

BOOK REVIEW

C.R. Swaminathan (ed. and tran.), *Kāṇvaśatapathabrāhmaṇam* Vol. IV, New Delhi: Indira Gandhi National Centre for the Arts in association with Motilal Banarsidas, 2001, IX + 334 Pp. Rs. 600.

As is well known, the Kāṇva recension of the *Śatapatha Brāhmaṇa* came down to us in a form that contains 104 chapters or adhyāyas. As such, it seems not to

deserve adequately the title of the *Brāhmaṇa* of 100 *paths*. This is however not that uncommon in the history of Vedic literature belonging to the realm of the oral tradition transmitted in different Vedic Śākhās and cāraṇas. According to some views, there perhaps once existed a version of the *Kāṇvaśatapaṭhabrāhmaṇam* of exactly 100 chapters to which Patañjali might have alluded in his works. If so, it must have come closer to the form of its twin-sister recension of Mādhyandina counting exactly 100 adhyāyas. Be it as it may, the difference in the shaping of the material as well as the division and contents of the extant Kāṇva recension bear testimony to the times when the Vedic Śākhās must have been evolving and drawing differently from then fluctuating traditions of White and Black Yajurveda schools before their final redaction. It is divided into XVII kāṇḍas or books, each with a title of its own, and 104 adhyāyas or chapters which are further divided into *Brāhmaṇas* ranging from 7 to 47 for an adhyāya. The text-critical edition of this interesting White *Yajurveda Brāhmaṇa* was prepared for the first time by Caland in the beginning of the previous century. It contained, however, only books I-VII. These have been said to generally counterpart books I-V of the Mādhyandina recension. Under assumption that other books differ almost only in a limited amount of different readings, Caland restricted himself to add only a list of distinctive readings of books VIII-XIV. The edition of the entire text with an accompanied translation into English had to wait until the presently reviewed publication.

The IV volume of the *Kāṇvaśatapaṭhabrāhmaṇam* by C.R. Swaminathan marks the next step in a most valuable publication project by Indira Gandhi National Centre for the Arts focused on Sanskrit text edition along with English translation of this important Vedic textual tradition. The first volume, comprising the very first kāṇḍa was published in 1994. The present volume brings books VI (Vājapeya kāṇḍa), VII (Rājasūya kāṇḍa) and VIII (Ukhāsambharaṇa kāṇḍa). The clearly drawn and user-friendly contents table shows detailed description of the topics embarked on by the successive *Brāhmaṇas* within each of the three books that are presented. It helps a great deal the reader to find his way through the complicated structure of the world of Vedic ritual. The translation offers a generally lucid English counterpart of the original with Sanskrit technical terms in brackets when needed in case of doubts. Its interpreting zeal seems to be contained purposely within the limits of a straightforward rendering so that to go without footnotes (save those referring to different readings) that might have blurred the idea of the mirror Sanskrit and English texts. This makes the English version intelligible enough almost to the general reader. Parallel setting of the translation with the neatly printed Sanskrit text makes it easy for the reader to confront the translation with the original text, which is a great advantage of this edition. Several apparent misprints in both Sanskrit text (e.g. VI.2.2.9 on p. 28), and English rendering (e.g. the title on the cover), as well as certain unclear passages in the translation (e.g. substitution of plural by the singular in VI.1.4.3, p. 15,) could have been well compensated for by attaching a due corrigenda note. The same concerns a few passages of the translation that give impression of being not quite adequately calibrated with the original (e.g. VI.2.3.7). The very useful,

BOOK REVIEW

though limited, textual notes under the title of pāṭhavimarśa have been placed at the end of the volume.

*Jagiellonian University
Krakow, Poland*

Cezary GALEWICZ
