pāṇini’s sūtra (→ 1-1, n.5). This form is, as it stands, to be understood as a compound of *gō*- and the root noun *sād-*. Then its meaning should be ‘sitting among/in the cow’, since *sād-* appears in various compounds having a substantive or a prefix as its first member and the substantive indicates thereby a place to sit; the compound itself means ‘sitting or getting a seat in/on/among…’, e.g., *nṛṣād-* ‘getting his seat among men’, *pitṛśād-* ‘getting his seat among fathers’, *barhiśād-* ‘sitting on *barhi*’. Keith gives the same interpretation for *gośād* in the MS and KS: ‘sitting among the cows’ (TS tr. p.2 n.2).

2-2. Neither from the mantra section nor from its corresponding brāhmaṇa does it become clear what *gośād* ‘sitting among the cow’ suggests. In the Śrūṣa’s, on the other hand, as we have already seen, the present mantra is addressed to the G fire without difference among the schools or between the wording *gośād* and *ghośad-*. About the ambivalence of the VādhiŚrūṣa see above 1-3.

Between the sacred fire and the cattle a close relationship seems to have existed since the earliest brāhmaṇas. Agni gets into the cattle as the fire of life, i.e. body heat; the cattle gather around the fire in all seasons:

MS I 8,2:116,14—117,5p [Agnihotra]: *agniṁ vai paśavah praviśauṇty agnih paśūn.*
*praḥ ha vā enam paśāvo viśanti praḥ sa paśūn vā evām vēdāya aitād dha sma vā aha nārādó, yaīra gaṁ śayānāṁ nirjānaṁ māṁśāṁ enāṁ avidvāṁ manyataṁ *īty* (manyatet *śyā*; Ed. Schroe., Sat.) *agniṁ hy evaitē praviśauṇty agnir etāṁs. tasmāt sārvān riśūn*

tent Yajurveda-Literature (1970) 31 and n.285 (125 [lit.]), Ikari Zinbun 30 (1995) 103ff. In the present case, the cited mantras *<devasya tvā savitūḥ prasave śvinor bāḥubhyāṁ puṣṇo hastāḥ bhīyāṁ ādade> and <yajñasya ghoṣad asi>* are divided into two parts, *<devasya tvā savitūḥ prasave> and <asvinor bāḥubhyāṁ puṣṇo hastāḥ bhīyāṁ ādade. yajñasya ghoṣad asi>* and thus they seem to be regarded as a single set accompanying the described procedures.


11 Krick Feuergründung (1982) regards Agni as the lord of the cattle, *paśupati*, see above all 268 n.661. On the identification of Agni with Rudra, see Nishimura Diss. (→ n.3) I. 2-1: Detailed explanation for «Grazing», I. Cutting a branch (p.89ff.), e.g. *esā hi rudrō yād agnih* MS I 6,6:95,12p, I 6,7:98,1p, similarly TB II 1,3,1p.
The mantra g(h)osad asi in the Yajurveda

paśávo 'gnim abhisarpanti. ná hy étá ṛtē 'gnér. yáj jätáh paśün ávindata táj jātāvedaso jātavedastvám.

Into Agni, verily, the cattle enter, Agni into the cattle. Into him enter the cattle, [and] he into the cattle, if he knows thus. Nārada used to say about this: In the case one discerns about a lying cow, if he does not know (about the relation between Agni and the cattle), he takes it (the cow) to be dead. For these [cattle] enter into Agni, Agni into them. The cattle, therefore, creep toward Agni in all seasons. For they cannot [exist] without Agni. That he (Agni) found the cattle as soon as he was born, that is the Jātavedasness of Jātavedas.

In the situation of the sacrifice, the cattle are assumed to occupy the place between the Āhavanīya (Ā) and the G fire:

KS XXXII 6:24,22–23² [brāhmaṇa for Yajamāna]

oṣadhayo vai vedah. paśava oṣadhaya. esa paśünāṁ gośho yad antarāgni. yad vedam antarāgni strītati sva eva gośthe bhrātyasya paśün vṛtke.
The plants, verily, are the veda (i.e. a kind of small brush made of the same sacred grass as the barhiṣ), the cattle are the plants. As to [the place] between both the [sacred] fires (i.e. the Ā and the G fire), this [place] is the cattle shed³³. If one strews the veda between both the fires (fire altars), he seizes [as a result] the rival's cattle [and drives them] into his own cattle shed.

MS I 4,10:58,1–5³ [do.]⁴

devātānāṁ vā etād āyātanāṁ yād āhavanīyo. yād antarāgni tāt paśünāṁ. ⁵

manusyaṁṝṁ gāḥapatyaḥ. pṛṛṁṁ odanapācanaḥ. sārvā ha vā asya [⁵] yaksyāmāṇasya devatā yajñāṁ āgachanti yā evām veda. pūrvaṁ cāgnim āparaṁ ca [⁴]pārīristaṁtavā āha. manusyaṁṝṁ vāi nāvāvasānaṁ prīyaṁ. nāvāvasā-⁵nam evāk. medhyatvāya.

As to the Ā fire, this is the post of the deities. As to [the place] between both the [sacred] fires (i.e. the Ā and the G fire), that is the post of the cattle. The G [fire] is [the post] of the men. The Odanapacana (the fire 'cooking a mess as a fee for the priests') is [the post] of the fathers. All the deities come up to the sacrifice of the one being about to sacrifice, if the one knows thus. [The sacrificer] tells [the priest]

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12 - MS I 4,8:56,4–5⁵ [do.].
13 The MS version (→ n.12) has paśünāṁ lokāḥ 'cattle's world/region' instead of gośṭah yāṁ 'cattle shed'.
14 Parallel passages characterizing three sacred fires are found in KS XXXII 7:25,17–18⁵ ~ TS I 6,7,1–2⁵, and that of strewing grass around the Ā and G fires, cf. KS XXXII 7:25,18–21⁵ ~ TS I 6,7,2–3⁵. These passages argue that the sacrificer prepares a 'new settlement' for the deities and the men respectively through the ritual procedure.
to strew grass around the eastern (Ā) fire and the western (G fire). A new settlement is, verily, favourable for the men.\textsuperscript{15} He has [thus] made\textsuperscript{16} a new settlement. [It is] for suitability to the sacrifice.

Cf. TB III 7.4.4\textsuperscript{m} (i)\textsuperscript{17} [upavasatha]
antarāgni paśāvah | devasaṁśādham āgaman | tān pūrvah pārighṛṇāmi | svā āyātane maniśāyā |

Through [the place] between both the [sacred] fires (i.e. the Ā and the G fire), the cattle have come to the place where the gods are sitting together. I seize them at first, at my own post with [my] plan.

A brāhmaṇa passage says that cattle worship the G fire:

MS III 7.7:84,5–6\textsuperscript{p} [Soma sacrifice]\textsuperscript{18}: ... gārhapatyā úpavapati. gārhapatyāṁ hi paśāvo ‘nāpatiśthante. pasūbhīr evānam samyāṁcaṁ dadhāti.

He (the Adhvaryu) strews [a dirt clod with the foot stamp of a cow given as the price for Soma: padā-] around the G fire. For the cattle worship the G fire following [after the sacrificer].\textsuperscript{19} He (the Adhvaryu) places him (the sacrificer) [consequently (through the strewing of clod)] together with the very cattle.

Against this background in reality and speculation, Agni, especially the fire ‘belonging to the householder’ (gārhapatyā-), has apparently become a symbol of the sacrificer and characterised as gośād- ‘sitting among the cattle’, as transmitted in the mantra in the MS and KS. Addressing the G fire with ‘you are the one sitting among the cattle’ functions thus as

\textsuperscript{15} Cf. KS XXXII 7:25,19\textsuperscript{p} manusyānāṁ in nvaṁ navāvasānam priyām ‘Even for the men, a new settlement is favourable’ – TS I 6,7,2–3\textsuperscript{p} manusyāḥ //2\// in nvaṁ úpasūbānam ichānti kim u devā yēśāṁ nāvāvasānam ‘Even the men want [the place] strewn [with grass], much more the gods, for whom there is a new settlement.’

\textsuperscript{16} akar is a resultative aor. to confirm the effect of a sacrificial procedure. It is well attested in the MS, cf. WHITNEY Grammar §930, AiS 288 n.1, OERTEL The Syntax of Cases (1926) 311, K.SAKAMOTO (AMANO) Diss. Freiburg 2001, 25f., NISHIMURA Diss. (→ n.3) n.175.

\textsuperscript{17} We can find the complete parallel of this mantra only in ĀpŚrŚu IV 1,9 [prescriptions for the sacrificer], further of pāda c in TB III 7.4.5\textsuperscript{m} and ĀpŚrŚu IV 1,10 [do.], of d in TB III 7.4,3, 5, ĀpŚrŚu IV 1,8–10 [do.].

\textsuperscript{18} ~ KS XXIV 6:95,6–8\textsuperscript{p} ~ TS VI 1,8,5\textsuperscript{p}.

\textsuperscript{19} Cf. MS I 6,5:93,14\textsuperscript{p} [Agnyādheya]: etāṁ upāśīnaṁ paśāvā upatiṣṭhante ‘Around this (sacrificer), who is sitting by [the G fire] with reverence (ūpa-ās), cattle stand together with reverence (ūpa-sthā) ’.
a prayer that many cattle may gather around the sacrificer. We can duly understand in this way why the brāhmaṇas explain the mantra throughout with the consequence that it lays the wealth on the sacrificer.

3. TS—KapS ghoṣād-

3-1. A.B. KEITH interprets the mantra of the TS <yajñāṣya ghoṣād asi> as “Thou art the substance of the sacrifice” with the commentary of Śaṅkara yajñāṣya sādhanaṁ dravyam asi ‘you are a means, [i.e.] substance of (for) the sacrifice’. He adds a note: “ghoṣād is very obscure: KS. and MS. have goṣād, apparently ‘sitting among the cows’; the comm. takes it as ‘wealth’; probably ghoṣād is no more than an error for goṣād” (TS tr. p.2 n.2).

P.-É. DUMONT (JAOS 75, 1955, 117f., PrAmPhilosSoc 101, 1957, 221 n.15) argues against it and claims that *goṣādh- “cattle procurer, cattle provider” is the original form with the nom. sg. masc. goṣād as in the MS–KS. The latter member of the compound -sādh- is according to him, the root noun from sādh/sidh ‘to obtain one’s goal’. The form ghoṣād in the TS is an irregular nominative with the aspiration transferred from the final to the initial position because of the sandhi in pause. He suggests furthermore that the original version is that of the TS with yajñāṣya, which was omitted secondarily in the MS and KS, for the nominative goṣād “cattle procurer” had been reinterpreted as “sitting among the cow” in these texts. The form sadbnoti which he cites for the alternation between sādh and sidh, is, however, a ghost word20, and there is no way to derive a form -sādh- from the root sādh/sidh (PIE. *sēḥ₂dʰ).

T. BURROW (JAOS 76, 1956, 185f.) supposes, following DUMONT’s line, -sādh- as the closing member of the compound as well, but explains it from the root sad ‘to get one’s seat, sit’ with a “laryngeal-suffix”, his interpretation is “abode of cows”.

Both explanations presuppose the abnormal transfer of an aspiration from the final position to the initial, and that only in the TS (and KapS).21

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21 A comparable phenomenon could be cited at best in Old-Iranian: jav. čumbha- (~ ai. kumbhā-), ap. amāxam (~ jav. ahmākam, ai. asmākam). An analogy for some word
But all these difficulties are to be reduced to the fact that the interpretation has started from the version of the TS, following Sāyaṇa’s commentary and paid little attention to the correct understanding of the meaning the mantra in the MS and KS bears.

3-2. We can hardly imagine that the MS and KS, the texts that in all probability are older than the TS, each change their own transmission at a later stage. As we have seen in 2., the goṣād in the MS–KS presents no problem in form and meaning, and coincides with the interpretation in the brāhmaṇas and ŚrīSū’s of not only both schools but also of the Taittirīyakas. Thus it is quite natural, as KEITH suggests, to suppose that goṣād has been subject to a change into ghōṣād in some way. The reason of the change is not evident. A kind of association could have played a role, in the case that goṣād, a word otherwise not attested, had become increasingly less intelligible. An association after ghōsa- ‘sound’ seems assumable, for the sacrificial fire puts forth sounds when it is brought into a blaze with fuels (samīdh-) from a state of embers. The formal basis of the change is delivered by the adverb type ending with -āt such as dravāt ‘flugs’, trpaṭ ‘zur Genüge’, drahvāt ‘fest’, dhṛṣāt ‘kühn’, patayāt ‘im Flug’, pravāt ‘strömend (?)’, īṣāt ‘annährend, obenhin, leichthin’ (WACKERNAGEL Kl.Schr. 313f.), which have originated obviously from the present participle with the change of accent position. If the reading in the KapS is correct, ghōṣad asi could have been understood as ‘you are sounding’ with predicative adverb. yajñāsya ghōṣad asi in the TS may be the product of a further interpretation of such a sentence with a rare construction developing into ‘you belong, raising sounds, to the sacrifice’. The position of the accent supports in all cases that goṣād was the original wording. It is

showing GRASSMANN’s rule might be, if need be, taken into consideration.

22 E.g. RV VIII 19,8 praśāṁsaṁāno átiḥhir ná mitriyo ‘gni rátho ná vēd yah ‘Agni is to be recognized like a [noisy] chariot, announcing himself like a guest under contract’ (cf. GOTO I.Präś. 303), I 127,6 (however, of the fire of burning off the field), further the places cited by CARDONA JOIB 12 (1962) 4.

23 The present participle (then the neuter sg.) of ghōṣ would be ghōṣad. If one should start from ghōṣad, then an association after some archaic stem with -āt- (cf. AiG II-2, 1954, 159ff.), especially viṅghāt- ‘a praising singer’ (RV), would come into consideration.

24 About the predicative adverb cf. HOFFMANN Aufsätze II (1976) 339–349.
difficult to assume that the other schools have in accordance omitted the word \textit{yajñāsya}.

4. Cutting \textit{barhiṣ} and the mantra

Cutting \textit{barhiṣ} is a ritual procedure where the priest or sacrificer collects the sacred grass to be used in a ritual. But the cutting and collecting of grass itself should not be considered an unusual act. Since ancient times, for various purposes grass has been used in every day life, e.g. to thatch a roof, to cover a floor, to feed the cattle, etc. It can be imagined that people chanted some spell before cutting grass, praying for the prosperity of cattle and accumulation of wealth, or to avoid accidents and injury. Such spells originating from daily life are assumed to have been collected and edited into the mantra portion for each ritual procedure in accordance with the systematization and development of the Vedic ritual. Such a process is also supposed for the opening mantra for cutting \textit{barhiṣ}. The original meaning of a mantra could have been forgotten in the course of time following along with the development of the Śrauta rituals and the texts belonging to the Yajurveda schools, and also with a change of the environment of life, and consequently exposed to greater change and re-interpretation. As a result the mantra collection of «Cutting \textit{barhiṣ}» has been completely omitted from the White Yajurveda school.