

## RECENT WORK ON THE VEDIC RITUAL TEXTS IN THE GERMAN DEMOCRATIC REPUBLIC

BY

ASKO PARPOLA

University of Helsinki

Volume 34 (1972) of *Acta Orientalia* contained on pp. 95–162 a paper entitled, “Der zweite Adhyāya des Āśvalāyana-Śrautasūtra, erstmalig vollständig übersetzt und erläutert”, by Klaus Mylius. On p. 96 the readers were informed that the author had published a translation of the first *adhyāya* of the same text in *ZMR* 51: 3/4, 1967 (pp. 246–258; 340–373). While the translation of the second *adhyāya* was in press, the third *adhyāya* appeared in *MIO* 17:1 (1971), pp. 63–100.

The translation in progress of the Āśvalāyana-Śrautasūtra, which I shall discuss separately in some detail, is not the only important contribution in the domain of the Vedic ritual texts that we owe to our East German colleague. Since I have had several occasions to notice that his papers have escaped the attention even of specialists in the field, it seems appropriate for me to give here a brief survey of Mylius' work.

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EAZ = *Ethnologisch-Archäologische Zeitschrift* (Berlin).

Fs. Ruben = *Neue Indienkunde: Festschrift Walter Ruben zum 70. Geburtstag*, hrsg. von Horst Krüger, Berlin 1970 (Deutsche Akademie der Wissenschaften zu Berlin, Institut für Orientforschung, Veröffentlichung 72).

MIO = *Mitteilungen des Instituts für Orientforschung*, Deutsche Akademie der Wissenschaften zu Berlin.

WZUniv. Halle = *Wissenschaftliche Zeitschrift der Martin-Luther-Universität Halle-Wittenberg*, Gesellschafts- und Sprachwissenschaftliche Reihe.

WZUniv. Leipzig = *Wissenschaftliche Zeitschrift der Karl-Marx-Universität Leipzig*, Gesellschafts- und Sprachwissenschaftliche Reihe.

ZE = *Zeitschrift für Ethnologie* (Braunschweig).

ZMR = *Zeitschrift für Missionswissenschaft und Religionswissenschaft* (Münster).

Klaus Mylius, who is Docent of Indology at the University of Leipzig at the present moment, has taken two doctorates, one in geography and one in philosophy. Mylius' earlier publications on India were accordingly geographical,<sup>1</sup> and this training of his is reflected also in his Vedic studies. "Geographische Untersuchungen zur Entstehungsgegend des Śatapatha-Brāhmaṇa", *WZUniv. Leipzig* 14:4, 1965, p. 759-761, draws particular attention to the hitherto overlooked climatological data of the ŚB, which in combination with the hydrographic and other references suggest the Western part of the Ganges-Yamunā Doab as the likely area of composition for the first kāṇḍa at least, while other data support A. Weber's theory of a Northwestern origin of the kāṇḍas VI-X. "Gab es Städte im jungvedischen Indien?", *EAZ* 10, 1969, p. 33-39 examines, after introductory remarks concerning the definition of city or town and urbanization, the words which in the Brāhmaṇa texts (in the widest sense) could have meant 'town' (*āyatana, pur, mahāpura, tripura, nagara*) and discusses the passages mentioning proper names of possible towns (Kāmpila, Āsandhīvant, Parivakrā, Kauśāmbī, Ayodhyā). Unlike W. Rau, *Staat und Gesellschaft im alten Indien nach den Brāhmaṇa-Texten dargestellt*, Wiesbaden 1957, p. 52, Mylius answers the question that he has chosen as the title of this paper in the affirmative, but also draws attention to the significant fact that the names of such cities as Hastināpura, Indraprastha, Mathurā, Kāśī, Mithilā, Rājagṛha and Girivrajā do not yet figure in the Brāhmaṇa texts. More comprehensive in its scope than these two papers is "Das geographische Milieu der mittelvedischen Literatur", *MIO* 17:3, 1972, p. 369-382, which provides us with an important survey of the topographic, climatic, hydrographic, and floral data contained in the Brāhmaṇa texts. From these facts the author concludes that "the greater part of the middle Vedic literature must have originated in the Sirhind region at the lower Yamunā and north of the central Ganges, and in its younger parts even further East"

<sup>1</sup> Cf. "Die Entwicklung der Eisen- und Stahlindustrie in Indien (Bharat)", *WZUniv. Halle* 11:2, Feb. 1962, p. 113-140; "Zur administrativen und ökonomischen Rayonierung von Pakistan", *ib.* 12:3-4, May 1963, p. 269-296; "Ausgewählte Bibliographie zur ökonomischen Geographie von Pakistan", *ibid.*, p. 297-310; "Wirtschaftsformen auf den Nikobaren-Inseln", *ZE* 87:1, 1962, p. 39-50.

(p. 382). Reference may be made here also to the review by Mylius of the first volume (A–D) of *The Geographical Encyclopaedia of Ancient and Medieval India* edited by K. D. Bajpal (Varanasi 1967) in *WZUniv. Leipzig* 22:1, 1973, p. 103–104.

The step is short from these geographical studies to Mylius' socio-economic contributions, which also provide valuable supplements to the monograph by Wilhelm Rau<sup>2</sup> cited above. Particularly noteworthy are the two papers entitled, "Die gesellschaftliche Entwicklung Indiens in jungvedischer Zeit nach den Sanskritquellen", of which the first bears the subheading: "I. Der Entwicklungsstand der Produktivkräfte" (*EAZ* 12, 1971, p. 171–197), and the second: "II. Die Produktionsverhältnisse" (*EAZ* 13, 1972, p. 321–365). In these papers Mylius has assembled Brāhmaṇa references and terminology on the various aspects of agriculture (which, Mylius notes, had already become the most important source of livelihood), animal husbandry, hunting, fishing and gathering; use of minerals; handicraft; transport; trade; scientific conceptions; and (in the second part), ownership, slavery and the four social classes (brāhmaṇas, kṣatriyas, vaiśyas and śūdras). More restricted are the earlier studies "Zur Entstehung von varṇa-System und Kastenwesen", *ZE* 90:2, 1965, p. 260–264, and "Die Begriffsentwicklung von ai. kusīda und kusīdin in ihrer wirtschaftsgeschichtlichen Bedeutung", *WZUniv. Leipzig* 14:1, 1965, p. 41–43, this latter one dealing with debt. This trend of socio-economic research has been considerably furthered also by the veteran East German indologist Walter Ruben, the first volume of whose extensive work *Die gesellschaftliche Entwicklung im alten Indien* (1967) was reviewed by Mylius in *MIO* 15:1, 1969 p. 176–180.

Mylius has tried to determine not only the geographical but also the temporal limits of the Brāhmaṇa texts that have been in the

<sup>2</sup> Rau has in the meanwhile also continued his outstanding studies in the Vedic realia: Rau's *Weben und Flechten im Vedischen Indien* and *Töpferei und Tongeschir im vedischen Indien* have appeared in *Abhandlungen der Geistes- und sozialwissenschaftlichen Klasse der Akademie der Wissenschaften und der Literatur in Mainz, Jahrgang* 1970: Nr. 11 and 1972: Nr. 10 respectively. The last mentioned subject is dealt with also by C. G. Kashikar, "Pottery in the Vedic literature", *Indian Journal of the History of Science* 4:1–2, 1969, p. 15–26, a paper not consulted by Rau.

focus of his studies. "Beiträge zur Datierungsfrage des Veda", *WZUniv. Halle* 15:7, 1965, p. 509–511, discusses in general terms the different means available for dating the Ṛgveda, namely, astronomy, comparison with Buddhism and the Avesta,<sup>3</sup> and archaeology. More detailed is "Zur absoluten Datierung der mittelvedischen Literatur", *Fs. Ruben* (1970), p. 421–431, in which Mylius proposes the period about 800–540 B.C. as the one in which the composition of the Brāhmaṇa texts took place; although quite a number of the conclusions will certainly remain disputed, this attempt provides a good basis for discussion.

"Der gegenwärtige Stand und die weiteren Aufgaben der Vedaforschung", *MIO* 12:3, 1966, p. 329–334,<sup>4</sup> gives a brief review of the main results and tasks in the field of Vedic philology with regard to the editing and translating of the texts as well as the study of their textual history (one misses here most reference to Renou's all-important *Les écoles védiques*, 1947), lexicography, religion (the name of Jan Gonda should not have been omitted), socio-economic history, and bibliography; the ideological background of these studies, and particularly the objectives of the socialist Indology, comes to the fore in the paper.

Vedic texts are discussed by Mylius also in a number of reviews; Devi Chand's translation of *The Yajur Veda* [i.e., VSM] (1965) has been reviewed in *WZUniv. Halle* 17:6, 1968, p. 147–149; E. R. Sreekrishna Sarma's Kauṣītaki-Brāhmaṇa edition (1968) in *MIO* 16:1, 1970, p. 160–162; C. G. Kashikar's *Survey of the Śrautasūtras* (1968) in *MIO* 16:2, 1970, p. 331–335; A. Parpola's translation of the Śrautasūtras of Lāṭyāyana and Drāhyāyana, Vol. I:1–2 (1968–69) in *MIO* 15:2, 1969, p. 387–390 and 16:3, 1970, p. 492–494; *Śrautakośa* II:1 (1970) and the first volume of the new edition of the Taittirīya-Saṃhitā (1970), both prepared by the Vaidika Saṃsodhana Maṇḍala, in *MIO* 17:3, 1972, p. 493–495.

<sup>3</sup> With regard to the Avesta we owe to Mylius and G. Goeseke also a very useful "Altiranische Bibliographie (in Auswahl)", *WZUniv. Leipzig* 14:4, 1965, p. 763–770.

<sup>4</sup> *Sub* no. 82:13, Dandekar, *Vedic bibliography*, Bombay 1946, reports a similar paper from the pen of Heinrich Lüders: "Geschichte und Methode der vedischen Forschung", *Sitzungsberichte der bayerischen Akademie der Wissenschaften*, München 1934; this seems to have never appeared.

“Ausgewähltes Verzeichnis der Abkürzungen von Titeln aus der Sanskrit-Literatur”, *MIO* 16:4, 1970, p. 602–611, which is not limited to the Vedic literature, is a handy supplement to similar previous lists that may be found at the beginning of most lexica. This brings us to an ambitious lexicographic undertaking to which Mylius has recently devoted much of his time. It is described in a notice entitled, “Ein neues Handwörterbuch Sanskrit-Deutsch, an der Karl-Marx-Universität entwickelt (Autorreferat)”, *WZUniv. Leipzig* 22:1, 1973, p. 91–97. The new dictionary, which has already been completed and is being published by VEB Verlag Enzyklopädie in Leipzig, comprises 50,505 entries and altogether about 70,000 words; the Vedic literature is particularly well represented, cf. the list of works taken into account (*l. c.*). Also a new Sanskrit Reader, which according to the kind of information supplied by the author will comprise passages from about 34 texts and about 400 typed pages, is being prepared by Mylius, and here, too, different sides of the Vedic literature are taken into regard.

Some of Mylius' most valuable papers deal with the ideology of the Brāhmaṇa texts and the Vedic ritual. A very important topic, which has hardly received the attention it deserves, is studied by Mylius in his paper, “Die Identifikationen der Metren in der Literatur des Ṛgveda”, *WZUniv. Leipzig* 17:2–3, 1968, p. 267–273. Here Mylius provides a good example of how the speculative magic of the Brāhmaṇas operates with mystical identifications. Reference might be made here, particularly since Mylius does not do so, to the earlier studies of Stanisław Schayer, who is one of the few scholars to have fully understood the importance of these identifications that some others, as Mylius notes, have considered as senseless.<sup>5</sup> More comprehensive, and very useful, analysis of the Brāhmaṇa ideology is supplied by Mylius in “Die Ideenwelt des Śatapatha-Brāhmaṇa”, *WZUniv. Leipzig* 16:1–2, 1967, p. 47–55. In his ritual studies Mylius has dealt with some special

<sup>5</sup> S. Schayer, “Die Struktur der magischen Weltanschauung nach dem Atharva-Veda und den Brāhmaṇa-Texten”, *Zeitschrift für Buddhismus* 6, 1925, p. 259 ff. (= Untersuchungen zur Geschichte des Buddhismus und verwandter Gebiete, XV, München 1925, 45 pp.); *id.*, “Über die Bedeutung des Wortes *upanīṣad*”, *Rocznik Orientalistyczny* 3, 1925, p. 57–67.

varieties of the soma sacrifice that have never before received so extensive a treatment: "Der Samsava", *WZUniv. Halle* 17:6, 1968, p. 117-137; "Der Sarvamedha", *WZUniv. Leipzig* 17:2-3, 1968, p. 275-277; and "Sadyaskrī, sādyaskra. Eine Studie zur vedischen Opfermagie", *MIO* 17:4, 1972, p. 578-600.

The extensive studies by Mylius in the Brāhmaṇa texts were united in 1968 into two unpublished volumes submitted to the Philosophical Faculty of the Leipzig University as a *Habilitationschrift*, with the title, "Indien in mittelvedischer Zeit nach den Sanskritquellen dargestellt". According to the summary published in *EAZ* 11, 1970, p. 367-371, the first part (438 pages) comprises among other studies, which are apparently covered by the publications described above, also a chapter "Die soziale Stellung der Frau in der jungvedischen Gesellschaft". The second volume (364 pages) comprises an exhaustive index to all the Sanskrit terms cited in the first volume, with references to all or nearly all important places of occurrence in the original sources, amounting to a total of about 48,000. It is to be hoped that the author could enlarge this work to include also his subsequent studies, and by having it printed bring these now scattered contributions of outstanding quality, the result of many years' careful and industrious work, within the easy reach of his grateful collaborators.

*Addenda:* While the present paper was in press, Mylius published one further valuable contribution to our theme: "Die Rolle des vedischen Rituals in sozialen Konflikten", *Asien, Afrika, Lateinamerika* Band 2, Heft 1, 1974, p. 123-134. It contains a representative collection of quotations dealing with class relations, from the entire post-Rgvedic literature.

# NOMINAL COMPOUNDS IN CEYLON TAMIL: A GRAMMATICAL ANALYSIS

BY

S. THANANJAYARAJASINGHAM

University of Ceylon

## **The Ceylon Tamil Community**

The Ceylon Tamil community is differentiated from the other Tamil-speaking communities, namely, the Indian Tamils, the Indian Moors and the Ceylon Moors. Occupationally, culturally and even in the use of the Tamil language, the Ceylon Moors, Indian Tamils and Indian Moors do not have much in common with the indigenous Tamil community.

The Ceylon Tamils have been, and still are, scattered in distribution all over Ceylon. But they predominate in number in their traditional homelands of the northern and eastern provinces and also in the Colombo and Badulla districts. Their distribution, however, tends to be markedly urban in the Sinhalese predominant provinces. The Ceylon Tamil community constitutes about eleven per cent of the total population and ranks as the third largest community.<sup>1</sup>

## **Simple and Compound Nominals**

Nominals in Ceylon Tamil are capable of occurring as simple nominals and compound nominals. The distinction of simple and compound nominals could be made on the basis of the number of stems possessed by a particular nominal. The stem, is in most

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<sup>1</sup> These particulars are taken from: Panditharatne, B. L. (1968) "The Geographical Distribution, Demographic Characteristics and Mobility Trends of the Ceylon-Tamil Community with special reference to the Urban Areas of Ceylon". *Proceedings of the First International Conference-Seminar of Tamil Studies*. Kuala Lumpur: I.A.T.R. Vol. II. pp. 651-74.

instances, the constant element in the formal scatter of a nominal. If a nominal has only one stem it is called a simple nominal and a nominal that has more than one stem is called a compound nominal. The stem of a simple nominal has the potentiality of taking case endings, while in a compound nominal it is only the last stem, in a series of two or more stems, that can take a case ending.

<i>Simple Nominal Stem</i>	<i>Form with Case Ending</i>
e.g. <i>aanai</i> 'elephant'	<i>aanaiyaale</i> 'elephant (instrumental)'
<i>kuTTi</i> 'young one'	<i>kuTTiyaale</i> 'young one (instrumental)'
<i>tantam</i> 'tusk'	<i>tantattaale</i> 'tusk (instrumental)'

<i>Compound Nominal Stem</i>	<i>Form with Case Ending</i>
<i>anaikkuTTi</i> 'elephant calf'	<i>anaikkuTTiyaale</i> 'elephant calf (instrumental)'
<i>aanaittantam</i> 'elephant tusk'	<i>aanaittantattaale</i> 'elephant tusk (instrumental)'

### Endocentric and Exocentric Compounds

Nominal compounds in Ceylon Tamil may be either endocentric or exocentric. An endocentric construction is "one whose distribution is identical with that of one or more of its constituents; any construction which is not endocentric is exocentric" (Lyons: 1968. pp. 231-32).<sup>2</sup> For example, *anaikkuTTi* and *aanaittantam* are endocentric compounds. They have the same function or distribution as their head members, *kuTTi* and *tantam*. Furthermore, the compound forms *anaikkuTTi* and *aanaittantam* can be replaced by their heads, namely, *kuTTi* 'young one' and *tantam* 'tusk'. In a sentence, instead of the compound forms *anaikkuTTi* 'elephant calf' and *aanaittantam* 'elephant tusk', it is possible to have the phrase *aanaiyinre kuTTi* 'calf of the elephant' and *aanaiyinre tantam* 'tusk of the elephant'.

Compounds such as *pilhlhaipettu* 'confinement', *paakkuveTTi* 'arecanut cutter' and *marangkotti* 'woodpecker' may be described

<sup>2</sup> Lyons, J. (1968). *Introduction to Theoretical Linguistics*. London and New York: Cambridge University Press.



as exocentric compounds. In these, even though the constituents have nominal function, and a nominal as head member, they cannot be replaced by any constituent of the construction. In the compounds, *pilhlhaipettu*, *paakkuveTTi* and *marangkotti*, the nominals *pilhlhai*, *paakku* and *maram* are preheads and the nominals *pettu*, *veTTi* and *kotti* are heads. The stem of the form *veTTi* when it functions as the stem of a simple nominal is *veTTu*. Similarly, the stem of the form *kotti* when it occurs as the stem of a simple nominal is *kottu*. Both *veTTu* and *kottu* do not occur with their respective instrumental and agentive suffix endings *-i* in simple nominals. On the other hand, the nominal *pettu* in the compound *pilhlhaipettu* does not occur at all as a simple stem. Moreover, whereas the prehead stem of an endocentric compound can be inflected and used in a phrase to give the same meaning as when it functions as the prehead in a compound (e.g. *aanaiyinre kuTTi* and *aanaiyinre tantam* shown above), the prehead stem of an exocentric compound may not be inflected and thus used.

\**pilhlhaiyinre pettu*, \**paakkinre veTTi*, \**marattinre kotti*<sup>3</sup>

Endocentric nominal phrases may also contain more than one nominal but these can distinguished from compound nominals since they are constituted

- (a) by a head and one or more prehead nominals containing case endings.
- (b) by a head and one or more prehead stems the order of whose occurrence in a sentence can be changed or interrupted by other words such as numerals and adjectives.

For instance, the nominal phrase *aanaiyinre* (1) *kuTTi* (2), 'calf (2) of the elephant (1)' may be analysed as Head: *kuTTi*, prehead with case ending: *aanaiyinre*. The sequence of the occurrence of the words in the phrase *aanaiyinre kuTTi* can be interrupted for instance, as: *aanaiyinre* (1) *vaTivaana* (2) *kuTTi* (3) 'the beautiful (2) calf (3) of the elephant (1)'. The order of occurrence of the words in the phrase can be changed: *kuTTiyaanaiyinre* 'elephant

<sup>3</sup> The symbol \* denotes an ungrammatical or unacceptable expression.

calf (genitive)'. But, on the other hand, in the compound *marangkotti*, the order of occurrence of the head and the prehead can be neither changed (*\*kotti maram*) nor interrupted. Thus, *marangkotti* 'woodpecker', *vaTivaana marangkotti* 'a beautiful woodpecker'. But it is not possible to have *\*maram vaTivaana kotti* or *\*kotti maram vaTivaana*, etc.