

formulas (see *yajus* in vocab.) which accompanied the sacrificial ceremonies, and are, as it were, the hand-books of the *adhvaryus* or priests who did the actual manual labor of the sacrifices.<sup>1</sup> With the growth of ritualism and its spread over a wide extent of territory<sup>2</sup> there naturally grew up many differing usages in connection with the sacrifice, and many centres of ritualistic study.<sup>3</sup> In this wise it happened that the sectarian schools of the *Yajurveda* were especially numerous and flourishing.

§ 87. The Black *Yajurveda*. The various schools of this, the older *Yajurveda*, bear the names of men reputed to be the pupils — directly or indirectly — of *Vaiçampāyana*, a name great in the Epos. At least five schools<sup>4</sup> possessed special *Saṁhitās*, of which four are still extant: to wit, the *Saṁhitā* of the *Kaṭhas* (*Καθαῖαι*) or the *Kāthaka*; that of the *Kaṭhasthala-Kaṭhas* (*Καμβίσθολοι*); that of the *Maitrāyaṇīyas*; and that of the school of *Āpastamba*, a subdivision of the *Taittirīyas*. The one last mentioned, the *Taittirīya Saṁhitā*, was the first to be printed in a scholarly edition.<sup>5</sup> The *Maitrāyaṇī Saṁhitā* has recently been published by Dr. L. von Schröder, Leipzig, 1881-86. The others are still unedited. In all these texts of the old *Yajus Saṁhitās*, the sacred formulas are commingled with prose passages, explanatory and prescriptive. A single such passage is a *Brāhmaṇa*,<sup>6</sup> 'the dictum of a *brahmán* or priest,' 'a priestly discourse.'

§ 88. The White *Yajurveda*. To remedy this confusion, a new school of *Adhvaryus*, called the *Vājasaneyins*, arranged a *Saṁhitā* of 'clear formulas' (*ṣuklāni yajūṣi*), i.e. a text in which the formulas or Mantras were separated from the priestly discourses or *Brāhmaṇas*.<sup>7</sup> Not without some little animus, doubtless, they turned to account the double meaning of *ṣukla*, 'clear' or 'white,' and fixed the name of "Dark" (*kr̥ṣṇa*, 'dark' or 'black') upon the mingled or uncleared texts of their older rivals. The *Saṁhitā* of the White *Yajurveda* or *Vājasaneyi Saṁhitā* has come down to us in the recension of the *Kāṇvas* and in that of the *Mādhyamīnas*,<sup>8</sup> and was published by Weber, Berlin, 1849-52.

§ 89. The separate collections of the formulas naturally suggested a similar treatment of the priestly discourses. In the school of the *Vājasaneyins*, the result of this treatment was a collection of the formerly detached *Brāhmaṇas*, which collection is itself also called a *Brāhmaṇa*,<sup>9</sup> and is practically an encyclopedic digest of the wisdom of their school.<sup>10</sup>

§ 90. The oldest collection of Mantras, the *Rigveda*, is in the main the reflex of the life of a vigorous, active, and healthy people — a people that prayed most for length of days, for sturdy sons, abundant cattle, doughty retainers, and victory over their enemies; a people whose religion was a simple worship of the deified powers of nature. But even during the Vedic period, there comes a profound change. The *Yajurveda* represents a turning-point in the development of the Hindu character. The centre of Vedic life is shifted to *Madhyadeça*; and here were made the first

<sup>1</sup> Ludwig, iii.27.

<sup>2</sup> Schröder, ILuC. p. 164-65.

<sup>3</sup> Cf. Schröder, ILuC. p. 88-89: also Eggeling, SBE. xii. p. xxv f.

<sup>4</sup> Schröder, *Einleitung* to his ed. of MS., book i. p. IX f. Cf. ILuC. p. 89.

<sup>5</sup> By Weber, as vol's xi. and xii. of ISt., 1871-72.

<sup>6</sup> See this in vocab. and cf. it with *brāhmaṇa*.

<sup>7</sup> See Eggeling, SBE. xii., p. xxvii; also ÇB. xiv. 9,433 or SBE. xv.226.

<sup>8</sup> Or *Maṣiārdevoi*: see HIL. p. 106.

<sup>9</sup> Specifically, the *Çatapatha Brāhmaṇa*. It was published by Weber, Berlin, 1855. Books i.-iv. have been translated by Eggeling, SBE. xii. and xxvi.

<sup>10</sup> Eggeling, SBE. xii. p. xxii f.