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VEDIC INDEX
OF
NAMES AND SUBJECTS

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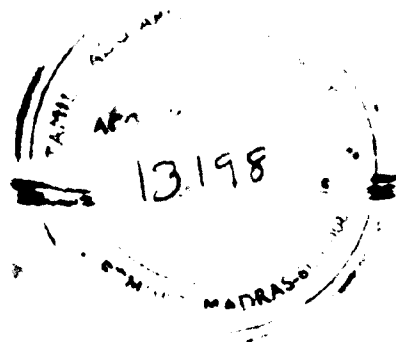


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VEDIC INDEX OF NAMES AND SUBJECTS

WORKS BY THE SAME AUTHORS

I. BY PROF. MACDONELL.

KĀTYĀYANA'S SARVĀNUKRAMAṆI OF THE RIGVEDA. With Extracts from Śaṅkharishya's Commentary. (Anecdota Oxoniensia: Aryan Series.) Small 4to., pp. xxiv+224. Clarendon Press, Oxford. 1886.

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II. BY DR. KEITH.

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AITAREYA ĀRANYAKA. Edited with Introduction, Translation, Notes, Indexes, and Appendix containing the portion hitherto unpublished of the Śāṅkhāyana Āranyaka. Clarendon Press. 1909.

EDIC INDEX OF NAMES AND SUBJECTS.

Puruṣa, or **Pūruṣa**, is the generic term for 'man' in the Rigveda¹ and later.² Man is composed of five parts according to the Atharvaveda,³ or of six according to the Aitareya Brāhmaṇa,⁴ or of sixteen,⁵ or of twenty,⁶ or of twenty-one,⁷ or of twenty-four,⁸ or of twenty-five,⁹ all more or less fanciful enumerations. Man is the first of animals,¹⁰ but also essentially an animal (see **Paśu**). The height of a man is given in the Kātyāyana Śrauta Sūtra¹¹ as four Aratnis ('cubits'), each of two Padas ('feet'), each of twelve Angulis ('finger's breadths'); and the term Puruṣa itself is found earlier¹² as a measure of length.

Puruṣa is also applied to denote the length of a man's life, a 'generation';¹³ the 'pupil' in the eye;¹⁴ and in the grammatical literature the 'person' of the verb.¹⁵

¹ vii. 104, 15. x. 97. 4. 5. 8; 165, 3.

² Av. iii. 21, 1; v. 21, 4; viii. 2, 25;

7. 2; xii. 3, 5; 4, 25; xiii. 4, 42, etc.;

Taittirīya Saṁhitā, ii. 1, 1, 5; 2, 2, 8;

v. 2, 5, 1, etc.

³ xii. 3, 10; Pāṇcaviṃśa Brāhmaṇa,

xiv. 5, 26; Aitareya Brāhmaṇa, ii. 14;

vi. 29.

⁴ ii. 30.

⁵ Śāṅkhāyana Śrauta Sūtra, xvi. 4, 16.

⁶ Pāṇcaviṃśa Brāhmaṇa, xxiii. 14, 5.

⁷ Taittirīya Saṁhitā, v. 1, 8, 1;

Śatapatha Brāhmaṇa, xiii. 5, 1, 6;

Aitareya Brāhmaṇa, i. 18; Aitareya

Āranyaka, i. 2, 4, etc.

⁸ Śatapatha Brāhmaṇa, vi. 2, 1, 23.

⁹ Śāṅkhāyana Śrauta Sūtra, xvi. 12,

10: Śāṅkhāyana Āranyaka, i. 1;

Aitareya Āranyaka, i. 2, 4.

¹⁰ Śatapatha Brāhmaṇa, vi. 2, 1, 18;

vii. 5, 2, 17. He is the master of

animals, Kāṭhaka Saṁhitā, xx. 10.

¹¹ xvi. 8, 21, 25.

¹² Śatapatha Brāhmaṇa, i. 2, 5, 14;

xiii. 8, 1, 19; Taittirīya Saṁhitā, v. 2,

5, 1.

¹³ Taittirīya Saṁhitā, ii. 1, 5, 5;

v. 4, 10, 4; Śatapatha Brāhmaṇa, i. 8,

3, 6; *divi-puruṣa* ('two generations'),

Aitareya Brāhmaṇa, viii. 7, etc.

¹⁴ Śatapatha Brāhmaṇa, x. 5, 2, 7, 8;

xii. 9, 1, 12; Brhadāraṇyaka Upaniṣad,

ii. 3, 9.

¹⁵ Nirukta, vii. 1, 2.

Puruṣa Mrga, the 'man wild beast,' occurs in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda.¹ Zimmer's² view that the ape is meant seems probable. According to him also, the word Puruṣa alone, in two passages of the Atharvaveda,³ refers to the ape and its cry (*māyu*); but this sense is not necessary, and it is not adopted by Bloomfield,⁴ though Whitney⁵ does not think the rendering 'cry of a man' satisfactory, the term *māyu* not being properly applicable to the noise made by human beings.

¹ Taittirīya Samhitā, vi. 5, 15, 1.
Maitrāyaṇī Samhitā, iii. 14, 16. Vājasaneyi Samhitā, xxiv. 35.

² vi. 38, 4. vii. 39, 4.

³ Hymns of the Atharvaveda, 117.

⁴ Translation of the Atharvaveda, 309.

Puruṣa Hastin ('the man with a hand') is found in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda.¹ It must be the 'ape.'

¹ Vājasaneyi Samhitā, xxiv. 29. Maitrāyaṇī Samhitā, iii. 14, 5.

Puruṣanti is a name that occurs twice in the Rigveda,¹ in the first passage denoting a protégé of the Aśvins, in the second a patron who gave presents to one of the Vedic singers. In both cases the name is joined with that of **Dhvasanti** or **Dhvasra**. The presumption from the manner in which these three names are mentioned is that they designate men, but the grammatical form of the words might equally well be feminine. Females must be meant, if the evidence of the Pañcaviṃśa Brāhmaṇa² is to be taken as decisive, for the form of the first of the two names there occurring, *Dhvasre Puruṣantī*, 'Dhvasrā and Puruṣanti,' is exclusively feminine, though here as well as elsewhere Sāyaṇa³ interprets the names as masculines. See also **Taranta** and **Purumīḥa**.

¹ i. 112, 23. ix. 58, 3.

² xii. 7, 12. Roth thinks the feminine form *Dhvasre* here is a corruption, based on the dual form occurring in the Rigveda, *Dhvasrayoh*, which might be feminine as well as masculine.

³ Also on the Sātyāvanaka, cited

on Rv. ix. 58, 3. and on Rv. i. 112, 23.

Cf. Weber, *Episches im vedischen Ritual*, 27, n. 1; Sieg, *Die Sagenstoffe des Rigveda*, 62, 63; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 232, n. 1.

Puru-hanman is the name of a Ṛṣi in a hymn of the Rigveda,¹ an **Āngirasa**, according to the Rigvedic Anukramanī (Index), but according to the Pañcaviṃśa Brāhmaṇa² a **Vaikhānasa**.

¹ vii. 70, 2.

² xiv. 9, 29. Cf. Ludwig, *Translation of the Rigveda*, 3, 107.

Purū-ravas is the name of a hero in a hymn of the Rigveda¹ containing a curious dialogue between him and a nymph, Urvaśī, an Apsaras. He is also mentioned in the Śatapatha Brāhmaṇa,² where several verses of the Rigvedic dialogue find a setting in a continuous story. In the later literature he is recognized as a king.³ His name is perhaps intended in one other passage of the Rigveda.⁴ It is impossible to say whether he is a mythical figure pure and simple, or really an ancient king. His epithet, *Aiḷa*,⁵ 'descendant of Idā' (a sacrificial goddess), is certainly in favour of the former alternative.

¹ x. 95.

² x. 5, 1. 1. Cf. iii. 4, 1, 22; Kāthaka Samhitā, vii. 10. Nirukta, x. 46.

³ See Geldner, *Vaische Studien*, 1, 283 ff. seq.

⁴ i. 31, 4.

⁵ Śatapatha Brāhmaṇa, xi. 5, 1, 1.

Cf. Weber, *Indische Studien*, 1, 196; Max Müller, *Chips*, 4², 109 et seq.; Kuhn, *Die Herabkunft des Feuers*, 85 et seq.; Roth, *Nirukta, Erläuterungen*, 153; Macdonell, *Vedic Mythology*, 124, 135; Oldenberg, *Sacred Books of the East*, 46, 28, 323.

Purūru is the name of a poet, an **Ātreya**, in the Rigveda,¹ according to Ludwig.² But the only form of the word found, *farāruṇa*, seems merely an adverb meaning 'far and wide.'

¹ x. 70, 1.

² Translation of the Rigveda, 3, 126. Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 215, n. 1; *Rigveda-Noten*, 1, 360.

Purū-vasu ('abounding in wealth') is the name of a poet, an **Ātreya**, according to Ludwig,¹ in one passage of the Rigveda.² But this is very doubtful.

¹ Translation of the Rigveda, 3, 126.

² v. 36, 3. Cf. Oldenberg, *Zeitschrift*

der Deutschen Morgenländischen Gesellschaft, 42, 215, n. 1; *Rigveda-Noten*, 1, 333.

Puro-das is the name of the sacrificial cake in the Rigveda¹ and later.²

¹ iii. 28, 2. 41. 3. 52, 2; iv. 24, 5. vi. 23, 7; viii. 31, 2, etc.

² Av. ix. 6, 12; x. 9, 25; xii. 4, 35; xviii. 4, 2; Taittiriya Samhitā, ii. 3.

2, 8, vii. 1, 9, 1. Vājasaneyi Samhitā, xix. 85; xxviii. 23, etc.

Cf. Zimmer, *Altindisches Leben*, 270.

Puro-dhā denotes the office of Purohita, 'domestic priest.' Its mention as early as the Atharvaveda,¹ and often later,² shows that the post was a fully recognized and usual one.

¹ v. 24, 1.

² Taittiriya Samhitā, ii. 1, 2, 9; vii. 4, 1, 1. Taittiriya Brāhmaṇa, ii. 7, 1, 2; Pañcaviṃśa Brāhmaṇa, xiii. 3.

12, 9, 27; xv. 4, 7; Aitareya Brāhmaṇa, vii. 31; viii. 24, 27; Satapatha Brāhmaṇa, ix. 1, 4, 5.

Puro-nuvākya ('introductory verse to be recited') is the technical term for the address to a god inviting him to partake of the offering; it was followed by the **Yājya**, which accompanied the actual oblation.¹ Such addresses are not unknown, but are rare, according to Oldenberg,² in the Rigveda; subsequently they are regular, the word itself occurring in the later Samhitās³ and the Brāhmaṇas.⁴

¹ Oldenberg, *Religion des Veda*, 387.

² *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 243 et seq. against Bergaigne, *Recherches sur l'histoire de la liturgie védique*, 13 et seq.

³ Taittiriya Samhitā, i. 6, 10, 4; ii. 2, 9, 2; Vājasaneyi Samhitā, ix. 12, etc.

⁴ Aitareya Brāhmaṇa, i. 4, 17; ii. 14, 26; Taittiriya Brāhmaṇa, i. 3, 1, 3; Satapatha Brāhmaṇa, ii. 5, 2, 21, etc.

Puro-ruc is the technical description of certain **Nivid** verses which were recited at the morning libation in the Ajya and Praūga ceremonies before the hymn (*sukta*) of the litany or its parts. It occurs in the later Samhitās and the Brāhmaṇas.¹

¹ Taittiriya Samhitā, vi. 5, 10, 13; vii. 2, 7, 4; Aitareya Brāhmaṇa, ii. 39; iii. 9, iv. 5; Kausitaki Brāhmaṇa,

xiv. 1, 4, 5; Satapatha Brāhmaṇa, iv. 1, 3, 15; v. 1, 8; vi. 4, 4, 20, etc. Cf. Hillebrandt, *Ritualliteratur*, 102.

Puro-vāta, the 'east wind,' is mentioned in the later Samhitās and the Brāhmaṇas.¹ Geldner² thinks it merely means the wind preceding the rains.

¹ Taittiriya Samhitā, i. 6, 11, 3; ii. 4, 7, 1, iv. 3, 3, 1, 4, 6, 1. Maitrāyaṇī Samhitā, iii. 1, 5; Satapatha Brāh-

maṇa, i. 5, 2, 18; Chāndogya Upaniṣad, ii. 3, 1, etc.

² *Vedische Studien*, 3, 120, n. 2.

Puro-hita ('placed in front,' 'appointed') is the name of a priest in the Rigveda¹ and later.² The office of Purohita is called Purohiti³ and **Purodhā**. It is clear that the primary function of the Purohita was that of 'domestic priest' of a king, or perhaps a great noble; his quite exceptional position is shown by the fact that only one Purohita seems ever to be mentioned in Vedic literature.⁴ Examples of Purohitas in the Rigveda are **Viśvāmitra**⁵ or **Vasiṣṭha**⁶ in the service of the **Bharata** king, **Sudās**, of the **Trtsu** family; the Purohita of **Kuruśravaṇa**;⁷ and **Devāpi**, the Purohita of **Santanu**.⁸ The Purohita was in all religious matters the *alter ego* of the king. In the ritual⁹ it is laid down that a king must have a Purohita, else the gods will not accept his offerings. He ensures the king's safety and victory in battle by his prayers;¹⁰ he procures

¹ i. 1, 1. 44, 10, 12; ii. 24, 9; iii. 2, 8; 3, 2; v. 11, 2; vi. 70, 4, etc.

² Av. viii. 5, 5; Vājasaneyi Samhitā, ix. 23; xi. 81; xxvi. 20; Aitareya Brāhmaṇa, viii. 24, etc.; Nirukta, ii. 12, vii. 15.

³ Rv. vii. 60, 12, 83, 4.

⁴ Geldner, *Vedische Studien*, 2, 144, thinks that several Purohitas were possible, quoting Sāvaka on Rv. x. 57, 1, who gives the tale of the Gaupāyana and King Asamāti from the Sātyāyana-kāṇḍa, and comparing the case of Vasiṣṭha and Viśvāmitra as Purohitas, probably contemporaneously, of Sudās. But that the two were contemporaneous is most unlikely, especially if we adopt the very probable view of Hopkins (*Journal of the American Oriental Society*, 15, 260 et seq.) that Viśvāmitra was with the ten kings (Rv. vii. 18) when they unsuccessfully attacked Sudās.

The other narrative has, as Oldenberg, *Religion des Veda*, 375, n. 3, observes, a markedly fictitious character; while every other passage that mentions a Purohita speaks of him in the singular, and as there was only one Brahman priest at the sacrifice, so the Purohita acted as Brahman.

⁵ iii. 33, 53. Cf. vii. 18.

⁶ Rv. vii. 18, 83.

⁷ Rv. x. 33. See Geldner, *Vedische Studien*, 2, 150, 184.

⁸ Rv. x. 98.

⁹ Aitareya Brāhmaṇa, viii. 24.

¹⁰ See Av. iii. 19; Rv. vii. 18, 13, from which Geldner, *op. cit.*, 2, 135, n. 3, concludes that the priest prayed in the **Sabhā**, 'house of assembly,' while the king fought on the field of battle. See Āśvalāyana Gṛhya Sūtra, iii. 12, 19, 20. Cf. **Pūru**, n. 2.

the fall of rain for the crops;¹¹ he is the flaming fire that guards the kingdom.¹² Divodāsa in trouble is rescued by Bharadvāja;¹³ and King Tryarūpa Traidhātva Alkṣvāka reproaches his Purohita, Vṛsa Jāna, when his car runs over a Brahmin boy and kills him.¹⁴ The close relation of king and Purohita is illustrated by the case of Kutsa Aurava, who slew his Purohita, Upagu Sauśravasa, for disloyalty in serving Indra, to whom Kutsa was hostile.¹⁵ Other disputes between kings and priests who officiated for them are those of Janamejaya and the Kaśyapas, and of Viśvantara and the Śyāparnas;¹⁶ and between Asamāti and the Gaupāyanas.¹⁷ In some cases one Purohita served more than one king: for example, Devabhāga Śrautarṣa was the Purohita of the Kurus and the Śrñjayas at the same time,¹⁸ and Jala Jātūkarṇya was the Purohita of the kings of Kāśī, Videha, and Kosala.¹⁹

There is no certain proof that the office of Purohita was hereditary in a family, though it probably was so.²⁰ At any rate, it seems clear from the relations of the Purohita with King Kuruśravāṇa, and with his son Upamaśravas,²¹ that a king would keep on the Purohita of his father.

Zimmer²² thinks that the king might act as his own Purohita, as shown by the case of King Viśvantara, who sacrificed without the help of the Śyāparnas,²³ and that a Purohita need not be a priest, as shown by the case of Devāpi and Santanu.²⁴ But neither opinion seems to be justified. It is not said that

¹¹ Rv. x. 95.

¹² Aitareya Brāhmaṇa, viii. 24. 25.

¹³ Pañcaviṃśa Brāhmaṇa, xv. 3. 7.

¹⁴ *Ibid.*, xiii. 3. 12. See Sieg, *Die Sagenstoffe des Rgveda*, 64 et seq.

¹⁵ *Ibid.*, xiv. 6. 8.

¹⁶ Aitareya Brāhmaṇa, vii. 27. 35.

¹⁷ See Sātvāyanaka, cited by Sāyana, on Rv. x. 57. 1, and cf. Jaiminiya Brāhmaṇa, iii. 167 (*Journal of the American Oriental Society*, 18. 41).

¹⁸ Śatapatha Brāhmaṇa, ii. 4. 4. 5. According to Sāyana, on Rv. i. 81. 3, it was Bahdgana Gotama who was Purohita; but this is hardly more than

a mere blunder. See Geldner, *Vedische Studien*, 3. 152. Weber, *Indische Studien*, 2. 9. n.

¹⁹ Śāṅkhāyana Śrauta Sūtra, xvi. 29. 5.

²⁰ See Oldenberg, *Religion des Veda*, 375, who compares the permanent

character of the relation of the king and the Purohita with that of husband and wife, as shown in the ritual laid down in the Aitareya Brāhmaṇa, viii. 27.

²¹ See Rv. x. 33, and n. 7.

²² *Altindisches Leben*, 195, 196.

²³ Aitareya Brāhmaṇa, vii. 27. Muir, *Sanskrit Texts*, 5. 436-440.

²⁴ Rv. x. 98.

Viśvantara sacrificed without priests, while Devāpi is not regarded as a king until the Nirukta,²⁵ and there is no reason to suppose that Yāska's view expressed in that work is correct.

According to Geldner,²⁶ the Purohita from the beginning acted as the Brahman priest in the sacrificial ritual, being there the general superintendent of the sacrifice. In favour of this view, he cites the fact that Vasiṣṭha is mentioned both as Purohita²⁷ and as Brahman:²⁸ at the sacrifice of Śunaśśopa he served as Brahman,²⁹ but he was the Purohita of Sudās;³⁰ Brhaspati is called the Purohita³¹ and the Brahman³² of the gods; and the Vasiṣṭhas who are Purohitas are also the Brahmanas at the sacrifice.³³ It is thus clear that the Brahman was often the Purohita; and it was natural that this should be the case when once the Brahman's place became, as it did in the later ritual, the most important position at the sacrifice.³⁴ But the Brahman can hardly be said to have held this place in the earlier ritual; Oldenberg³⁵ seems to be right in holding that the Purohita was originally the Hotṛ priest, the singer *par excellence*, when he took any part at all in the ritual of the great sacrifices with the Rtvijṣ. So Devāpi seems clearly to have

²⁵ ii. 10.

²⁶ *Op. cit.*, 2. 144; 3. 155. Cf. Pischel, *Gottingische Gelehrte Anzeigen*, 1894. 420; Hillebrandt, *Ritualliteratur*, 13. Rv. i. 94. 6, does not prove that the Purohita was a Rtvij, it merely shows that he could be one when he wished.

²⁷ Rv. x. 150. 5.

²⁸ Rv. vii. 33. 11. But this need mean no more than Brahmin.

²⁹ Aitareya Brāhmaṇa, vii. 16. 1; Śāṅkhāyana Śrauta Sūtra, xv. 21. 4.

³⁰ Śāṅkhāyana Śrauta Sūtra, xvi. 11. 14.

³¹ Rv. ii. 24. 9; Aitareya Brāhmaṇa, iii. 17. 2; Taittiriya Brāhmaṇa, ii. 7. 1. 2; Śatapatha Brāhmaṇa, v. 3. 1. 2; Śāṅkhāyana Śrauta Sūtra, xiv. 23. 1.

³² Rv. x. 141. 3; Kauṣṭaki Brāhmaṇa, vi. 13; Śatapatha Brāhmaṇa,

i. 7. 4. 21; Śāṅkhāyana Śrauta Sūtra, iv. 6. 9.

³³ Taittiriya Samhitā, iii. 5. 2. 1. This point is not in the parallel versions, Kāthaka Samhitā, xxxvii. 17 (but cf. xxvii. 4: *brahma-purohitam kṣatram*, unless this means 'the Kṣatra is inferior to the Brahman'); Pañcaviṃśa Brāhmaṇa, xv. 5. 24, and cf. Gopatha Brāhmaṇa, ii. 2. 13. The Atharvan literature (Bloomfield, *Hymns of the Atharvaveda*, lx, lxi) requires a follower of that Veda to act as Brahman, and the spells of the Atharvan are, in fact, closely allied to the spells of the Purohita as represented in the Aitareya Brāhmaṇa, viii. 24-28. Cf. Macdonell, *Sanskrit Literature*, 193, 195.

³⁴ See Bloomfield, *op. cit.*, lviii, lxii, lxx, lxxiii et seq.

³⁵ *Religion des Veda*, 380, 381.

been a Hotr;³⁶ Agni is at once Purohita³⁷ and Hotr;³⁸ and the 'two divine Hotrs' referred to in the Āpri litanies³⁹ are also called the 'two Purohitas'.⁴⁰ Later, no doubt, when the priestly activity ceased to centre in the song, the Purohita, with his skill in magic, became the Brahman, who also required magic to undo the errors of the sacrifice.⁴¹

There is little doubt that in the original growth of the priesthood the Purohita played a considerable part. In historical times he represented the real power of the kingship, and may safely be deemed to have exercised great influence in all public affairs, such as the administration of justice and the king's conduct of business. But it is not at all probable that the Purohita represents, as Roth⁴² and Zimmer⁴³ thought, the source which gave rise to caste. The priestly class is already in existence in the Rigveda (see *Varṇa*).

³⁶ Rv. x. 98; and cf. Pañcaviṃśa Brāhmaṇa, xiv. 6, 8. Āśvalāyana Gṛhya Sūtra, i. 12, 7.

³⁷ Rv. i. 1, 1, iii. 3, 2, ii. 1, v. 11, 2. In viii. 27, i. x. 1, 6, he is called Purohita, and credited with the characteristic activities of the Hotr priest.

³⁸ Rv. i. 1, 1, iii. 3, 2, ii. 1, v. 11, 2, etc.

³⁹ Rv. x. 66, 13; 70, 7.

⁴⁰ Cf. Aitareya Brāhmaṇa, vii. 26.

⁴¹ Zur *Litteratur und Geschichte des Veda*, 117 et seq.

⁴² *Altindisches Leben*, 105.

⁴³ Cf. Zimmer, *Altindisches Leben*, 108, 162, 195 et seq.; Max Müller, *Ancient Sanskrit Literature*, 485; Weber, *Indische Studien*, 10, 31, 35, 138; Haug, *Brahma und die Brahmanen*, i. 1 et seq.; Geldner, *Vedische Studien*, 2, 144; Oldenberg, *Reigen des Veda*, 374, 383; Bloomfield, *Hymns of the Atharvaveda*, lxx et seq.

Pulastī¹ or Pulastin² in the Yajurveda Samhitās denotes 'wearing the hair plain,' as opposed to *kapardin*, 'wearing the hair in braids.'

¹ Taittirīya Samhitā, iv. 5, 9, 1. Vājasaneyi Samhitā, xvi. 43.

² Kāthaka Samhitā, xvii. 15. Cf. Zimmer, *Altindisches Leben*, 105.

Pulinda is the name of an outcast tribe mentioned with the Andhras in the Aitareya Brāhmaṇa,¹ but not in the Sāṅkhāyana Śrauta Sūtra,² in connexion with the story of *Sunahśepa*. The Pulindas again appear associated with the Andhras in the time of Aśoka.³

¹ vii. 18.

² xv. 26.

³ Vincent Smith, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56, 652.

Pulīkaya. See Purīkaya.

Pulīkā seems to designate some kind of bird in the Maitrāyaṇi Samhitā (iii. 14, 5). The name appears in the form of Kulikā in the Vājasaneyi Samhitā (xxiv. 24).

Puluṣa Prācina-yogya ('descendant of Prācinayoga') is the name of a teacher, a pupil of Dṛti Aindroti Śaunaka, in a Vamśa (list of teachers) of the Jaiminiya Upaniṣad Brāhmaṇa (iii. 40, 2). He taught Pauluṣi Satyayajña.

Puṣkara is the name in the Rigveda¹ and later² of the blue lotus flower. The Atharvaveda³ mentions its sweet perfume. The lotus grew in lakes, which were thence called *puṣkarinī*, 'lotus-bearing'.⁴ That the flower was early used for personal adornment is shown by an epithet of the Aśvins, 'lotus-crowned' (*puṣkara-sraja*).⁵

Presumably because of its likeness in shape to the flower of the lotus, the bowl of the ladle is called Puṣkara, perhaps already in the Rigveda,⁶ and certainly in the Aitareya Brāhmaṇa.⁷ Moreover, according to the Nirukta,⁸ Puṣkara means 'water,' a sense actually found in the Śatapatha Brāhmaṇa.⁹

¹ Rv. i. 1, 13; vii. 33, 11, may be so taken, though Roth, St. Petersburg Dictionary, 3, 1, and Geldner, *Rigveda*, G. 111, 112, prefer to see in these passages a reference to the bowl of the sacrificial ladle.

² Av. vi. 3, 8; xii. 1, 24. Taittirīya Samhitā, v. 1, 4, 1, 2, 6, 5, 6, 4, 2. Vājasaneyi Samhitā, vi. 29; Taittirīya Brāhmaṇa, i. 2, 1, 4. Śatapatha Brāhmaṇa, iv. 5, 1, 16. Maitrāyaṇi Samhitā, iii. 1, 5.

³ Av. vii. 1, 24.

⁴ Rv. v. 78, 7; x. 107, 10; Av. iv. 34, 5; v. 16, 17; Bṛhadāranyaka Upaniṣad, iv. 3, 11, etc.

⁵ Rv. x. 184, 2; Av. iii. 22, 4; Śatapatha Brāhmaṇa, iv. 1, 5, 16, etc.

⁶ Rv. viii. 72, 11, where the sense is doubtful, and the bowl of the ladle is not particularly appropriate. See also note 1.

⁷ vii. 5.

⁸ v. 14.

⁹ vi. 4, 2, 2.

Cf. Zimmer, *Altindisches Leben*, 71.

Puṣkara-sāda, 'sitting on the lotus,' is the name of an animal in the list of victims at the Aśvamedha ('horse sacrifice')

in the Yajurveda Samhitās.¹ It can hardly be a 'snake,'² but rather either, as Roth³ thinks, a 'bird,' or perhaps, according to the commentator on the Taittiriya Samhitā,⁴ a 'bee.'

¹ Taittiriya Samhitā, vi. 5. 14, 1. Maṭṭīyaṇi Samhitā, iii. 14. 12. Vajrasaneyi Samhitā, xiv. 31. ² Zimmer, *Altindisches Leben*, 95. 50. ³ takes it. ⁴ St. Petersburg Dictionary, 31.

Puṣṭi-gu is the name of a *Rṣi* mentioned in a Vāḷakhilya hymn of the Rigveda.¹

¹ viii. 51. 1. Cf. Ludwig, Translation of the Rigveda, 3. 140, 141.

Puṣpa in the Atharvaveda¹ and later² denotes a 'flower' generally.

¹ viii. 7. 12. Cf. x. 5. 34. ² Vajrasaneyi Samhitā, xiv. 25. 4. 2; Chāndogya Upaniṣad, iii. 1. 2. Pañcaviṃśa Brāhmaṇa, viii. 4. 1. Bhadṛānyaka Upaniṣad, vi. 4. 1, etc.

Puṣya is the name in the Atharvaveda (xix. 7. 2) for the *Nakṣatra* called **Tiṣya** elsewhere.

Cf. Weber, *Nakṣatra*, 2. 171. On *Tiṣya* see also *Journal of the Royal Asiatic Society*, 1911, 514, 515, 524, 530.

Pūta-krata is the name of a woman in a Vāḷakhilya hymn of the Rigveda,¹ perhaps the wife of **Pūtakratu**, but this is doubtful, since the more regular form would be **Pūtakratāyī**,² which Scheffelowitz³ reads in the hymn.

¹ viii. 64. 4. ² Pāṇini, iv. 1. 36. ³ *Die Apokryphen des Rigveda*, 41. 42.

Pūta-kratu ('of clear insight') is the name of a patron in the Rigveda,¹ apparently the son of **Aśvamedha**.

¹ viii. 68. 17. Cf. Ludwig, Translation of the Rigveda, 3. 163. Scheffelowitz, *Die Apokryphen des Rigveda*, 41, reads Pūtakratu for Pūtakrata in Rv. viii. 58. 2, but this is improbable. See Oldenberg, *Gedächtnisrede Gucheti Anzures*, 1907, 237, 238. Weber, *Epigramm des Rigveda*, 39. n. 4.

Pūti-rajju is the name of a certain plant of unknown kind in the Atharvaveda¹ according to Roth.² The Kausika Sūtra³ treats it as a 'putrid rope,' but Ludwig⁴ suggests that a snake is meant.

¹ viii. 8. 2. ² St. Petersburg Dictionary, s.v. ³ vi. 10. ⁴ Translation of the Rigveda, 3. 527.

Cf. Whitney's Translation of the Rigveda, 503; Bloomfield, *Hymns of the Atharvaveda*, 583.

Pūtika is the name of a plant often mentioned¹ as a substitute for the Soma plant. It is also given in the Taittiriya Samhitā² as a means of making milk curdle, being an alternative to the bark of the *Butea frondosa* (*parṇa-vaḷka*). It is usually identified with the *Guilandina Bonduc*, but Hillebrandt³ makes it out to be the *Basella Cordifolia*.

¹ Kāthaka Samhitā, xxiv. 3 (*pūtika*, as quoted in the St. Petersburg Dictionary); Satapatha Brāhmaṇa, xiv. 1. 2. 12. Cf. iv. 5. 10, 4. Pañcaviṃśa Brāhmaṇa, viii. 4. 1; ix. 5. 3, etc.

² ii. 5. 3, 5. ³ *Vedische Mythologie*, 1, 24, n. 3. Cf. Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 35, 689; Zimmer, *Altindisches Leben*, 63, 276.

Pūtu-dru is another name for the Deodar (*deva-dāru*) in the Atharvaveda¹ and the Yajurveda Samhitās.² The longer form, **Pūtu-dāru**, is found in the Kausika Sūtra.³

¹ viii. 2. 28. ² Taittiriya Samhitā, vi. 2. 8, 4 on the fruit is meant. Maṭṭīyaṇi Samhitā, iii. 5. 5.

³ viii. 15; lviii. 15. Cf. Zimmer, *Altindisches Leben*, 59.

Pūru is the name of a people and their king in the Rigveda. They are mentioned with the **Anus**, **Druhyus**, **Turvaśas**, and **Yadus** in one passage.¹ They also occur as enemies of the **Trtsus** in the hymn of **Sudās'** victory.² In another

¹ vi. 8. 5. ² vi. 18. 13. Cf. *Turvaśa Apapantia*, as Hopkins, *Journal of the American Oriental Society*, 15, 263, n. 1, and Geldner, *Verbraucher Studien*, 2, 135, think in this verse the words *jama Pūru* (*vidathe medhānācam*) refer to the Pūru king and to the priest **Vitvimitra**,

who prayed for the defeat of Sudās, though in vain. Hopkins seems to take the words *vidathe medhānācam* generally as 'the false speaker in the assembly'; but, according to Geldner, the meaning intended is that, while the king fought, the Purohita prayed in the Sabhā, or meeting house of the people.

hymn³ Agni of the **Bharatas** is celebrated as victorious over the Pūrus, probably a reference to the same decisive overthrow. On the other hand, victories of the Pūrus over the aborigines seem to be referred to in several passages.⁴

The great kings of the Pūrus were **Purukutsa** and his son **Trasadasyu**, whose name bears testimony to his prowess against aboriginal foes, while a later prince was **Trkṣi Trāsadyava**.

In the Rigveda the Pūrus are expressly⁵ mentioned as on the **Sarasvatī**. Zimmer⁶ thinks that the **Sindhu** (Indus) is meant in this passage. But Ludwig⁷ and Hillebrandt⁸ with much greater probability think that the eastern Sarasvatī in Kuruksetra is meant. This view accords well with the sudden disappearance of the name of the Pūrus from Vedic tradition, a disappearance accounted for by Oldenberg's⁹ conjecture that the Pūrus became part of the great Kuru people, just as **Turvaśa** and **Krivi** disappear from the tradition on their being merged in the **Pañcāla** nation. Trāsadyava, the patronymic of **Kuruśravaṇa** in the Rigveda,¹⁰ shows that the royal families of the Kurus and the Pūrus were allied by inter-marriage.

Hillebrandt,¹¹ admitting that the Purus in later times lived in the eastern country round the Sarasvatī, thinks that in earlier days they were to be found to the west of the Indus with **Divodāsa**. This theory must fall with the theory that Divodāsa was in the far west. It might, however, be held to be supported by the fact that Alexander found a **Hōpos**—that is, a Paurava prince on the Hydaspes,¹² a sort of half-way locality between the Sarasvatī and the West. But it is quite simple to suppose either that the Hydaspes was the earlier home of the Pūrus, where some remained after the others had

³ Rv. vii. 8, 4.

⁴ i. 59, 6; 131, 4; 174, 2; iv. 21, 10; 38, 1; vi. 20, 10; vii. 5, 3; 19, 3. Cf. note 13.

⁵ vii. 99, 2. Perhaps they are also meant as living on the **Saryavānt** in Rv. vii. 64, 10; 11.

⁶ *Altindisches Leben*, 124.

⁷ Translation of the Rigveda, i. 175.

⁸ *Vedische Mythologie*, i. 50, 115.

⁹ 374.

¹⁰ *Indica*, 404. Cf. Ludwig, 3, 205.

¹¹ v. 33, 4.

¹² *Op. cit.*, i. 114 et seq.

¹³ Arrian, *Indica*, viii. 4; ix. 1; xix. 1, etc. See Hillebrandt, *Vedische Mythologie*, i. 132, 133.

wandered east, or that the later Paurava represents a successful onslaught upon the west from the east.

In several other passages of the Rigveda¹³ the Pūrus as a people seem to be meant. The Nirukta¹⁴ recognizes the general sense of 'man,' but in no passage is this really necessary or even probable. So utterly, however, is the tradition lost that the **Śatapatha Brāhmaṇa**¹⁵ explains Pūru in the Rigveda¹⁶ as an Asura Rakṣas; it is only in the Epic that Pūru revives as the name of a son of Yayāti and Śarmiṣṭhā.¹⁷

¹³ In Rv. i. 36, 1, *Purūṇām* might be read for *purūṇām*, with improvement in the sense. In i. 63, 7, there is a reference to the Pūru king, Purukutsa, and Sudās, but in what relation is uncertain (see *Purukutsa*). In i. 130, 7, the Pūru king and Divodāsa Atithigva are both mentioned, apparently as victorious over aboriginal foes. See

also i. 129, 5; iv. 39, 2; v. 17, 1; vi. 46, 8; x. 4, 1; 48, 5.

¹⁴ vii. 23; Naighaṇṭuka, ii. 3.

¹⁵ vi. 8, 1, 14.

¹⁶ vii. 8, 4.

¹⁷ Pargiter, *Journal of the Royal Asiatic Society*, 1910, 26, etc. Cf. Hillebrandt, *op. cit.*, i. 110 et seq.; Max Müller, *Sacred Books of the East*, 32, 398.

Pūruṣa has in several passages¹ the sense of 'menial' or 'dependent,' like the English 'man.'

¹ Rv. vi. 39, 5, etc., however, Pischel, *Vedische Studien*, i. 43; x. 97, 4; Av. vii. 9, 7; x. 1, 17; Śatapatha Brāhmaṇa, vi. 3, 1, 22, etc. Cf. Bloomfield, *Hymns of the Atharvaveda*, 383.

Pūrṇa-māsa denotes the full moon and the festival of that day, occurring frequently in the later Samhitās.¹ Cf. **Māsa**.

¹ Taittiriya Samhitā, i. 6, 7, 2; ii. 2, 7, 13; Śatapatha Brāhmaṇa, xi. 2, 4, 8; 10, 2; 5, 4, 1; iii. 4, 4, 1; vii. 4, 8, 1, etc. Taittiriya Brāhmaṇa, i. 2, 1, 14; iii. 5.

Pūrta,¹ or **Pūrti**,² occurs in the Rigveda and later denoting the reward to the priest for his services. Cf. **Dakṣiṇā**.

¹ Rv. vi. 16, 18; viii. 46, 21; Av. vi. 123, 5; ix. 5, 13; 6, 31; Vājasaneyi Samhitā, i. 2, 3, 2; ii. 4, 7, 1, etc. Samhitā xviii. 64; Āitareya Brāhmaṇa, vii. 21, 24, etc.

Pūr-pati, 'lord of the fort,' occurring only once in the Rigveda,¹ is of somewhat doubtful interpretation. The term

¹ i. 173, 10.

14 FORTNIGHT—YOUTH—HORSE—FORENOON [*Pūrvāhṇa*]

may denote a regular office,² similar to that of the *Grāmanī*: the *Pur* would then be a permanently occupied settlement. The expression may, however, merely mean the chief over a fort when it was actually occupied against hostile attack. The rarity of the word seems to favour the latter sense.

² Cf. Sāyaṇa's note on Rv. i. 173. | Cf. Ludwig, Translation of the Rigveda, 3. 204.

Pūrvā-pakṣa denotes the first half of the month. See *Māsa*.

Pūrvā-vayasa, the 'first period of life,' is a term used in the *Brāhmaṇas*¹ to denote 'youth.'

¹ *Pañcaviṃśa Brāhmaṇa*, xiv. 4. 3. | the third (stage).² are used to cover
Śatapatha Brāhmaṇa, xii. 2. 3. 4. | 'youth' and 'old age,' as opposed to
9. 1. 8. *Pūrvā-vayasa*, *Taittirīya Brāhmaṇa*, iii. 8, 13, 3. | Cf. *Aitareya Āraṇyaka*, v. 3. 3. where *vatsa* and *tejasa*,
yaka, v. 3. 3. where *vatsa* and *tejasa*,
imparted.

Pūrvā-vah is a term applied to the horse (*Aśva*) in the *Taittirīya Brāhmaṇa*¹ and elsewhere.² It may either refer to a horse fastened in front as a 'leader,' or merely mean 'drawing (a chariot) for the first time,' as understood by the commentator on the *Taittirīya Brāhmaṇa*.

¹ i. 1, 5. 6. | ² *Śatapatha Brāhmaṇa*, ii. 1. 4. 17. | *Kāthaka Saṃhitā*, xiii. 3. | Cf. St. Petersburg Dictionary, s. v.

Pūrvāhṇa, 'the earlier (part of the) day,' 'forenoon,' is a common designation of time from the *Rigveda*¹ onwards.² Cf. *Ahan*.

¹ x. 34. 11. | ² *Chāndogya Upaniṣad*, v. 11. 7. |
³ *Aitareya Brāhmaṇa*, vii. 20. *Sata-* | *Nirukta*, viii. 9. etc.
patha Brāhmaṇa, i. 6. 3. 12. iii. 4.

Pūlya, or *Pūlpa*, in the *Atharvaveda*¹ seems to mean 'shrivelled grain' (cf. *Lājā*).

¹ xiv. 2. 63. | Cf. Whitney, Translation of the *Atharvaveda*, 765.

Prthavāna] NAMES—CONTEST—PALM OF THE HAND 15

*Prkṣa*¹ (literally, perhaps 'swift') is the proper name of a man in an obscure verse of the *Rigveda*.²

² ii. 13. 8. | Cf. Pischel, *Vedische Studien*, 1. 97.

Prkṣa-yāma occurs once in the plural in the *Rigveda*.¹ *Rotk*² suggests the sense of 'faring with swift steeds,' and thinks a proper name is meant. Pischel³ holds that the word is an epithet of the *Pajras*, and that it means 'performing splendid sacrifices.'

¹ i. 122. 7.

² St. Petersburg Dictionary, s. v.

³ *Vedische Studien*, 1. 97, 98.

Prda. See *Mrda*.

*Prt*¹ and *Prtanā*² denote, in the *Rigveda* and later, 'contest,' whether in arms or in the chariot race. *Prtanā* has also the concrete sense of 'army' in some passages;³ in the Epic system⁴ it denotes a definite body of men, elephants, chariots, and horses. *Prtanājya*⁵ has only the sense of 'combat.'

¹ Only in the locative, Rv. ii. 27. 15; 26. 1. iii. 49. 3. vi. 20. 1. etc.; *Prtanā*, i. 129. 4 (with double case-ending).

² Rv. i. 85. 8; 91. 21; 119. 10. 152. 7. ii. 40. 5; iii. 24. 1. vi. 41. 5; x. 29. 6. *Vājasaneyi Saṃhitā*, xi. 76. *Kaustubhi Brāhmaṇa*, xv. 3; *Taittirīya Brāhmaṇa*, iii. 1. 1. 6; 2. 6, etc.

³ Rv. vii. 20. 3; viii. 36. 1; 37. 2; Av. vi. 97. 1; viii. 5. 8; *Nirukta*, ix. 24; perhaps also as neuter in *Taittirīya Brāhmaṇa*, ii. 4. 7. 5.

⁴ *Mahābhārata*, i. 291.

⁵ Rv. iii. 8. 10; 37. 7; vii. 99. 4; viii. 12. 25; ix. 102. 9; *Taittirīya Saṃhitā*, iii. 4. 4. 1.

Prtha, the 'palm' of the hand in the sense of its breath, is used as a measure of length in the *Taittirīya Brāhmaṇa*.¹

¹ i. 6. 4. 2. 3; cf. *Kātyāyana Śrauta Sūtra*, vi. 1. 28; *Āpastamba Śrauta Sūtra*, ii. 2. 7. viii. 5. 10.

Prthavāna is in the *Rigveda*¹ the name of a man, perhaps also called *Duṣśima*, but this is uncertain. Cf. *Prthi*.

¹ x. 93. 14. | Cf. Zimmer, *Altindisches Leben*, 433.

Prthi,¹ **Prthi**,² or **Prthu**³ is the name of a semi-mythical personage who is mentioned in the Rigveda and later as a R̥si, and more specially as the inventor of agriculture⁴ and the lord of both worlds, of men and of animals.⁵ He bears in several passages⁶ the epithet Vainya, 'descendant of Vena,' and must probably be regarded as a culture hero rather than as a real man. According to other accounts,⁷ he was the first of consecrated kings. Cf. **Pārthiva**.

¹ Rv. i. 112, 15, as a seer, as Vainya, Taittiriya Brāhmaṇa, i. 7. 7. 4. and perhaps ii. 7. 5. 1 (*Prthaye*).

² As Vainya, Rv. viii. 9, 10. Av. viii. 10, 24; Pañcaviṃśa Brāhmaṇa, xiii. 5, 19; as Prthi or Prthi, Taittiriya Brāhmaṇa, ii. 7. 5. 1, as Vainya, Śatapatha Brāhmaṇa, v. 3. 5. 4. Kāthaka Samhitā, xxxvii. 4 (*Indische Studien*, 3. 463). Vainya mentioned with Prthi in Rv. x. 148, 5, may be meant for his patronymic (= Vainya): cf. **Tugrya**, n. 1.

³ Jaiminiya Brāhmaṇa, i. 186 *Journal of the American Oriental Society*, 19. 125). Jaiminiya Upaniṣad Brāhmaṇa, i. 10, 9. 34, 6; 45, 1.

⁴ Av., loc. cit.

Prthivī denotes the 'earth' as the 'broad' one in the Rigveda¹ and later,² being often personified as a deity³ both alone and with **Div**, 'heaven,' as **Dyāvā-Prthivī**.⁴ Mention is often made of three earths,⁵ of which the world on which we live is the highest.⁶ The earth is girdled by the ocean, according to the Aitareya Brāhmaṇa.⁷ The Nirukta⁸ places one of the three earths in each of the worlds into which the universe is divided

¹ Rv. vii. 7. 2. 5. 99, 3; v. 85, 1. 5. viii. 89, 5, etc.

² Av. xii. 1, 1 *et seq.*; Vājasaneyi Samhitā, xi. 53, etc.

³ Rv. iv. 3, 5; 51, 11; v. 49, 5. 84, 1 *et seq.*; vi. 50, 13, 14; vii. 34, 23, etc.; Vājasaneyi Samhitā, xii. 103, etc.

⁴ Rv. iv. 56, 1; vii. 53, 1, etc. See Macdonell, *Vedic Mythology*, pp. 20, 21, 123, 126.

⁵ Rv. i. 34, 8; iv. 53, 5; vii. 104, 11;

⁶ Pañcaviṃśa Brāhmaṇa, loc. cit. Cf. Taittiriya Brāhmaṇa, ii. 7. 5. 1.

⁷ See notes 1-3.

⁸ Śatapatha Brāhmaṇa, loc. cit.; Kāthaka Samhitā, loc. cit.; Taittiriya Brāhmaṇa, i. 7. 7. 4.

Cf. Ludwig, Translation of the Rigveda, 3. 166; Weber, *Indische Studien*, 1. 221, 222; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15. 50, n. 2; Zimmer, *Altindisches Leben*, 134. Eggeling, *Sacred Books of the East*, 26, 81, gives the name as Prthin Vainya, but the oblique cases, when found, are all in favour of Prthi or Prthi as the stem.

Av. iv. 20, 2; Vājasaneyi Samhitā, v. 9, etc.

⁶ Av. vi. 21, 1; xix. 27, 3; 32, 4. 53, 5. Śatapatha Brāhmaṇa, iii. 5, 1. 31; v. 1, 5, 21.

⁷ viii. 20. This idea is not found in the Samhitās, Macdonell, *op. cit.*, p. 9.

⁸ ix. 31, xi. 36, xii. 30. Naighantuka, v. 3. 5. 6. Cf. Bruce, *Journal of the Royal Asiatic Society*, 19. 321 *et seq.*

(see **Div**). In the Śatapatha Brāhmaṇa⁹ the earth is called the 'firstborn of being,' and its riches (*vitta*) are referred to;¹⁰ hence in a late passage of the Sāṅkhāyana Āraṇyaka¹¹ the earth is styled *vasu-matī*, 'full of wealth.' The word also occurs in the Rigveda,¹² though rarely, in the form of **Prthivī**.¹³

⁹ xiv. 1, 2, 10.

¹⁰ Śatapatha Brāhmaṇa, xi. 5, 3.

¹¹ xiii. 1.

¹² vi. 12, 5; x. 187, 2. Cf. Macdonell, *op. cit.*, 34.

¹³ The regular adjectival feminine form of *prthu*, 'broad.'

Prthu. See **Prthi**. Ludwig¹ also finds a mention of the **Prthus** as a tribe, allied with the **Parsus**, in one passage of the Rigveda² as opponents of the **Trtsu Bharatas**. But this interpretation is certainly incorrect.³ See **Parsu**.

¹ Translation of the Rigveda, 3. 196 *et seq.*; 433, 434; Geldner, *Vedische Studien*, 2. 184, n. 3; Bergaigne, *Religion Védique*, 2. 362, n.

² vii. 83, 1.

³ Zimmer, *Altindisches Leben*, 134.

1. **Prthu-śravas** ('far-famed') is mentioned in connexion with **Vaśa** in two hymns¹ of the Rigveda. In the second passage the generosity of **Prthuśravas Kānita** to **Vaśa Aśvya** is celebrated, and the Sāṅkhāyana Śrauta Sūtra² refers to the episode.

¹ i. 116, 21; viii. 46, 21. Cf. Ludwig, Translation of the Rigveda, 3. 162.

² xvi. 11, 13.

2. **Prthu-śravas Dauro-śravasa** ('descendant of **Dūreśravas**') is the name of the **Udgātṛ** priest at the snake festival mentioned in the Pañcaviṃśa Brāhmaṇa.¹

¹ xxv. 15, 3. Cf. Weber, *Indische Studien*, 1. 35.

Prdaku, the name of a 'snake' in the Atharvaveda,¹ is mentioned in the list of victims at the **Aśvamedha** ('horse sacrifice'), in the Yajurveda Samhitās,² and occasionally else-

¹ i. 27, 1; iii. 27, 3; vi. 38, 1; vii. 56, 1; x. 4, 11 *et seq.*; xii. 3, 57. ² Taittiriya Samhitā, v. 5, 10, 1; Maitrāyaṇī Samhitā, iii. 14, 14; Vājasaneyi Samhitā, xxiv. 33.

where.³ Its skin was specially valuable, according to the Atharvaveda.⁴

³ Vājasaneyi Samhitā, vi. 12; Sākh. Āyana Āraṇyaka, xii. 27.

⁴ i. 27, 1. Cf. Zimmer, *Altindisches Leben*, 94.

Prdāku-sānu, 'having the surface of a snake,' is taken by Ludwig¹ and Griffith² as the name of the institutor of a sacrifice in one hymn of the Rigveda.³

¹ Translation of the Rigveda, 3, 161. ² *Hymns of the Rigveda*, 2, 141. ³ viii. 17, 15.

Prsana in one passage of the Rigveda¹ is considered by Ludwig² to denote a place where a battle was fought.

¹ ix. 97, 54. ² Translation of the Rigveda, 3, 164.

1. Prsni-gu is the name of a man who is mentioned with Purukutsa and Śucanti as a protégé of the Aśvins in one hymn of the Rigveda (i. 112, 7). Possibly the word is only an epithet of Purukutsa.

Cf. Geldner, *Rigveda, Glossar*, 114.

2. Prsni-gu, pl., is taken in one passage of the Rigveda¹ by Geldner² as denoting the name of a people. But this is not probable.

¹ vii. 18, 10. ² *Rigveda, Glossar*, 114.

Prsni-parpi ('having a speckled leaf') is the name of a plant mentioned in a hymn of the Atharvaveda¹ as a protection against evil beings procuring abortion, called Kanvas (presumably a sign of hostility to the Kanva family).² It also appears in the Śatapatha Brāhmaṇa,³ being identified with *Hermionitis cordifolia* by the St. Petersburg Dictionary, but

¹ ii. 25, 1 et seq. ² Cf. Lanman in Whitney's Translation of the Atharvaveda, 65. ³ *Religion Védique*, 2, 405. Hillebrandt, *Vedische Mythologie*, 1, 207. ⁴ xiii. 8, 1, 16.

Roth⁴ in a subsequent contribution suggests that it is the same as a plant later called *lakṣmanā*, and regarded as curing barrenness. The scholiast on the Kātyāyana Śrauta Sūtra⁵ thinks that the *Glycine debilis* is meant.

⁴ Cited by Whitney, *loc. cit.*

⁵ xxv. 7, 17.

Cf. Weber, *Indische Studien*, 13, 187.

Zimmer, *Altindisches Leben*, 69; Bloomfield, *Hymns of the Atharvaveda*, 302.

Prṣata is the name of an animal mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Samhitās.¹ The dappled antelope or gazelle seems to be meant.²

¹ Taittirīya Samhitā, v. 5, 17, 1; Maitrāyaṇī Samhitā, iii. 14, 9, 21; Vājasaneyi Samhitā, xxiv. 27, 40.

² Nirukta ii. 2.

Cf. Zimmer, *Altindisches Leben*, 83.

Prṣati in some passages¹ clearly means a 'speckled' cow. The term is, however, generally² applied to the team of the Maruts, when its sense is doubtful. The commentators usually explain it as 'speckled antelope.' But Mahidhara,³ followed by Roth,⁴ prefers to see in it a 'dappled mare': it is true that the Maruts are often called⁵ *prṣad-aśva*, which is more naturally interpreted as 'having dappled steeds,' than as 'having Prṣatis as steeds.'⁶ In the later literature, which Grassmann⁷ prefers to follow, the word means the female of the dappled gazelle.

¹ Rv. viii. 64, 10, 11, where 'deer' is nonsense, and 'mares' is improbable. The regular donation is 'cows'; Kāthaka Samhitā, xii. 2; Śatapatha Brāhmaṇa, v. 5, 2, 9 (see Eggeling, *Sacred Books of the East*, 41, 125); Vājasaneyi Samhitā, xxiv. 2 (though this is not certain); Śāṅkhāyana Śrauta Sūtra, xv. 14, 23, etc.

² Rv. i. 37, 2; 39, 6; 64, 8; 85, 4, 5; ii. 34, 3; 36, 2; iii. 26, 4; v. 55, 6; 58, 6; 60, 2, i. 162, 21.

³ On Vājasaneyi Samhitā, ii. 16.

⁴ St Petersburg Dictionary, s.v. He had earlier (*ibid.*, i. 1, 1091) been inclined to follow the usual interpretation given

by Sāyaṇa on Rv. i. 37, 2, etc., which Benfey, *Orient und Occident*, 2, 250, accepted.

⁵ Rv. i. 87, 4; 89, 7; 186, 8; ii. 34, 4; iii. 26, 6; v. 42, 15; vii. 40, 3.

⁶ So Sāyaṇa on Rv. i. 87, 4. This view is far-fetched, but is supported, in so far as the interpretation of Prṣati and Aśva is concerned, by such passages as v. 55, 6, where the Maruts are said to yoke the Prṣatis as *aśva* to their chariots; but the sense may be 'horses (and) dappled (mares).' See, however, Pischel, *Vedische Studien*, 1, 226.

⁷ *Wörterbuch*, s.v.

Aufrecht⁸ concurs in the view of Roth, but Max Müller⁹ is inclined to accept the traditional interpretation, while Muir¹⁰ leaves the matter open.

⁸ See Muir, *Sanskrit Texts*, 5, 152.

⁹ *Sacred Books of the East*, 32, 70; 184.

¹⁰ *Op. cit.*, 5, 151, 152.

Cf. Zimmer, *Altindisches Leben*, 83.

Prṣad-ājya denotes 'sprinkled butter'—that is, butter (*ājya*) mixed with sour milk, in the *Rigveda*¹ and later.²

¹ x. 90, 8.

² *Taittiriya Samhitā*, iii. 2, 6, 2; vi. 3, 9, 6; 11, 4; *Śatapatha Brāh-*

mana, ii. 5, 2, 41; 4, 2; iii. 8, 4, 8, etc. Cf. Eggeling, *Sacred Books of the East*, 12, 404, n. 1.

Prṣadhra occurs in a *Vākhilya* hymn of the *Rigveda*¹ as the name of a man. He is also mentioned in the *Śāṅkhāyana Śrauta Sūtra*² as a patron of *Praskapva*, and called *Prṣadhra Medhya Mātariśvan* (or *Mātariśva*); but for once there is a discrepancy between the statement of the *Sūtra* and the text of the *Rigveda*, for the hymns³ there attributed to *Praskapva* as in praise of *Prṣadhra* have nothing in them connected with *Prṣadhra*, while the *Anukramaṇī* (Index) ascribes to *Prṣadhra* himself the authorship of one of them.⁴ On the other hand, *Medhya* and *Mātariśvan* appear as separate persons in the *Rigveda*¹ along with *Prṣadhra*.

¹ viii. 52, 2.

² xvi. 11, 25-27.

³ viii. 55, 56.

⁴ viii. 56.

Cf. Weber, *Episches im vedischen Ritual*, 39.

Prṣātaka is the name of a mixture like *Prṣadājya*, and consisting, according to the late *Gṛhyasamgraha*,¹ of curds (*Dadhi*), honey (*Madhu*), and *Ājya*. It is mentioned in a late passage of the *Atharvaveda*² and in the *Sūtras*.³

¹ ii. 59.

² xx. 134, 2.

³ *Mānava Gṛhya Sūtra*, ii. 3, etc.

Cf. Bloomfield, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 35, 580.

*Prṣtyā*¹ denotes in the *Atharvaveda* (vi. 102, 2) the side horse (mare).

¹ So Böhtlingk, *Dictionary*, s. v. *Prṣtyā* is read in the St. Petersburg *the Atharvaveda*, 513 *Dictionary*. See, however, Grill, *Hymn-*

Prṣty-āmaya denotes in the *Atharvaveda*¹ a pain in the sides or ribs.² It appears to be mentioned there merely as an accompaniment of fever (*Takman*).

¹ xix. 34, 10. Cf. Zimmer, *Altindisches Leben*, 65, 391.

² The derivative adjective *prṣty-*

āmaya, 'suffering from a pain in the side,' occurs in *Rv.* i. 105, 18.

Petva is found twice in the *Atharvaveda*.¹ In the first passage reference is made to its *vāja*, which Zimmer² argues can only mean 'strength,' 'swiftness,' though naturally the sense of 'male power' would seem more appropriate in a spell intended to remove lack of virility. In the second passage the *Petva* is mentioned as overcoming the horse (see *Ubhayādant*), a miracle which has a parallel in the *Rigveda*,³ where the *Petva* overcomes the female⁴ lion. The animal also occurs in the list of victims at the *Asvamedha* ('horse sacrifice') in the *Yajurveda Samhitā*,⁵ and occasionally elsewhere.⁶ It appears to be the 'ram' or the 'wether,' the latter⁷ being the sense given to it by the commentator on the *Taittiriya Samhitā*. But there is no conclusive evidence in favour of this meaning, while on the whole the passage of the *Atharvaveda*, in which *vāja* is found, accords best with the sense of 'ram.' Hopkins,⁸ however, renders the word as 'goat,' though for what reason is not clear. Whether it is connected in any way with *Pitva* or *Pidva* is quite uncertain.

¹ iv. 4, 8; v. 19, 2.

² *Altindisches Leben*, 229, 230.

³ vii. 18, 17.

⁴ *Simhyam* in the text. Hopkins, *Journal of the American Oriental Society*, 15, 264, takes it as masculine, and as a play on *simyām*, the name of one of the kings or peoples defeated in the battle of the ten kings. But, admitting the play, *simhi* as fem seems to be still more pointed than *simha*, contrasting with the masculine *petva*.

⁵ *Taittiriya Samhitā*, v. 5, 22, 1. Though not in the parallel passage of the *Vājasaneyi Samhitā*, it appears to be found in the *Kāthaka*, according

to Weber's note in his edition of the *Taittiriya Samhitā*.

⁶ *Taittiriya Samhitā*, vi. 2, 8, 4; *Vājasaneyi Samhitā*, xxix. 58, 59; *Taittiriya Brāhmaṇa*, i. 2, 5, 3, etc.

⁷ *Galita-retasho mepah*.

⁸ *Loc. cit.*; *India, Old and New*, 58.

He thinks the horn of the goat pierced the lion. Curiously enough, Whitney, *Translation of the Atharvaveda*, 253, renders the word as 'goat' in *Av.* v. 19, 2, but (p. 151) as 'ram' in iv. 4, 8; and Bloomfield, *Hymns of the Atharvaveda*, 434, speaks both of a 'ram' and a 'goat' in connexion with v. 19, 2.

Peḍu is the name in the Rigveda¹ of a protégé of the *Asvins*, who gave him, in order, as it seems, to replace a bad steed, a mythical horse, hence called *Paidva*,² which probably represents the horse of the sun.³

¹ Rv. i. 117, 9; 118, 9; 119, 10; vii. 71, 5; x. 39, 10.

² Rv. ix. 88, 4; Av. x. 4, 5 *et seq.*

³ Macdonell, *Vedic Mythology*, pp. 52, 149.

Peruka occurs in an obscure verse of the Rigveda¹ as the name of a patron of the poet.

¹ vi. 63, 9. Cf. Ludwig, *Translation of the Rigveda*, 3, 158.

Peśas denotes in the Rigveda¹ and later² an embroidered garment such as a female dancer would wear.³ The fondness of the Indians for such raiment is noted by Megasthenes⁴ and by Arrian,⁵ who refer to their *ἱσθίης κατασκευαστος*. So in one passage⁶ a garment (*vastra*) is called *peśana*, with which Roth⁷ happily compares the Roman *vestis coloribus intexta*. The making of such garments was a regular occupation of women, as is indicated by the *Peśas-kāri*, the 'female embroiderer,' figuring in the list of victims at the *Puruṣamedha* ('human sacrifice') in the Yajurveda,⁸ though the commentator on the Taittirīya Brāhmaṇa interprets the word as 'wife of a maker of gold.'⁹ Pischel,¹⁰ however, thinks that *Peśas* never means anything but colour or form.

¹ ii. 3, 6; iv. 36, 7; vii. 34, 11; 42, 1.

² Vājasaneyi Samhitā, xix. 82, 89; xx. 40; Aitareya Brāhmaṇa, iii. 10, etc.

³ Rv. i. 92, 4, 5.

⁴ See Strabo, p. 509, where he refers to a *σιδών ἐδαρθής*.

⁵ *Indica*, 5, 9.

⁶ Rv. x. 1, 6.

⁷ St. Petersburg Dictionary, s. v.

⁸ Vājasaneyi Samhitā, xxx. 9; Taittirīya Brāhmaṇa, iii. 4, 3, 1.

⁹ Cf. perhaps *suvarṇam hiranyam peśalam* in the Taittirīya Brāhmaṇa, iii. 3, 4, 5, where *peśala* probably refers to cunningly-worked gold. But this does not suit the compound *peśas kāri*, which must denote a 'maker of *peśas*,' and *peśas* has not the sense of wrought gold in any passage. Cf. also *Bṛhadāraṇyaka Upaniṣad*, iv. 4, 5; Zimmer, *Altindisches Leben*, 261.

¹⁰ *Indische Studien*, 2, 113-125.

Peśitr is the name of one of the victims at the *Puruṣamedha* ('human sacrifice') in the Yajurveda.¹ The sense is quite

¹ Vājasaneyi Samhitā, xxx. 12; Taittirīya Brāhmaṇa, iii. 4, 8, 1.

uncertain. The word is rendered by the St. Petersburg Dictionary and by Weber² as 'one who cuts in pieces,' a 'carver,' but Sāyaṇa³ thinks that it means one who causes an enmity which has been lulled to rest to break out again.

² *Indische Studien*, 1, 75, n. 5.

³ On Taittirīya Brāhmaṇa, *loc. cit.*

Paṅga-rāja is the name of one of the victims at the *Asvamedha* ('horse sacrifice') in the Yajurveda Samhitās.¹ That a bird is meant is certain, but what particular kind is quite unknown.

¹ Taittirīya Samhitā, v. 5, 13, 1; saṇeyi Samhitā, xxiv. 34. Cf. Zimmer, *Maitrāyaṇi Samhitā*, iii. 14, 16; Vāja- *Altindisches Leben*, 99.

Paṅgi-putra ('son of a female descendant of *Piṅga*') is the name of a teacher, pupil of *Śaunakīputra*, in the last *Varṇa* (list of teachers) of the *Bṛhadāraṇyaka Upaniṣad* (vi. 4, 30 *Mādhyamīdina*).

Paṅgya, 'descendant of *Piṅga*,' is the name of a teacher who is repeatedly mentioned as an authority in the *Kauṣītaki Brāhmaṇa*,¹ where² also his doctrine is called the *Paṅgya*. This teacher is further referred to in the *Śatapatha Brāhmaṇa*,³ which also speaks of *Madhuka Paṅgya*.⁴ It is, of course, impossible to say whether there was only one *Paṅgya* or several *Paṅgyas*. The followers of *Paṅgya* are called *Paṅgins* in the *Nidāna*⁵ and *Anupada*⁶ *Sūtras*. His text-book is called *Paṅga* in the *Anupada Sūtra*,⁷ while the *Āpastamba Śrauta Sūtra*⁸ mentions a *Paṅgāyana Brāhmaṇa*. It is clear that *Paṅgya* was a teacher of a Rigveda school allied to the *Kauṣītakis*. *Paṅgi* is a patronymic of *Yāska* in the *Anukramaṇī* of the *Ātreya Śākhā*.⁹

¹ viii. 9; xvi. 9; xxvi. 3, 4, 14; xxviii. 7, 9; *Kauṣītaki Upaniṣad*, ii. 2.

² iii. 1, xix. 9; xxiv. 4. Cf. *Paṅgi samhitā*, xxv. 7. *Paṅgya* is found also in the *Sāṅkhāyana Śrauta Sūtra*, iv. 2, 11; xi. 11, 5; 14, 9; xv. 3, 1; xvii. 7, 1, 3; 10, 3; *Aitareya Brāhmaṇa*, vii. 11.

³ xii. 2, 2, 4; 4, 8. (*Bṛhadāraṇyaka Upaniṣad*, vi. 3, 17.)

⁴ xi. 7, 2, 8; 16.

⁵ iv. 7.

⁶ i. 8; ii. 2, 4, 10; vi. 7; xi. 8.

⁷ ii. 4; iii. 12; iv. 5.

⁸ v. 15, 8; 29, 4.

⁹ Weber, *Indische Studien*, 1, 71, n.; 3, 396.

Cf. Weber, *Indische Studien*, 1, 44, 45, 404 *et seq.*; 2, 295; *Indian Literature*, 41, 46, 47, 56, 81, 90, 130, etc.

Paijavana, 'descendant of Pijavana,' is the patronymic of **Sudās**.¹ It seems most probable that Pijavana intervened in the line of succession between **Divodāsa** and **Sudās**, because the two kings have, according to tradition, quite different Purohitas, the former being served by the **Bharadvājas** as his priests, the latter by **Vasiṣṭha** and **Viśvāmitra**;² this is more natural if they were divided by a period of time than if they had been, as is usually supposed, father and son. Geldner,³ however, identifies **Divodāsa** and **Pijavana**.

¹ Rv. vii. 18, 22, 25; Nirukta, ii. 24. ² See Hillebrandt, *Vedische Mythologie*, 25; Aitareya Brāhmaṇa, vii. 34. ³ 1, 104 et seq.
Sāṅkhāyana Śrauta Sūtra, xvi. 11, 14. ⁴ *Rigveda, Glossar*, 115.

Paidva. See **Pedu**.

Potr is the name of one of the priests (**Ṛtvij**) of the sacrificial ritual. Already known to the **Rigveda**,¹ he is frequently mentioned later in the **Brāhmaṇas**.² But as Oldenberg³ observes, the **Potr** is not in the later literature a priest of any importance, but is practically a mere name. Judging by the derivation of the name from the root *pū*, 'purify,' it would seem that he was properly engaged in the purification of the **Soma pavamāna**, 'Soma purifying itself,' and was perhaps employed to sing hymns to this **Soma**. **Potra**⁴ denotes both the office and the **Soma** vessel of the **Potr**.⁵

¹ i. 94, 6; ii. 5, 2; iv. 9, 3; vii. 16, 5; ix. 67, 22.

² Aitareya Brāhmaṇa, vi. 10 et seq.; Satapatha Brāhmaṇa, iv. 3, 4, 22; v. 4, 5, 22; xii. 1, 1, 8, etc.

³ *Religion des Veda*, 383, 391, 395.

⁴ Rv. ii. 1, 2, and probably i. 76, 4, though the St. Petersburg Dictionary, s.v., gives this as an example of the second use.

⁵ Rv. i. 15, 2; ii. 36, 2; 37, 2, 4.

Paumścaleya in the **Taittiriya Brāhmaṇa** (iii. 8, 4, 2) denotes the son of a courtesan (**Pumścali**).

Paumśāyana is the patronymic of **Duṣṭaritu** in the **Satapatha Brāhmaṇa** (xii. 9, 3, 1).

Pauñji-ṣṭha is the form in the **Atharvaveda**,¹ the **Vājasaneyi Samhitā**,² and the **Taittiriya Brāhmaṇa**,³ of the word **Puñjiṣṭha**, denoting 'fisherman.' It is probably a caste name, 'son of a **Puñjiṣṭha**,' as the designation of a functional caste.

¹ x. 4, 9.

² xxx. 8.

³ iii. 5, 1, where Sāyana glosses it

with the word *kaivarta*, also probably the name of a functional caste.

Paundarika is the patronymic of **Kṣemadhṛtvān** in the **Pañcaviṃśa Brāhmaṇa** (xxii. 18, 7).

Pauta-krata, 'descendant of **Pūtakratā**,' is the metronymic of a man, apparently **Dasyave Vṛka**, in the **Rigveda**.¹ Scheffelowitz² proposes to read **Pūtakratu** with the Kashmir MS. of the **Rigveda**, arguing that in the same hymn **Pūtakratāyī**, the wife of **Pūtakratu**, is referred to, and that therefore **Pūtakratu** is appropriate, **Pūtakratāyī**³ being the feminine, like **Manāyī**,⁴ for **Manāvī**. But the ordinary reading in the sense of descendant is perfectly legitimate, as Oldenberg⁵ has pointed out.

¹ viii. 56, 2.

² *Die Apokryphen des Rigveda*, 41, 42.

³ See Pāṇini, iv. 1, 36.

⁴ *Maitrāyaṇi Samhitā*, i. 8, 6; Pāṇini,

iv. 1, 38. Perhaps also *Vasāvi*, Rv.

x. 73, 4.

⁵ *Göttingische Gelehrte Anzeigen*, 1907,

237.

Pautimāṣi-putra, 'son of a female descendant of **Pūtimāṣa**,' is the metronymic of a teacher in the last **Vaṃśa** (list of teachers) of the **Kāṇva** recension of the **Bṛhadāraṇyaka Upaniṣad** (vi. 5, 1).

Pauti-māṣya, 'descendant of **Pūtimāṣa**,' is the patronymic of a teacher, a pupil of **Gaupavana**, in the first two **Vaṃśas** (lists of teachers) of the **Kāṇva** recension of the **Bṛhadāraṇyaka Upaniṣad** (ii. 6, 1; iv. 6, 1).

Pautimāsyāyana, 'descendant of **Pautimāṣya**,' is the patronymic of a teacher, who, with **Kauṇḍinyāyana**, taught **Raibhya**, in the first two **Vaṃśas** (lists of teachers) of the **Mādhyamīna** recension of the **Bṛhadāraṇyaka Upaniṣad** (ii. 5, 20; iv. 5, 26).

Putra ('descended from a son') is the regular term for a 'grandson' from the Atharvaveda¹ onwards.² When it is used, beside **Naptṛ**,³ the latter word must denote 'great-grandson.'

¹ ix. 5, 30; xi. 7, 16; xviii. 43, 9.
² Aitareya Brāhmaṇa, vii. 10; Taittirīya Brāhmaṇa, ii. 1, 8, 3, etc.
³ Lāṭyāyana Śrauta Sūtra, i. 3, 18; Āpastamba Śrauta Sūtra, x. 11, 5; Aitareya Brāhmaṇa, vii. 10, 3.
 Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 478.

Paura, 'descendant of Pūru,' is the name of a man, presumably a Pūru prince helped by Indra, in a hymn of the Rigveda.¹ The Greek *Ilēpos*, the name of Alexander's rival, is probably the representative of this word. Oldenberg² sees the same name in another passage also.³

¹ viii. 3, 12.

² *Rigveda-Notes*, i, 362; as also Grassmann, *Wörterbuch*, s. v.

³ v. 74, 4.

Pauru-kutsa,¹ **Pauru-kutsi**,² **Pauru-kutsya**,³ are variant forms of the patronymic of **Trasadasyu**, the descendant of **Purukutsa**.

¹ Kāthaka Samhitā, xxii. 3; Pañcaviṃśa Brāhmaṇa, xxv. 16, 3.
² Rv. vii. 19, 3.
³ Rv. v. 33, 8; viii. 19, 36; Taittirīya Samhitā, v. 6, 5, 3.

Pauru-śiṣṭi, 'descendant of Puruśiṣṭa,' is the patronymic of **Taponitya** in the Taittirīya Upaniṣad (i. 9, 1 = Taittirīya Āraṇyaka, vii. 8, 1).

Paurṇa-māsī, denoting the 'night of the full moon,' is celebrated in the Atharvaveda¹ as sacred, while it is repeatedly mentioned later.² Gobhila³ defines it as the greatest separation (*vikarṣa*) of the sun and the moon. Cf. **Māsa**.

¹ vii. 80.

² Taittirīya Samhitā, i. 6, 9, 1; ii. 2, 1; iii. 4, 9, 6; Aitareya Brāhmaṇa, vii. 11; Śatapatha Brāhmaṇa, i. 2, 2, 4, etc.

³ i. 5, 7. Three sorts of full moon are distinguished by Gobhila—that which occurs when the full moon rises at the meeting of day and night

(*sandhya*), when it rises shortly after sunset, or when it stands high in the sky. The two former alternatives are apparently those described in the passage (Aitareya Brāhmaṇa, vii. 11 = Kauṣītaki Brāhmaṇa, iii. 1) as *pūrṇa* and *uttarā*. See Weber, *Jyotiṣa*, 51; Oldenberg, *Sacred Books of the East*, 30, 26, n.

Pauluṣi, 'descendant of Puluṣa,' is the patronymic of **Sat-yaya-jña** in the Śatapatha Brāhmaṇa (x. 6, 1, 1) and the Chāndogya Upaniṣad (v. 11, 1). In the Jaiminiya Upaniṣad Brāhmaṇa (i. 39, 1) the form is **Pauluṣita**, which is perhaps merely an error.

Paulkasa is the name of one of the victims at the **Puruṣa-medha** ('human sacrifice') in the Yajurveda.¹ The name also occurs in the Bṛhadāraṇyaka Upaniṣad² as that of a despised race of men, together with the **Cāṇḍāla**. The **Maitrāyaṇī Samhitā**³ has the variant **Puklaka** or **Pulkaka**, clearly the same as **Pulkasa**, of which **Paulkasa** is a derivative form, showing that a caste is meant (cf. **Kaulāla**, **Pauñjīṣṭha**). In the accepted theory⁴ the **Pulkasa** is the son of a **Niṣāda** or **Śūdra** by a **Kṣatriya** woman, but this is merely speculative; the **Paulkasa** may either have been a functional caste, or, as **Fick**⁵ believes, an aboriginal clan living by catching wild beasts, and only occasionally reduced to menial tasks.

¹ Vājasaneyi Samhitā, xxx. 17; Taittirīya Brāhmaṇa, iii. 4, 14, 1.
² iv. 3, 22.
³ i. 6, 11.
⁴ Cf. St. Petersburg Dictionary, s.v.,

Pukhāṣa. Zimmer, *Altindisches Leben*, 217, takes **Paulkasa** as a mixed caste.

⁵ *Die sociale Gliederung*, 206. Cf. Eggeling, *Sacred Books of the East*, 44.

⁶ Cf. St. Petersburg Dictionary, s.v.,

416, n. 6.

Paṣkara-sādi ('descendant of Puṣkarasādi') is the name of a teacher mentioned in the Śāṅkhāyana Āraṇyaka,¹ as well as the Taittirīya Prātiśākhya.² A **Puṣkarasādi** is mentioned in the **Dharma Sūtra**³ of Āpastamba and elsewhere.

¹ vii. 17. Cf. Keith, *Journal of the Royal Asiatic Society*, 1908, 371.

² i. 5; ii. 1, 2, 5; Pāṇini, viii. 4, 48;

Vārttika, 3; Kielhorn, *Indian Antiquary*, 16, 103; Pischel, *ibid.*, 34, 26.

³ i. 6, 19, 7; 10, 28, 1.

Paṣpindya is the name of a teacher, a pupil of **Jaimini**, in the **Varṇa** (list of teachers) at the end of the **Sāmavidhāna Brāhmaṇa**.¹

¹ Cf. Weber, *Indische Studien*, 4, 377.

Pyukṣa is found in the Śatapatha Brāhmaṇa (v. 3, 1, 11) denoting the 'covering' for a bow (**Dhanus**), presumably made of skin.

Prauga is apparently equivalent to *pra-yuga*, denoting the fore part of the pole of the cart, the part in front of the yoke. It is mentioned in the Yajurveda Samhitās¹ and the Śatapatha Brāhmaṇa,² where it is said to be the part of the pole behind the *Kastambhi*, or prop on which the pole rests.

¹ Taittiriya Samhitā, v. 4, 11, 1, 2; Cf. Zimmer, *Altindisches Leben*, 248; Kāthaka Samhitā, xxi. 4.

² Śatapatha Brāhmaṇa, i. 1, 2, 9; Egeling, *Sacred Books of the East*, 12, iii. 5, 3, 4, etc.

Pra-kaṅkata is the name of some noxious insect in the Rigveda.¹

¹ i. 191, 7. Cf. Zimmer, *Altindisches Leben*, 98.

Pra-karitr is the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹ The exact sense is uncertain; the commentator Sāyaṇa on the Taittiriya Brāhmaṇa explains it to mean the 'divider of dear ones by producing enmity,' but the sense of 'sprinkler'—that is, 'seasoner'—is more likely.

¹ Vājasaneyi Samhitā, xxx. 12. Taittiriya Brāhmaṇa, iii. 4, 8, 1. Cf. 315, n. 1; Weber, *Indische Strafen*, 1, 79, n. 6. Egeling, *Sacred Books of the East*, 44.

Pra-kaśa in the Atharvaveda (ix. 1, 21) seems to mean either the 'thong' or the 'lash' of a whip.

Pra-krama, 'stride,' is mentioned as a measure of distance in the Śatapatha Brāhmaṇa (x. 2, 3, 1 *et seq.*), but its exact length is unknown.

Prakṣa is the form in the Taittiriya Samhitā¹ of the usual name, **Plakṣa**, of a tree, being merely a phonetic alteration for the sake of the etymology. According to Aufrecht,² the same word is found in two passages of the Sāmaveda,³ the same reading occurring in the Aitareya Āraṇyaka.⁴ Oldenberg,⁵ however, questions the correctness of the reading **Prakṣa**, both in the latter passage and in the Sāmaveda.

¹ vi. 3, 10, 2.

² *Rigveda*, 2, xlvii, n.

³ i. 444; ii. 465.

⁴ v. 2, 2, with Keith's notes.

⁵ *Rigveda-Notes*, 1, 344.

Cf. Zimmer, *Altindisches Leben*, 99.

Pragātha is the name given in the Aitareya Āraṇyaka (ii. 2, 2) to the poets of the eighth Maṇḍala of the Rigveda, so called because they composed Pragātha strophes (that is, verses consisting of a *Bṛhati* or *Kakubh* followed by a *Satobṛhati*).

Pra-ghāta is found in the Yajurveda Samhitās¹ and the Śatapatha Brāhmaṇa² in the sense of the closely woven ends of a cloth from which depend the loose threads of the *Nīvi*, or unwoven fringe.

¹ Taittiriya Samhitā, vi. 1, 1, 3; Kāthaka Samhitā, xxiii. 1. The word does not occur in Maitrāyaṇī Samhitā, iii. 6, 2, 3.

² iii. 1, 2, 18.

Cf. Egeling, *Sacred Books of the East*, 26, 10, n. 1.

Pra-calākā in the Taittiriya Samhitā (vii. 5, 11, 1) and the Kāthaka Samhitā (*Āsvamedha*, v. 2) seems to mean a 'cloud-burst.'

Prajāvant Prājāpatya, 'descendant of Prajāpati,' is, according to the Aitareya Brāhmaṇa (i. 21), the author of a hymn of the Rigveda (x. 183).

Pra-ṇapāt in the Rigveda (viii. 17, 13) denotes 'great-grandson.'

Pra-ṇejana is the word used in the Śatapatha Brāhmaṇa (i. 2, 2, 18) to denote the 'water used for washing.'

Pra-tatāmaha, 'great-grandfather,' is found in the Atharvaveda (xviii. 4, 75).

Pra-tardana is the name in the Kāthaka Samhitā¹ of a king who had a **Bharadvāja** for his Purohita. In the Kauṣītaki Brāhmaṇa² he appears as arriving at the sacrifice of the Ṛṣis in the Naimiṣa forest, and asking them how errors in the sacrifice could be remedied; and as finding **Alīkayu Vācaspatha**, the Brahman priest at the sacrifice, unable to say what was to be

¹ xxi. 10.

² xxvi. 5.

done. In the Kauṣītaki Upaniṣad³ it is said that Prātardana Daivodāsi went to Indra's world through his death in battle. The patronymic connects him with Divodāsa, the ancestor or father of Sudās, and the mention of Bharadvāja (probably 'a Bharadvāja' is meant) as his priest supports the patronymic, for Divodāsa is a special favourite of the singers of the Bharadvāja family. The name, moreover, is reminiscent of the Tritsus (the root *tard* appears in both) and of the *Pratydaś* (see *Pratp*). But he is not in Vedic literature a king of Kāśī.⁴ Geldner⁵ regards him as Divodāsa's son, but this is not likely. Cf. Prātardani.

³ iii. 1.

⁴ As in the Epic: Pargiter, *Journal of the Royal Asiatic Society*, 1910, 38.

⁵ *Vedische Studien*, 2, 138.

Pra-tithi Deva-taratha is the name of a teacher, pupil of Devataras Śavasāyana in the Vamśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 373, 385; Max Müller, *Ancient Sanskrit Literature*, 444.

Prati-divan denotes in the Rigveda (x. 38, 6) and the Atharvaveda (vii. 109, 4) 'opponent in the game of dice.'

Prati-duh has the specific sense of 'fresh milk,' warm from the cow, in the later Saṃhitās¹ and the Brāhmaṇas.²

¹ Av. ix. 4, 4; Taittiriya Saṃhitā, ii. 5, 3, 3; Kāthaka Saṃhitā, xxxvii. 6, etc.

² Pañcaviṃśa Brāhmaṇa, ix. 5, 5;

xviii. 4, 2; Śatapatha Brāhmaṇa, iii. 3, 3, 2; Taittiriya Brāhmaṇa, ii. 7, 6, 2, etc.

Prati-dhā apparently means 'draught' or 'pull' in one passage of the Rigveda,¹ where Indra is said to have drunk thirty streams (*sarāṃsi*) with one Prati-dhā.

¹ viii. 77, 4; Nirukta, v. 11.

Prati-dhi is mentioned in the Sūryā hymn of the Rigveda¹ as part of the chariot on which the bride is taken home. It is

¹ x. 83, 8.

impossible to determine with certainty exactly what is meant; Roth² understands it to mean a cross-piece of wood fastened to the pole.

² St. Petersburg Dictionary, s.v.

Prati-papa is found in the Atharvaveda (iii. 15, 4) denoting 'barter' or 'exchange.' Cf. Papa.

Prati-praśna occurs in the Śatapatha Brāhmaṇa¹ applied to Prajāpati as the decider of doubts; it may have been a technical term for an 'arbitrator' (cf. *Madhyamaśi* and *Dharma*).

¹ i. 4, 5, 11; iv. 1, 3, 14; Eggeling, *Sacred Books of the East*, 12, 131, and 26, 267, renders *prati-praśnam* by '(went to Prajāpati) for his decision,' which leaves it ambiguous how he took the passages.

Prati-pra-sthātr is the name of a priest (*Rtvij*), one of the assistants of the Adhvaryu, in the later Saṃhitās and the Brāhmaṇas.¹ He is not mentioned in the Rigveda,² but mention is once made in that Saṃhitā³ of the two Adhvaryus. These may have meant, as later, the Adhvaryu and the Prati-prasthātr. Oldenberg,⁴ however, thinks that the Adhvaryu and the Agnidh are intended, a conjecture for which there is some authority.⁵

¹ Taittiriya Saṃhitā, vi. 5, 3, 4; Aitareya Brāhmaṇa, i. 29; vii. 1; Śatapatha Brāhmaṇa, iii. 5, 2, 2; 3, 13, 22, etc.

² Oldenberg, *Religion des Veda*, 384, n. 2.

³ ii. 16, 5.

⁴ *Op. cit.*, 390, n. 2.

⁵ Cf. Rv. x. 41, 3; Mantra in Śāṅkhāyana Śrauta Sūtra, i. 6, 3.

Cf. Hillebrandt, *Rituallitteratur*, 97.

Prati-prāś. See Prāś.

Pratibodhī-putra is a wrong reading for Prātibodhī-putra.¹

¹ *Indische Studien*, 1, 391; Keith, *Aitareya Āraṇyaka*, 244, 310.

Prati-mit is found in the description of a house in the Atharvaveda.¹ The sense must be 'support' of some sort, probably beams leaning up at an angle against the Upamits.

¹ ix. 3, 1. Cf. Zimmer, *Altindisches Leben*, 153; Bloomfield, *Hymns of the Atharvaveda*, 596.

Prati-veśa, 'neighbour,' occurs, often metaphorically, from the Rigveda¹ onwards.²

¹ x. 66, 13.
² Taittiriya Samhitā, ii. 6, 97; Vāja- hitā, xxxvi. 9; Śatapatha Brāhmaṇa, iv. 1, 5, 2; Taittiriya Upaniṣad, saṇeyi Samhitā, xi. 75; Kāthaka Sam- i. 4, 3.

Prati-veśya is mentioned in the Vaṃśa (list of teachers) at the end of the Śāṅkhāyana Āraṇyaka (xv. 1) as the pupil of Brhad- diva. Cf. Prātiveśya.

Prati-śrutkā, 'echo,' shows that this phenomenon had already received a name as early as the Yajurveda Samhitās¹ and the Kauṣītaki Upaniṣad (iv. 13).

¹ Taittiriya Samhitā, v. 5, 14, 1; Maitrāyaṇī Samhitā, iii. 14, 13; Kāthaka Samhitā, Aśvamedha, vii. 4; Vājasaneyi Samhitā, xxiv. 32; xxx. 19.

Prati-śthā is found in one passage of the Atharvaveda,¹ where Zimmer² thinks the word is used as a technical term of law; possibly a 'sanctuary' may be meant, but it is more than doubtful whether the sense of 'home' or 'abode,' as given by Roth,³ is not quite adequate. Cf. Jñātṛ.

¹ vi. 32, 3 = viii. 8, 21 = Śāṅkhāyana Āraṇyaka, xii. 14.
² Altindisches Leben, 181.
³ St. Petersburg Dictionary, s.v. 3. So a pratiśthā-kāma, 'one desirous of a fixed abode,' Taittiriya Samhitā, ii. 1, 3, 4. Pañcaviṃśa Brāhmaṇa, xxiii. 18, 1, etc.

Prati-sara is used in several passages of the Atharvaveda¹ and later² to denote an amulet, according to Roth,³ because it was a band, and so returned on itself (prati-sr, 'go back'). The sense is doubtful; perhaps 'attacking' may really be the root idea.⁴ Cf. Punaḥsara.

¹ ii. 11, 2; iv. 40, 1; viii. 5, 1, 4.
² Śatapatha Brāhmaṇa, v. 2, 4, 20; Śāṅkhāyana Āraṇyaka, xii. 30, etc.
³ St. Petersburg Dictionary, s.v., followed by Eggeling, Sacred Books of the East, 41, 53, n. 2.
⁴ Cf. Bloomfield, Journal of the American Oriental Society, 13, cxxxiii; Hymns of the Atharvaveda, 576.
Cf. Zimmer, Altindisches Leben, 263; Ludwig, Translation of the Rigveda, 3, 345; Weber, Indische Studien, 13, 164.

Prati-hartṛ is the name of the assistant of the Udgātṛ in the list of the sixteen priests (Ṛtvij). It is found in the later Samhitās¹ and the Brāhmaṇas,² but not in the Rigveda.³

¹ Taittiriya Samhitā, iii. 3, 2, 1.
² Taittiriya Brāhmaṇa, i. 8, 2, 3; Aitareya Brāhmaṇa, vii. 1; Śatapatha Brāhmaṇa, iv. 3, 4, 22; xii. 1, 1, 8; Pañcaviṃśa Brāhmaṇa, xxv. 15, 3; Chāndogya Upaniṣad, i. 10, 11; 11, 8.
³ Cf. Ludwig, Translation of the Rigveda, 3, 227.

Prati-darśa Śvalkna is mentioned in the Śatapatha Brāhmaṇa¹ as sacrificing with the Dāksāyaṇa offering, and as teaching Suplan Sārñjaya, who thence became Sahadeva Sārñjaya. In a second passage² he is called Pratidarśa Aibhāvata, and again brought into connexion with Suplan Sārñjaya. According to Eggeling,³ he is to be deemed a king of the Śviknas; apparently, too, he was a descendant of Ibhāvant. A Pratidarśa is also mentioned in the Jaiminiya Upaniṣad Brāhmaṇa.⁴

¹ ii. 4, 4, 3.
² xii. 8, 2, 3.

³ Sacred Books of the East, 44, 239, n. 2.
⁴ iv. 8, 7.

Pratiṭipā Prātisatvana,¹ or Prātisutvana,² is the name of a man mentioned in a hymn of the Atharvaveda.³ Zimmer,⁴ with great ingenuity, compares the fact that Parikṣit is mentioned as a Kuru king in the Atharvaveda,⁵ and that, according to the Epic genealogies, his grandson was Pratiśravas, with which name Prātisutvana, as very possibly a Prākṛitized version of Pratiśrutvana may be compared, and his great-grandson was Pratiṭipā. The identification cannot, however, be regarded as at all certain, and while the Epic may have derived its genealogy from the Atharvaveda, it may have preserved an independent tradition. Böhtlingk⁶ renders prātisatvanam as 'in the direction opposed to the Satvans', and this may be right.

¹ So Khila, v. 15, 1. Aitareya Brāhmaṇa, vi. 33, 2.

² So Av. xx. 129, 2. Cf. Scheftelowitz, Die Apokryphen des Rigveda, 161; Śāṅkhāyana Śrauta Sūtra, xii. 18, 1.

³ Altindisches Leben, 131.

⁴ xx. 127.

⁵ Dictionary, s.v.

Prati-bodha is mentioned with *Bodha* in two passages of the *Atharvaveda*,¹ apparently as the name of a very mythic *Rei*, 'Intelligence.'

¹ v. 30, 10, viii. 1, 13. Cf. *Mānava Gṛhya Sūtra*, ii. 15, 1.

Pratrd occurs once in the plural in a hymn of the *Rigveda*,¹ where it is clearly a variant of the word *Trtsu*. Moreover, the name of King *Pratardana*, a descendant of the *Trtsu* king, *Divodāsa*, confirms the identification of *Trtsu* and *Pratrd*.²

¹ vii. 33, 14.

² See Ludwig, Translation of the *Rigveda*, 3, 159; Geldner, *Indische Studien*, 2, 138.

Pra-toda denotes in the *Atharvaveda*¹ and the *Pañcaviṃśa Brāhmaṇa*² the 'goad' of the *Vrātya*, the non-Brahminical Āryan or aborigine. Later the word is regularly used for 'goad' in general.

¹ xv. 2, 1.

² xvii. 1, 14. See *Sāṅkhāyana Āraṇyaka*, xli. 8. *Kātyāyana Śrauta Sūtra*, xxii. 4, 10. *Lāṭyāyana Śrauta Sūtra*, viii. 6, 7. *Sāṅkhāyana Śrauta Sūtra*, xiv. 72, 3. The rendering 'lance' seems to have no authority. But see Weber, *Indian Literature*, 67.

Pratyakṣa-darśana, n., means 'seeing with one's own eyes,' as opposed to seeing in a vision (*śrāvaṇa*). A section on such visions appears in the *Rigveda Āraṇyakas*.¹

¹ *Āitareya Āraṇyaka*, iii. 2, 4. *Sāṅkhāyana Āraṇyaka*, viii. 7.

Praty-onas is found with *Ugra* and *Sūta-grāmaṇi* in the *Bṛhadāraṇyaka Upaniṣad*,¹ clearly denoting an officer of police. The sense must be that of the humbler 'servants' of the king² rather than 'magistrates,' as Max Müller, in his translation, takes it. In the *Kāthaka Samhitā*³ and the *Sāṅkhāyana Śrauta Sūtra*⁴ the word means, according to the St. Petersburg Dictionary, the next heir, who is responsible for the debts of a dead man.

¹ iv. 3, 43, 44 (*Māthyanadina* = iv. 3, 37, 38 *Kāṇva*).

² Böttlingk's Translation, p. 66, where he takes *ugra* as an adjective.

³ viii. 4 (*Indische Studien*, 3, 463).

⁴ iv. 16, 16, 17.

Pra-dara in the later *Samhitās* and the *Brāhmaṇas*² denotes a 'cleft' in the ground.

¹ *Taittiriya Samhitā*, iii. 4, 8, 5. ² *tīrtiya Brāhmaṇa*, i. 5, 10, 7; *Satapatha Brāhmaṇa*, xi. 2, 3, 8; xiii. 8, 3, 10, etc.

Pra-div in the *Atharvaveda* (xviii. 2, 48) is the third and highest heaven, in which the Fathers dwell. In the *Kauṣītaki Brāhmaṇa* (xx. 1) it is the fifth of a series of seven heavens.

Pra-diś, like *Diś*, normally designates only a 'quarter' of the sky, or 'point' of the compass. Four,¹ five,² six,³ and seven⁴ such points are enumerated, or more generally 'all' are mentioned.⁵ In some passages,⁶ on the other hand, the word has the definite sense of an 'intermediate quarter,' which is more precisely denoted by *arāntara-diś*.

¹ *Rv.* i. 164, 42; ii. 35, 8. x. 19, 8. ² *Vājasaneyi Samhitā*, xviii. 32. ³ *Rv.* i. 11, 2. ii. 10, 3. ⁴ *Rv.* vi. 75, 2. x. 121, 4. ⁵ *Rv.* ix. 86, 29. *Av.* i. 30, 4. iii. 4, 2. ⁶ *Av.* i. 28, 2. ix. 2, 21. xix. 20, 2. etc.

Pra-dhana denotes 'contest,' whether the real conflict of war or the competition of the chariot race, in the *Rigveda*.¹

¹ i. 116, 2. 154, 3. 169, 2; x. 102, 5, etc.

Pra-dhi is the name of some part of the wheel of a chariot, probably the 'felly.' In one passage of the *Rigveda*,¹ and in one of the *Atharvaveda*,² the 'nave' (*Nabhya*) and the 'felly' (*pradhi*) are mentioned along with the *Upadhi*, which must then be either a collective name for the spokes or an inner rim within the felly and binding the spokes. In the riddle hymn of the *Rigveda*³ twelve *Pradhis* are mentioned with three naves, one wheel, and three hundred and sixty spokes; what exactly is here meant by this particular term it would be useless to conjecture, though it is clear that the passage as a whole symbolizes

¹ i. 39, 4.

² vi. 70, 3.

³ i. 164, 48.

2. **Pra-vara**,¹ or **Pra-vāra**,² denotes a 'covering' or 'woollen cloth' in the *Bṛhadāraṇyaka Upaniṣad*.

¹ *Bṛhadāraṇyaka Upaniṣad*, vi. 1. 10. | *śad. loc. cit.* and *Kāṇva recension*,
in the *Mādhyandina recension*. | vi. 2. 7.

² *Sāyana on Bṛhadāraṇyaka Upani.*

Pra-varta, occurring in the description of the *Vrātya* in the *Atharvaveda* (xv. 2, 1, *et seq.*), is explained by the *St. Petersburg Dictionary* as a 'round ornament.' According to the commentator on the *Taittiriya Samhitā* (2.453 *Bibl. Ind.*), it means an 'ear-ring.'

Pra-valhikā, a 'riddle,' is the name given in the *Brāhmanas* of the *Rigveda*¹ to certain verses of the *Atharvaveda*.²

¹ *Aitareya Brāhmaṇa*, vi. 33; *Kaṇṇi-* | ² *xx. 133; Śākhāyana Śrauta Sūtra*,
taki Brāhmaṇa, xxx. 7. | xii. 22. *Khila*, v. 16.
Cf. Bloomfield, Atharvaveda, 98-100.

Pra-vāta, 'a windy spot,' is mentioned in the *Rigveda*¹ as the place where the *Vibhitaka* nuts, used as dice (*Akṣa*) grow. In the *Taittiriya Samhitā*² reference is made to the exposure of decaying matter in such a place.

¹ x. 34. 1; *Nirukta*, ix. 8. *Geldner*, | ² *once here is to nuts being blown down*
Rigveda, Glossar, 119, thinks the refer- | *in a storm of wind*
| vi. 4. 7. 2.

Pra-vāra. See 2. **Pravara**.

Pra-vāsa, 'dwelling abroad,' is mentioned in the *Rigveda*.¹ Ceremonies applicable to one who has returned from foreign residence are given in the *Sūtras*.²

¹ viii. 29. 8.

² *Āśvalāyana Gṛhya Sūtra*, i. 13. | *Śākhāyana Gṛhya Sūtra*, ii. 17.
etc.

Pra-vāhaṇa Jaivali or **Jaivala** ('descendant of *Jivala*') is the name of a prince, contemporary with *Uddālaka*, who

appears in the *Upaniṣads*¹ as engaged in philosophical discussions. He is probably identical with the *Jaivali* of the *Jaiminiya Upaniṣad Brāhmaṇa*.²

¹ *Bṛhadāraṇyaka Upaniṣad*, vi. 1. | *Chāndogya Upaniṣad*, i. 8. 1; v.
7 (*Mādhyandina* = vi. 2. 1; 4 *Kāṇva*); | 3. 1.
² i. 38. 4.

Pra-śas in a Mantra in the *Aitareya Brāhmaṇa*¹ denotes, according to the *St. Petersburg Dictionary*, an 'axe,' or some similar instrument for cutting.²

¹ ii. 6. 3. *Cf. Durga on Nirukta*, v. 11.

² From *śas*, 'to cut.'

Pra-śāstr is the name of one of the priests (*Ṛtvij*) at the Vedic sacrifice. In the lesser sacrifices he plays no part at all, but he appears in the animal (*paśu*) and Soma sacrifices, in the former as the only, in the latter as the main, assistant of the *Hotṛ* priest in the singing of the litanies. He is mentioned by name in the *Rigveda*,¹ and often later.² He is also in the *Rigveda*³ called *Upavakṛ*, this name, like *Prasāstr*, being derived from the fact that one of his chief functions was to issue directions (*praiśa*) to the other priests. Another name for him was *Maitrāvaruṇa*, because his litanies were mainly addressed to *Mitra* and *Varuṇa*, a connexion already visible in the *Rigveda*.⁴ The 'two divine *Hotṛs*' of the *Āpri* litanies denote, according to *Oldenberg*,⁵ the heavenly counterparts of the *Hotṛ* and the *Prasāstr*.

¹ i. 94. 6; ii. 5. 4. *prāśāstra*, 'the Soma bowl of the *Prasāstr*,' 36. 6.

prāśāstra, 'the office of the *Prasāstr*,'

ii. 1. 2 = x. 91. 10

² *Vājasaneyi Samhitā*, x. 21. *Aitareya Brāhmaṇa*, v. 34. *Satapatha Brāhmaṇa*, iv. 6. 6. 6; xi. 3. 5. 9, etc.

³ iv. 9. 5; vi. 71. 5. ix. 95. 5. According to *Ludwig*, Translation of

the *Rigveda*, 3. 226, the *Upavakṛ* is the earliest equivalent of the *Āchāvaka*.

⁴ ii. 36. 6.

⁵ *Religion des Veda*, 391. *Ludwig*, *op. cit.*, 3. 227, identifies the *Prasāstr* with the *Prastotr*, but this is most improbable.

Cf. Oldenberg, op. cit., 383, 390, 391. *Weber, Indische Studien*, 10. 141 *et seq.*

Prama denotes generally 'enquiry' or 'disputed question,' the phrase *pramam eti* having the sense 'he asks a person for

42 PLAINTIFF—DEFENDANT—JUDGE—SIDE HORSE [Praṣṭi

the decision of a disputed point' in the Taittirīya Saṃhitā¹ and elsewhere.² Thus Praśna comes to have the definite meaning of 'decision' in the Aitareya Brāhmaṇa.³ In the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda⁴ are included the Praśnin, the Abhi-praśnin, and the Praśna-vivāka; it is quite likely that here the three parties to a civil case are meant—the plaintiff, the defendant, and the arbitrator or judge (Madhyamaṣi).

¹ ii. 5. 8. 5. 11. 9.

² v. 14.

³ Taittirīya Brāhmaṇa, ii. 1. 6. 2.

⁴ Vājasaneyi Saṃhitā, xxx. 10. Taittirīya Brāhmaṇa, iii. 4. 6. 1.

Praṣṭi, like Prṣṭyā, denotes a 'side horse,' which, however, possibly¹ did not necessarily mean a horse running beside the yoke-horses, but may also have meant a third horse yoked in front as a leader. This seems to be indicated by the reference in the Rigveda² to the Praṣṭi—here applied to the Maruts' team—leading (vahaṭi) the team (rohitaḥ). In an obscure passage of the Atharvaveda³ there is a reference to the Praṣṭis in connexion with a pañca-vāhi, 'drawn by five,' but it is impossible to gain any clear idea of what is meant. The Praṣṭi is not rarely referred to elsewhere.⁴ In one passage⁵ the dhuryau and the praṣṭyau are mentioned together; this probably means the two horses yoked to the pole, with two others fastened in some way one on each side. The adjectives praṣṭimant, praṣṭi-vāhana, praṣṭi-vāhin, are all used of Ratha, 'chariot,' meaning 'drawn by a side horse (or horses),' in addition to the yoke-horses. Cf. Ratha.

¹ St. Petersburg Dictionary, s. v.

² i. 39. 6. viii. 27. 8. In i. 100. 17. praṣṭibhiḥ seems to refer to the assistants or comrades of Rjāva (cf. Lāṭyāyana Śrauta Sūtra, iii. 12. 14), but Ludwig thinks that the word refers to the steeds by which a victory was won.

³ 2. 8. 8. Cf. Whitney, Translation of the Atharvaveda, 597.

⁴ Aitareya Brāhmaṇa, viii. 22; Taittirīya Brāhmaṇa, iii. 8. 21. 3. Śatapatha Brāhmaṇa, xiii. 3. 3. 9, etc.

⁵ Taittirīya Brāhmaṇa, i. 5. 12. 5.

⁶ RV. vi. 27. 24.

⁷ Śatapatha Brāhmaṇa, v. 2. 4. 9.

⁸ Taittirīya Brāhmaṇa, i. 3. 6. 4. 7. 1. 5; 9. 1. Pañcaviṃśa Brāhmaṇa, xvi. 13. 12 (where praṣṭi-vāhin and praṣṭi-vāhin are confused).

Geldner's conjecture, Rigveda, Glossar, 112, that Praṣṭi denotes a horse yoked in the middle, is withdrawn by himself, Kommentar, 97.

Cf. Zimmer, Altindisches Leben, 250. Max Müller, Sacred Books of the East, 32. 102.

Praṣṭoka] YOUNG SHOOTS—HANDFUL—A SEER—GRASS 43

Pra-siti in the Vājasaneyi Saṃhitā (ii. 19) and the Taittirīya Brāhmaṇa (iii. 7. 13. 4) denotes a divine 'missile,' but does not seem to be used of human combatants.

Pra-sū in the Rigveda¹ and later² denotes the young shoots of grass or herbs used at the sacrifice.

¹ i. 95. 10. iii. 5. 8. vii. 9. 3. 35. 7. viii. 6. 20.

tirīya Brāhmaṇa, i. 6. 3. 2; Śatapatha Brāhmaṇa, ii. 5. 1. 18.

² Kāthaka Saṃhitā, xxxvi. 2; Taittirīya Brāhmaṇa, i. 6. 3. 2.

Pra-sṛta is found in the Śatapatha Brāhmaṇa¹ as a measure of capacity, meaning a 'handful.'²

¹ iv. 5. 10. 7; xiii. 4. 1. 5. Śāṅkh. Āyana Śrauta Sūtra, xvi. 1. 7.

² Primarily, the word designates the

hollowed hand 'stretched out' to receive what is offered.

Pra-skapva is the name of a R̥ṣi who is credited by the Anukramani (Index) with the authorship of certain hymns of the Rigveda,¹ where² he is mentioned several times. The statement in the Śāṅkhāyana Śrauta Sūtra³ that he obtained bounty from Praśadhra Medhya Mātariśvan is apparently a blunder.⁴

⁴ Weber, Episches im vedischen Ritual,

i. 44. 50. viii. 49. ix. 95.

² i. 44. 6. 45. 3. viii. 3. 9. 51. 21. 39. 54. 8. Cf. Nirukta, iii. 17.

³ xvi. 11. 26.

Cf. Ludwig, Translation of the Rigveda, 3. 104 ff. seq.

Pra-stara in the Rigveda¹ and later² denotes the grass strewn as a sacrificial seat.

¹ i. 14. 4.

² Av. xvi. 2. 6. Taittirīya Saṃhitā,

i. 7. 2. 4. Vājasaneyi Saṃhitā, ii. 18.

xviii. 63; Aitareya Brāhmaṇa, i. 26; ii. 3. Śatapatha Brāhmaṇa, i. 3. 3. 5.

etc.

Pra-stoka is the name of a generous donor in the Rigveda,¹ where Ludwig² identifies him with Divodāsa Atithigva and

¹ vi. 47. 22.

² Translation of the Rigveda, 3. 158.

Aśvattha or Aśvatha. According to the Śāṅkhāyana Śrauta Sūtra,¹ Bharadvāja obtained gifts from Prastoka Sārījaya, 'descendant of Sārījaya.'

¹ xvi. 11, 11.

Cf. Weber, *Episches im vedischen Ritual*, 30, 31. Macdonell, *Bṛhadveda*, 2, 198 et seq.

Pra-stotr is the name of an assistant of the Udgātr priest who sings the Prastāva,¹ or prelude of the Sāman chant. His not being mentioned by name in the Rigveda is merely an accident, for he is clearly referred to in one passage,² and in the later literature³ he is a frequent figure. Ludwig⁴ erroneously thinks that Praśāstr is the earlier name of the Prastotr.

¹ Pañcaviṃśa Brāhmaṇa, xli. 10, 7. vi. 6, 3, 1; Taittiriya Brāhmaṇa, i. 8, 2, 3. Aitareya Brāhmaṇa, v. 34. vii. 1. Śatapatha Brāhmaṇa, viii. 7, 4, 6. Chāndogya Upaniṣad, i. 10, 9; ii. 2, 1, etc.

² viii. 81, 5 (*pra stoyat*). See Oldenberg, *Religion des Veda*, 393, n. 3.

³ Taittiriya Saṃhitā, iii. 3, 2, 1: 227.

Prasravaṇa. See Plakṣa.

Pra-hā in the Rigveda,¹ the Atharvaveda,² and the Pañcaviṃśa Brāhmaṇa,³ denotes a 'winning throw' at dice, or, generally, any 'gain' or 'advantage.'⁴

¹ x. 42, 9.

² iv. 38, 3.

³ xvi. 14, 2; xx. 11, 4.

Cf. Zimmer, *Altindisches Leben*, 241,

and *prahārent*, Rv. iv. 20, 8, meaning 'acquiring gain,' according to the St Petersburg Dictionary, i. v.

Prā-kāra in the Śāṅkhāyana Śrauta Sūtra (xvi. 18, 14) denotes a walled mound supporting a raised platform (*prāsāda*) for spectators.

Prā-kāśa is found several times in the Brāhmaṇas¹ denoting an ornament of metal or a metal mirror. According to Geldner,² Prāvepa has the same sense in the Maitrāyaṇī Saṃhitā.³

¹ Taittiriya Brāhmaṇa, i. 8, 2, 3; Pañcaviṃśa Brāhmaṇa, xviii. 9, 10; Śatapatha Brāhmaṇa, v. 4, 5, 22, etc.

² *Rigveda, Glossar*, 120a.

³ iv. 4, 8.

Prā-grāhi is the name of a teacher in the Kauṣītaki Brāhmaṇa (xxvi. 4) according to Lindner's edition. Cf. Prāvāhi.

Prācina-tāna denotes the 'warp' of a piece of cloth in the Taittiriya Saṃhitā (vi. 1, 1, 4). Cf. Prācinātāna.

Prācina-yogi-putra, 'son of a female descendant of Prācina-yoga,' is the name of a teacher, a pupil of Sāṃjiviputra in the last Vamśa (list of teachers) in the Mādhyamīna recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 32).

Prācina-yogya, 'descendant of Prācinayoga,' is the name of a teacher, a pupil of Pārāśarya, in the first Vamśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad.¹ A Prācinayogya is mentioned also in the Chāndogya² and the Taittiriya³ Upaniṣads, and the same patronymic is found in the Śatapatha Brāhmaṇa⁴ and in the Jaiminiya Upaniṣad Brāhmaṇa (see Puluṣa, Satyayajña,⁵ Somaśuṣma).

¹ ii. 6, 2 (Kāṇva).

² v. 13, 1.

³ i. 6, 2.

⁴ (Of Satyayajña Paṇḍit) x. 6, 1, 5; (of Śaṇḍeya) xi. 5, 3, 1, 8 (cf. Gopatha

Brāhmaṇa, i. 3, 11). Cf. Weber, *Indische Studien*, 1, 61; 2, 213; 3, 274.

⁵ Called Prācinayoga in i. 39, 1, but this is probably merely a blunder of the manuscript.

Prācina-vamśa as an adjective denotes 'having the supporting beam of the roof facing the east' in the Śatapatha Brāhmaṇa¹ and the Yajurveda Saṃhitās.² The reference is to the central beam running from the middle of the western end of a hall to the middle of the eastern end. This beam was possibly higher than those at the side.

¹ in 1, 1, 6, 7; 6, 1, 23; iv. 6, 8, 20.

² Kāthaka Saṃhitā, xxi. 13; Tait-

tiriya Saṃhitā, vi. 1, 1, 3. Cf. Eggeling, *Sacred Books of the East*, 26, 3, n. 2.

Prācina-śāla Aupamanyava ('descendant of Upamanyu') is the name of a householder and theologian in the Chāndogya

Upaniṣad.¹ A *Prācināśāli* appears as an Udgātṛ priest in the Jaiminiya Upaniṣad Brāhmaṇa,² and the *Prācināśālas* are mentioned in the same Upaniṣad.³

¹ v. 11, 1. See *Mahāśāla*.

² iii. 7, 2, 10, 2.

³ iii. 10, 1.

Prācinātāna, denoting the 'warp' of a piece of cloth, is found in the Brāhmaṇas.¹ Cf. *Prācinātāna*.

¹ Aitareya Brāhmaṇa, viii. 12, 3; (cf. Keith, *Sāṅkhya Aranyaka*, 20, 17, 2; Kauṣītaki Upaniṣad, i. 5, n. 2).

*Prācināvita*¹ denotes the wearing of the sacred thread of the Āryan over the right shoulder and under the left arm, *Prācināvītin*² being the name for the man so wearing the thread. Tilak,³ however, thinks that these terms do not imply the wearing of a thread, but of a garment.

¹ Taittiriya Saṁhitā, ii. 5, 11, 1.

has the same sense in Av. ix. 1.

² Taittiriya Brāhmaṇa, i. 4, 6, 6; 24.
Śatapatha Brāhmaṇa, ii. 4, 2, 2.

³ *Orion*, 146, citing Taittiriya Aranyaka, ii. 1.

Prācyā denotes in the plural 'dwellers in the east.' They are mentioned in the list of peoples in the Aitareya Brāhmaṇa.¹ It is very probable that the *Kāśis*, *Kosalas*, *Videhas*, and perhaps *Magadhas*, are meant, as Oldenberg² supposes. In the Śatapatha Brāhmaṇa³ the Easterns are said to call Agni by the name of *Śarva*, and their mode of making tombs is there⁴ referred to with disapproval. The Lāṭyāyana Śrauta Sūtra⁵ explains the *Vipatha*, 'rough car,' of the Pañcaviṃśa Brāhmaṇa⁶ as a car of the Easterns (*prācyā-ratha*). In the Saṁhitopaniṣad Brāhmaṇa⁷ reference is made to the *Prācyā-Pāñcālas*.

¹ viii. 14.

² *Buddha*, 393, n.

³ i. 7, 3, 8.

⁴ xiii. 8, 1, 5, 2, 1. Cf. also ix. 5, 1, 64. These passages render improbable the earlier view of Weber (*Indian Literature*, 132, 133) that this Brāhmaṇa is a product of the Eastern peoples, and

support his later view that the Śatapatha Brāhmaṇa, like the other great Brāhmaṇas, belongs to the *Madhyadesa* (see *Kuru*, n. 1).

⁵ viii. 6, 9.

⁶ xvii. 1.

⁷ 2. Weber, *Indian Literature*, 34, n. 25.

Prājāpatya, 'descendant of Prajāpati,' is only a patronymic of mythical persons like Āruṇi Suparṇeya ('descendant of Suparṇā') in the Taittiriya Āraṇyaka (x. 79), or of *Prajāvant* in the Aitareya Brāhmaṇa (i. 21).

Prāṇa, properly denoting 'breath,' is a term of wide and vague significance in Vedic literature. It is frequently mentioned from the Rigveda¹ onwards; in the Āraṇyakas and Upaniṣads it is one of the commonest symbols of the unity of the universe.² In the narrow sense *Prāṇa* denotes one of the vital airs, of which five are usually³ enumerated—*Prāṇa*, *Apāna*, *Vyāna*, *Udāna*, and *Samāna*; but often only two, *Prāṇa* and *Apāna*,⁴ or *Prāṇa* and *Vyāna*,⁵ or *Prāṇa* and *Udāna*,⁶ or three, *Prāṇa*, *Apāna*, and *Vyāna*,⁷ or *Prāṇa*, *Udāna*, and *Vyāna*,⁸ or *Prāṇa*, *Udāna*, and *Samāna*,⁹ or four, *Prāṇa*, *Apāna*, *Vyāna*, and *Samāna*,¹⁰ or *Prāṇa*, *Apāna*, *Udāna*, *Vyāna*.¹¹ The exact sense of each of these breaths when all are mentioned cannot be determined.¹²

Prāṇa is also used in a wider sense to denote the organs of sense,¹³ or as Sāyaṇa¹⁴ puts it, the 'orifices of the head,' etc. These are given as six in one passage of the Śatapatha Brāhmaṇa,¹⁵ presumably the eyes, ears, and nostrils. More frequently there are stated to be seven in the head, the mouth being then included.¹⁶ Sometimes again they are mentioned

¹ i. 66, 1, 2, 59, 6, 90, 13, etc.

² Deussen, *Philosophy of the Upanishads*, 89 et seq.

³ See *Udāna*, n. 1.

⁴ Av. ii. 28, 3, v. 4, 7 (Paipp.); vii. 53, 4 (in vii. 53, 3, *Apāna*, *Prāṇa*, Taittiriya Saṁhitā, iii. 4, 1, 4, etc.

⁵ Av. v. 4, 7; vi. 41, 2, etc.

⁶ See *Udāna*, n. 3.

⁷ Av. xiii. 2, 46. *Maṇḍūkya Samhitā*, iv. 5, 6, 9. *Vājasaneyi Samhitā*, xiii. 23. Aitareya Brāhmaṇa, ii. 29. Kauṣītaki Brāhmaṇa, vi. 10. *Sāṅkhya Aranyaka*, viii. 8. Taittiriya Upaniṣad, ii. 2, etc.

⁸ See *Udāna*, n. 2.

⁹ *Ibid.*

¹⁰ Av. x. 2, 13.

¹¹ *Bṛhadāraṇyaka Upaniṣad*, iii. 4, 1.

¹² Cf. Deussen, *Philosophy of the Upanishads*, 273 et seq.

¹³ Colebrooke, *Miscellaneous Essays*, i. 339, 355; St. Petersburg Dictionary, i. 1.

¹⁴ On Aitareya Aranyaka, i. 3, 7.

¹⁵ xiv. 1, 3, 32; 4, 1.

¹⁶ Av. ii. 12, 7; Aitareya Brāhmaṇa, i. 17, iii. 3; Śatapatha Brāhmaṇa, iii. 1, 3, 21; vi. 4, 2, 5; xiii. 1, 7, 2; Jaiminiya Upaniṣad Brāhmaṇa, ii. 5, 9, 10; 6, 8, etc.

as nine,¹⁷ or as seven in the head and two below.¹⁸ Ten are counted in the Śatapatha Brāhmaṇa¹⁹ and the Jaiminiya Brāhmaṇa,²⁰ while even eleven are mentioned in the Kāthaka Upaniṣad,²¹ and twelve in the Kāthaka Saṃhitā,²² where the two breasts are added. Exactly what organs are taken to make up the numbers beyond seven is not certain.²³ The tenth is the navel (*nābhi*) in the Maitrāyaṇi Saṃhitā,²⁴ when eleven are named the Brahma-randhra²⁵ (suture in the crown) may be included; in the Atharvaveda,²⁶ as interpreted by the Brhad-āraṇyaka Upaniṣad,²⁷ the seventh and eighth are the organs of taste and speech respectively. But usually these make one only, and the eighth and ninth are either in the breast²⁸ or below (the organs of evacuation).²⁹

The word Prāṇa has sometimes merely the general sense of breath, even when opposed to Apāna.³⁰ But its proper sense is beyond question 'breathing forth,' 'expiration,' and not as the St. Petersburg Dictionary explains it, 'the breath inspired,' a version due to the desire to interpret Apāna as 'expiration,' a meaning suggested by the preposition *apa*, 'away.' This being clearly shown both by the native scholiasts³¹ and by other evidence,³² Böhtlingk³³ later accepted the new view.

¹⁷ Taittiriya Saṃhitā, iii. 5. 10. 2; Taittiriya Brāhmaṇa, iii. 1. 7. 4; Śatapatha Brāhmaṇa, i. 5. 2. 5; Pañcaviṃśa Brāhmaṇa, xxii. 12. 5; Aitareya Āraṇyaka, i. 4. 1; Śāṅkhāyana Āraṇyaka, ii. 2. Av. v. 28. 1. x. 8. 43 (*navadīdram*), etc.

¹⁸ Jaiminiya Upaniṣad Brāhmaṇa, ii. 5. 9. 10. 6. 8.

¹⁹ xi. 6. 3. 17, where the eleventh is given as the Ātman.

²⁰ ii. 77 (*Journal of the American Oriental Society*, 15. 240).

²¹ v. 1.

²² xxxiii. 3.

²³ Cf. Deussen, *op. cit.* 269. Keith, *Aitareya Āraṇyaka*, 185. 187.

²⁴ iv. 6. 1. Kāthaka Saṃhitā, ix. 16.

²⁵ Aitareya Upaniṣad, i. 3.

²⁶ x. 8. 9.

²⁷ ii. 2. 3. 4.

²⁸ Kāthaka Saṃhitā, xxxiii. 3.

²⁹ Jaiminiya Upaniṣad Brāhmaṇa, ii. 5. 9. 10. 6. 8.

³⁰ Av. v. 4. 7 (Paippalāda). See Bloomfield, *Hymns of the Atharvaveda*, 552.

³¹ Rudradatta on Apastamba Śrauta Sūtra, xii. 8. 8; xiv. 11. 1. Sāyaṇa on Śatapatha Brāhmaṇa, i. 1. 3. 2. Taittiriya Brāhmaṇa, ii. 5. 6. 4. Śāṅkara on Chāndogya Upaniṣad, i. 3. 2. Anartiya on Śāṅkhāyana Śrauta Sūtra, vi. 8. 1. 2, etc.

³² Śatapatha Brāhmaṇa, ii. 2. 2. 15, as compared with Kātyāyana Śrauta Sūtra, iv. 8. 29. Brhad-āraṇyaka Upaniṣad, iii. 2. 2. Jaiminiya Upaniṣad Brāhmaṇa, i. 60. 5. ii. 1. 16. 19. Aitareya Āraṇyaka, v. 1. 4. See Caland, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 55. 261-265, 56. 556-558, and Apāna.

³³ *Zeitschrift*, 55. 518.

Prāṇa-bhṛt denotes a 'living being' or 'man' in the Brhad-āraṇyaka Upaniṣad¹ and the Śatapatha Brāhmaṇa.² Prāṇin has the same sense.³

¹ i. 5. 22. iii. 1. 12.

² xi. 2. 6. 2.

³ Aitareya Brāhmaṇa, vii. 13. Śatapatha Brāhmaṇa, vii. 4. 2. 2. x. 4.

2. 2; Chāndogya Upaniṣad, ii. 11. 2; Aitareya Upaniṣad, iii. 3. 3; Nirukta, vi. 36.

Prātar as a denotation of time signifies the 'early morning' in the Rigveda¹ and later.² Cf. Ahan.

¹ i. 125. 1. ii. 18. 1. iii. 41. 2; 52. 1; iv. 35. 7. v. 76. 3, etc.

² Av. iv. 11. 12. vi. 128. 2; vii. 101. 1; xi. 2. 16; Kāthaka Saṃhitā, xxxiii. 7.

Aitareya Brāhmaṇa, ii. 31; iii. 22. 44; iv. 20; Śatapatha Brāhmaṇa, xi. 5. 1, 12; Chāndogya Upaniṣad, v. 11. 7, etc.

Prātar-anuvāka occurs in the Brāhmaṇas¹ as the name of the litany which begins the morning Soma libation.

¹ Taittiriya Brāhmaṇa, i. 5. 9. 7; ii. 2. 3. 6. Aitareya Brāhmaṇa, ii. 15. 17. 18; iv. 19. v. 33. Śatapatha Brāhmaṇa, iii. 9. 3. 7; iv. 3. 4. 21; xi. 5. 5. 9; Chāndogya Upaniṣad, ii. 24. 3; iv. 16. 2, etc.

Prātar-ahna Kauhala is the name of a teacher, a pupil of Ketu Vājya, in the Vamśa Brāhmaṇa.¹ Cf. Kauhaḍa.

¹ *Indische Studien*, 4. 372. Max Müller, *Ancient Sanskrit Literature*, 443.

Prā-tardani, 'descendant of Pratardana,' is the name of a prince in one passage of the Rigveda.¹

¹ vi. 27. 8. Cf. Ludwig, *Translation of the Rigveda*, 3. 157. 159.

Prāti-piya is the patronymic of Balhika in the Śatapatha Brāhmaṇa (xii. 9. 3. 3).

Prāti-vedya is mentioned in the Vamśa (list of teachers) in the Śāṅkhāyana Āraṇyaka (xv. 1) as a pupil of Prati-vedya.

Prāti-sutvana. See Pratīpa.

Prāti-bodhi-putra, 'son of a female descendant of Prati-
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bodha,¹ is the name of a teacher in the Aitareya (iii. 1, 5) and the Śāṅkhāyana (vii. 13) Āraṇyakas.

Cf. Keith, *Aitareya Āraṇyaka*, 244, 310.

Prā-trda, 'descendant of *Pratrd*,' is the patronymic of a teacher called *Bhālla* in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 31, 4), and of another teacher in the Bṛhadāraṇyaka Upaniṣad (v. 13, 2).

*Prā-deśa*¹ frequently occurs in the Brāhmaṇas² as a measure of length, a 'span.'³

¹ 'Formed with the *pradeśa* (probably 'indicator,' as a name of the forefinger; cf. *pradeśin*, 'forefinger,' *Āśvalāyana Śrauta Sūtra*, i. 7. *Śāṅkhāyana Śrauta Sūtra*, i. 10, 1, ii. 9, 14)

² Aitareya Brāhmaṇa, viii. 5; Śatapatha Brāhmaṇa, iii. 5, 4, 5. *Chāṇdogya Upaniṣad*, v. 18, 1, etc.

³ That is, between thumb and forefinger

Prā-dhvaṃsana, 'descendant of *Pradhvaṃsana*,' is the patronymic, in the Bṛhadāraṇyaka Upaniṣad,¹ of the mythical *Mṛtyu*, who is there said to be the pupil of *Pradhvaṃsana*.

¹ ii. 5, 22; iv. 5, 28. *Mādhyandina*.

*Prāyaś-citta*¹ or *Prāyaś-citti*² denotes a 'penance' or 'expiation,' both words occurring frequently in the later Samhitās and the Brāhmaṇas. The penances are prescribed for every conceivable sort of ritual, social or moral; a complete list of them is included in the *Sāmavidhāna Brāhmaṇa*.³

¹ Śatapatha Brāhmaṇa, xli. 4, 1, 6; Kausītaki Brāhmaṇa, v. 9; vi. 12, etc.

² Taittirīya Samhitā, ii. 1, 4, 1, iii. 1, 3, 2; v. 1, 9, 3; 3, 12, 1. *Av.* xiv. 1, 30; *Vājasaneyi Samhitā*, xxxix. 12; *et seq.*

³ Aitareya Brāhmaṇa, iii. 11, 46. v. 27; vii. 2; Śatapatha Brāhmaṇa, i. 1, 4, 9; iv. 5, 7, 1, xi. 5, 3, 8, etc.

⁴ See Konow's Translation, p. 43

Prā-vareya, 'descendant of *Pravara*,' is the patronymic of the *Gargas* in the *Kāthaka Samhitā*.¹

¹ xiii. 12 (*Indische Studien*, 3, 474).

Prā-vahi is the name of a teacher in the *Kausītaki Brāhmaṇa* (xxvi. 4), where, however, Lindner's edition has *Prāgahi*.

Prā-vāhaṇi, 'descendant of *Pravāhaṇa*,' is the patronymic of a man called *Babara* in the *Taittirīya Samhitā* (vii. 1, 10, 2).

Prā-vṛṣ is the name of the 'rainy season' in the *Rigveda*¹ and later.²

¹ vii. 103, 3, 9.

² *Av.* xii. 1, 46; *Kāthaka Samhitā*, xxvii. 2; *Taittirīya Brāhmaṇa*, i. 8,

4, 2; *Śatapatha Brāhmaṇa*, v. 5, 2, 3; vii. 2, 4, 26, etc.

Prā-vopa. See *Prākāśa*.

Prāś in the *Atharvaveda*¹ denotes a 'debater' or a 'debate,' while *Pratiprāś*² denotes an 'opponent in debate.'

¹ ii. 27, 1, 7.

² ii. 27, 1. Cf. Bloomfield, *American Journal of Philology*, 7, 479 *et seq.*; *Atharvaveda*, 73; *Hymns of the Atharva-*

veda, 305, 306, who completely disproves the theory that *Prāś* meant 'means of life,' 'victuals' (cf. Böhtlingk, s.v. *prati-prāś*).

Prāśni-putra ('son of *Prāśni*') *Āsuri-vāsin* is mentioned in the last *Vaṃśa* (list of teachers) of the *Bṛhadāraṇyaka Upaniṣad*¹ as a pupil of *Āsurāyana*.

¹ vi. 4, 33 (*Mādhyandina* = vi. 5, 3 *Kāṇva*).

Prā-śravana. See *Prāśravana*.

Prā-saca, m., in the *Taittirīya Samhitā*¹ denotes a 'cloud-burst,' while in the *Taittirīya Brāhmaṇa*² the adjective *prāsacyaḥ* (*āpaḥ*) means '(waters) produced by torrential rain.'

¹ vii. 5, 11, 1; according to the commentator, 'congealing.'

² lii. 12, 7, 4; according to the commentator, 'congealed' (water).

Prā-sāda in the sense of 'palace' does not occur until the late *Adbhuta Brāhmaṇa*.¹ Cf. *Prākāra*.

¹ *Indische Studien*, 1, 40.

Prāśavapa occurs as part of the local name Pākṣa Prāśavapa. It also appears as a patronymic 'descendant of Prāśavapa,' applied to Avatsāra in the Kauṣītaki Brāhmaṇa.¹

¹ xiii. 3. There is also a various reading, Prāśavapa.

Priyaṅgu denotes 'panic seed' (*Panicum italicum*) in the Yajurveda Saṃhitās¹ and the Brāhmaṇas.²

¹ Taittirīya Saṃhitā, ii. 2, 11, 4; Kāthaka Saṃhitā, x. 11; Maitrāyaṇī Saṃhitā, ii. 1, 8; Vājasaneyi Saṃhitā, xviii. 12.

² Taittirīya Brāhmaṇa, iii. 8, 14, 6

Aitareya Brāhmaṇa, viii. 16; Bṛhad-Āraṇyaka Upaniṣad, vi. 3, 22 (Mādhyam-
dina = vi. 3, 13 Kāṇva), with Śaṅkara's
note.

Cf. Zimmer, *Altindisches Leben*, 241.

Priya-medha is the name of a seer in the Rigveda,¹ where his family, the Priyamedhas, are also repeatedly alluded to.² It is not probable that any hymns are really Priyamedha's own composition.³ See also Pratyamedha.

¹ i. 139, 9; viii. 5, 25; *Priyamedhasat*, i. 45, 3; *Priyamedha-stuta*, viii. 6, 45.

² i. 45, 4; viii. 2, 37, 3, 16; 4, 20, 8, 18, 69, 8, 87, 3, x. 73, 11.

³ Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 217.

Priya-ratha is the name of a patron of the Pajras in the Rigveda.¹

¹ i. 122, 7. Cf. Ludwig, *Translation of the Rigveda*, 3, 150.

Priya-vrata Somāpi¹ or Saumāpi is the name of a teacher in the Aitareya Brāhmaṇa¹ and the Śāṅkhāyana Āraṇyaka,² in which he is said to be the son of Somapa. The name Priya-vrata is also found in the Śatapatha Brāhmaṇa,³ where a Rauhiṇyana of that name is mentioned as a teacher.

¹ vii. 34.

² xv. 1.

³ x. 3, 5, 14.

Cf. Weber, *Indische Studien*, 8, 136, n.

Preṅkha, 'swing,' is mentioned in the description of the Mahāvratā rite, given in the Kāthaka Saṃhitā,¹ the Aitareya

¹ xxiv. 5.

Āraṇyaka,² the Pañcaviṃśa Brāhmaṇa,³ and elsewhere.⁴ As far as can be judged from the notices available,⁵ the swing was made just like a modern swing. See also Pleṅkha.

² i. 2, 3, 4; v. 1, 3, etc.

³ v. 5, 7.

⁴ Śāṅkhāyana Āraṇyaka, ii. 17, etc.

⁵ Śāṅkhāyana Śrauta Sūtra, xvii. 1, 11; 7, 2, etc.

Preta, 'departed,' is used to denote a 'dead man' in the Śatapatha Brāhmaṇa,¹ but not in the sense of 'ghost,' which only appears later, in post-Vedic literature.

¹ x. 5, 2, 13; Bṛhadāraṇyaka Upaniṣad, v. 11, 1, etc.

Prodi. See Proti.

Preṣya ('to be sent' on an errand) denotes a menial servant or slave, being applied in the Aitareya Brāhmaṇa¹ to the Śūdra. In the Atharvaveda² the adjective *praṣya*, 'menial,' occurs.

¹ vii. 29. See also Kauṣītaki Brāhmaṇa, xvii. 1.

² v. 22, 14.

Praiya-medha, 'descendant of Priyamedha,' is a patronymic of the priests who sacrificed for the Ātreya Udamaya in the Aitareya Brāhmaṇa.¹ They appear in the Yajurveda Saṃhitās² as priests who 'knew all' (sacrificial lore). Three Praiya-medhas are referred to in the Taittirīya Brāhmaṇa.³ In the Gopatha Brāhmaṇa⁴ they are called Bharadvājas.

¹ viii. 22.

² Kāthaka Saṃhitā, vi. 1 (*Indische Studien*, 3, 474); Maitrāyaṇī Saṃhitā, i. 8, 7. Lévi, *La doctrine du sacrifice*, 150.

³ ii. 1, 9, 1 *et seq.*

⁴ i. 3, 15. The name is also written Prayamedha and, incorrectly, Prayamedha.

Prajña is a liturgical term meaning 'direction' or 'invitation,' repeatedly found in the later Saṃhitās¹ and the Brāhmaṇas.²

¹ Av. v. 26, 4; xi. 7, 18; xvi. 7, 2; Taittirīya Saṃhitā, vii. 3, 11, 2; Vājasaneyi Saṃhitā, xix. 19, etc.

² Aitareya Brāhmaṇa, ii. 13; iii. 9;

v. 9, etc.; Śatapatha Brāhmaṇa, iv. 1, 3, 15; xiii. 5, 2, 23; Kauṣītaki Brāhmaṇa, xxviii. 1, etc.

Proti Kausāmbeya Kausuru-bindī ('descendant of Kusuru-bindā') is mentioned in the Śatapatha Brāhmaṇa¹ as a pupil and contemporary of Uddālaka. In the Taittirīya Saṃhitā,² on the other hand, Kusurubinda is called Auddālaki, 'descendant of Uddālaka,' a fact which seems to indicate that little value is to be attached to these patronymics and allegations of contemporaneity.

¹ xii. 2, 2, 13. In the parallel passage, Gopatha Brāhmaṇa, i. 2, 24, Proti Kausāmbeya Kausuravinda is the form of the name.

² vii. 2, 2, 1.

Cf. Bloomfield, *Atharvaveda*, p. 115.

Proṣṭha, denoting perhaps a 'bench,' is found in the Rīgveda¹ in the adjective *proṣṭhasāya*, 'lying on a bench,' used of women, and uncompounded in the Taittirīya Brāhmaṇa.² In the first passage it is distinguished from Talpa and Vahya, but what the exact difference was there is not sufficient evidence to show.

¹ vii. 55, 8.

² ii. 7, 17, 1.

Cf. Zimmer, *Altindisches Leben*, 154.

Proṣṭha-pada, m., -padā, f. ('foot of a bench'), is the name of a double Nakṣatra.

Proṣṭha-pāda Vārakya is mentioned in a Vamśa (list of teachers) of the Jaiminiya Upaniṣad Brāhmaṇa (iii. 41, 1) as a pupil of Kaṃsa Vāraki.

1. Plakṣa is the name of the waved leaf fig-tree (*Ficus infectoria*), a large and beautiful tree with small white fruit. It is mentioned in the Atharvaveda¹ and the Taittirīya Saṃhitā² along with the Nyagrodha and the Parṇa. Its name is altered in the latter Saṃhitā³ to Prakṣa for the sake of an etymology. It is also mentioned in the Brāhmaṇas.⁴

¹ v. 5, 5.

² vii. 4, 12, 1. Cf. iii. 4, 8, 41; Maitrāyaṇī Saṃhitā, iii. 10, 2.

³ vi. 3, 10, 2.

⁴ Aitareya Brāhmaṇa, vii. 32, viii. 16;

Taittirīya Brāhmaṇa, iii. 8, 15, 2; Śatapatha Brāhmaṇa, iii. 8, 3, 10, 12, etc.

Cf. Zimmer, *Altindisches Leben*, 98.

2. *Plakṣa Dayyāmpātī ('descendant of Dyāmpati' or Dyāmpāta) was a contemporary of Atyamhas Āruṇi in the Taittirīya Brāhmaṇa (iii. 10, 9, 3, 5).

3. Plakṣa Prā-sravaṇa is the name of a locality, forty-four days' journey from the spot where the Sarasvatī disappears. It is mentioned in the Pañcaviṃśa Brāhmaṇa¹ and the Jaiminiya Upaniṣad Brāhmaṇa.² In the latter text it is said that the middle of the earth is only a span (Prādeśa) to the north of it. In the Rīgveda Sūtras³ the locality is called Plakṣa Prasravaṇa, and is apparently meant to designate the source of the Sarasvatī rather than the place of its reappearance.

¹ xiv. 10, 16, 22; Kātyāyana Śrauta Sūtra, xxiv. 6, 7; Lātyāyana Śrauta Sūtra, x. 17, 12, 14.

² iv. 26, 12.

³ Aśvalāyana Śrauta Sūtra, xii. 6.

¹ Śāṅkhāyana Śrauta Sūtra, xlii. 29.

²⁴ Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 31, n. 2.

Platī is the name of a man, the father of the seer of two hymns of the Rīgveda.¹

¹ x. 63, 17, 64, 17. Cf. Ludwig, *Translation of the Rīgveda*, 3, 133.

1. Plava ('float') denotes a 'boat' in the Rīgveda¹ and later.²

¹ i. 182, 5.

² Av. xii. 2, 48; Taittirīya Saṃhitā,

v. 3, 10, 2; vii. 3, 5, 2; Pañcaviṃśa Brāhmaṇa, xi. 10, 17, etc.

2. Plava is the name of an aquatic bird mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.¹ Perhaps the 'pelican' is meant.

¹ Taittirīya Saṃhitā, v. 5, 20, 1; Maitrāyaṇī Saṃhitā, iii. 14, 15; Vajrasaneyi Saṃhitā, xxiv. 34. Cf. Zimmer, *Altindisches Leben*, 93.

Plakṣi, 'descendant of Plakṣa,' is the name of a man mentioned in the Taittirīya Āraṇyaka¹ and the Taittirīya

¹ i. 7, 2.

Prātisākhyā.¹ In the same **Prātisākhyā**² a **Plākṣāyana**, or 'descendant of **Plākṣa**,' is mentioned.

¹ i. 5. 9; ii. 2. 6.

² i. 9; ii. 2. 6.

Cf. Weber, *Indische Studien*, i. 35.

Plāta, 'descendant of **Plati**,' is the patronymic of **Gaya** in the **Aitareya Brāhmaṇa** (v. 2).

Plā-yogi, 'descendant of **Playoga**,' is the patronymic of **Āsaṅga** in the **Rigveda**.¹ According to the **Śāṅkhāyana Śrauta Sūtra**,² **Āsaṅga** was a woman, but became a man. This version, repeated by **Sāyaṇa** in his commentary on the **Rigveda**,³ is a mere blunder based on the fact that an additional verse, tacked on to the hymn,⁴ contains the expression *śaśvatī nṛt*, which has been taken to mean 'his wife **Śaśvatī**,'⁵ instead of merely 'every woman.'

¹ viii. 1. 33.

² xvi. 11. 17.

³ viii. 1. 34. Cf. Hopkins, *Religions of India*, 150.

⁴ So even Griffith, *Hymns of the Rigveda*, 2. 107. But see Oldenberg, *Rigveda-Notes*, i. 354.

Plāsuka is found in the **Śatapatha Brāhmaṇa** (v. 3. 3. 2) as an epithet of **Vṛihl**, 'rice,' in the sense of 'shooting up rapidly.'

Plīhā-karna as an epithet of cattle in the **Yajurveda Samhitās**¹ probably denotes 'having a spleen-shaped mark branded on the ear,' not as **Mahidhara** in his commentary on the **Vājasaneyi Samhitā**² takes it, 'having a disease called **Plīhan** in the ear.'

¹ **Maṭṭrayaṇī Samhitā**, iii. 13. 5 (cf. iv. 2. 9). **Vājasaneyi Samhitā**, xxiv. 24. *Loc. cit.*

Pluṣṭi is the name of some noxious insect in the **Rigveda**.¹ It is also included in the list of victims at the **Āśvamedha**

¹ i. 191. 1.

('horse sacrifice') in the **Yajurveda Samhitās**,² and is mentioned in the **Brhadāraṇyaka Upaniṣad**.³ Possibly a species of ant may be meant.

² **Maṭṭrayaṇī Samhitā**, iii. 14. 8; **Vājasaneyi Samhitā**, xxiv. 29.

³ i. 3. 24.

Cf. Zimmer, *Altindisches Leben*, 98.

Plenkhā is a variant form of **Preñkhā**, 'swing,' found in the **Taittiriya Samhitā** (vii. 5, 8, 5) and the **Taittiriya Brāhmaṇa** (i. 2, 6, 6).

PE.

Phaṇa occurs in some manuscripts of the **Kauṣītaki Upaniṣad**,¹ and is explained as meaning an 'ornament.' But it is merely a misreading of the correct word *phala* in the compound *phala-kastak*, 'bearing fruits in their hands.'

¹ i. 4. Cf. Weber, *Indische Studien*, i. 398; Keith, *Śāṅkhāyana Aranyaka*, 19. n. 1.

Pharvara, a word occurring only once in the **Rigveda**,¹ cannot be interpreted with certainty. It may mean a 'field in bloom.'² **Sāyaṇa**³ explains it as 'filler,' and **Grassmann** as perhaps a 'sower.'⁴

¹ x. 106. 2.

² Cf. Weber, *Indische Studien*, 17. 260.

³ In his commentary on **Rv.** x. 106. 2. He explains the intensive form *par*.

pharai, occurring in the same hymn (x. 106. 7), as from a verb meaning 'to fill.'

⁴ *Wörterbuch*, s.v.

Phala, denoting 'fruit' generally, especially the fruit of a tree, occurs in the **Rigveda**¹ and later.²

¹ iii. 45. 4; x. 146. 5.

² **Av.** vi. 124. 2; **Taittiriya Samhitā**, ii. 3. 14. 1. **Vājasaneyi Samhitā**, x. 13.

Śatapatha Brāhmaṇa, xiii. 4. 4. 8; **Brhadāraṇyaka Upaniṣad**, vi. 4. 1, etc., and see **Phaṇa**.

Phalaka denotes 'plank,' as applied in the construction of a cart or chariot, or as used for pressing **Soma** (*adhi-śavane halake*),³ or for any other purpose.⁴

¹ **Pañcaviṃśa Brāhmaṇa**, xvii. 1. 14. Cf. *Indische Studien*, i. 33. 44).

² **Aitareya Brāhmaṇa**, vii. 30.

³ **Śatapatha Brāhmaṇa**, iii. 3. 4. 9; xiii. 4. 3. 1; **Aitareya Aranyaka**, i. 2. 3 (of the swing), etc.

58 A PLANT—BUTTER—PLOUGHSHARE—TRUMPET (Phalavati)

Phalavati, 'fruitful,' is the name of a plant in the Śadvimśa Brāhmaṇa,¹ identified by the scholiast with the Priyaṅgu.

¹ v. 2 Cf. Weber, *Omnia und Portenta*, 315.

Phalgu. See Nakṣatra.

Phalguni. See Nakṣatra.

Phaṇṭa in the Śatapatha Brāhmaṇa¹ is said to denote the first particles of butter produced by churning, 'creamy butter.'

¹ iii. 1, 3, 8 Cf. Eggeling, *Sacred Books of the East*, 26, 14, B. 1.

Phāla, 'ploughshare,' occurs in the Rīgveda¹ and later.² Cf. Lāṅgala.

¹ iv. 57, 8, x. 117, 7.

² Kāthaka Samhitā, xix. 1. Cf. *phāla*, Av. iii. 17, 5; Maitrāyaṇi Samhitā, ii. 7, 12; *phāla-hṛta*, 'growing on

ploughed land,' as opposed to *dravya*, 'wild,' Kāthaka Samhitā, xii. 7; Kauṣṭhiki Brāhmaṇa, xxv. 15

B.

Baka Dālbhya ('descendant of Dalbha') is the name of a person mentioned in the Jaiminiya Upaniṣad Brāhmaṇa as constraining Indra for the Ājakośins (i. 9, 2), and as a Kuru-Pāṇcāla (iv. 7, 2).

Bakura is mentioned in one passage of the Rīgveda,¹ where it is said that the Aśvins made light for the Āryan by blowing their Bakura against the Dasyus. According to the Nirukta,² the thunderbolt³ is meant; but much more probable is Roth's⁴ view, that the object blown was a musical instrument. See also Bākura.

¹ i. 117, 21.

² vi. 25. Cf. Naighanika, iv. 3

³ St. Petersburg Dictionary, i. v.

Cf. Zimmer, *Altindisches Leben*, 290. Muir, *Sanskrit Texts*, 5, 466.

Badara A PLANT—JUJUBE—CAUSEWAY—ROPE—KIN 59

Baja is the name in the Atharvaveda¹ of a plant used against a demon of disease. Some sort of mustard plant may be meant.²

¹ viii. 6, 3, 6, 7, 24. ² Whitney, Translation of the Atharvaveda, 494.

Badara denoting, like Karkandhu and Kuvala, a kind of jujube, is mentioned in the Yajurveda Samhitās¹ and the Brāhmaṇas.²

¹ Kāthaka Samhitā, xii. 10, Maitrāyaṇi Samhitā, iii. 11, 2; Vājasaneyi Samhitā, xix. 22, 90, xxi. 30. ² Satapatha Brāhmaṇa, v. 5, 4, 10; xii. 7, 1, 3; 2, 9; 9, 1, 8, etc.; Jaiminiya Brāhmaṇa, ii. 156, 5. ³ Taittiriya Brāhmaṇa, i. 8, 5, 1.

Badvan seems in one passage of the Pañcaviṃśa Brāhmaṇa¹ to denote a 'causeway.' It is said to be firmer than an ordinary road.

¹ i. 1, 4. Cf. Lāṭyāyana Srauta Sūtra, i. 1, 23.

Bandhana denotes a 'rope' or other fastening in the Atharvaveda¹ and later.²

¹ Av. iii. 6, 7 (of a boat, *Manu*); (of a horse); Taittiriya Brāhmaṇa, vi. 14, 2. ² Satapatha Brāhmaṇa, xiii. 1, 6, 2; vi. 8, 2; Nirukta, xii. 38, etc.

Bandhu, denoting 'relationship'¹ in the abstract and 'relation'² in the concrete, occurs in the Rīgveda and later.

¹ Rv. v. 73, 4; vii. 72, 2; viii. 73, 23; Taittiriya Brāhmaṇa, iii. 7, 5, 5, 12, etc.; Av. v. 11, 10, 11; Vājasaneyi Samhitā, iv. 22, x. 6, etc. ² Rv. i. 164, 33; vii. 67, 9; Av. x. 10, 1, 4, etc.

Babara Prā-vāhaṇi ('descendant of Pravāhaṇa') is the name of a man who, according to the Taittiriya Samhitā,¹ wished to become an orator, and obtained rhetorical power by the use of the Pañcarātra sacrifice.

¹ vii. 1, 10, 2 Cf. Geldner, *Vedische Studien*, 2, 148.

1. Babhru is the name, in the Rigveda,¹ of a Rsi who received gifts from King Rṣamecaya. The same Babhru may be meant in another passage,² where he is mentioned as a protégé of the Aśvins; but it is doubtful whether the word is a proper name at all in the Atharvaveda.³

¹ v. 30, 11, 14.

² viii, 22, 10.

³ iv. 29, 2. It is here taken as a proper name by the St. Petersburg Dictionary, s. v. ; Ludwig, Translation

of the Rigveda, 3, 126. But Whitney, Translation of the Atharvaveda, 199, denies that a proper name is meant.

Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 214.

2. Babhru Kaumbhya ('descendant of Kumbha') is the name of the seer of a Sāman or Chant in the Pañcaviṃśa Brāhmaṇa (xv. 3, 13).

3. Babhru Daivā-vṛdha is mentioned in the Aitareya Brāhmaṇa (vii. 34) as a pupil of Parvata and Nārada.

Bamba Āja-dviṣa ('descendant of Āja-dviṣ') is mentioned as a teacher in the Jaiminiya Upaniṣad Brāhmaṇa (ii. 7, 2). Bimba is a various reading.

Bambā-Viśvavayasau are the names, in the form of a compound, of two Rsis who, according to the Yajurveda Saṃhitās,¹ invented a certain rite.

¹ Taittirīya Saṃhitā, vi. 6, 8, 4. to be Bamba by the St. Petersburg Dictionary, but Bamba is possible, the reading adopted in the text is Hambhā, Dvandva compound accounting for the form with ā. The Maitrāyaṇī Saṃhitā, iv. 7, 3, has Bamba.

Barāsi is found in the Kāṭhaka Saṃhitā¹ and the Pañcaviṃśa Brāhmaṇa² denoting a garment of some kind.

¹ xv. 4.

² xviii. 9, 16 (where the com-

mentator explains it as made of bark); xxi. 3, 4.

Baru is the name of the author of a hymn of the Rigveda¹ according to the Brāhmaṇas² of that Veda.

¹ x. 96.

² Aitareya Brāhmaṇa, vi. 23. Kauṣṭhī Brāhmaṇa, xiv. 8.

Balāsa] LITTER OF GRASS—CRANE—CONSUMPTION

Barīṣa Vāreṣa ('descendant of Vṛṣan') is the name of a teacher in the Śatapatha Brāhmaṇa.¹

¹ L. 1, 1, 10; Bṛhadāraṇyaka Upaniṣad, iv. 1, 8 (Mādhyandina = iv. 1, 4 Kāṇva).

Barhis is found repeatedly in the Rigveda¹ and later² denoting the litter of grass strewn on the sacrificial ground on which the gods are summoned to seat themselves.

¹ i. 63, 7; 106, 4; iii. 4, 4, etc.

² Taittirīya Saṃhitā, vi. 2, 4, 5; Vājasaneyī Saṃhitā, ii. 1; xviii. 1, etc.

Balākā, 'crane,' is mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.¹

¹ Taittirīya Saṃhitā, v. 5, 16, 1; Vājasaneyī Saṃhitā, xxiv. 22, 23. Cf. Maitrāyaṇī Saṃhitā, iii. 14, 3, 14; Zimmer, *Altindisches Leben*, 92.

Balāya is the name of an unknown animal mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.¹

¹ Vājasaneyī Saṃhitā, xxiv. 38; Maitrāyaṇī Saṃhitā, iii. 14, 19.

Balāsa is the name of a disease mentioned several times in the Atharvaveda¹ and occasionally later.² Mahidhara³ and Sāyana⁴ interpret the term as 'consumption.' Zimmer⁵ supports this view on the ground that it is mentioned⁶ as a kind of *Yakṣma*, makes the bones and joints fall apart (*asthi-sraṃsa*, *paruṣ-sraṃsa*),⁷ and is caused by love, aversion, and the heart,⁸ characteristics which agree with the statements of the later Hindu medicine.⁹ It is in keeping with a demon of the character of consumption that Balāsa should appear as an accompaniment of Takman.¹⁰ Grohmann,¹¹ however, thought

¹ iv. 9, 8; v. 22, 11; vi. 14, 1; 127, 1.

ix. 8, 8; xix. 34, 10.

² Vājasaneyī Saṃhitā, xii. 97.

³ On Vājasaneyī Saṃhitā, loc. cit.

⁴ On Av. ix. 34, 10.

⁵ *Altindisches Leben*, 385-387.

⁶ Av. ix. 8, 10.

⁷ Av. vi. 14, 1.

⁸ ix. 8, 8.

⁹ Wise, *Hindu System of Medicine*, 321,

322.

¹⁰ Av. iv. 9, 8; xix. 34, 10.

¹¹ *Indische Studien*, 9, 396 ff. 399.

that a 'sore' or 'swelling' (in the case of fever caused by dropsy) was meant. Bloomfield¹² considers that the question is still open. Ludwig¹³ renders the word by 'dropsy.'

As remedies against the disease the salve (*Āñjasa*) from *Trikakud*¹⁴ and the *Jaṅgīda*¹⁵ plant are mentioned.

¹² *Hymns of the Atharvaveda*, 450.

¹³ Translation of the *Rigveda*, 3, 310.

¹⁴ *Av.* iv. 9, 8.

¹⁵ *Av.* xii. 34, 10.

Bali occurs several times in the *Rigveda*¹ and often later² in the sense of tribute to a king or offering to a god. Zimmer³ thinks that the offerings were in both cases voluntary. He compares the notices of the Germans in Tacitus,⁴ where the kings of the tribes are said to receive gifts in kind as presents, but not a regular tribute. There seems to be no ground whatever for this view. No doubt in origin the prerogatives of monarchy were due to voluntary action on the part of the tribesmen,⁵ but that the Vedic peoples, who were essentially a body of conquering invaders, were in this state is most improbable, and the attitude of the Vedic Indian to his gods was at least as compatible with tribute as with voluntary gifts. Zimmer admits that in the case of hostile tribes⁶ tribute must be meant even in the *Rigveda*. See also *Rājan*.

¹ To a god, *Rv.* i. 70, 9; v. 1, 10, viii. 100, 9; to a king, in the compound *bali-kṛt*, 'paying tribute,' vii. 6, 3, x. 173, 6.

² Metaphorically: *Av.* vi. 117, 1; *Taittirīya Brāhmaṇa*, i. 2, 3, 2; *Kāthaka Samhitā*, xxix. 7; *Taittirīya Upaniṣad*, i. 5, 3, etc.; *bali-kṛt*, *Av.* xi. 4, 19; *Kāthaka Samhitā*, loc. cit.; *bali-kṛta*, *Av.* xi. 1, 20; literally: *Av.* iii. 4, 3; *Taittirīya Brāhmaṇa*, ii. 7, 18, 3; iii. 12, 2, 7; *Śatapatha Brāhmaṇa*, i. 3, 2, 15.

5, 3, 18, 6, 3, 17; xi. 2, 6, 14; *Pañcaviṃśa Brāhmaṇa*, xv. 7, 4; *Altareya Brāhmaṇa*, vii. 29 (cf. vii. 34); *bali-kṛt*, *Kāthaka Samhitā*, xxi. 9; *Taittirīya Samhitā*, i. 6, 2, 1.

³ *Altindisches Leben*, 166, 167.

⁴ *Germania*, 15.

⁵ Later, too, benevolences (*pranyat*-*anya*), were known. See Fleet, *Journal of the Royal Asiatic Society*, 1909, 760-762.

⁶ See *Rv.* vii. 6, 5, 18, 19.

Balkasa denotes impure matter given off in the process of fermentation in the *Śatapatha Brāhmaṇa*.¹ The exact sense

¹ xii. 8, 1, 16, 9, 1, 2.

may be either 'scum,' 'sediment,'² or perhaps more probably vegetable matter in the form of 'husks.'³

² *St. Petersburg Dictionary*, s.v. | ³ Eggeling, *Sacred Books of the East*, *Flecken* ('*Balkas*'). 44, 236, n. 1.

Balbaja is the name of the grass called *Eleusine indica*. It is mentioned in the *Atharvaveda*,¹ and is said in the *Yajurveda Samhitās*² to be produced from the excrements of cattle. In the *Kāthaka Samhitā*³ it is stated to be used for the sacrificial litter (*Barhis*) and for fuel. Baskets or other products made from this grass are referred to in a *Dānastuti* ('Praise of Gifts') in the *Rigveda*.⁴

¹ xiv. 2, 22, 23.
² *Taittirīya Samhitā*, ii. 2, 8, 2;
Kāthaka Samhitā, x. 10; *Maṭrayaṇi Samhitā*, ii. 2, 5.

³ viii. 55, 3.
Cf. *St. Petersburg Dictionary*, s.v.;
Zimmer, *Altindisches Leben*, 69, 70.

1. *Balhika* is the name of a people in the *Atharvaveda*¹ where the fever (*Takman*) is called upon to go to the *Mūjavants*, the *Mahāvṛṣas*, and the *Balhikas*. The *Mūjavants* are quite certainly a northern tribe, and though, as Bloomfield² suggests, the passage may contain a pun on *Balhika* as suggesting 'outsider' (from *bahis*, 'without'), still no doubt the name was chosen from a northern tribe. But the view of Roth³ and Weber,⁴ which Zimmer⁵ once accepted, that an Iranian tribe is referred to (cf. *Balkh*), is not at all probable. Zimmer⁶ shows that there is no need whatever to assume Iranian influence. See also *Parśu*.

¹ v. 22, 5, 7, 9.
² *Hymns of the Atharvaveda*, 446.
³ *Zur Literatur und Geschichte des Veda*, 41.
⁴ *Indische Studien*, i. 205, *Proceedings of the Berlin Academy*, 1892, 985-995.

⁵ *Altindisches Leben*, 130.
⁶ *Op. cit.*, 431-433.
Cf. Whitney, *Translation of the Atharvaveda*, 260; Hopkins, *Great Epic of India*, 373.

2. *Balhika Prātīpiya* is the name of a Kuru king in the *Śatapatha Brāhmaṇa*,¹ where he appears as having been opposed to the restoration of *Duṣṭaritu Paumsāyana* to his hereditary sovereignty over the *Srājayas*, but as having failed to prevent

¹ xii. 9, 3, 3.

the restoration being carried out by Revottaras Pātava Cakra Sthapati. The epithet Prātipīya is curious: if it connects him with Pratipa (whose son he is in the Epic), the form is remarkable, Zimmer² indeed tacitly altering it to Prāṣṭīya. In the Epic and the Purāṇas³ he is in the form of Vāhlika made a brother of Devāpi and Śantanu, and a son of Pratipa. To base chronological conclusions on this⁴ would be utterly misleading, for the facts are that Devāpi was son of Rṣiṣeṇa and a priest, while Śantanu was a Kuru prince of unknown parentage, but not probably a son of Pratipa, who seems to be a late figure in the Vedic age, later than Parikṣit, being his great-grandson in the Epic. Very possibly Balhika was a descendant of Pratipa. Why he bore the name Balhika must remain uncertain, for there is no evidence of any sort regarding it.

² *Altindisches Leben*, 432.

³ See Muir, *Sanskrit Texts*, 1st, 273 et seq.; Sieg, *Die Sagenstoffe des Rigveda*, 131-136.

⁴ Pargiter, *Journal of the Royal Asiatic Society*, 1910, 32.

Balbūtha is mentioned in one hymn of the Rigveda,¹ along with Tarukṣa and Prthuśravas, as a giver of gifts to the singer. He is called a Dāsa, but Roth² was inclined to amend the text so as to say that the singer received a hundred Dāsas from Balbūtha. Zimmer's³ suggestion that he may have been the son of an aboriginal mother, or perhaps an aboriginal himself, seems probable.⁴ If this was the case, it would be a clear piece of evidence for the establishment of friendly relations between the Āryans and the Dāsas.

¹ viii. 46, 32.

² St. Petersburg Dictionary, s.v. *dāsa*

³ *Altindisches Leben*, 117.

⁴ Weber, *Epische im vedischen Ritual*, 30; Griffith, *Hymns of the Rigveda*, 2, 196.

1. **Basta** denotes the 'goat' in the Rigveda¹ and the later literature.²

¹ i. 161, 13. The passage is unintelligible; for a guess, see Tilak, *Orion*, 166 et seq., and cf. Hillebrandt, *Vedische Mythologie*, 3, 145, n. 2.

² Taittiriya Samhitā, ii. 3, 7, 4; v. 3, 1, 5; 7, 10, 1; Kāthaka Samhitā, xvii. 2.

Vājasaneyi Samhitā, xiv. 9; Taittiriya Brāhmaṇa, i. 3, 7, 7; Bṛhadāraṇyaka Upaniṣad, i. 4, 9 (Mādhyamīna = i. 4, 4 Kāpva), etc., and cf. Av. viii. 6, 12; xi. 9, 22.

2. **Basta Bāmakāyana** is the name of a teacher in the Maitrāyaṇī Samhitā (iv. 2, 10). The patronymic is variously read Samakāyana.

Bahu-vacana denotes in grammatical terminology the 'plural' in the Śatapatha Brāhmaṇa¹ and the Nirukta.² So *dvivat*, *bahurat*, in the Nirukta³ means 'in the dual and the plural.'

¹ xii. 5, 1, 18.

² v. 23; xi. 16; xii. 7 (which recognises the plural *majestatis*).

³ ii. 24, 27; xi. 16.

Bahv-ṛca denotes an adherent of the Rigveda. The term is found in the Brāhmaṇas¹ of the Rigveda, in the Śatapatha² and the Pañcaviṃśa Brāhmaṇas,³ and in the Āraṇyakas of the Rigveda.⁴

¹ Aitareya Brāhmaṇa, ii. 36; v. 2; vi. 18; Kauṣītaki Brāhmaṇa, vi. 11; xvi. 9.

² x. 5, 2, 20; xi. 5, 1, 10.

³ v. 6, 6.

⁴ Aitareya Āraṇyaka, iii. 2, 3; Śākhayana Āraṇyaka, viii. 4.

Bākura in one passage of the Rigveda (ix. 1, 8) is used as an epithet of Dṛti, the combined words denoting a wind instrument of some kind. Cf. **Bakura**.

Bādeyi-putra ('son of Bādeyi') is mentioned in the last Vamśa (list of teachers) of the Mādhyamīna recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 30) as a pupil of **Mauṣikī-putra**.

Bāṇa denotes 'arrow' in the Rigveda (vi. 75, 17) and later (Av. iii. 23, 2; vi. 105, 2, etc.).

Bāṇavant in the Bṛhadāraṇyaka Upaniṣad (iii. 8, 2) denotes an 'arrow' like **Bāṇa**. Its more normal sense is 'quiver' (lit., 'containing arrows'), which is its sense in the Vājasaneyi Samhitā (xvi. 10) and the Śatapatha Brāhmaṇa (v. 3, 1, 11).

Bādāryāna ('descendant of Badara') is the name of a teacher in the Vamśa (list of teachers) at the end of the Sāmavidhāna Brāhmaṇa.¹

¹ Cf. Weber, *Indische Studien*, 4, 377. Śrauta Sūtra, iv. 3, 18; Weber, *Indische Studien*, 1, 34, n.

Bādhyoga ('descendant of Badhyoga') is the patronymic of Jihvāvant, a pupil of Asita Vārṣagana, in the last Vamśa (list of teachers) in the Mādhyamdina recension of the Bṛhadāranyaka Upaniṣad (vi. 4, 33).

Bādhva is the name of a teacher in the Aitareya Āraṇyaka (iii. 2, 3). The reading in the Śāṅkhāyana Āraṇyaka (viii. 3) is Vātsya.¹

¹ See Keith, *Aitareya Āraṇyaka*, 249, n. 1.

Bābhra, 'descendant of Babhru,' is the patronymic of Vatsanapāt in the Bṛhadāranyaka Upaniṣad.¹ In the legend of Śunaḥśepa² the Kāpīleṃyas and the Bābhravas are enumerated as the descendants of Śunaḥśepa under his adoptive name of Devarāta Valśvāmītra. A Sāman, or Chant, of Babhru is mentioned in the Pañcaviṃśa Brāhmaṇa.³

¹ ii. 5, 22; iv. 5, 28 (Mādhyamdina = ii. 6, 3; iv. 6, 3 Kāpva).

² Aitareya Brāhmaṇa, vii. 17. The Śāṅkhāyana version omits the words.

³ xv. 3, 12.

Bābhrya, 'descendant of Babhru,' is the patronymic of Gṛīja in the Aitareya Brāhmaṇa (vii. 1), and of Śaṅkha in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 41, 1; iv. 17, 1).

Bārhat.sāmā is an anomalously formed word meaning 'daughter of Bṛhatsāman' in the Atharvaveda,¹ where her name occurs in a hymn for easy conception.

¹ v. 25, 9. Cf. Whitney, *Translation of the Atharvaveda*, 267.

Bārhas-patya, 'descendant of Bṛhaspati,' is the patronymic of the mythical Śamyu.¹

¹ Taittiriya Saṃhitā, ii. 6, 10, 1; v. 2, 6, 4; Śatapatha Brāhmaṇa, i. 9, 1, 24; Nirukta, iv. 21, etc.

Bāla denotes 'boy,' 'young child,' in the Upaniṣads.¹ The later definition² makes childhood extend to the sixteenth year.

¹ Chāndogya Upaniṣad, v. 1, 11; 24, 5; Kāṭhaka Upaniṣad, ii. 6.

² St. Petersburg Dictionary, s.v.

Bālandana is a variant of Bhālandana, the patronymic of Vatsapri.

¹ See Weber, *Indische Studien*, 3, 459, 478.

Bālāki, Bālākyā. See Dr̥pta-bālāki and Kāśyapī-bālākyā-māṭharī-putra.

Bāleya is a patronymic ('descendant of Bali') of Gandharvāyana in the Baudhāyana Śrauta Sūtra (xx. 25).

Bāskala. See Vārkalī.

Bāškiha, 'descendant of Baškiha,' is the patronymic of Śunaskarṇa in the Pañcaviṃśa Brāhmaṇa.¹ In the Baudhāyana Śrauta Sūtra² he is a descendant of Śibi.

¹ xvii. 12, 6.

² xxi. 17. See Caland, *Über das rituelle Sūtra des Baudhāyana*, 28.

Bāhika is applied in the Śatapatha Brāhmaṇa¹ to the people of the west, of the Panjab,² as opposed to the Prācyas or easterns. They are said to have called Agni by the name of Bhava.

¹ i. 7, 3, 8.

² Cf. Mahābhārata, viii. 2030 et seq., where the Bāhikas are defined as the people of the Panjab and the Indus. This coincides exactly with what seems to be meant by the Śatapatha Brāh-

maṇa, which regards as the middle the land to the east of the Sarasvatī.

Cf. Weber, *Indische Studien*, 1, 189; 2, 37; Eggeling, *Sacred Books of the East*, 12, 201, n. 2.

Bāhu, 'arm,' as a measure of length, is found in the Taittiriya Samhitā (vi. 2, 11, 1) and often in the Sūtras.

Bāhu-vṛkta is the name of a man, apparently a R̥ṣi, who overcame foes in battle, according to the R̥gveda.¹

¹ v. 44, 12. Cf. Ludwig, Translation | kramanī (Index) attributes to him two of the R̥gveda, 3, 138, 139. The Anu- | hymns of the R̥gveda, v. 71 and 72.

Bidala-kārī, 'female splitter of bamboos,' is the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹ Eggeling² renders the word as 'basket-maker.'

¹ Vājasaneyi Samhitā, xxx 8, bidala. | ² Sacred Books of the East, 44, | ādra, Taittiriya Brāhmaṇa, iii. 4, 5, 1. | 414.

Bimba appears in one passage of the Jaiminiya Upaniṣad Brāhmaṇa (iii. 5, 6) to denote the plant *Momordica monodelpha*.

Bilva is the name of the wood-apple tree (*Aigle marmelos*). It is mentioned in the Brāhmaṇas¹ and in the Atharvaveda,² where a reference to its valuable fruit may be intended. According to the Taittiriya Samhitā,³ the sacrificial post was made of Bilva wood in some cases. The Śāṅkhāyana Āraṇyaka⁴ contains a hymn in praise of the virtues of an amulet of Bilva (*irū-maṇi bailva*).⁵

¹ Aitareya Brāhmaṇa, ii 1; Sata- | patha Brāhmaṇa, xiii. 4, 4, 8, | maṇa, i 3, 3, 20. *paridhayaḥ*. Aitareya | Brāhmaṇa, loc. cit. | etc. Cf. Maitrāyaṇi Samhitā, iii. | ⁴ xii. 20 et seq. | 9, 3. | ⁵ At the present day the tree is called |

² xx. 136, 13.

³ ii. 1, 8, 1, 2. Cf. Śatapatha Brāh.

Bel, and its leaves are used in the ritual of Śiva worship.

Bisa denotes the radical fibres of the lotus, which seem to have been eaten as a delicacy as early as the times of the Atharvaveda.¹ It is mentioned also in the Aitareya Brāhmaṇa² and the Aitareya Āraṇyaka.³

¹ iv. 34, 5. | ² v. 30. |

³ iii. 2, 4. Śāṅkhāyana Āraṇyaka, xl. 4. | Cf. Zimmer, *Altindisches Leben*, 70.

Bija denotes 'seed,' the operation of sowing seed (*vap*) being several times referred to in the R̥gveda¹ and later.² In a metaphorical sense the term is used in the Upaniṣads of the classes of beings according to origin, of which the Chāndogya Upaniṣad³ enumerates three, the Aitareya⁴ four. The former list includes *aṇḍa-ja*, 'egg-born,' *jīva-ja*, 'born alive,' and *udbhij-ja*, 'produced from sprouts,' 'germinating,' while the latter adds *sveda-ja*, 'sweat-born'—that is, 'generated by hot moisture,' an expression which is glossed to comprise flies, worms, etc. Cf. Kṛṣi.

¹ x. 94, 13; 101, 3. Cf. metaphoric- | ally, x. 85, 37. In v. 53, 13, *dhānya* | *bija* means the 'seed which produces | corn.'

² Av. x. 6, 33; Śatapatha Brāhmaṇa, | vii. 2, 2, 4, etc. | ³ vi. 3, 1. | ⁴ iii. 3. See Keith, *Aitareya Āraṇyaka*, | 235.

Buḍila Āsvatarāśvi or **Āsvatara Āśvi** is mentioned several times in the Brāhmaṇa literature as a teacher. According to the Chāndogya¹ and the Bṛhadāraṇyaka² Upaniṣads, he was a contemporary of Janaka of Videha, and, according to the Śatapatha Brāhmaṇa,³ of Āsvapati, the Kekaya king. He is also mentioned in the Aitareya Brāhmaṇa.⁴

¹ v. 11, 1; 16, 1.

² v. 15, 11 (Mādhyandina = v. 14, | 8 Kāṇva).

³ x. 6, 1, 1. Cf. iv. 6, 1, 9. | vi. 30.

Budha Saumāyana, 'descendant of Soma,' is the name of a teacher mentioned in a verse in the Pañcaviṃśa Brāhmaṇa.¹

¹ xxiv. 18, 6. Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 55, n. 2.

Bunda means 'arrow' in a few passages of the R̥gveda.¹

¹ viii. 45, 4; 77, 6, 11. Cf. Nirukta, vi. 32.

Br̥bu is mentioned in a hymn of the R̥gveda,¹ where he is described as a most generous giver (*sahasra-dātama*), and as at the head of the Paṇis. According to the Śāṅkhāyana Śrauta Sūtra,² Bharadvāja received gifts from Br̥bu Takṣan and

¹ vi. 45, 31, 33.

² xvi. 11, 11.

Prastoka Śārījaya, a fact alluded to in the Mānava Dharma Śāstra,² where *lakṣan* is treated as a descriptive attribute, 'a carpenter.' Apparently Br̥bu was a Paṇi, though the words of the Rigveda¹ might be taken to mean that he was one who had overthrown them entirely. If so, Paṇi must here certainly mean a merchant in a good sense, Br̥bu being then a merchant prince.⁴ According to Weber,⁵ the name suggests connexion with Babylon, but this conjecture must be regarded as quite improbable. Hillebrandt⁶ sensibly expresses no opinion as to Br̥bu, while Brunnhofer's⁷ attempt to recognize a people named *Táσκοι*, and to connect them with the Vedic word *lakṣan*, is valueless, especially considering the fact that *Takṣan* is not found as an epithet of Br̥bu in the Rigveda.

² x. 107.

⁴ Cf. Griffith, *Hymns of the Rigveda*, 1, 606, n.

⁵ *Episches im vedischen Ritual*, 28 et seq.; *Proceedings of the Berlin Academy*, 1898, 563, n. 1; *Indische Studien*, 17, 198. The Bāveru Jātaka, on which stress is laid in connexion with the Indian knowledge of Babylon, being of quite unknown date, has no cogency as evidence

for any early period. Cf. Bühler, *Indische Palaeographie*, 17-19; *Indische Studien*, 3, 79 et seq.; Weber, *Indian Literature* 3; Rhys Davids, *Buddhist India*, 201 et seq.

⁶ *Vedische Mythologie*, 1, 93, 104, 107.
⁷ *Iran und Turan*, 127.

Cf. Ludwig, Translation of the Rigveda, 3, 275; Brhaddevatā, v. 108, 109, with Macdonell's notes. Max Müller, *Sacred Books of the East*, 32, 316.

Br̥saya is mentioned twice in the Rigveda, being in the first passage¹ connected with the Paṇis, and in the second² with the Pārāvatas and the Paṇis. According to the St. Petersburg Dictionary, the word is the name of a demon,³ but is in the second passage² used as an appellative, perhaps meaning 'sorcerer.'⁴ Hillebrandt⁵ thinks that a people is meant locating them in Arachosia or Drangiana with the Pārāvatas and the Paṇis, and comparing Βαρσαέννης, satrap of Arachosia and Drangiana in the time of Darius.⁶ But this theory is not probable.

¹ i. 93, 4.

² vi. 61, 3.

³ Cf. Śāyana on Rv., loc. cit.

⁴ Böhtlingk, Dictionary, s.v., following Grassmann.

⁵ *Vedische Mythologie*, 1, 97-104.

⁶ Arrian, *Indica*, viii. 4, xxi. 1; xxv. 8.

Br̥si, denoting a 'cushion' of grass, is mentioned in the Aitareya Āraṇyaka¹ and the Sūtras.² The incorrect forms Vṛṣi and Vṛṣi also occur occasionally.

¹ i. 2, 4. v. 1, 3, with Keith's note; ² Śāṅkhayana Śrauta Sūtra, xvii. 4, 7; 3, 2. 6, 6; Kātyāyana Śrauta Sūtra, xiii. 3, 1.

Br̥hac-chandas is found in one passage of the Atharvaveda¹ as an epithet of Śālā, 'house.' It is apparently² an error for br̥had-chadis, 'broad-roofed,' which in any case is the sense.³

¹ iii. 12, 3.

² Cf. Whitney, Translation of the Atharvaveda, 105.

³ Bloomfield, *Hymns of the Atharva-veda*, 345.

Br̥hat-sāman is mentioned in the Atharvaveda (v. 19, 2) as an Āṅgīrasa who was oppressed by Kṣatriyas. The latter are said to have been ruined in consequence. Cf. Śrījaya and Bār̥hatsāmā.

Br̥had-uktha is mentioned in an obscure hymn of the Rigveda¹ as a priest; in two hymns of the tenth Maṇḍala² he is definitely a R̥si. He is also mentioned in the Aitareya Br̥hmaṇa³ as having consecrated Durmukha Pāñcāla, and is called Vāmadeva's son in the Śatapatha Br̥hmaṇa.⁴ In the Pāñcaviṃśa Br̥hmaṇa⁵ he appears as Vāmneya, 'descendant of Vāmni.' Hopkins'⁶ suggestion that he may have been there thought of as Vāmadevyā also is quite probable.⁷

¹ v. 19, 3, where Roth, St. Petersburg Dictionary, s.v., treats it as adjectival. Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 214; Ludwig, Translation of the Rigveda, 3, 126.

² x. 54, 6. 56, 7.

³ viii. 23.

⁴ xiii. 2, 2, 14.

⁵ xiv. 9, 37, 38.

⁶ *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 55, n. 2.

⁷ Pāñcaviṃśa Br̥hmaṇa, xiii. 9, 27, is parallel with xiv. 9, 38.

Br̥had-giri is said in the Pāñcaviṃśa Br̥hmaṇa (viii. 1, 4) to have been one of the three Yatīs who survived the slaughter of them by Indra. A Sāman, or Chant, of his is mentioned in the same Br̥hmaṇa (xiii. 4, 15-17).

Brhad-diva appears in a hymn of the Rigveda¹ as its author, calling himself an Atharvan. He is mentioned in the Aitareya Brāhmaṇa,² and is named in the Vamśa (list of teachers) of the Śāṅkhāyana Āraṇyaka³ as a pupil of Sumnayu.

¹ x. 120. 8. 9.
² iv. 14.
³ xv. 1.

Cf. Ludwig, Translation of the Rigveda, 3. 133. Macdonell, *Vedic Mythology*, p. 141.

Brhad-ratha is mentioned twice in the Rigveda,¹ in both cases beside Navavāstva. The name may thus be an epithet of Navavāstva.

¹ i. 36, 18; x. 49. 6. Cf. Ludwig, Translation of the Rigveda, 3. 147, 148.

Brhad-vasu is the name of a teacher in the Vamśa Brāhmaṇa.¹

¹ *Indische Studien*, 4. 374.

Brhaspati, 'lord of prayer,' is the name of a god in the Vedic texts. The view of Thibaut,¹ that the name designates the planet Jupiter, is certainly not supported by good evidence. Oldenberg² seems clearly right in rejecting it.

¹ *Astronomie, Astrologie und Mathematik*, 6.

² *Nachrichten der königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1902, 568, n. 3. Whitney, *Journal of the American*

Oriental Society, 16, xciv, correcting Tilak, *Orion*, 101. See also Fleet, *Journal of the Royal Asiatic Society*, 1911, 514-518; Keith, *ibid.*, 794-800.

Brhaspati-gupta Śāyasthi is mentioned in the Vamśa Brāhmaṇa¹ as a pupil of Bhavatrāta Śāyasthi.

¹ *Indische Studien*, 4. 372.

Brhaspati-sava is the name of a sacrifice by which, according to the Taittiriya Brāhmaṇa,¹ the priest who desired to become a Purohita obtained that office. According to the Āśvalāyana Śrauta Sūtra,² it was the sacrifice to be performed by a priest after the Vājapeya, while the king performed the Rājasūya. In

¹ ii. 7, 1, 2. Cf. Kāthaka Samhitā, xxxvii. 7. Pañcaviṃśa Brāhmaṇa, xvii. 11, 1, xxv. 1, 1, 7.

² ix. 9, 5.

the Śatapatha Brāhmaṇa,³ on the other hand, the Brhaspati-sava is identified with the Vājapeya; but such identity is clearly not primitive.⁴

³ v. 2, 1, 19.

⁴ Eggeling, *Sacred Books of the East*,

41, xxiv, xxv; Weber, *Indische Studien*, 10, 107, 108.

Bekanāṭa occurs only once in the Rigveda,¹ when Indra is said to overcome all the Bekanāṭas and the Paṇis. The natural sense, therefore, seems to be 'usurer,' the explanation given by Yāska.² The word has a foreign appearance, but its provenance can hardly be determined: it might just as well be aboriginal as Babylonian.³ Hillebrandt⁴ thinks Brunnhofer is right in identifying Bekanāṭa with Bikanir.

¹ viii. 16, 10.

² *Nirukta*, vi. 26.

³ Hopkins, *Journal of the American Oriental Society*, 17, 44.

⁴ *Vedische Mythologie*, 3, 268, n. 1. Cf. Zimmer, *Altindisches Leben*, 259.

Bekurā occurs in the Pañcaviṃśa Brāhmaṇa,¹ where it may mean 'voice' or 'sound,' the sense assigned to the word in the Naighaṇṭuka.² It is, however, possibly, like Bakura, the name of a musical instrument. In the Taittiriya³ and the Kāthaka⁴ Samhitās the words Bekuri and Vekuri occur as epithets of Apsarases, or celestial nymphs, meaning, perhaps, 'melodious'; in the Vājasaneyi Samhitā⁵ and the Śatapatha Brāhmaṇa⁶ the variations Bhakuri and Bhākuri are found.

¹ i. 3, 1, vi. 7, 6. Jaiminīya Brāhmaṇa, i. 82.

² i. 11.

³ iii. 4, 7, 1.

⁴ xviii. 14.

⁵ xviii. 42.

⁶ ix. 4, 1, 9.

Baija-vāpa, 'descendant of Bijavāpa,' is the name of a teacher in the first two Vamśas (lists of teachers) in the Mādhyamīna recension of the Brhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26).

Baija-vāpāyana, 'descendant of Baijavāpa,' is the name of a teacher in the first two Vamśas (lists of teachers) in the Mādhyamīna recension of the Brhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26). The name is also spelt Vaijavāpāyana.

Baija-vāpi, 'descendant of *Bijavāpa*, or *Bijavāpin*,' is the name of a teacher in the *Maitrāyaṇi Saṃhitā* (i. 4, 7).

Baiṇda is the name of one of the victims at the *Puruṣamedha* ('human sacrifice') in the *Yajurveda*.¹ According to the commentator *Mahidhara*, the word denotes a *Niṣāda*, but according to *Sāyaṇa* a catcher of fish. See *Mrgayū*.

¹ *Vājasaneyi Saṃhitā*, xxx. 16; *Taittirīya Brāhmaṇa*, iii. 4, 12, 1.

Bodha is the name of a *Rai* in the *Mantra Pāṭha*.¹ He is mentioned with *Pratibodha* in the *Atharvaveda*,² but *Whitney*³ thinks that in the second passage, at least, the word is an ordinary noun meaning 'the wakeful one.'

¹ ii. 16, 14. Cf. *Winternitz, Mantra-pāṭha*, xlv.

² v. 30, 10. viii. 1, 13.

³ Translation of the *Atharvaveda*, 474.

Baudhāyana, 'descendant of *Budha* or *Bodha*,' is the name of a teacher who is mentioned in the *Baudhāyana Śrauta Sūtra*,¹ and under whose name are current a *Śrauta Sūtra* described² and in part edited by *Caland*,³ and a *Dharma Sūtra* which has been edited⁴ and translated,⁵ while the *Gṛhya Sūtra* is still unedited.

¹ iv. 11, etc.

² *Über das rituelle Sūtra des Baudhāyana*, 1903.

³ *Bibliotheca Indica*, 1904, etc.

⁴ By *Hultzsch*, Leipzig, 1884.

⁵ *Bühler, Sacred Books of the East*, 14. See his Introduction, xxix et seq., where, however, he tends to overestimate considerably the age of *Baudhāyana*.

Baudhī-putra, 'son of a female descendant of *Bodha*,' is the name of a pupil of *Śālaṅkāyanīputra* in the last *Vamśa* (list of teachers) of the *Mādhyamīna* recension of the *Bṛhadāraṇyaka Upaniṣad* (vi. 4, 31).

Brahma-carya denotes the condition of life of the *Brahmacārī*¹ or religious student. The technical sense is first found in

¹ *Rv.* x. 109, 5; *Av.* vi. 108, 2; 133, 3; xi. 5, 1 et seq.; *Śatapatha Brāhmaṇa*, xi. 3, 3, 1, etc.

the last *Maṇḍala* of the *Rigveda*.² The practice of studentship doubtless developed, and was more strictly regulated by custom as time went on, but it is regularly assumed and discussed in the later Vedic literature, being obviously a necessary part of Vedic society.

The *Atharvaveda*³ has in honour of the *Brahmacārī* a hymn which already gives all the characteristic features of religious studentship. The youth is initiated (*upa-nī*) by the teacher⁴ into a new life; he wears an antelope skin, and lets his hair grow long;⁵ he collects fuel,⁶ and begs,⁷ learns, and practises penance. All these characteristics appear in the later literature. The student lives in the house of his teacher (*ācārya-kula-vāsin*;⁸ *anle-vāsin*)⁹; he begs,¹⁰ looks after the sacrificial fires,¹¹ and tends the house.¹² His term of studentship might be long extended: it was normally fixed at twelve years,¹³ but much longer periods, such as thirty-two years, are mentioned.¹⁴ The

² *Rv.*, loc. cit.

³ xi. 5. Cf. *Gopatha Brāhmaṇa*, i. 2, 1-8, which contains an independent account of the *Brahmacārī* (*Bloomfield, Atharvaveda*, 110). *Śatapatha Brāhmaṇa*, xi. 3, 3, 1 et seq.; *Taittirīya Saṃhitā*, vi. 3, 10, 5.

⁴ *Av.* xi. 5, 3. It is used in the ritual of the *Upanayana*, according to the *Kaṇḍika Sūtra*, iv. 18.

⁵ *Av.* xi. 5, 6.

⁶ *Av.* xi. 5, 4, 6.

⁷ *Av.* xi. 5, 9.

⁸ *Chāndogya Upaniṣad*, ii. 23, 2. So regularly *brahma-caryā* vas, *Av.* vii. 109, 7; *Āitareya Brāhmaṇa*, v. 14, etc.; or *car*, *Śatapatha Brāhmaṇa*, xi. 3, 3, 7; *Taittirīya Brāhmaṇa*, iii. 7, 6, 3, etc.

⁹ *Ibid.*, iii. 11, 5; iv. 10, 1; *Bṛhadāraṇyaka Upaniṣad*, vi. 3, 15 (*Mādhyamīna* = vi. 3, 7 *Kāṇva*); *Taittirīya Upaniṣad*, i. 3, 3, 11, 1.

¹⁰ *Chāndogya Upaniṣad*, iv. 3, 5. Cf. *Av.* vi. 133, 3; *Śatapatha Brāhmaṇa*, xi. 3, 3, 5.

¹¹ *Chāndogya Upaniṣad*, iv. 10, 2

et seq.; *Śatapatha Brāhmaṇa*, xi. 3, 3, 4.

¹² *Śatapatha Brāhmaṇa*, iii. 6, 2, 15. A *Mantra* in the *Āśvalāyana Gṛhya Sūtra*, i. 22, 1, 2, and elsewhere, sums up the duties of the *Brahmacārī* as 'thou art a *Brahmacārī*: eat water; perform thy duty; sleep not in the daytime; obedient to thy teacher study the *Veda* (*brahmācārya aya; apo 'śāna; karma kuru; divā mā svāpsir; ācārya-dyādhiṇo vedam adhiṣṭa*). One duty specially referred to in the *Āitareya Āraṇyaka*, iii. 1, 6; *Sāṅkhāyana Āraṇyaka*, vii. 19, and the *Chāndogya Upaniṣad*, iv. 5, 5, was the guarding of the teacher's cattle when they were grazing on their pasture grounds. From these grounds, too, the pupil would, no doubt, bring dried dung for fuel, as well as any available sticks. As regards obedience to the teacher, cf. *Śatapatha Brāhmaṇa*, xi. 3, 3, 6.

¹³ *Chāndogya Upaniṣad*, iv. 10; vi. 1, 2.

¹⁴ *Ibid.*, viii. 7, 3 (thirty-two years); 15 (for life), etc.

age at which studentship began varied:¹⁸ Śvetaketu commenced at twelve and studied for twelve years.¹⁹

It is assumed in the *Grhya Sūtras* that the three Āryan castes were all required to pass through a period of studentship. But that this is much more than priestly schematism is uncertain. No doubt individuals of the *Kṣatriya* or *Vaiśya* caste might go through part of the period of studentship, just as Burmese boys of all classes now pass some time in a monastery as students. This is borne out by the reference in the *Atharvaveda*¹⁷ to the king guarding his country by *Brahmacarya*—though that is susceptible of a different interpretation—and more clearly by the reference in the *Kāthaka Samhitā*¹⁸ to a rite intended to benefit one who, although not a Brahmin, had studied (*vidyām anūcya*), but had not gained renown, and by references in the *Upaniṣads* to kings who like *Janaka* studied the Vedas and the *Upaniṣads*.¹⁹ Normally, however, the *Kṣatriya* studied the art of war.²⁰

One of the duties of the *Brahmacārin* was chastity. But reference is in several places²¹ made to the possibility of misconduct between a student and the wife of his preceptor, nor is any very severe penance imposed in early times—later it is different—for such a sin. In certain cases the ritual required a breach of chastity, no doubt as a magic spell to secure fertility.²²

Even an old man might on occasion become a pupil, as the story of *Āruṇi* shows.²³

¹⁸ See Weber, *Indische Studien*, 10, 21. The *Sūtras* allowed for a *Brāhmaṇa* the ages 8-16; for a *Kṣatriya*, 11-22; for a *Vaiśya*, 12-24. The difference between the *Brāhmaṇa* and the *Kṣatriya*, compared with that between the *Kṣatriya* and the *Vaiśya*, shows that the two latter castes were in a different position from the *Brāhmaṇa*.

¹⁹ *Chāndogya Upaniṣad*, vi. 1, 2.
¹⁷ xv. 3, 17. Cf. Lanman in Whitney's Translation of the *Atharvaveda*, 639.

¹⁸ i. 16 (reading *atrabhama*).

¹⁹ *Bṛhadāraṇyaka Upaniṣad*, iv. 2, 1.

²⁰ Cf. Hopkins, *Journal of the American Oriental Society*, 13, 106-113.

²¹ *Taittiriya Āraṇyaka*, i. 65. *Chāndogya Upaniṣad*, v. 10, 9.

²² *Kāthaka Samhitā*, xxxiv. 5. *Taittiriya Samhitā*, vii. 5, 9, 4. Weber, *Indische Studien*, 10, 125, n. 1. Keith, *Siddhānta Āraṇyaka*, 79.

²³ *Bṛhadāraṇyaka Upaniṣad*, vi. 1, 6 (*Mādhyaṃdina* = vi. 2, 4 *Kāṇva*).

Cf. von Schroeder, *Indians Literature and Culture*, 202, 203. Jolly, *Recht und Sitt*, 151. Weber, *op. cit.*, 10, 121 *et seq.* Deussen, *Philosophy of the Upaniṣads*, 370, 371, and see *Brāhmaṇa*.

Brahma-jya,¹ 'oppressor of a Brahmin,' and *Brahma-jyeya*,² 'oppression of a Brahmin,' are terms mentioned several times in the *Atharvaveda* as expressing a heinous crime which involves its perpetrator in ruin. See *Brāhmaṇa*.

¹ v. 19, 7, 12; xii. 5, 15 *et seq.*; xiii. 3, 1. Cf. *Taittiriya Brāhmaṇa*, iii. 7, 9, 2.
² Av. xii. 4, 11.

Brahma-datta Calkitāneya ('descendant of Calkitāna') is the name of a teacher in the *Bṛhadāraṇyaka Upaniṣad* (i. 3, 26). He is mentioned also in the *Jaiminiya Upaniṣad* (i. 38, 1; 59, 1) as patronized by *Abhipratārin*, the Kuru king.

1. *Brahman* (neut.) denotes the priestly class as opposed to the warrior class and the people (*Kṣatra* and *Viś*). The term is found in the *Atharvaveda*,¹ and repeatedly later on.² For the position, etc., of this class, see *Brāhmaṇa*.

¹ ii. 15, 4; ix. 7, 9. xii. 5, 8; xv. 10.
² *Taittiriya Samhitā*, iii. 3, 1, 1, etc.;
Vājasaneyi *Samhitā*, vi. 3; vii. 21, etc.
See also *Varṇa* and *Kṣatra*.

2. *Brahman* is found in many passages of the *Rigveda* and later in the sense of 'priest.' In many passages of the *Rigveda*¹ he is referred to as praising the gods; in others² the sense of 'priest' is adequate. In not a few cases³ the priesthood as a profession is clearly alluded to, nor is there any reason to doubt⁴ that in all cases the word has the technical sense of a member of the priesthood. There is, however, considerable doubt as to the number of cases in the *Rigveda*, where it has the technical

¹ i. 80, 1; 164, 34; ii. 2, 6; vi. 45, 7; 96, 5; ix. 96, 6; 112, 1; 113, 6; x. 28; vii. 33, 11; viii. 16, 7; x. 71, 11; 77, 1; 11; 71, 11; 85, 29; 141, 3; Muir, 85, 3, 16; 34; 107, 6; 117, 7; 125, 5; *op. cit.*, i³, 246-251.
² i. 108, 7; iv. 50, 8, 9; viii. 7, 20; Muir, *Sanskrit Texts*, i³, 244-246.
³ i. 10, 1; 33, 9; 101, 5; 108, 7; 45, 39; 64, 7; 92, 30; ix. 112, 1; x. 85, 158, 6; ii. 39, 1; iv. 50, 8, 9; 58, 2; 29; Muir, i³, 258.
⁴ *Loc. cit.* Cf. Zimmer, *Altindisches Leben*, 190 *et seq.*

sense of the priest who guides the sacrifice generally. It is undoubtedly found in that sense, both Muir⁸ and Roth⁹ recognizing instances of its being used thus. Geldner,¹⁰ however, is anxious to find that sense in a large number of passages, and insists that the Purohita was normally a Brahman in the narrower sense. Oldenberg,¹¹ on the other hand, holds with greater probability that in most of the passages adduced Brahman means simply 'priest,' and that the Purohita, who was essentially not a member of the ordinary body of sacrificing priests (*Rtvij*), was, when he officiated at the sacrifice, more usually the Hotṛ priest, and only later became the Brahman. This change he regards as having taken place when the importance of the hymns declined, and most weight was laid on the functions of the priest who superintended the sacrifice as a whole, and by his magic repaired the flaws in the sacrifice.¹² In the later literature both senses of the word are quite common.¹³

⁸ *Op. cit.*, i², 251, citing ii. 1, 2 (=ix. 91, 10); iv. 9, 4; x. 52, 2.

⁹ *St. Petersburg Dictionary*, s.v. 2, citing ii. 1, 2; ix. 96, 6; x. 71, 11; 107, 6. In none of the last three passages is the specific sense cogently required.

¹⁰ *Vedische Studien*, 2, 145 *et seq.*; 3, 155. He thinks that the sense of 'superintending priest' is the older, and sees it in i. 158, 6; iv. 9, 4; 50, 7, 8; vii. 7, 5; 33, 11; x. 141, 3, etc.

¹¹ *Religion des Veda*, 396, 397, who thinks that the Brahman priest known to the Rigveda was the *Brāhmaṇa-chaṇḍin*, and who in most passages (e.g., iv. 50, 7, 8) sees only the sense of 'priest.' Cf. Weber, *Indische Studien*, 10, 376, 377.

Brahma-putra in a few passages is used in the sense of a 'priest's son.'

¹ *Rv.* ii. 43, 2; *Śatapatha Brāhmaṇa*, xi. 4, 1, 2, 9. Cf. Weber, *Indische*

² Cf. Pischel, *Göttingische Gelehrte Anzeigen*, 1894, 420; Hillebrandt, *Ritual-litteratur*, 13; Bloomfield, *Hymns of the Atharvaveda*, lxviii; *Atharvaveda*, 32; and see *Purohita*.

¹⁰ As 'priest,' *Av.* ii. 7, 2; iv. 35, 1, 2; v. 8, 5; 17, 8, 18, 7; 19, 8; vi. 122, 5; viii. 9, 3; x. 1, 3; 4, 30, 33; 7, 24; xi. 1, 25; xii. 1, 38, xix. 32, 8; *Taittirīya Samhitā*, iv. 1, 7, 1; *Vājasaneyi Samhitā*, xxvi. 2; *Aitareya Brāhmaṇa*, v. 3, etc. As 'superintending priest,' *Av.* xviii. 4, 15; xx. 2, 3; *Taittirīya Samhitā*, i. 8, 9, 1; ii. 3, 11, 4; iii. 5, 2, 1, etc.; *Kāthaka Samhitā*, xxxvii. 17; and see Weber, *Indische Studien*, 10, 34, 35, 114; 135-138; 327; 330-337.

Studien, 10, 43, 69; *Meier, Sanskrit Texts*, i², 252.

Brahma-purohita is found in the *Kāthaka Samhitā*¹ and the *Śatapatha Brāhmaṇa*² where the *St. Petersburg Dictionary* gives the sense as 'having the priesthood as its Purohita.' This seems rather doubtful; more probably the sense should be 'having a Brahman priest as Purohita,' unless the word merely means 'having the priesthood superior to it,' as an epithet of *Kṣatra*, the 'warrior caste,' which seems to be Weber's view.³

¹ *xix.* 10; *xxvii.* 4.

² *xii.* 8, 3, 29.

³ *Indische Studien*, 10, 30.

Brahma-bandhu ('priest fellow') denotes, in a deprecatory sense, an 'unworthy priest,' 'priest in name only,' in the *Aitareya Brāhmaṇa*¹ and the *Chāndogya Upaniṣad*.² Cf. *Rājanyabandhu*.

¹ *vii.* 27.

² *vi.* 1, 1. Cf. *Lāṭyāyana Śrauta Sūtra*, xvii. 29, 9; Weber, *Indische Studien*, 10, 99, 100.

Brahmarsī-deśa. See *Madhyadeśa*.

Brahma-vadya. See *Brahmodya*.

Brahma-vādin ('expounder of the Veda') in the later *Samhitās*¹ and the *Brāhmaṇas*² denotes a 'theologian.' **Brahma-vid** ('knowing what is sacred') has the same sense.³

¹ *Av.* xi. 3, 26; xv. 1, 8; *Taittirīya Samhitā*, i. 7, 1, 4; ii. 6, 2, 3; 3, 1; v. 2, 7, 1; 5, 3, 2; vi. 1, 4, 5.

² *Taittirīya Brāhmaṇa*, i. 3, 10, 6; *Pañcaviṃśa Brāhmaṇa*, iv. 3, 13; vi. 4, 15; *Taittirīya Āraṇyaka*, i. 22, 9; v. 2, 2; 4, 6; *Chāndogya Upaniṣad*, ii. 24, 1, etc.

³ *Av.* x. 7, 24, 27; 8, 43; xix. 43, 1; *Taittirīya Brāhmaṇa*, i. 4, 8, 6; *Taittirīya Upaniṣad*, ii. 1; *Bṛhadāraṇyaka Upaniṣad*, iii. 7, 4; iv. 4, 11, 12, etc.

Brahma-vidyā, 'knowledge of the Absolute,' is the name of one of the sciences enumerated in the *Chāndogya Upaniṣad*.¹ It is also mentioned elsewhere.²

¹ *vii.* 1, 2, 4; 2, 1; 7, 1.

² *Bṛhadāraṇyaka Upaniṣad*, i. 4, 20, etc.

Brahma-vṛddhi is mentioned in the *Vaṃśa Brāhmaṇa*¹ as a pupil of *Ītravarcaś*.

¹ *Indische Studien*, 4, 372, 382.

80 BRAHMIN MURDER—RIDDLE—BOILED RICE [*Brāhmaṭyā*

Brahma-hatyā, the 'murder of a Brahmin,' is mentioned in the Yajurveda Samhitās¹ and the Brāhmaṇas² as a heinous crime. The murderer is called *Brahma-han*.³

¹ Taittiriya Samhitā, ii. 5. 1. 2; v. 3. 12. 1; Vājasaneyi Samhitā, xxxix. 13. etc.

² Śatapatha Brāhmaṇa, xiii. 3. 1. 1; 5. 3; 5. 4. 1; Taittiriya Āraṇyaka, x. 38; Nirukta, vi. 27, etc.

³ Taittiriya Samhitā, ii. 5. 1. 2; vi. 5. 10. 3; Kāthaka Samhitā, xxxi. 7; Kapiṣṭhala Samhitā, xlvii. 7; Taittiriya Brāhmaṇa, iii. 2. 8, 12; Śatapatha Brāhmaṇa, xiii. 3. 5. 4. etc. Cf. *Dharma*.

Brahmāvarta. See *Madhyadeśa*.

Brahmodya in the Brāhmaṇas¹ denotes a 'theological riddle,' such as formed an essential part of various ceremonies in the Vedic ritual, as at the *Aśvamedha* or the *Dakṣarātra*. *Brahma-vadya* is the form found in the *Kauṣṭhiki Brāhmaṇa*,² and *Brahma-vādyā* in the *Taittiriya Samhitā*³ probably has the same sense.

¹ Śatapatha Brāhmaṇa, iv. 6. 9. 20; xi. 4. 1. 2; 5. 3. 1; 6. 2. 5. xiii. 2. 6. 9. 5. 2. 11; Brhadāraṇyaka Upaniṣad, iii. 8. 1; Aitareya Brāhmaṇa, v. 25. xxvii. 4; ii. 5. 8. 3. Cf. Bloomfield, *Journal of the American*

Oriental Society, 15. 172; *Religion of the Veda*, 216 *et seq.* Weber, *Indische Studien*, 10. 118, 119; Ludwig, *Translation of the Rigveda*, 3. 390 *et seq.*; Eggeling, *Sacred Books of the East*, 26, 452, 453.

Brahmopaniṣad, a 'secret doctrine regarding the Absolute,' is the name of a discussion in the *Chāndogya Upaniṣad* (iii. 11, 3).

Brahmaudana denotes in the later Samhitās¹ and the Brāhmaṇas² the 'rice boiled (*Odana*) for the priests' officiating at the sacrifice.

¹ Av. iv. 35. 7. xi. 1. 1. 3. 20. 23 *et seq.* Taittiriya Samhitā, iii. 4. 8. 7. v. 7. 3. 4. vi. 5. 6. 1, etc.

² Śatapatha Brāhmaṇa, xiii. 1. 1. 1. 4. 3. 6. 6. 4. 1, 5, etc.

1. **Brāhmaṇa**, 'descendant of a Brahman' (*i.e.*, of a priest), is found only a few times in the *Rigveda*,¹ and mostly in its latest

¹ i. 164. 45. vi. 75. 10; vii. 103. 1. 7. 8. x. 16. 6; xi. 8. 9. 58. 19. 90. 12. 97. 22. 109. 4. See Muir, *Sanskrit Texts*, 17. 251-257; Roth, *Nirukta*,

Erläuterungen, 126; St Petersburg Dictionary, s.v., where Rv. viii. 58. 1, is added. Ludwig, *Translation of the Rigveda*, 3. 220-226.

Brāhmaṇa]

THE BRAHMIN CASTE

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parts. In the *Atharvaveda*¹ and later² it is a very common word denoting 'priest,' and it appears in the quadruple division of the castes in the *Puruṣa-sūkta* ('hymn of man') of the *Rigveda*.³

It seems certain that in the *Rigveda* this Brāhmaṇa, or Brahmin, is already a separate caste, differing from the warrior and agricultural castes.⁴ The texts regularly claim for them a superiority to the *Kṣatriya* caste,⁵ and the Brahmin is able by his spells or manipulation of the rite to embroil the people and the warriors⁷ or the different sections of the warriors.⁸ If it is necessary to recognize, as is sometimes done, that the Brahmin does pay homage to the king at the *Rājasūya*,⁹ nevertheless the unusual fact is carefully explained away so as to leave the priority of the Brahmin unaffected. But it is expressly recognized that the union of the *Kṣatriya* and the Brāhmaṇa is essential for complete prosperity.¹⁰ It is admitted¹¹ that the king or the nobles might at times oppress the Brahmins, but it is indicated that ruin is then certain swiftly to follow.

¹ ii. 6. 3. iv. 6. 1. v. 17. 9. 18. 1 *et seq.*; 19. 2 *et seq.* xi. 1. 28; xix. 34. 6. 35. 2, etc.

² Taittiriya Samhitā, i. 6. 7. 2; ii. 1. 2. 8, etc. Vājasaneyi Samhitā, vii. 46, etc.

³ x. 90.

⁴ Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42. 235. Geldner, *Vedische Studien*, 2. 146. n. 1. and see Varpa.

⁵ See *Maitrāyaṇī Samhitā*, iv. 3. 8; Kāthaka Samhitā, xxi. 10; Vājasaneyi Samhitā, xxi. 21; Śatapatha Brāhmaṇa, v. 4. 4. 15. xiii. 1. 9. 1. 3. 7. 8; Aitareya Brāhmaṇa, vii. 15. viii. 9; Pañcaviṃśa Brāhmaṇa, ii. 8. 2. xi. 11. 9; xv. 6. 3. and cf. *Brahmapurohita*. Weber, *Indische Studien*, 10. 27 *et seq.*

⁷ See *Maitrāyaṇī Samhitā*, ii. 1. 7; iii. 3. 10. Taittiriya Samhitā, ii. 2. 11, 2, etc.

⁸ *Maitrāyaṇī Samhitā*, iii. 3. 10.

⁹ Brhadāraṇyaka Upaniṣad, i. 4. 23 (*Mādhyandina*=i. 4. 11 Kāpva). Cf. Kāthaka Samhitā, xxviii. 5; Śatapatha Brāhmaṇa, i. 2. 3. 2; v. 4. 2. 7. Contrast the claim that Soma alone is King of the Brahmins, Vājasaneyi Samhitā, x. 18; Śatapatha Brāhmaṇa, v. 4. 2. 3.

¹⁰ See Taittiriya Samhitā, v. 1. 10. 3; Kāthaka Samhitā, xix. 10; xxvii. 4; xxix. 10; *Maitrāyaṇī Samhitā*, ii. 2. 3; 7. 7; iii. 1. 9; 2. 3; iv. 3. 9; Vājasaneyi Samhitā, xx. 25; Pañcaviṃśa Brāhmaṇa, xix. 17. 4; Śatapatha Brāhmaṇa, iv. 1. 4. 6; v. 4. 4. 15; Aitareya Brāhmaṇa, viii. 10. 17. 24. 25, etc. Cf. *Purohita*.

¹¹ *Maitrāyaṇī Samhitā*, i. 8. 7; Pañcaviṃśa Brāhmaṇa, xviii. 10. 8; Av. v. 17-19; Taittiriya Brāhmaṇa, i. 7. 2. 6; Śatapatha Brāhmaṇa, xiii. 1. 5. 4, etc.

The Brahmins are gods on earth,¹² like the gods in heaven, but this claim is hardly found in the Rigveda.¹³

In the Aitareya Brāhmaṇa¹⁴ the Brahmin is said to be the 'recipient of gifts' (*ādāyī*) and the 'drinker of the offering' (*āpāyī*). The other two epithets applied, *āvasāyī* and *yathā-kāma-prayāpya*, are more obscure; the former denotes either 'dwelling everywhere'¹⁵ or 'seeking food';¹⁶ the latter is usually taken as 'moving at pleasure,' but it must rather allude to the power of the king to assign a place of residence to the Brahmin.

In the Śatapatha Brāhmaṇa¹⁷ the prerogatives of the Brahmin are summed up as (1) *Arcā*, 'honour'; (2) *Dāna*, 'gifts'; (3) *Ajyeyatā*, 'freedom from oppression'; and (4) *Avadhyatā*, 'freedom from being killed.' On the other hand, his duties are summed up as (5) *Brāhmaṇya*, 'purity of descent'; (6) *Pratirūpa-caryā*, 'devotion of the duties of his caste'; and (7) *Loka-pakti*, 'the perfecting of people' (by teaching).

1. *Respect paid to Brahmins.*—The texts are full¹⁸ of references to the civilities to be paid to the Brahmin. He is styled *bhagavant*,¹⁹ and is provided with good food²⁰ and entertainment wherever he goes. Indeed, his sanctity exempts him from any close inquiry into his real claim to Brahminhood according to the Pañcaviṃśa Brāhmaṇa.²¹

2. *Gifts to Brahmins.*—The *Dānastuti* ('Praise of gifts') is a recognized feature of the Rigveda, and the greed of the poets for *Dakṣiṇās*, or sacrificial fees, is notorious. Vedic texts²² themselves recognize that the literature thence resulting (*Nārā-*

¹² Av. v. 3, 2; vi. 13, 1; 44, 2; xix. 62, 1 (compared with xix. 32, 8), and probably v. 11, 11; Taittiriya Samhitā, i. 7, 3, 1; ii. 5, 9, 6; Kāthaka Samhitā, viii. 13; Maitrāyaṇī Samhitā, i. 4, 6; Śatapatha Brāhmaṇa, ii. 2, 2, 6; 4, 3, 14; iii. 1, 1, 11; iv. 3, 4, 4. See Weber, *op. cit.*, 10, 35, 36; von Schroeder, *Indiens Literatur und Cultur*, 146, 147.

¹³ Neither in i. 139, 7, nor ix. 99, 6 (see Roth, *St. Petersburg Dictionary*, s.v. *deva*), is this sense at all probable. Zimmer, *Altindisches Leben*, 206, quotes i. 128, 8, but that also is uncertain.

¹⁴ vii. 29, 2. Cf. Varpa, p. 71.

¹⁵ Weber, *Indische Studien*, 9, 326.

¹⁶ Muir, *Sanskrit Texts*, 5, 439.

¹⁷ xi. 5, 7, 1 *et seq.* See Weber, *op. cit.*, 10, 41 *et seq.*

¹⁸ E.g., Kāthaka Samhitā, xxv. 3; Taittiriya Brāhmaṇa, i. 1, 10, 6; Śatapatha Brāhmaṇa, ii. 4, 1, 10; 3, 4, 6, etc.

¹⁹ Śatapatha Brāhmaṇa, xiv. 6, 1, 2.

²⁰ Kāthaka Samhitā, xix. 12.

²¹ vi. 5, 8; Kāthaka Samhitā, xxvii. 2.

²² Kāthaka Samhitā, xiv. 5; Taittiriya Brāhmaṇa, i. 3, 2, 6, 7.

samsī) was often false to please the donors. It was, however, a rule²³ that Brahmins should not accept what had been refused by others; this indicates a keen sense of the danger of cheapening their wares. So exclusively theirs was the right to receive gifts that the Pañcaviṃśa Brāhmaṇa²⁴ has to explain how *Taranta* and *Purumilha* became able to accept gifts by composing a Rigvedic hymn.²⁵ The exaggerations in the celebration of the gifts bestowed on the priests has the curious result of giving us a series of numerals of some interest (*Dāśan*). In some passages²⁶ certain gifts—those of a horse or sheep—are forbidden, but this rule was not, it is clear, generally observed.

3. *Immunities of Brahmins.*—The Brahmin claimed to be exempt from the ordinary exercise of the royal power. When a king gives all his land and what is on it to the priests, the gift does not cover the property of the Brahmin according to the Śatapatha Brāhmaṇa.²⁷ The king censures all, but not the Brahmin,²⁸ nor can he safely oppress any Brahmin other than an ignorant priest.²⁹ An arbitrator (or a witness) must decide (or speak) for a Brahmin against a non-Brahmin in a legal dispute.³⁰

The Brahmin's proper food is the *Soma*,³¹ not *Surā*³² or *Parisrut*,³³ and he is forbidden to eat certain forms of flesh.³⁴ On the other hand, he alone is allowed to eat the remains of the sacrifice,³⁵ for no one else is sufficiently holy to consume food which the gods have eaten. Moreover, though he cannot be a physician,³⁶ he helps the physician by being beside him

²³ Śatapatha Brāhmaṇa, iii. 5, 1, 25. Cf. also Brhadāranyaka Upaniṣad, iii. 15, 8.

²⁴ Śatapatha Brāhmaṇa, xiii. 4, 3, 14, etc.

²⁵ xiii. 7, 12.

²⁶ ix. 58, 3.

²⁷ Taittiriya Samhitā, ii. 3, 12, 1, 2; Kāthaka Samhitā, xii. 6, etc.

²⁸ xiii. 5, 4, 29, 6, 2, 18, 7, 1, 13.

²⁹ *Ibid.*, v. 4, 2, 3.

³⁰ *Ibid.*, xiii. 4, 2, 17.

³¹ Taittiriya Samhitā, ii. 5, 11, 9.

³² Śatapatha Brāhmaṇa, vii. 2, 2, 2. Aitareya Brāhmaṇa, vii. 29. Cf. Kāthaka

Samhitā, xi. 5; Vājasaneyi Samhitā, ix. 40; x. 18, etc.

³³ Śatapatha Brāhmaṇa, xii. 8, 1, 5.

³⁴ *Ibid.*, xii. 9, 1, 1.

³⁵ *Ibid.*, i. 2, 3, 9; vii. 5, 2, 37; Aitareya Brāhmaṇa, ii. 8.

³⁶ Śatapatha Brāhmaṇa, ii. 3, 1, 39; 5, 3, 16, etc. On the food of the Brahmins, cf. also Pañcaviṃśa Brāhmaṇa, x. 4, 5; xvii. 1, 9; Aitareya Brāhmaṇa, iv. 11.

³⁷ Cf. Śatapatha Brāhmaṇa, iv. 1, 5, 8-14, where the *Asvins*, who are famous as physicians (viii. 2, 1, 3; xii. 7, 1, 11), are treated as impure.

while he exercises his art.³⁷ His wife³⁸ and his cow³⁹ are both sacred.

4. *Legal Position of Brahmins.*—The *Taittirīya Saṁhitā*⁴⁰ lays down a penalty of a hundred (the unit meant is unknown) for an insult to a Brahmin, and of a thousand for a blow; but if his blood is drawn, the penalty is a spiritual one. The only real murder is the slaying of a Brahmin according to the *Śatapatha Brāhmaṇa*.⁴¹ The crime of slaying a Brahmin ranks above the sin of killing any other man, but below that of killing an embryo (*bhrūṇa*) in the *Yajurveda*; ⁴² the crime of slaying an embryo whose sex is uncertain is on a level with that of slaying a Brahmin.⁴³ The murder of a Brahmin can be expiated only by the horse sacrifice,⁴⁴ or by a lesser rite in the late *Taittirīya Āraṇyaka*.⁴⁵ The ritual slaying of a Brahmin is allowed in the later ceremonial,⁴⁶ and hinted at in the curious legend of *Śunaḥśepa*;⁴⁷ and a Purohita might be punished with death for treachery to his master.⁴⁸

5. *Purity of Birth.*—The importance of pure descent is seen in the stress laid on being a descendant of a *Ṛṣi* (*ṛṣeya*).⁴⁹ But, on the other hand, there are clear traces of another doctrine, which requires learning, and not physical descent, as the true criterion of *Ṛṣihood*.⁵⁰ In agreement with this is the fact that *Satyakāma Jābāla* was received as a pupil, though his parentage was unknown, his mother being a slave girl who had been connected with several men,⁵¹ and that in the *Śatapatha*

³⁷ *Taittirīya Saṁhitā*, vi. 4. 9. 3. Contrast *Rv.* x. 97. 22, where no discredit attaches to the profession.

³⁸ *Av.* v. 17.

³⁹ *Ibid.*, v. 18.

⁴⁰ ii. 6. 10. 2.

⁴¹ xiii. 3. 5. 3.

⁴² *Kāthaka Saṁhitā*, xxxi. 7. *Kapishala Saṁhitā*, xlvii. 7. *Taittirīya Brāhmaṇa*, iii. 2. 8. 12.

⁴³ *Taittirīya Saṁhitā*, vi. 5. 10. 2. *Kāthaka Saṁhitā*, xxvii. 9. Weber, *Indische Studien*, 9. 481. 10. 66.

⁴⁴ *Śatapatha Brāhmaṇa*, xiii. 3. 1. 1. 5. 4. 1 *et seq.*

⁴⁵ x. 38.

⁴⁶ *Sāṅkhāyana Śrauta Sūtra*, xvi. 10. 10. 12. 16. 20. Weber, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 18. 268. 269.

⁴⁷ *Āitareya Brāhmaṇa*, vii. 15. *Sāṅkhāyana Śrauta Sūtra*, xv. 20.

⁴⁸ *Pañcaviṃśa Brāhmaṇa*, xiv. 6. 8.

⁴⁹ See *Taittirīya Saṁhitā*, vi. 6. 1. 4. *Vājasaneyi Saṁhitā*, vii. 46. *Taittirīya Brāhmaṇa*, i. 4. 4. 2. *Śatapatha Brāhmaṇa*, iv. 3. 4. 19. xii. 4. 4. 6.

⁵⁰ *Taittirīya Saṁhitā*, vi. 6. 1. 4. *Kāthaka Saṁhitā*, xxxi. 1. *Maitrāyaṇī Saṁhitā*, iv. 8. 1.

⁵¹ *Chāndogya Upaniṣad*, vi. 4. 4.

*Brāhmaṇa*⁵² the ceremony on acceptance as a pupil required merely the name of the pupil. So *Kavaṇa* is taunted in the *Rigveda Brāhmaṇas*⁵³ as being the son of a female slave (*Dāsī*), and *Vatsa* cleared himself of a similar imputation by a fire ordeal.⁵⁴ Moreover, a very simple rite was adequate to remove doubts as to origin.⁵⁵ In these circumstances it is doubtful whether much value attaches to the *Pravara* lists in which the ancestors of the priest were invoked at the beginning of the sacrifice by the *Hotṛ* and the *Adhvaryu* priests.⁵⁶ Still, in many parts of the ritual the knowledge of two or more generations was needed,⁵⁷ and in one ceremony⁵⁸ ten ancestors who have drunk the *Soma* are required, but a literal performance of the rite is excused. Moreover, there are clear traces of ritual variations in schools, like those of the *Vasiṣṭhas* and the *Viśvāmitras*.

6. *The Conduct of the Brahmin.*—The Brahmin was required to maintain a fair standard of excellence.⁵⁹ He was to be kind to all⁶⁰ and gentle,⁶¹ offering sacrifice and receiving gifts.⁶² Especial stress was laid on purity of speech;⁶³ thus *Viśvāntara*'s excuse for excluding the *Śyāparṇas* from his retinue was their impure (*apātā*) speech.⁶⁴ Theirs was the craving for knowledge⁶⁵ and the life of begging.⁶⁶ False Brahmins are those who do not fulfil their duties⁶⁷ (*cf. Brahmapandhu*).

⁵² xi. 5. 4. 1 and *cf.* a citation in the scholium on *Kāśyapa Śrauta Sūtra*, i. 6. 14. 'Whoever studies the *Stomabhāgas* a peculiarity of the *Vamshas* is a *Vamsha*.' Weber, *Indische Studien*, 10. 73.

⁵³ *Āitareya Brāhmaṇa*, ii. 19. *Kauṣṭhiki Brāhmaṇa*, xii. 3. Weber, *op. cit.*, 2. 311.

⁵⁴ *Pañcaviṃśa Brāhmaṇa*, xiv. 6. 6.

⁵⁵ *Taittirīya Saṁhitā*, vi. 2. 6. 4. *Kāthaka Saṁhitā*, xxxi. 3. *Pañcaviṃśa Brāhmaṇa*, xii. 4. 2.

⁵⁶ See Weber, *op. cit.*, 9. 321; 10. 78. 81. Max Müller, *Ancient Sanskrit Literature*, 380 *et seq.*

⁵⁷ *cf.* *cf.* *Taittirīya Saṁhitā*, ii. 1. 5. 5. *Kāthaka Saṁhitā*, xii. 5.

⁵⁸ *Śatapatha Brāhmaṇa*, v. 4. 5. 4. Weber, *op. cit.*, 10. 85-88.

⁵⁹ Weber, 10. 88-96. Max Müller, *Ancient Sanskrit Literature*, 407 *et seq.*

⁶⁰ *Śatapatha Brāhmaṇa*, ii. 3. 2. 12.

⁶¹ *Ibid.*, ii. 3. 4. 6.

⁶² *Ibid.*, xiii. 1. 5. 6.

⁶³ *Ibid.*, iii. 2. 1. 24. *cf.* iv. 4. 3. 17. *Nirukta*, xiii. 9. *Kāthaka Saṁhitā*, xiv. 5. xxvii. 2; *Vājasaneyi Saṁhitā*, xlii. 62.

⁶⁴ *Āitareya Brāhmaṇa*, vii. 27. *Muir, Sanskrit Texts*, 1st, 438.

⁶⁵ *Bṛhadāraṇyaka Upaniṣad*, iii. 8. 8. v. 1. 1.

⁶⁶ *Ibid.*, iii. 4. 1. iv. 4. 26.

⁶⁷ *Ibid.*, vi. 4. 4.

But the penances for breach of duty are, in the Sūtras, of a very light and unimportant character.⁶⁸

7. *Brahminical Studies*.—The aim of the priest is to obtain pre-eminence in sacred knowledge (*brahma-varcasam*), as is stated in numerous passages of Vedic literature.⁶⁹ Such distinction is not indeed confined to the Brahmin: the king has it also, but it is not really in a special manner appropriate to the Kṣatriya.⁷⁰ Many ritual acts are specified as leading to *Brahmavarcasa*,⁷¹ but more stress is laid on the study of the sacred texts: the importance of such study is repeatedly insisted upon.⁷²

The technical name for study is Svādhyāya: the Śatapatha Brāhmaṇa is eloquent upon its advantages,⁷³ and it is asserted that the joy of the learned Śrotiṣya, or 'student,' is equal to the highest joy possible.⁷⁴ Nāka Maudgalya held that study and the teaching of others were the true penance (*tapas*).⁷⁵ The object was the 'threefold knowledge' (*trayi vidyā*), that of the R̥c, Yajus, and Sāman,⁷⁶ a student of all three Vedas being called *tri-śukriya*⁷⁷ or *tri-śukra*,⁷⁸ 'thrice pure.' Other objects of study are enumerated in the Śatapatha Brāhmaṇa,⁷⁹ in the Taittirīya Āraṇyaka,⁸⁰ the Chāndogya Upaniṣad,⁸¹ etc. (See *Itihāsa*, *Purāṇa*; *Gāthā*, *Nārāyaṇī*; *Brahmodya*; *Anuśāsana*, *Anuvyākhyāna*, *Anvākhyāna*, *Kalpa*, 2. *Brāhmaṇa*; *Vidyā*, *Kṣatrayidyā*, *Devajanavidyā*, *Nakṣatrayidyā*, *Bhūta-vidyā*, *Sarpavidyā*; *Atharvāṅgīrasaḥ*, *Daiva*, *Nidhi*, *Pitrya*, *Rāsi*; *Sūtra*, etc.)

⁶⁸ Taittirīya Āraṇyaka, ii. 18, etc.

⁶⁹ Taittirīya Saṁhitā, iv. 1, 7, 1, vii. 5, 18, 1; Kāthaka Saṁhitā, Aśvamedha, v. 14; Vājasaneyi Saṁhitā, xxii. 22, xxvii. 2; Taittirīya Brāhmaṇa, iii. 8, 13, 1; Aitareya Brāhmaṇa, iv. 11, 6-9; Śatapatha Brāhmaṇa, xiii. 2, 6, 10, x. 3, 5, 16; xi. 4, 4, 1; Pañcavimśa Brāhmaṇa, vi. 3, 5.

⁷⁰ Śatapatha Brāhmaṇa, ii. 1, 3, 6, xiii. 1, 5, 3, 5; 2, 6, 9.

⁷¹ Kāthaka Saṁhitā, xxxvii. 7; Taittirīya Brāhmaṇa, ii. 7, 1, 1; Pañcavimśa Brāhmaṇa, xlii. 7, 3, etc.; Śatapatha Brāhmaṇa, ii. 3, 1, 31, etc.

⁷² Śatapatha Brāhmaṇa, i. 7, 2, 3, xi. 3, 3, 3-6; 5, 7, 10.

⁷³ Śatapatha Brāhmaṇa, xi. 5, 6, 3, 9; 7, 1; Taittirīya Āraṇyaka, ii. 13.

⁷⁴ Bṛhadāraṇyaka Upaniṣad, iv. 3, 35-39; Taittirīya Āraṇyaka, ii. 8.

⁷⁵ *Ibid.*, vii. 8, 10.

⁷⁶ Śatapatha Brāhmaṇa, i. 1, 4, 2, 3, ii. 6, 4, 2, 7, iv. 6, 7, 1, 2, v. 5, 5, 9, vi. 3, 1, 10, 11, 20, x. 5, 2, 1, 21, 24, 5, 4, 18, xii. 3, 3, 2, etc.

⁷⁷ Kāthaka Saṁhitā, xxxvii. 7.

⁷⁸ Taittirīya Brāhmaṇa, ii. 7, 1, 2.

⁷⁹ xi. 5, 7, 5, 8.

⁸⁰ ii. 9, 10.

⁸¹ vii. 1, 2, 4, 2, 1, 7, 7.

Directions as to the exact place and time of study are given in the Taittirīya Āraṇyaka⁸² and in the Sūtras. If study is carried on in the village, it is to be done silently (*manasa*); if outside, aloud (*rācā*).

Learning is expected even from persons not normally competent as teachers, such as the Carakas, who are recognized in the Śatapatha Brāhmaṇa⁸³ as possible sources of information. Here, too, may be mentioned the cases of Brahmins learning from princes, though their absolute value is doubtful, for the priests would naturally represent their patrons as interested in their sacred science: it is thus not necessary to see in these notices any real and independent study on the part of the Kṣatriyas.⁸⁴ Yājñavalkya learnt from Janaka,⁸⁵ Uddālaka Aruṇi and two other Brahmins from Pravāhana Jalvāli,⁸⁶ Drptabālāki Gārgya from Ajātasatru,⁸⁷ and five Brahmins under the lead of Aruṇa from Aśvapati Kalkya.⁸⁸ A few notices show the real educators of thought: wandering scholars went through the country⁸⁹ and engaged in disputes and discussions in which a prize was staked by the disputants.⁹⁰ Moreover, kings like Janaka offered rewards to the most learned of the Brahmins;⁹¹ Ajātasatru was jealous of his renown, and imitated his generosity. Again, learned women are several times mentioned in the Brāhmaṇas.⁹²

A special form of disputation was the *Brahmodya*, for which there was a regular place at the Aśvamedha ('horse sacrifice')⁹³ and at the *Dasarātra* ('ten-day festival').⁹⁴ The reward of learning was the gaining of the title of Kavi or Vipra, 'sage.'⁹⁵

⁸² ii. 11, 12-15.

⁸³ iv. 2, 4, 1.

⁸⁴ Cf. (1) Kṣatriya and (2) Varṇa.

⁸⁵ Śatapatha Brāhmaṇa, xi. 6, 2, 5.

⁸⁶ Bṛhadāraṇyaka Upaniṣad, vi. 1, 11.

⁸⁷ Chāndogya Upaniṣad, v. 3, 1, and i. 8, 1.

⁸⁸ Cf. *Muir, Sacred Texts*, 5, 436, 514-516.

⁸⁹ Bṛhadāraṇyaka Upaniṣad, ii. 1, 1; Kaṣṭhaki Upaniṣad, iv. 1.

⁹⁰ Śatapatha Brāhmaṇa, x. 6, 1, 2.

⁹¹ Bṛhadāraṇyaka Upaniṣad, iii. 3, 1.

⁹² Cf. ii. 7, 1.

⁹³ Śatapatha Brāhmaṇa, xi. 4, 1, 1.

⁹⁴ *Ibid.*, xi. 6, 3, 1; Bṛhadāraṇyaka Upaniṣad, vi. 1, 1-9, 20, 29.

⁹⁵ Aitareya Brāhmaṇa, v. 29; Kaṣṭhaki Brāhmaṇa, ii. 9; Bṛhadāraṇyaka Upaniṣad, iii. 3, 1; 7, 1.

⁹⁶ Cf. Aśvalāyana Gṛhya Sūtra, iii. 4, 4; Sāṅkhāyana Gṛhya Sūtra, iv. 10.

⁹⁷ Śatapatha Brāhmaṇa, xiii. 5, 2, 11.

⁹⁸ *Ibid.*, iv. 6, 9, 20.

⁹⁹ Taittirīya Saṁhitā, ii. 5, 9, 1; Taittirīya Brāhmaṇa, iii. 5, 3, 1; Śatapatha Brāhmaṇa, i. 4, 2, 7, iii. 5, 3, 12.

¹⁰⁰ Cf. also Bṛhadāraṇyaka Upaniṣad, vi. 4, 29.

8. *The Functions of the Brahmin.*—The Brahmin was required not merely to practise individual culture, but also to give others the advantage of his skill, either as a teacher or as a sacrificial priest, or as a Purohita.

As a teacher the Brahmin has, of course, the special duty of instructing his own son in both study and sacrificial ritual.⁹⁸ The texts give examples of this, such as Āruṇi and Śvetaketu,⁹⁹ or mythically Varuṇa and Bhṛgu.¹⁰⁰ This fact also appears from some of the names in the Vāmśa Brāhmaṇa¹⁰¹ of the Sāmaveda and the Vāmśa (list of teachers) of the Sāṅkhāyana Āraṇyaka.¹⁰² On the other hand, these Vāmśas and the Vāmśas of the Śatapatha Brāhmaṇa show that a father often preferred to let his son study under a famous teacher. The relation of pupil and teacher is described under Brahmacarya. A teacher might take several pupils,¹⁰³ and he was bound to teach them with all his heart and soul.¹⁰⁴ He was bound to reveal everything to his pupil, at any rate to one who was staying with him for a year (*saṃvatsara-udsin*),¹⁰⁵ an expression which shows, as was natural, that a pupil might easily change teachers. But, nevertheless, certain cases of learning kept secret and only revealed to special persons are enumerated.¹⁰⁶ The exact times and modes of teaching are elaborately laid down in the Sūtras,¹⁰⁷ but not in the earlier texts.

As priest the Brahmin operated in all the greater sacrifices; the simple domestic (*grhya*) rites could normally be performed without his help, but not the more important rites (*śrauta*).

⁹⁸ Śatapatha Brāhmaṇa, i. 6, 2, 4.
⁹⁹ Bṛhadāraṇyaka Upaniṣad, vi. 1, 1 (Mādhyandina = vi. 2, 1 Kāṇva).

¹⁰⁰ Śatapatha Brāhmaṇa, xi. 6, 1, 1.

¹⁰¹ *Indische Studien*, 4, 176.

¹⁰² xv. 1.

¹⁰³ Taittiriya Āraṇyaka, vii. 3.

¹⁰⁴ See Taittiriya Āraṇyaka, vii. 4 (*Indische Studien*, 2, 211).

¹⁰⁵ Śatapatha Brāhmaṇa, xiv. 1, 1, 26, 27. Cf. Aitareya Āraṇyaka, v. 3, 3.

¹⁰⁶ So the Vasīṣṭhas and the Stoma-bhāgas, Pañcaviṃśa Brāhmaṇa, xv. 5, 24; Taittiriya Brāhmaṇa, iii. 5, 2, 1. Kāthaka Samhitā, xxvii. 17. Pr-

vāṇa Jauvali and his knowledge of Brahman. Bṛhadāraṇyaka Upaniṣad, vi. 1, 11. Chāndogya Upaniṣad, v. 3, where the claim is made that the *prāśāna* belongs to the Kṣatriyas. Śaṅkara, in his commentary, takes the word to mean the 'giving of instruction,' but this must be regarded as improbable, 'rule' being more probably the sense. Cf. Weber, *Indische Studien*, 10, 128. Buhlingh, Translation of the Bṛhadāraṇyaka Upaniṣad, iii. 8, 9.

¹⁰⁷ Rigveda Prātisākhya, xv. 1 n. 4. Aitareya Āraṇyaka, v. 3, 3, and see Weber, *op. cit.*, 10, 129-135.

The number varied: the ritual literature requires sixteen priests to be employed at the greatest sacrifices (see *Ṛtvij*), but other rites could be accomplished with four,¹⁰⁸ five,¹⁰⁹ six,¹¹⁰ seven,¹¹¹ or ten¹¹² priests. Again, the Kauṣītakin¹¹³ had a seventeenth priest beside the usual sixteen, the Sadasya, so called because he watched the performance from the Sadas, 'seat.' In one rite, the Sattrā ('sacrificial session') of the serpents, the Pañcaviṃśa Brāhmaṇa,¹¹⁴ adds three more to the sixteen, a second Unnetṛ, an Abhigara, and an Apagara. The later ritual places the Brahman at the head of all the priests, but this is probably not the early view (see Brahman).

The sacrifice ensured, if properly performed, primarily the advantages of the sacrificer (*yajamāna*),¹¹⁵ but the priest shared in the profit, besides securing the Dakṣiṇās. Disputes between sacrificers and the priests were not rare, as in the case of Viśvantara and the Śyāparṇas,¹¹⁶ or Janamejaya and the Astamrgas;¹¹⁷ and the Aśvavīras are referred to as undesirable priests.¹¹⁸ Moreover, Viśvāmitra once held the post of Purohita to Sudās, but gave place to Vasīṣṭha.

¹⁰⁸ Taittiriya Brāhmaṇa, ii. 3, 6, 1-4. Pañcaviṃśa Brāhmaṇa, xxv. 4, 2. The four are the Hotṛ, Adhvaryu, Agnidh, and Upavakṛ. Weber, 10, 139, n. 4.

¹⁰⁹ Kāthaka Samhitā, ix. 13. Pañcaviṃśa Brāhmaṇa, xiv. 4, 2, with a second Adhvaryu, as well as the four enumerated in the previous note.

¹¹⁰ Kāthaka Samhitā, ix. 13. Taittiriya Brāhmaṇa, ii. 2, 2, 3; Taittiriya Āraṇyaka, iii. 4, 6. Śatapatha Brāhmaṇa, xi. 7, 2, 6, where the list has Adhvaryu, Hotṛ, Brahman, with the Pratiṣṭhāpati, Maitravaruṇa, Agnidhira.

¹¹¹ Kāthaka Samhitā, ix. 13. Taittiriya Brāhmaṇa, ii. 2, 2, 5. Taittiriya Āraṇyaka, iii. 5; Pañcaviṃśa Brāhmaṇa, xxv. 4, 2. The number seems to be made up of the five of note 107 and the Abhigara—i.e., probably the Abhigara and the Apagara.

¹¹² Kāthaka Samhitā, ix. 8, 13-16. Taittiriya Brāhmaṇa, ii. 2, 2, 1, 3, 6, 4.

Taittiriya Āraṇyaka, iii. 1. Aitareya Brāhmaṇa, v. 25; Pañcaviṃśa Brāhmaṇa, xxv. 4, 2. What ten are meant is uncertain; the four of note 106 are enumerated.

¹¹³ Cf. Śatapatha Brāhmaṇa, x. 4, 2, 19. Keith, *Aitareya Āraṇyaka*, 37.

¹¹⁴ xxv. 14, 3.

¹¹⁵ Śatapatha Brāhmaṇa, i. 6, 1, 20; 9, 1, 12; ii. 2, 2, 7; iii. 4, 2, 15; iv. 2, 5, 9, 10; viii. 5, 3, 8; ix. 5, 2, 16; xii. 8, 1, 17, etc.

¹¹⁶ Aitareya Brāhmaṇa, vii. 27 et seq.; Muir, *Sanskrit Texts*, 5, 436 et seq.

¹¹⁷ Aitareya Brāhmaṇa, vii. 27.

¹¹⁸ Cf. Śatapatha Brāhmaṇa, xi. 2, 7, 32, where Weber, *Indische Studien*, 10, 153, n. 1, interprets Aśvavira, not as a proper name, but as meaning 'contemptible'; but Śāyana thinks a proper name is meant, a view accepted by Eggeling, *Sacred Books of the East*, 44, 45, n. 2.

The position of *Purohita* differed considerably from that of the ordinary priest, for the *Purohita* not merely might officiate at the sacrifice, but was the officiator in all the private sacrifices of his king. Hence he could, and undoubtedly sometimes did, obtain great influence over his master in matters of secular importance; and the power of the priesthood in political as opposed to domestic and religious matters, no doubt rested on the *Purohita*.

There is no recognition in Vedic literature of the rule later prevailing by which, after spending part of his life as a *Brahmacārin*, and part as a householder, the Brahmin became an ascetic¹¹⁷ (later divided into the two stages of *Vānaprastha*, 'forest-dweller,' and *Samnyāsin*, 'mystic'). *Yājñavalkya's* case¹¹⁸ shows that study of the Absolute might empty life of all its content for the sage, and drive him to abandon wife and family. In Buddhist times the same phenomenon is seen¹¹⁹ applying to other than Brahmins. The Buddhist texts are here confirmed in some degree by the Greek authorities.¹²⁰ The practice bears a certain resemblance to the habit of kings, in the Epic tradition,¹²¹ of retiring to the forest when active life is over.

From the Greek authorities¹²² it also appears — what is certainly the case in the Buddhist literature¹²³ — that Brahmins practised the most diverse occupations. It is difficult to say how far this was true for the Vedic period. The analogy of the Druids¹²⁴ — in some respects very close — suggests that the Brahmins may have been mainly confined to their professional tasks, including all the learned professions such as astronomy¹²⁵

¹¹⁷ See Deussen, *Philosophy of the Upanishads*, 372 et seq.

¹¹⁸ *Bṛhadāraṇyaka Upaniṣad*, ii. 4. 1; iv. 3. 1. See iii. 3. 1, for his teaching, of which his action is a logical consequence.

¹¹⁹ Fick, *Die soziale Gliederung*, 40 et seq.; Oldenberg, *Buddha*, 72 et seq.

¹²⁰ Arrian, *India*, xii. 8. 9; Strabo, xv. 1. 49. 60.

¹²¹ Hopkins, *Journal of the American Oriental Society*, 13, 179 et seq.

¹²² See Fick, loc. cit.

¹²³ Rhys Davids, *Buddhist India*, 57.

¹²⁴ Caesar, *Belium Galliarum*, vi. 14.

The Druids did not fight, did not pay tribute, studied for many years, observed secrecy as to matters of ritual and learning, did not use writing, and had a certain belief in transmigration. Cf. Weber, *Indische Studien*, 3. 19.

¹²⁵ Hence the Brahman is the 28th *Mantra*: *Taittiriya Brāhmaṇa*, i. 5. 3. 3. Weber, *Nasatra*, 2. 306, 311. *Indische Studien*, 10. 40.

and so forth. This is not contradicted by any Vedic evidence; for instance, the poet of a hymn of the *Rigveda*¹²⁶ says he is a poet, his father a physician (*Bhīṣaj*), and his mother a grinder of corn (*Upala-prakṣipi*). This would seem to show that a Brahmin could be a doctor, while his wife would perform the ordinary household duties. So a *Purohita* could perhaps take the field to assist the king by prayer, as *Viśvāmitra*,¹²⁷ and later on *Vasiṣṭha*¹²⁸ do, but this does not show that priests normally fought. Nor do they seem normally to have been agriculturists or merchants. On the other hand, they kept cattle: a *Brahmacārin's* duty was to watch his master's cattle.¹²⁹ It is therefore needless to suppose that they could not, and did not, on occasion turn to agricultural or mercantile pursuits, as they certainly did later. But it must be remembered that in all probability there was more purity of blood, and less pressure of life, among the Brahmins of the Vedic age than later in Buddhist times, when the Vedic sacrificial apparatus was falling into grave disrepute.

It is clear that the Brahmins, whatever their defects, represented the intellectual side of Vedic life, and that the *Kṣatriyas*, if they played a part in that life, did so only in a secondary degree, and to a minor extent. It is natural to suppose that the Brahmins also composed ballads, the precursors of the epic; for though none such have survived, a few stanzas of this character, celebrating the generosity of patrons, have been preserved by being embedded in priestly compositions. A legend in the *Satapatha Brāhmaṇa*¹³⁰ shows clearly that the Brahmins regarded civilization as being spread by them only:

¹²⁶ ix. 112.

¹²⁷ *Rv.* iii. 33. 53.

¹²⁸ *Rv.* vii. 18.

¹²⁹ *Chāndogya Upaniṣad*, iv. 4. 3; *Āitareya Aranyaka*, iii. 1. 6.

¹³⁰ i. 4. 1. 14-17. Cf. Weber, *Indische Studien* 9. 257, 277, 278, and *Āitareya Brāhmaṇa* iii. 44.

Almost all that can be said of the Brahmins is collected in Weber's *Indische Studien*, 10. 40-158. Cf. also Ludwig, *Translation of the Rigveda*, 3. 220-226. Fick, *Die soziale Gliederung*

(for Buddhist times, the evidence is, however, of uncertain, and much of it probably of late date). Hopkins, *Journal of the American Oriental Society*, 13, 82, 182, etc. (for notices of the Brahmins in the Epic). *The Mutual Relations of the Four Castes according to the Mānava-dharmaśāstra* (for the Dharma view). Muir, *Sanskrit Texts*, 1st, 248 et seq.; and Zimmer, *Altindisches Leben*, 197-212, gives an excellent summary of the facts.

Kosala and Videha, no doubt settled by Āryan tribes, are only rendered civilized and habitable by the influence of pious Brahmins. We need not doubt that the non-Brahminical tribes (see *Vrātya*) had attained intellectual as well as material civilization, but it is reasonable to assume that their civilization was inferior to that of the Brahmins, for the history of Hinduism is the conquest by the Brahmins—not by arms, but by mind—of the tribes Āryan and non-Āryan originally beyond the pale.

2. *Brāhmaṇa*, 'religious explanation,'¹ is the title of a class of books which as such are only mentioned in the *Nirukta*² and the *Taittiriya Āraṇyaka*,³ and then in the *Sūtras*, where the names of the *Brāhmaṇas* occur, showing that literary works were in existence.

¹ *Aitareya Brāhmaṇa*, i. 25, 15; iii. 45, 8; vi. 25, 1, etc.; *Taittiriya Saṃhitā*, iii. 1, 9, 5; 5, 2, 1; *Śatapatha Brāhmaṇa*, iii. 2, 4, 1, etc. In the *Kaṇṇitaki*

Brāhmaṇa and the *Sāṅkhya* *Āraṇyaka*, i and ii., the use is constant.

² ii. 16; xii. 7.

³ ii. 10.

3. *Brāhmaṇa* is taken by Roth in the *St. Petersburg Dictionary*¹ to mean the 'Soma cup of the Brahman' in two passages of the *Rigveda*² and one of the *Atharvaveda*.³

¹ Cf. Muir, *Sanskrit Texts*, 1st, 253, n. 26.

² i. 15, 5; ii. 36, 5.
³ xx. 2, 3.

Brāhmaṇāc-chamsin ('reciting after the *Brāhmaṇa*—i.e., Brahman') is the name of a priest in the *Brāhmaṇas*.¹ In the technical division of the sacrificial priests (*Ṛtvij*) he is classed with the Brahman,² but it is clear that he was really a *Hotraka* or assistant of the *Hotr*.³ According to Oldenberg,⁴ he was known to the *Rigveda* as *Brahman*. This is denied by Geldner,⁵ who sees in Brahman merely the 'superintending priest' or the 'priest.'

¹ *Aitareya Brāhmaṇa*, vi. 4, 2; 6, 3, 4; 10, 1; 18, 5. vii. 1, 2; *Kaṇṇitaki Brāhmaṇa*, xxviii. 3. *Taittiriya Brāhmaṇa*, i. 7, 6, 1. *Śatapatha Brāhmaṇa*, iv. 2, 3, 13, etc.

² Weber, *Indische Studien*, 10, 144.

³ E.g., *Āśvalāyana Śrauta Sūtra*, v. 10, 10; Weber, *op. cit.* 9, 374-376.

⁴ *Religion des Veda*, 396.

⁵ *Vedische Studien*, 2, 145 et seq. Cf. *Purukṣa*.

Bleṣka in the *Kāṭhaka Saṃhitā*¹ denotes a rope or noose for strangling. It is spelt *Vleṣka* in the *Maitrāyaṇī Saṃhitā*.²

¹ xxiii. 6. xxviii. 13, 14.

² iii. 6, 10. In *Āpastamba Śrauta Sūtra*, x. 19, 1, *maṣka* is read.

BH.

Bhaga denotes a part of the chariot in one passage of the *Rigveda*¹ according to Hillebrandt.²

¹ ii. 34, 8.

² *Vedische Mythologie*, 3, 95.

Bhagini, 'sister,' literally the 'fortunate one' in so far as she has a brother, occurs in the *Nirukta* (iii. 6).

Bhagi-ratha Aikṣvāka ('descendant of *Ikṣvāku*') is the name of a king in the *Jaiminiya Upaniṣad Brāhmaṇa* (iv. 6, 1, 2). It is important to note that he is regarded as being on friendly terms with the *Kuru-Pañḍilas*, which points to the *Ikṣvākus* being allied to that people, and not belonging (as is the case in the Buddhist books) to the east of India.

Bhaṅga, 'hemp,' is mentioned in the *Atharvaveda*.¹ In the *Rigveda*² it is an epithet of Soma, presumably³ in the sense of 'intoxicating,' which then came to designate hemp.⁴

¹ xi. 6, 15, conceivably in *Sāṅkhya* *Āraṇyaka*, xii. 14, but not probably.

² ix. 61, 13.

³ Schrader, *Prehistorische Anthropologie*, 299.

⁴ Hence the modern 'Bang' or 'Bhang,' an intoxicant made from the

dried leaves and small stalks of hemp, taken either by smoking or by eating when mixed up into a sweetmeat.

Cf. Zimmer, *Altindisches Leben*, 68; Grierson, *Indian Antiquary*, 23, 260; Yule and Burnell, *Hobson-Jobson*, s.v. *Bang*.

Bhāṅgāśvina is the name of the father of *Ṛtuparna* in the *Baudhāyana Śrauta Sūtra*.¹ In the *Mahābhārata*² he is called *Bhāṅgāsuri*. In the *Āpastamba Śrauta Sūtra*³ mention is made of *Ṛtuparna-Kayovadhī* as the *Bhāṅgyaśvinau*.

¹ xi. 12.

² iii. 2745.

³ xii. 20. Caland, *Zeitschrift der*

Deutschen Morgenländischen Gesellschaft, 57, 745.

Bhaṅgyaśravas is the name of a man in the Taittiriya Āraṇyaka.¹

¹ Weber, *Indische Studien*, 1, 78.

Bhaje-ratha is mentioned in one passage of the Rigveda,¹ where Ludwig² thinks a place-name is meant. Griffith³ is doubtful whether the word is the name of a place or a man. Roth⁴ was inclined to see a corruption of the text.⁵ Cf. *Bhagiratha*.

¹ x. 60, 2.

² Translation of the Rigveda, 3, 138.

165.

³ *Hymns of the Rigveda*, 2, 463.

⁴ St. Petersburg Dictionary, s.v.

⁵ Grassmann, *Wörterbuch*, s.v., thinks that the compound should be read as two words: *bhaje rathasya* (*satpāṇi*), 'to win (the lord) of the car'.

Bhadra-padā. See *Nakṣatra*.

Bhadra-sena Ajātasatruva ('descendant of *Ajātasatru*') is the name of a man, presumably a prince, whom *Uddālaka* is said in the Śatapatha Brāhmaṇa (v. 5, 5, 14) to have bewitched.

Bhaya-da Āsamātya ('descendant of *Asamāti*') is the name of a king in the Jaiminiya Upaniṣad Brāhmaṇa.¹ Oertel,² however, seems to take the name as *Abhayada*, but this is not probable, for *Bhayada* is a name in the Purāṇas.

¹ iv. 8, 7.

² *Journal of the American Oriental Society*, 16, 247.

Bhayamāna is, according to Sāyaṇa, the name of a man in one hymn of the Rigveda,¹ which is ascribed by the *Anukramāṇi* (Index) to his authorship. The interpretation is, however, uncertain.

¹ i. 100, 17. Cf. Muir, *Sanskrit Texts*, 12, 266.

Bharata is the name of a people of great importance in the Rigveda and the later literature. In the Rigveda they appear prominently in the third and seventh Maṇḍalas in connexion

with *Sudās* and the *Trtsus*,¹ while in the sixth Maṇḍala they are associated with *Divodāsa*.² In one passage³ the *Bharatas* are, like the *Trtsus*, enemies of the *Pūrus*: there can be little doubt that Ludwig's view of the identity of the *Bharatas* and *Trtsus* is practically correct. More precisely Oldenberg⁴ considers that the *Trtsus* are the *Vasiṣṭhas*, the family singers of the *Bharatas*; while Geldner⁵ recognizes, with perhaps more probability, in the *Trtsus* the royal family of the *Bharatas*. That the *Trtsus* and *Bharatas* were enemies, as Zimmer⁷ holds, is most improbable even on geographical grounds, for the *Trtsus* in Zimmer's view⁶ occupied the country to the east of the *Paruṣṇī* (*Ravi*), and the *Bharatas* must therefore be regarded as coming against the *Trtsus* from the west, whereas the Rigveda⁸ recognizes two *Bharata* chiefs on the *Sarasvatī*, *Āpayā*, and *Dr̥ṣadvatī*—that is, in the holy land of India, the *Madhyadeta*. Hillebrandt¹⁰ sees in the connexion of the *Trtsus* and the *Bharatas* a fusion of two tribes; but this is not supported by any evidence beyond the fact that in his opinion some such theory is needed to explain *Divodāsa*'s appearing in connexion with the *Bharadvāja* family, while *Sudās*, his son,

¹ iii. 53. 9, 12, 24, 33, 11, 12 (*Viśvāmitra*, who is accordingly hailed as *Bharata-ṛṣabha*, 'bull of the *Bharatas*', in the *Āitareya Brāhmaṇa*, vii. 17, 7). vii. 8, 4, 33, 6, in which passage a defeat of the *Bharatas*, and their rescue by the aid of *Vasiṣṭha*, is clearly referred to, not, as was formerly thought (e.g., Muir, *Sanskrit Texts*, 12, 354; Zimmer, *Altindisches Leben*, 127), a defeat of the *Bharatas* by the *Trtsus*.

² ii. 16, 4, 5. Cf. verse 19.

³ vii. 8, 4.

⁴ Translation of the Rigveda, 3, 172 et seq.

⁵ *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 207. In *Buddha*, 403 et seq. he accepted the identification of Ludwig.

⁶ *Indische Studien*, 3, 136 et seq.

⁷ *Altindisches Leben*, 127. This is also Bloomfield's view (see *Journal of the American Oriental Society*, 16, 41, 42).

⁸ *Op. cit.*, 124.

⁹ iii. 23, 4: in verse 2 *Devāśravas* and *Devavātsa* are mentioned as *Bhāratas*. Oldenberg, *Buddha*, 410, n., mentions that in the *Mahābhārata*, iii. 6065, a tributary of the *Sarasvatī* is called *Kautikī*, and the *Kuśikas* are, of course, the family of *Viśvāmitra*, whose connexion with the *Bharatas* is beyond question.

¹⁰ *Vedische Mythologie*, 1, 111. His view is that *Sudās* and the *Bharatas* were later comers than the *Trtsus*, who joined them as one people, the *Vasiṣṭhas* becoming the priests of the *Bharatas*. He suggests that the *Vasiṣṭhas* were not originally adherents of the *Indra-Soma* cult, but were specially devoted to the *Varuṇa* cult; but there is no decisive evidence for either suggestion. Cf. Bloomfield, as cited in n. 7.

or perhaps grandson (cf. Pijavana), is connected with the Vasiṣṭhas and the Viśvāmitras.

In the later literature the Bharatas appear as especially famous. The Śatapatha Brāhmaṇa¹¹ mentions Bharata Daub-ṣanti as a king, sacrificer of the Aśvamedha ('horse sacrifice') and Śātānika Sātrājita, as another Bharata who offered that sacrifice. The Aitareya Brāhmaṇa¹² mentions Bharata Daub-ṣanti as receiving the kingly coronation from Dirghatamas Māmateya, and Śātānika as being consecrated by Somasusman Vājaratnāyana, a priest whose name is of quite late origin. The geographical position of the Bharata people is clearly shown by the fact that the Bharata kings win victories over the Kāśis, and make offerings on the Yamunā (Jumna) and Gaṅgā (Ganges).¹³ Moreover, in the formula of the king's proclamation for the people, the variants recorded¹⁴ include *Kuravaḥ*, *Pañcālāḥ*, *Kuru-Pañcālāḥ*, and *Bharatāḥ*; and the Mahābhārata consistently recognizes the royal family of the Kurus as a Bharata family.¹⁵ It is therefore extremely probable that Oldenberg¹⁶ is right in holding that the Bharatas in the times of the Brāhmaṇas were merging in the Kuru-Pañcāla people.

The ritual practices of the Bharatas are repeatedly mentioned in the Pañcaviṃśa Brāhmaṇa,¹⁷ the Aitareya Brāhmaṇa,¹⁸ the

¹¹ xiii. 5. 4. ¹² viii. 23 and 27.

¹³ Śatapatha Brāhmaṇa, xiii. 5. 4, 11. 21.

¹⁴ In the Taittiriya Samhitā, i. 8. 10, 2, and the Taittiriya Brāhmaṇa, i. 7. 4. 2, the phrase is *śva vo, Bharatā, rājā*, the Vājasaneyi Samhitā, in the Kāṇva recension, xi. 3. 3. 6, 3, has *Kuravaḥ, Pañcālāḥ* (evidently as a joint people). Āpastamba, xviii. 12. 7, gives *Bharatāḥ, Kuravaḥ, Pañcālāḥ, Kuru-Pañcālāḥ*, and *janatāḥ*, as alternatives, according to the people to whom the king belongs, the Kāthaka Samhitā, xv. 7, and the Maitrāyaṇī Samhitā, ii. 6. 7, read *śva te janatā rājā*. See Weber, *Indian Literature*, 114, n. von Schroeder, *Indians Literatur und Cultur*, 465.

¹⁵ Oldenberg, *Buddha*, 409.

¹⁶ *Op. cit.*, 408. He points out (409, n.) that in the Śatapatha Brāh-

maṇa, xiii. 5. 4, only the Kuru king, Janamejaya, and the Bharata kings are mentioned without specification of the peoples over whom they ruled.

¹⁷ xiv. 3. 13, xv. 5. 24, and perhaps xviii. 10. 8, on which see Weber, *Indische Studien*, 10, 28, n. 2, below, p. 98.

¹⁸ ii. 25. iii. 18. The sense 'mercenary soldier, here seen by the St. Petersburg Dictionary, i. v. 2 (no longer mentioned in the Dictionary of Höftling), cannot be accepted. See Weber, *Indische Studien*, 9, 254; Oldenberg, *Buddha*, 407, n. On the other hand, there is no mention of the Bharatas in the geographical lists of the Aitareya Brāhmaṇa (viii. 14), in the Mānava Dharma Śāstra, or in the Buddhist texts. This means that the Bharatas were no longer a people, but a family or sub-tribe in a larger people

Śatapatha Brāhmaṇa,¹⁹ and the Taittiriya Āraṇyaka.²⁰ Already in the Rigveda²¹ there is mention made of Agni Bhārata ('of the Bharatas'). In the Āpri hymns²² occurs a goddess Bhārati, the personified divine protective power of the Bharatas: her association in the hymns with Sarasvatī reflects the connexion of the Bharatas with the Sarasvatī in the Rigveda.²³ Again, in the Śatapatha Brāhmaṇa²⁴ Agni is referred to as *brāhmaṇa Bhārata*, 'priest of the Bharatas,' and is invited to dispose of the offering *Manuṣrat Bharatavat*, 'like Manu,' 'like Bharata.'²⁵

In one or two passages²⁶ Sudās or Divodāsa and, on the other hand, Purukutsa or Trasadasyu appear in a friendly relation. Possibly this points, as Oldenberg²⁷ suggests, to the union of Bharatas and Pūrus with the Kurus.

A Bharata is referred to in the fifth Maṇḍala of the Rigveda:²⁸ who he was is uncertain.

¹⁹ v. 4. 4. 1.

²⁰ i. 27. 2.

²¹ ii. 7. 1. 5. iv. 25. 4. vi. 16, 19; Taittiriya Samhitā, ii. 5. 9. 1. Śatapatha Brāhmaṇa, i. 4. 2. 2. Roth thinks this epithet of Agni perhaps means 'warlike,' but this is unlikely.

²² Rv. i. 22. 10. 142. 9. 188, 8, ii. 1. 11. 3. 8; ul. 4. 8, etc.

²³ i. 4. 2. 2.

²⁴ i. 5. 1. 7.

²⁵ i. 112, 14; vii. 19, 8.

²⁶ *Op. cit.*, 410.

²⁷ v. 54, 14.

For a later legend of Bharata, cf. Leumann, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 80 *et seq.*; von Bradke, *ibid.*, 498-503; and see Muir, *Sanskrit Texts*, i⁸, 338, 340, etc.

Bharadvāja is the name of the reputed¹ author of the sixth Maṇḍala of the Rigveda. The attribution is so far correct that Bharadvāja² and the Bharadvājas³ are repeatedly mentioned as singers in that Maṇḍala. Judging by the tone of the references to Bharadvāja, he can hardly be deemed to have been a contemporary of any of the hymns.⁴ According to the Pañcaviṃśa

¹ Cf. *Āśvalāyana Grhya Sūtra*, iii. 4. 2. *Sākhāyana Grhya Sūtra*, iv. 10; *Bṛhaddevatā*, v. 102 *et seq.*, where he is said to be a son of Bṛhaspati, and a grandson of Aśvins (cf. Rv. vi. 2. 10; ii. 3. etc.). Arnold, *Ind. Mitt.*, 61, 62.

² Rv. vi. 15. 3. 16. 5. 33. 17. 4; 31. 4. 48. 7. 13. 63. 10. 65. 6. See

also Rv. i. 112, 13; 116, 18; x. 150. 5. 181, 2.

³ Rv. vi. 10. 6; 16. 33; 17. 14; 23. 10; 25. 9; 35. 4; 47. 25; 50. 15. See also Rv. i. 59. 7.

⁴ Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 210, 212.

Brāhmaṇa,⁵ he was the Purohita of Divodāsa. This interpretation is to be preferred to that of Roth,⁶ who suggests that he and Divodāsa were identical. His connexion with the house of Divodāsa also appears from the statement of the Kāthaka Samhitā⁷ that Bharadvāja gave Pratardana the kingdom. It is unnecessary to suppose that the same Bharadvāja was meant in both cases, and that Pratardana was a son of Divodāsa: the later Samhitās refer to Bharadvāja, like the other great sages, irrespective of chronology.

The Bharadvājas in their poems mention Br̥bu, Br̥saya, and the Pārāvatas.⁸ Hillebrandt⁹ has pointed out that they are also connected with the Sṛñjayas. In particular, the Śāṅkhāyana Śrauta Sūtra¹⁰ mentions that Bharadvāja gained largesse from Prastoka Sārñjaya and Br̥bu. But it is very doubtful if it is correct to place all these people and Divodāsa in Arachosia and Drangiana.

Bharadvāja as an author and a seer is frequently referred to in the later Samhitās¹¹ and the Brāhmaṇas.¹²

⁵ xv. 3, 7.

⁶ St. Petersburg Dictionary, s.v. See Rv. i. 116, 18; vi. 16, 5; 31, 4.

⁷ xxi. 10 (*Indische Studien*, 3, 478).

⁸ vi. 61, 1-3.

⁹ *Vedische Mythologie*, 1, 104.

¹⁰ xvi. 11, 11.

¹¹ Av. ii. 12, 2; iv. 29, 5; xviii. 3, 16; xix. 48, 6; Kāthaka Samhitā, xvi. 19; xx. 9; Maitrāyaṇī Samhitā, ii. 7, 19.

iv. 8, 4; Vājasaneyi Samhitā, xiii. 55, etc.

¹² Aitareya Brāhmaṇa, vi. 18, viii. 3; Taittirīya Brāhmaṇa, iii. 10, 11, 13; Aitareya Āraṇyaka, i. 2, 2; 4, 2, ii. 2, 2, 4, etc.; Kauṣītaki Brāhmaṇa, xv. 1; xxix. 3, xxx. 9.

Cf. Ludwig, Translation of the Rigveda, 3, 128. Weber, *Episches im vedischen Ritual*, 31.

Bharant, 'bearing,' in the plural denotes in one passage of the Pañcaviṃśa Brāhmaṇa,¹ according to Böhtlingk,² following Sāyaṇa, 'the warrior caste,' but the sense is not certain. Weber³ was inclined to see a reference to the Bharatas, though the form of the word is that of the present participle.⁴

¹ xviii. 10, 8.

² Dictionary, s.v.

³ *Bharatām*, interpreted by Sāyaṇa as *bharanam kṛvātām kṛtrīyāṇām*.

⁴ *Indische Studien*, 10, 28, n. 2. Cf. *Bharata*, n. 17.

Bharūjī in one passage of the Atharvaveda¹ may denote, according to Roth,² a noxious animal.

¹ ii. 24, 8.

² St. Petersburg Dictionary, s.v.

Bhartr, besides having the literal sense of 'bearer,' means 'supporter' or 'master' in the older literature¹; but it is doubtful whether the sense of 'husband' is ever found there. In one passage of the Rigveda² 'husband' is certainly the most natural sense, but, as Delbrück³ correctly remarks, even there 'father' may be meant, since 'mother' is here and there⁴ called Bhartri.

¹ Av. xi. 7, 15; xviii. 2, 30; Śatapatha Brāhmaṇa, ii. 3, 4, 7 (where 'husband' is possible); iv. 6, 7, 21, etc.

² v. 58, 7.

³ *Die indogermanischen Verwandtschaftsnamen*, 415, n. 1.

⁴ Av. v. 5, 2; Taittirīya Brāhmaṇa, iii. 1, 1, 4.

Bhalānas, plural, is the name in the Rigveda¹ of one of the five tribes, Pakthas, Bhalānases, Alīnas, Viṣāpīnas, and Śīvas, who are mentioned as ranged on the side² of the enemies of Sudās in the battle of the ten kings (Dāśarājña), not opposed to them, as Roth,³ and at one time Zimmer,⁴ thought. Zimmer⁵ suggests as their original home East Kabulistan, comparing the name of the Bolan pass. This seems a reasonably probable view.

¹ vii. 18, 7.

² Hopkins, *Journal of the American Oriental Society*, 15, 260, 261, who takes the form of the name to be Bhalāna (but the text of the Rv. has *bhalāndisch*), and who overlooks Zimmer's later view.

³ *Zur Litteratur und Geschichte des Weda*, 95.

⁴ Zimmer, *Altindisches Leben*, 126.

⁵ *Op. cit.*, 431. Cf. Ludwig, Translation of the Rigveda, 3, 173, 207.

Bhava-trāta Śāyasthi is the name of a teacher in the Vamśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 372; Max Müller, *Ancient Sanskrit Literature*, 443.

Bhastrā in the Śatapatha Brāhmaṇa (i. i, 2, 7; 6, 3, 16) denotes a leathern bottle or pouch.

Bhākuri. See Bekurā.

Bhāga-dugha, 'dealer out of portions,' 'distributor,' is the name of one of the king's 'jewels' (Ratnin) in the Yajurveda Samhitās¹ and Brāhmaṇas.² What his functions exactly were is uncertain. Sāyaṇa in some places³ renders the word by 'tax-collector,' but in others⁴ as 'carver,' thus making this functionary either a revenue officer or a mere court official.

¹ Taittirīya Samhitā, i. 8, 9, 2; Kāṭhaka Samhitā, xv. 4; Maitrāyaṇī Samhitā, ii. 6, 5; iv. 3, 8; Vajasaneyi Samhitā, xxx. 13.

² Taittirīya Brāhmaṇa, i. 7. 3. 5. iii. 4, 8, 1; Śatapatha Brāhmaṇa, i. 1, 2, 17; v. 3, 1, 9.

³ On Taittirīya Samhitā and Taittirīya Brāhmaṇa, loc. cit., and on Śatapatha Brāhmaṇa, v. 3. 1, 9.

⁴ On Śatapatha Brāhmaṇa, I. 1, 2, 17.

Cf. Eggeling, *Sacred Books of the East*, 41. 63, n.

Bhāga-vitti ('descendant of Bhagavitta') is the patronymic of a teacher called Cūḍa¹ or Cūla² in the Bṛhadāraṇyaka Upaniṣad.

¹ Bṛhadāraṇyaka Upaniṣad, vi. 3, 17, 18 Mādhyamīna.

² Ibid., vi. 3, 9 Kāṇva.

Bhādītāyana, 'descendant of Bhaḍita,' is the patronymic of Śākadāsa in the Vamśa Brāhmaṇa.¹

¹ Indische Studien, 4, 373.

Bhānumant Aupamanyava ('descendant of Upamanyu') is the name of a teacher, a pupil of Ānandaśa, in the Vamśa Brāhmaṇa.¹

¹ Indische Studien, 4, 372.

Bhāya-jātya, 'descendant of Bhayajāta,' is the patronymic of Nikothaka in the Vamśa Brāhmaṇa.¹

¹ Indische Studien, 4, 373; Max Müller, *Ancient Sanskrit Literature*, 444.

Bhārata. See Bharata.

Bhārad-vāja, 'descendant of Bharadvāja,' is the patronymic of many teachers. In the Vamśas (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad, Bhāradvājas are mentioned as

pupils of Bhāradvāja,¹ Pārāśarya,² Balākākaśika,³ Aitareya,⁴ Asurīyana,⁵ and Baljavāpāyana.⁶ A Bhāradvāja occurs in the Rigveda,⁷ and Śūṣa Vāhneya is mentioned as a Bhāradvāja in the Vamśa Brāhmaṇa.⁸

¹ ii. 5, 21; iv. 5, 27 (Mādhyamīna = ii. 6, 2 Kāṇva).

² ii. 6, 2 Kāṇva.

³ iv. 5, 27 Mādhyamīna.

⁴ ii. 5, 21; iv. 5, 27 (Mādhyamīna = ii. 6, 3; iv. 6, 3 Kāṇva).

⁵ ii. 5, 21; iv. 5, 27 Mādhyamīna.

⁶ ii. 5, 21; iv. 5, 27 Mādhyamīna.

⁷ v. 61, 2.

⁸ Indische Studien, 4, 373.

Bhāradvājāyana, 'descendant of Bharadvāja,' is the patronymic of a teacher in the Pañcaviṃśa Brāhmaṇa.¹

¹ x. 12, 1; Nidāna Sūtra, ix. 9. Cf. *Academy of Arts and Sciences*, 15, 61, Hopkins, *Transactions of the Connecticut* n. 2.

Bhāradvāji-putra, 'son of a female descendant of Bharadvāja,' is the metronymic of several teachers in the Bṛhadāraṇyaka Upaniṣad, pupils of Pārāśariputra,¹ Pañgiputra,² and Vātsimāṇḍaviputra³ respectively.

¹ vi. 4, 31 (Mādhyamīna = vi. 5, 2 Kāṇva).

² vi. 4, 30 Mādhyamīna.

³ Ibid.

Bhārgava, 'descendant of Bhṛgu,' is the patronymic of several teachers, including Cyavana¹ and Grtsamada.² Other Bhārgavas are also mentioned without indication of their personal names.³

¹ Śatapatha Brāhmaṇa, iv. 1, 5, 1; Aitareya Brāhmaṇa, viii. 21.

² Kauṣṭhika Brāhmaṇa, xii. 4 (with a *vara lecho*, Bābhṛava).

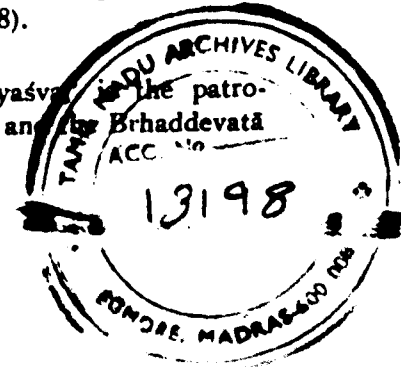
³ Taittirīya Samhitā, i. 8, 18, 1; Sākhāyana Āraṇyaka, vii. 15; Aitareya

Brāhmaṇa, viii. 2, 1, 5; Prasna Upaniṣad, i. 1 (Vaidarbhi), etc.; Pañcaviṃśa Brāhmaṇa, xii. 2, 23; 9, 19, 39, etc.

Cf. Bloomfield, *Hymns of the Atharvaveda*, xxiv.

Bhārgāyana, 'descendant of Bharga,' is the patronymic of Sutvan in the Aitareya Brāhmaṇa (viii. 28).

Bharmyaśva, 'descendant of Bharmyaśva,' is the patronymic of Mudgala in the Nirukta (ix. 23) and the Bṛhaddevatā (vi. 46; viii. 12).



Q12

N12.2

Bhāryā, later a common expression for 'wife,' does not occur in that sense at all in the Samhitās. It first appears, according to the St. Petersburg Dictionary, in the Aitareya Brāhmaṇa,¹ where, however, Delbrück² suggests that merely a member of the household ('who is to be maintained') may be meant. In the Śatapatha Brāhmaṇa,³ however, the two wives of Yājñavalkya are so designated.

¹ vii. 9. 8.

² *Die indogermanischen Verwandtschaftsnamen*, 415. Cf. Aitareya Brāhmaṇa, i. 29. 20.

³ Bṛhadāraṇyaka Upaniṣad, iii. 4. 1; iv. 5. 1.

Bhālandana, 'descendant of Bhalandana,' is the patronymic of Vatsapri in the Taittiriya Samhitā,¹ the Kāthaka Samhitā,² and the Pañcaviṃśa Brāhmaṇa.³

¹ v. 2. 1, 6.

² xix. 11.

³ xii. 11. 25; Hopkins, *Transactions*

of the Connecticut Academy of Arts and Sciences, 15. 59.

Bhāluki-putra, 'son of Bhāluki,' is the name of a teacher, a pupil of Krauñcikiputra¹ or of Prācinayogiputra,² in the last Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad.

¹ vi. 5. 2 Kāṇva.

² vi. 4. 32 Mādhyandina.

Bhālla is the name or patronymic of a teacher who bears the patronymic Prātrda in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 31. 4).

Bhāllavi is the name of a school mentioned as authorities in the Pañcaviṃśa Brāhmaṇa (ii. 2. 4).

Bhāllavin, 'pupil of Bhāllavin,' is the name of a school of teachers mentioned in the Jaiminiya Upaniṣad Brāhmaṇa.¹

¹ ii. 4. 7 (spelt Bhāllabin). Cf. Weber, *Indische Studien*, i. 44; 2. 100; 390; Nidāna Sūtra, v. 1; Anupada

Sūtra, ii. 1; vii. 12; Bṛhaddevatā v. 23. 159

Bhāllaveya, 'descendant of Bhāllavi,'¹ is the patronymic of Indradyumna in the Śatapatha Brāhmaṇa¹ and the Chāndogya Upaniṣad.² Probably the same person is meant by the Bhāllaveya, who is cited frequently as an authority in the same Brāhmaṇa.³

¹ x. 6. 1. 1.
² v. 11. 1.

³ i. 7. 3. 19; ii. 1. 4. 6; xiii. 4. 2. 3; 5. 3. 4.

Bhāvayavya. See Bhāvya.

Bhāvya is the name of a patron, as it seems, in the Rigveda.¹ In the Śāṅkhāyana Śrauta Sūtra² the form given is Bhāvayavya, being a patronymic of Svanaya, who is the patron of Kaksivant. This combination is borne out by the Rigveda, where Kaksivant and Svanaya are mentioned in the same verse,³ while Svanaya must be meant in the verse of the same hymn,⁴ where Bhāvya is mentioned as 'living on the Sindhu' (Indus). Roth's⁵ view that Bhāvya here is perhaps a gerundive meaning to be 'reverenced' is not probable. Ludwig⁶ thinks Svanaya was connected with the Nahuṣas.

¹ i. 126. 1. Nirukta, ix. 10

² xvi. 11. 5. Cf. Bṛhaddevatā, iii. 140.

³ i. 126. 3

⁴ i. 126. 1.

⁵ St. Petersburg Dictionary, i. v. 1 f.

⁶ Translation of the Rigveda, 3.

151.

Cf. Weber, *Epische im Vedischen Ritual*, 22; Oldenberg, *Rigveda-Noten*, i. 128.

Bhāṣā in the Nirukta¹ and Pāṇini² denotes the ordinary speech of the day as opposed to Vedic language. Cf. Vāc.

¹ i. 4. 5 Cf. ii. 2

² iii. 2. 108; vi. 1. 181. Cf. Franke, *Heizenberger's Beiträge*, 17. 54 ff. 149., who distinguishes the Bhāṣā as the speech of conversational use from the

language regulated by Pāṇini's rules. But see Wackernagel, *Altindische Grammatik*, i. xlv; Keith, *Aitareya Aranyaka*, 179, 180.

Bhāsa is the name of a bird of prey in the Adbhuta Brāhmaṇa,¹ and often in the Epic.

¹ vi. 2. See Weber, *Indische Studien*, i. 40.

Bhikṣa, 'begging,' is one of the duties of the **Brahmacārin** according to the **Śatapatha Brāhmaṇa**.¹ The word has also the sense of 'alms,' as that which is obtained by begging, in the **Atharvaveda**.² According to the **St. Petersburg Dictionary**,³ it has this sense in the **Chāndogya Upaniṣad**⁴ also, but the correct reading there is probably **Āmīkṣā**.

¹ xi. 3. 3. 7. Cf. a Mantra in **Āśvalāyana Gṛhya Sūtra**, I. 9. etc. and **bhikṣacarya**, **Brhadāranyaka Upaniṣad**, iii. 4. 1; iv. 4. 26.
² xi. 5. 9.
³ i. 1. 2.
⁴ viii. 8. 5 where the scholiast explains the word by 'perfumes, garlands, food,' etc. (*gandhamāhāraśca*).

Bhikṣu, 'beggar,' is a term not found in Vedic literature. The begging of the **Brahmacārin** is quite a different thing from the duties of the **Bhikṣu** in the later system of the **Āśramas** (religious stages of life), when the Brahmin in the last stage of his life, after leaving his home and family, lives on alms alone. See 1. **Brāhmaṇa**.

Bhittī in the **Śatapatha Brāhmaṇa**¹ denotes a mat made of split reeds.

¹ iii. 3. 3. 9. Cf. **Sāṅkhya Srauta Sūtra**, viii. 3. 24.

Bhikṣaj, 'physician,' is a word of common occurrence in the **Rigveda**¹ and later.² There is no trace whatever in the former text of the profession being held in disrepute: the **Āśvins**,³ **Varuṇa**,⁴ and **Rudra**⁵ are all called physicians. On the other hand, in the **Dharma literature**⁶ this profession is utterly

¹ ii. 33. 4; vi. 50. 7; ix. 112. 1; *bhikṣaja*, adjective, ii. 33. 7; x. 137. 6; substantive, i. 23. 19; 20. ii. 33. 2; 4. vi. 74. 3; vii. 46. 3, etc.
² **Av.** v. 29. 1; vi. 24. 2. **Taittirīya Saṃhitā**, vi. 4. 9. 2. **Vājasaneyi Saṃhitā**, xvi. 5; xix. 12. 88. xxx. 10, etc. *bhikṣaja*, adjective, **Av.** vi. 109. 3; **Vājasaneyi Saṃhitā**, xvi. 45. etc.; substantive, **Av.** v. 29. 1; vi. 21. 2; xi. 1. 9, etc.

³ **Rv.** i. 116. 16; 157. 6; viii. 18. 8; 86. 1; x. 39. 3. 5. **Av.** vii. 53. 1; **Aitareya Brāhmaṇa**, i. 18.
⁴ See **Rv.** i. 24. 9.
⁵ **Rv.** ii. 33. 4. 7.
⁶ See **Āpastamba Dharma Sūtra**, i. 6. 18. 20. 19. 15; **Gautama Dharma Sūtra**, xvii. 17; **Vasiṣṭha Dharma Sūtra**, xiv. 2. 19; **Viṣṇu**, ii. 10; **Īśa**, ii. 9; **Bloomfield**, *Hymns of the Atharvaveda*, I.

despised. This dislike is found as early as the **Yajurveda Saṃhitā**,⁷ where the **Āśvins** are condemned because of their having to do with the practice of medicine (*bhikṣaja*), on the ground that it brings them too much among men, an allusion to the caste dislike of promiscuous contact.

The **Rigveda**⁸ contains a hymn in which a physician celebrates his plants and their healing powers. Moreover, wonderful cures are referred to as performed by the **Āśvins**: the healing of the lame⁹ and of the blind;¹⁰ the rejuvenation of the aged **Cyavana**¹¹ and of **Puramdhi's** husband;¹² the giving of an iron leg (*jaṅghā āyastī*) to **Viśpalā**,¹³ a deed only more wonderful if we assume that **Viśpalā** was a mare, as has been suggested by **Pischel**.¹⁴ It would in all probability be a mistake to assume¹⁵ that the Vedic Indians had any surgical skill: they no doubt applied simples to wounds,¹⁶ but both their medicine and their surgery must have been most primitive. All that the **Atharvaveda** shows in regard to medicine is the use of herbs combined with spells,¹⁷ and of water (*cf.* **Jalāṣa**), remedies Indo-European in character, but not of much scientific value. On the other hand, the knowledge of anatomy shown (see **Śarīra**), though betraying grave inaccuracies, is not altogether insignificant; but that was due no doubt mainly to the practice of dissecting animals at the sacrifice.

There is some evidence in the **Rigveda**¹⁸ that the practice of medicine was already a profession; this is supported by the inclusion of a physician in the list of victims at the **Puruṣamedha** ('human sacrifice') in the **Yajurveda**.¹⁹ According to

⁷ **Taittirīya Saṃhitā**, vi. 4. 9. 3. Cf. **Maṇḍūkya Saṃhitā**, iv. 6. 2; **Śatapatha Brāhmaṇa**, iv. 1. 5. 14; **Bloomfield**, *op. cit.*, xxxix. xl.

⁸ x. 97.

⁹ **Rv.** i. 112. 8; x. 39. 3, etc.

¹⁰ Cf. the case of **Rjāśva**, **Rv.** i. 116. 17.

¹¹ **Rv.** x. 39. 4.

¹² i. 116. 13.

¹³ **Rv.** i. 116. 15, etc.

¹⁴ *Vedische Studien*, I. 171 ff seq. 305.

¹⁵ As **Zimmer**, *Altindisches Leben*, 398, is inclined to do.

¹⁶ Cf. **Rv.** ix. 112. 1.

¹⁷ So it is said in the **Pañcaviṃśa Brāhmaṇa**, xii. 9. 10: *bhikṣajaṃ vā Atharvāṇaṃ*, 'the Atharvan hymns are medicine'; xvi. 10. 10; and *cf. ibid.*, xxi. 16. 7; **Kāthaka Saṃhitā**, xi. 5 and 2. **Bhikṣaj**.

¹⁸ ix. 112, where a profession must be meant. *Ibid.*, 3, refers to the fees of the physician. Cf. also x. 97. 4. 8.

¹⁹ **Vājasaneyi Saṃhitā**, xxx. 10; **Taittirīya Brāhmaṇa**, iii. 4. 4. 1.

Bloomfield,²⁰ a hymn of the Atharvaveda²¹ contains a physician's deprecation of the use of home-made remedies instead of reliance on his professional training.

²⁰ *Hymns of the Atharvaveda*, 456

²¹ v. 30, 5. But this sense is doubtful. Cf. Whitney, Translation of the Atharvaveda, 277.

Cf. Zimmer, *op. cit.*, 397-399; Bloomfield, *op. cit.*, *passim* (see references

on p. 637); *Atharvaveda*, 59 *et seq.*; Schrader, *Prehistoric Antiquities*, 420 *et seq.*; Jolly, *Medizin*, 16, 17; Winternitz, *Nature*, 1898, 233-235; Caland, *Altindisches Zaubervortul*, *passim*

2. **Bhīṣaj Ātharvaja** is the name of a mythic physician mentioned in the Kāthaka Samhitā.¹

¹ xvi. 3 (*Indische Studien*, 3, 459). Cf. Bloomfield, *Hymns of the Atharvaveda*, xxi; *Journal of the American Oriental Society*, 17, 181.

Bhīma Valdarbha ('prince of Vidarbha') is mentioned in the Aitareya Brāhmaṇa (vii. 34) as having received instruction regarding the substitute for the Soma juice, through a succession of teachers, from Parvata and Nārada.

Bhima-sena is the name of one of the brothers of Janamejaya, the Pārikṣitīyas, in the Śatapatha Brāhmaṇa.¹

¹ xii. 5. 4. 3. Cf. Śākhāyana Śrauta Sūtra, xvi. 9. 3.

1. **Bhuju** denotes, according to the St. Petersburg Dictionary, an 'adder' in two passages of the Rīgveda,¹ and one of the Vājasaneyi Samhitā.² But the sense is uncertain in all these passages.

¹ iv. 27. 4; x. 95. 8.

² xviii. 42

Cf. Geldner, *Rīgveda, Glossar*, 126.

who taken *bhūja* in Rv. x. 95. 8, as meaning 'ardent,' 'ruttung.'

2. **Bhuju** is the name of a man, son of Tugra, who is repeatedly mentioned in the Rīgveda¹ as saved from the deep by the Aśvins. According to Bühler,² the passages refer to

¹ i. 112. 6. 20. 116. 3; 117. 14; 119. 4; vi. 62. 6; vii. 68. 7; 69. 7.

² 40. 7. 65. 12; 143. 5

³ *Indische Palaeographie*, 17

Cf. Baunack, Kuhn's *Zeitschrift*, 35.

485. Oldenberg, *Religion des Veda*, 214; Hillebrandt, *Vedische Mythologie*, 3. 16, n. 5; Muir, *Sanskrit Texts* 5, 244, 245; Macdonell, *Vedic Mythology*, p. 52

Bhuju being saved from shipwreck during a voyage in the Indian Ocean, but the evidence is inadequate to support this conclusion. Cf. **Samudra**.

Bhuju Lahyāyana ('descendant of Lahyāyana') is the name of a teacher, a contemporary of Yājñavalkya, in the Brhad-āraṇyaka Upaniṣad (iii. 3, 1).

Bhurj (used in the dual only) is a word of somewhat doubtful sense. Roth¹ regarded it as meaning in some passages² 'scissors,' and in others³ an apparatus consisting of two arms used by the chariot-maker for fixing the wood at which he worked, being of the nature of a carpenter's vice. See also **Kṣura**.

¹ St. Petersburg Dictionary, s.v. Cf. Muir, *Sanskrit Texts*, 5, 466.

² Rv. viii. 4. 16. Av. xx. 127. 4

³ Rv. iv. 2. 14. ix. 26. 4. 71. 5. where Buchel, *Indische Studien*, 1, 239-243, considers that the shafts of the chariot are meant (cf. Gobhila Gṛhya Sūtra, iii. 4. 31, whence it appears that

the chariot pole, spoken of as having two arms, was forked). The same view regarding the passages cited in n. 2 gives the sense of a stopping apparatus, consisting of two pieces of wood, between which a grindstone moves. Cf. Zimmer, *Altindisches Leben*, 252, 255.

Bhūta-vidyā is one of the sciences enumerated in the Chāndogya Upaniṣad.¹ It seems to mean the 'science of creatures' that trouble men, and of the means of warding them off, 'demonology.'

¹ vii. 1. 2. 4. 2. 1; 7. 1. Cf. Little, *Grammatical Index*, 115.

Bhūta-vira is the name of a family of priests who, according to the Aitareya Brāhmaṇa,¹ were employed by Janamejaya to the exclusion of the **Kaśyapas**. A family of the latter, the **Asitamrgas**, however, won back the favour of Janamejaya, and ousted the Bhūtaviras.

¹ vii. 27. Cf. Roth, *Zur Literatur und Geschichte des Veda*, 118. Eggeling. *Sacred Books of the East*, 43. 344, n. 3. Muir, *Sanskrit Texts*, 1³, 437 *et seq.*

Bhūtāmśa is in the Rigveda¹ the name of a poet, a descendant of Kaśyapa.

¹ x. 106, 11. See Nirukta, xii, 41; Bṛhaddevatā, viii, 18, 19. Ludwig, Translation of the Rigveda, 3, 133.

Bhūti is the term used in the Rigveda¹ and later² for 'prosperity.'

¹ viii, 99, 7. Cf. i, 161, 1 (both late passages).

² Av. ix, 6, 45; x, 3, 17; 6, 9; xi, 7, 22; 8, 21; Taittiriya Samhitā, ii, 1.

i, 1, 3, 5, etc.; Bhūt-āśma, 'desiring prosperity,' Taittiriya Samhitā, ii, 1, 1, 1; 2, 3, 3; v, 1, 9, 1, etc.

Bhūmi or **Bhūmī** is a common word for 'earth' in the Rigveda¹ and later,² being practically a synonym of Pṛthivī. It is also used of the land given by the god to the Āryan,³ and of grants of land.⁴

¹ i, 64, 5; 161, 14; ii, 14, 7, etc. So in x, 18, 10, 'mother earth' receives the remains of the dead.

² Av. vi, 2, 1, where it is said that the Bhūmī is the highest of the three earths (Pṛthivī); xi, 7, 14, where nine

earths and seas are mentioned, ii, 9, 4; vi, 8, 2, etc.

³ Rv. iv, 26, 2. Cf. vi, 47, 20.

⁴ Śatapatha Brāhmaṇa, xiii, 5, 4, 24; 6, 2, 18.

Bhūmī-ḍundubhī, 'earth drum,' denotes a pit covered with a hide used at the Mahāvratā rite, and mentioned in the Samhitās¹ and the Brāhmaṇas.²

¹ Taittiriya Samhitā, vii, 5, 9, 3; Kāthaka Samhitā, xxiv, 5.

Cf. Keith, *Āitareya Aranyaka*, 277, n. 14.

² Pāṇcavimśa Brāhmaṇa, v, 5, 19; Āitareya Aranyaka, v, 1, 5.

Bhūmī-pāśa, 'earth net,' is the name of a plant in the Śatapatha Brāhmaṇa, probably some sort of creeper.

¹ xiii, 8, 1, 16. Cf. Eggeling, *Sacred Books of the East*, 44, 427, n. 1.

Bhrgavāpa is found in one passage of the Rigveda¹ apparently² as a name of a man who is called Śobha. Ludwig,³ however, thinks that his name was **Ghoṣa**. Elsewhere the word appears as an epithet of Agni, doubtless in allusion to his cult by the Bhṛgu.

¹ i, 120, 5.

² Pischel, *Vedische Studien*, i, 4; 2, 92.

³ *Über Methode bei Interpretation*, 4.

Bhṛgu is a sage of almost entirely mythical character in the Rigveda and later. He counts as a son of Varuṇa,¹ bearing the patronymic Vāruṇi.² In the plural the Bhṛgus are repeatedly³ alluded to as devoted to the fire cult. They are clearly⁴ no more than a group of ancient priests and ancestors with an eponymous Bhṛgu⁵ in the Rigveda, except in three passages,⁶ where they are evidently regarded as an historic family. It is not clear, however, whether they were priests or warriors: in the battle of the ten kings the Bhṛgus appear with the Druhyus, perhaps as their priests, but this is not certain.⁷

In the later literature the Bhṛgus are a real family, with subdivisions like the **Altasāyana**, according to the Kausitaki Brāhmaṇa.⁸ The Bhṛgus are mentioned as priests in connexion with various rites, such as the Agnisthāpana⁹ and the Daśapeyakratu.¹⁰ In many passages they are conjoined with the **Angīrasas**:¹¹ the close association of the two families is shown

¹ Śatapatha Brāhmaṇa, xi, 6, 1, 1. Taittiriya Aranyaka, ix, 1. Cf. Pāṇcavimśa Brāhmaṇa, xviii, 9, 2. Nirukta, lii, 17.

² Āitareya Brāhmaṇa, lii, 34, and n. 14. For a different form of the legend, cf. Taittiriya Brāhmaṇa, i, 8, 2, 5.

³ Rv. i, 58, 6; 127, 7; 143, 4; ii, 4, 2; lii, 2, 4; iv, 7, 1, etc. See Macdonell, *Vedic Mythology*, 51. The legend of their chariot-making (Rv. iv, 16, 20; x, 39, 14) may be due, as Roth, *St. Petersburg Dictionary*, s.v., suggests, to a confusion with the Kbhū. It may, however, be an allusion to the historic Bhṛgus, whom we find in the battle of the ten kings.

⁴ As shown by the legend of fire having been brought to them by Mātariśvan, Rv. iii, 5, 10.

⁵ i, 60, 1, where, however, Roth, *loc. cit.*, takes the singular in a collective sense, an interpretation which may be correct, but is not necessary.

⁶ Rv. vii, 18, 6; viii, 3, 9, 6, 18, to which list, given by Macdonell, *loc. cit.*, Roth adds viii, 102, 4. *Aurva-Bhṛgu-vaṭ*, 'like Aurva and Bhṛgu.' Cf. the fact that the Aurvas, in the Āitareya Brāh-

maṇa, vi, 33, take the place of the Bhṛgus of the Kausitaki Brāhmaṇa, xxx, 5.

⁷ In viii, 3, 9; 6, 18; 102, 4, the reference to a priestly family is the more natural; in vii, 18, 6, warriors may be meant. Cf. Hopkins, *Journal of the American Oriental Society*, 15, 262, n., where he cites ix, 101, 13, as perhaps denoting the same thing.

⁸ xxx, 5. See n. 6.

⁹ Taittiriya Samhitā, iv, 6, 5, 2; v, 6, 8, 6; Av. iv, 14, 5; Maitrāyaṇī Samhitā, i, 4, 1 (p. 48).

¹⁰ Taittiriya Samhitā, i, 8, 18; Taittiriya Brāhmaṇa, i, 8, 2, 5; Pāṇcavimśa Brāhmaṇa, xviii, 9, 2.

¹¹ Taittiriya Samhitā, i, 1, 7, 2; Maitrāyaṇī Samhitā, i, 1, 8; Vājasaneyī Samhitā, i, 18; Taittiriya Brāhmaṇa, i, 1, 4, 8, iii, 2, 7, 6; Śatapatha Brāhmaṇa, i, 2, 1, 13, etc. Cf. Rv. viii, 35, 3; 43, 13. x, 14, 6, in the first and last of which passages the Atharvans also occur. See Bloomfield, *Hymns of the Atharvaveda*, xxvii, n. 2. Hence, in the Atharvanic ritual texts, the term *Bhṛguvṛgasaḥ* is applied to the Atharvaveda (Bloomfield, *Atharvaveda*, 9, 10, 107 et seq.).

by the fact that Cyavana is called either a *Bhārgava* or an *Āṅgīrasa* in the *Śatapatha Brāhmaṇa*.¹² In the *Atharvaveda*¹³ the name of *Bhṛgu* is selected to exemplify the dangers incurred by the oppressors of Brahmins: the *Sṛājaya Vaitahavyas* perish in consequence of an attack on *Bhṛgu*. In the *Aitareya Brāhmaṇa*¹⁴ also *Bhṛgu* has this representative character. Cf. *Bhṛgavāpa* and *Bhārgava*.

¹² iv. 1, 5, 1.

¹³ v. 19, 1.

¹⁴ ii. 20. In the *Jaiminīya Brāhmaṇa*, i. 42-44 (*Journal of the American Oriental Society*, 15, 204), *Bhṛgu Vāruṇī* appears as a student. Cf. *Taittirīya Upaniṣad*, iii. 1.

Cf. Hillebrandt, *Vedische Mythologie*, 2, 169-173; Ludwig, *Translation of the Rigveda*, 3, 140; Muir, *Sanskrit Texts*, 1st, 443 et seq.

Bhṛṅgā is the name of a species of bee, later specified as large and black, in the *Atharvaveda*¹ and the *Yajurveda Samhitās*,² which include it in the list of victims at the *Asvamedha* ('horse sacrifice').

¹ ix. 2, 22.

² *Maitrāyaṇī Samhitā*, iii. 14, 8. | *Vājasaneyi Samhitā*, xiv. 29. Cf. Zimmer, *Altindisches Leben*, 96.

Bhṛmy-asva is the name of the father of *Mudgala* in the *Nirukta* (ix. 24).

Bhekuri. See *Bekurā*.

1. *Bheda*, one of the enemies of *Sudās* and the *Tṛtsu-Bharatas*, was defeated by the former in the *Yamunā* (*Jumna*),¹ apparently in a second conflict fought after the battle of the ten kings, in which *Sudās* successfully defended his western frontier against the confederate foes. The *Ajas*, *Śigrus*, and *Yakṣas*, who are mentioned as also defeated, may have been united under his leadership if he was a king; or the *Bhedas* may have been a separate people, as Roth² thinks. Hopkins'³ opinion that the defeat was on the *Paruṣpī*, *Yamunā* being another

¹ Rv vii 18, 18, 19, 33, 3, 83, 4. | (the word is always used in the singular.)

² St. Petersburg Dictionary, 1 v. 12.

³ *India, Old and New*, 31.

name of that stream, is most improbable; nor is the view that *Bheda* was one of the ten kings essential.⁴ Cf. *Turvaśa*.

⁴ Hopkins, *Journal of the American Oriental Society*, 15, 260 et seq. | 20, n. 1. Zimmer, *Altindisches Leben*, 126; Muir, *Sanskrit Texts*, 1st, 319, 327.

Cf. Griffith, *Hymns of the Rigveda*, 2.

2. *Bheda* is mentioned in the *Atharvaveda*¹ as having come to a bad end because he refused a cow (*vaśā*) to *Indra* when asked for it. That he is different from the preceding *Bheda*, as Roth² assumes, is not certain. Indeed, it may very well be that his defeat led to his being chosen as the representative of the evil end of the wicked man. Moreover, the irreligious character of *Bheda* may be ascribed to his being a leader of non-Āryan folk, if the *Ajas* and *Śigrus*, with whom in the *Rigveda* he is connected or associated were, as is possible, though by no means certain, un-Āryan tribes of totemists.³

¹ xii. 4, 49, 50.

² St. Petersburg Dictionary, 1 v. 13.

³ Cf. Macdonell, *Vedic Mythology*, p. 153, who inclines to see in them totemistic tribes, but the names furnish the sole support of this conjecture. On this supposition they were probably non-Āryan. Cf. *Aja*.

1. *Bheda*, denoting a 'remedial agent,' 'medicine,' is often mentioned in the *Rigveda*¹ and later,² being also used in a figurative sense.³ Plants,⁴ waters,⁵ and spells⁶ are repeatedly enumerated as medicines. Most of the medical practices of the *Atharvaveda* are merely examples of sympathetic magic. For example, in one hymn⁷ the yellow of jaundice is entreated to pass into yellow birds. In another⁸ fever is to be banished by means of a frog; for the frog, being a potent means of cooling fire⁹ (because of its association with water), is regarded as analogously effective in banishing the fire of fever. See *Bhīṣaj*.

¹ i. 89, 4. ii. 33, 2, etc.

² Av. v. 29, 1. vi. 21, 2, etc.

³ *Śatapatha Brāhmaṇa*, xiii. 3, 1, 1.

⁴ 5, 4. *Aitareya Brāhmaṇa*, iii. 41.

⁵ Rv. x. 97, and *passim* in the *Atharvaveda*.

⁶ i. 23, 19. 20. 34, 6, etc. *Taittirīya Samhitā*, vi. 4, 9, 2. *Kaustika Brāhmaṇa*, xvi. 9, etc. Possibly there is some truth in Zimmer's view, *Altindisches Leben*, 399, that the reference is to the beneficial effects of bathing.

⁷ i. 23, 19. 20. 34, 6, etc. *Taittirīya Samhitā*, vi. 4, 9, 2. *Kaustika Brāhmaṇa*, xvi. 9, etc. Possibly there is some truth in Zimmer's view, *Altindisches Leben*, 399, that the reference is to the beneficial effects of bathing.

⁸ vii. 116. Bloomfield, *op. cit.*, 565 et seq.

⁹ Cf. Rv. x. 16, 14; Av. xviii. 3, 60.

112 REMEDIES—NAMES—TITLE—ANIMALS [*Bheṣaja*]

2. *Bheṣaja* in the plural is found in the Atharvaveda¹ and in the Sūtras² denoting the hymns of the Atharvaveda in so far as they are regarded as having 'healing' powers.

¹ xi. 6, 14.

² *Āśvalāyana Śrauta Sūtra*, x. 7, 3. | *Sākhāyana Śrauta Sūtra*, xvi. 2, 10; *Pañcaviṃśa Brāhmaṇa*, xii. 9, 10. Cf. Bloomfield, *Hymns of the Atharvaveda*, xxii, 628.

Bhaima-sena, 'descendant of *Bhimasena*,' is the name of a man in the *Maitrāyaṇī Saṃhitā* (iv. 6, 6).

Bhaima-seni, 'descendant of *Bhimasena*,' is the patronymic of *Divodāsa* in the *Kāthaka Saṃhitā*.¹

¹ vii. 8 (*Indische Studien*, 3, 460, 472).

Bhaiṣajya in the Śatapatha Brāhmaṇa (xii. 7. 1, 12) and the *Nirukta* (x. 7. 25) denotes 'healing remedy' or 'medicine,' like *Bheṣaja*.

Bhoga in the *Rigveda*¹ and later² denotes the 'coil' of a serpent.

¹ v. 29, 6; vi. 75, 14 (where the *Hastaghna*, or 'hand-guard,' of the archer is compared to a snake).

² *Av.* xi. 9, 5. *Taittirīya Saṃhitā*, ii. 1, 4, 5, 6. v. 4, 5, 4; *Kāthaka Saṃhitā*, xiii. 4; xxi. 8, etc.

Bhoja in several passages of the *Aitareya Brāhmaṇa* (viii. 12. 14. 17) seems to be used as a king's title.

Bhaujya in the *Aitareya Brāhmaṇa*¹ denotes the rank of a prince bearing the title of *Bhoja*.

¹ vii. 32; viii. 6, 12, 14, 16.

Bhaumaka is the name of some animal in the late *Adbhuta Brāhmaṇa*.¹

¹ *Indische Studien*, 1, 40.

Bhaumī is the name of an animal in the list of victims at the *Āśvamedha* ('horse sacrifice') in the *Taittirīya Saṃhitā*.¹

¹ v. 5, 18, 1. Cf. Zimmer, *Altindisches Leben*, 99.

Bhrātṛ] NAMES—BROTHER AND SISTER

113

Bhauvana, 'descendant of *Bhuvana*,' is the patronymic of the mythical *Vīśvakarman* in the Śatapatha (xiii. 7, 1, 15) and the *Aitareya* (viii. 21, 8, 10) *Brāhmaṇas*, and the *Nirukta* (x. 26).

Bhauvāyana, 'descendant of *Bhuva*,' is the patronymic of *Kapivana* in the *Pañcaviṃśa Brāhmaṇa*.¹ It is also found in the *Yajurveda Saṃhitās*.²

¹ xi. 13, 4.

² *Kāthaka Saṃhitā*, xxi. 2 (*Indische Studien*, 3, 473), *Maitrāyaṇī Saṃhitā*, 4, 5 and *Vājasaneyī Saṃhitā*, xiii. 54, where *Kapivana* is not mentioned.

Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 55, 69.

Bhrātṛ is the common designation of 'brother' from the *Rigveda*¹ onwards. The word is also applied to a relation or close friend generally,² but here the persons concerned are, it should be noted, in the *Rigveda*³ deities, who are brothers of one another or of the worshipper. Thus in the early literature the word has not really lost its precise sense. The derivation from the root *bhr*, 'support,' is probably correct, designating the brother as the support of his sister. This harmonizes with the fact that in Vedic literature the brother plays the part of protector of his sister when bereft of her father, and that maidens deprived of their brothers (*abhrātṛ*) meet an evil fate.⁴ The gradation of the relations in the home is shown by the order in the *Chāndogya Upaniṣad*,⁵ where father, mother, brother, and sister are successively mentioned. Strife between brothers is occasionally referred to.⁶

¹ i. 164, 1; iv. 3, 13; v. 34, 4, etc.; *Av.* i. 14, 2; ii. 13, 5. *Taittirīya Saṃhitā*, vi. 2, 8, 4, etc. *Āśvalāyana*, *Rv.* vii. 20, 22; 8, 8; v. 105, 10.

² Böhltingh and Roth, *St. Petersburg Indological Dictionary*, Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 462.

³ i. 161, 1; 170, 2; ii. 53, 5; iv. 1, 2; vi. 51, 5; vii. 43, 16. Cf. *Av.* iv. 4, 5; v. 22, 12.

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⁴ *Rv.* i. 124, 7; iv. 5, 5; *Av.* i. 17, 1; Zimmer, *Altindisches Leben*, 328. Cf. *Āyoga*.

⁵ vii. 15, 2.

⁶ Cf. *Av.* iii. 30, 2; *Śatapatha Brāhmaṇa*, iv. 1, 5, 3, where it is a sign of serious confusion; *Journal of the American Oriental Society*, 11, cxlv; Bloomfield, *Atharvaveda*, 72.

Bhrātrvya is found in one passage of the Atharvaveda,¹ where, being named with brother and sister, it must be an expression of relationship. The sense appears to be '(father's) brother's son,' 'cousin,'² this meaning alone accounting for the sense of 'rival,' 'enemy,' found elsewhere in the Atharvaveda,³ and repeatedly in the other Samhitās and the Brāhmaṇas.⁴ In an undivided family the relations of cousins would easily develop into rivalry and enmity. The original meaning may, however, have been 'nephew,'⁵ as the simple etymological sense would be 'brother's son'; but this seems not to account for the later meaning so well. The Kāthaka Samhitā⁶ prescribes the telling of a falsehood to a *Bhrātrvya*, who, further, is often given the epithets 'hating' (*driṣan*) and 'evil' (*apriya*, *pāpman*) in the later Samhitās and the Brāhmaṇas.⁷ The Atharvaveda⁸ also contains various spells, which aim at destroying or expelling one's 'rivals.'

¹ v. 22, 12, and perhaps x. 3, 9.

² The word is rendered 'cousin' by Whitney in his Translation of the Atharvaveda (x. 6, 1; xv. 1, 8).

³ ii. 18, 1; viii. 10, 18, 33; x. 9, 1.

⁴ Taittiriya Samhitā, iii. 5, 9, 2, etc.; Kāthaka Samhitā, x. 7, xxvii. 8; Vājasaneyi Samhitā, i. 17; Aitareya Brāhmaṇa, iii. 7, etc.; Śatapatha Brāhmaṇa, i. 1, 1, 21, etc.; Pañcaviṃśa Brāhmaṇa, xii. 13, 2. Cf. Rv viii. 21, 13.

⁵ Whitney, in his Translation of the Atharvaveda (ii. 18, 1), while rendering the word by 'adversary,' explains it in

a note as meaning literally 'nephew, or 'brother's son.'

⁶ xxvii. 8.

⁷ See several of the passages given in n. 4.

⁸ ii. 18, 1; x. 9, 1, etc. Cf. Taittiriya Samhitā, i. 3, 2, 1, etc. Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 301, 306, 307, who thinks it means a kind of brother, and through early family conditions was restricted to cousins. Böhtlingk and Roth, *St. Petersburg Dictionary*, s.v.; Weber, *Indische Studien*, 17, 307.

Bhrūpa-han, 'slaying an embryo'; *Bhrūpa-hatyā*, 'the slaying of an embryo,' are terms expressing a crime which is repeatedly and severely censured in the later Samhitās,¹ where it is said to be the greatest of all crimes, and one of which the

¹ Maitrāyaṇī Samhitā, iv. 1, 9; Kāthaka Samhitā, xxxi. 7; Kapiṣṭhala Samhitā, xlvii. 7 (cited in Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 579, 580); Av. vi. 112, 3; 113, 2.

The Taittiriya Samhitā, vi. 5, 10, 3, and Taittiriya Brāhmaṇa, iii. 2, 8, 11, have *brahma-han* instead, but see *ibid.*, 12.

guilt cannot be removed. In many later passages² the same crime is referred to, always with reprobation: this fact alone shows the erroneousness of the theory³ that daughters could be allowed, once born, to die if their fathers so desired.

² Taittiriya Brāhmaṇa, iii. 9, 15, 3; Taittiriya Aranyaka, ii. 8, 2; x. 1, 15; Bhṛghu Upaniṣad, iv. 3, 22. The substantive is found in Taittiriya Brāhmaṇa, iii. 8, 20, 1; Taittiriya Aranyaka, ii. 7, 3; 8, 3; Kausītaki Upaniṣad, iii. 1; Śāṅkhāyana Śrauta Sūtra, xvi. 18, 19; Nirukta, vi. 27. *Bhrūpa* itself occurs in Rv. x. 155, 2. ³ See Pāṇi, p. 487, with n. 131. Cf. Weber, *Indische Studien*, 9, 481; 10, 66; Bloomfield, *American Journal of Philology*, 17, 430; *Hymns of the Atharvaveda*, 521, 522.

M.

Makaka, a word occurring once in the Atharvaveda (viii. 6, 12), may be the name of some unknown animal; but it is possibly an adjective having some such sense as 'bleating.'

Makara is the name of an animal, probably the 'crocodile,'¹ which is included in the list of victims at the *Asvamedha* ('horse sacrifice') in the Yajurveda Samhitās.²

¹ The *Makara*, as a Hindu sculptural ornament, originally represented a crocodile. Cf. Cousen's article in the *Annual Report of the Archaeological Survey of India for 1903-4*, pp. 227-231 (where the *Makara* appears as the vehicle of

Varuṇa and of Gaṅgā). Cf. also *op. cit.*, 1904-5, pp. 80, 83, 84.

² Taittiriya Samhitā, v. 5, 13, 1; Maitrāyaṇī Samhitā, iii. 14, 16; Vājasaneyi Samhitā, xxiv. 35. Cf. Zimmer, *Altindisches Leben*, 97.

Makṣa, 'fly,' is found in the Rigveda¹ and the Atharvaveda,² where its fondness for sweet things is alluded to. Cf. *Admasad*.

¹ ix. 1, 17.

² iv. 45, 4; vii. 32, 2.

Cf. Zimmer, *Altindisches Leben*, 97.

Makṣā, *Makṣikā*, denote both 'fly'¹ and 'bee'² in the Rigveda and later.

¹ *Makṣikā*, Rv. i. 162, 9; Av. vi. 1, 9, 10; Bhṛghu Upaniṣad, iii. 3, 2. ² *Makṣā*, Rv. x. 40, 6; *Makṣikā*, i. 112, 9; Prasna Upaniṣad, iii. 4, where

a 'king bee' (*madhukara-rājan*) is referred to. Cf. Zimmer, *Altindisches Leben*, 97; Hillebrandt, *Indische Mythologie*, i, 240, n. 1.

Makha appears to designate a person in two passages of the *Rigveda*,¹ but in neither passage does the context explain who he was. Probably a demon of some kind is meant. In the later *Samhitās*² mention is also made of the 'head of *Makha*,' an expression which has become unintelligible to the *Brāhmaṇas*.³

¹ ix. 101, 13, where the *Ergas* are mentioned as opposed to *Makha* (cf. Macdonell, *Vedic Mythology*, p. 51); x. 171, 2.

² *Vājasaneyi Samhitā*, xl. 57; xxxvii. 7.

Taittirīya Samhitā, i. 1, 8, 1. iii. 2, 4, 1.

³ *Śatapatha Brāhmaṇa*, xiv. 1, 2, 17.

Cf. *St. Petersburg Dictionary*, 10.

Magadha is the name of a people who appear throughout Vedic literature as of little repute. Though the name is not actually found in the *Rigveda*,¹ it occurs in the *Atharvaveda*,² where fever is wished away to the *Gandhāris* and *Mūjavanta*, northern peoples, and to the *Angas* and *Magadhas*, peoples of the east. Again, in the list of victims at the *Puruṣamedha* ('human sacrifice') in the *Yajurveda*,³ the *Māgadha*, or man of *Magadha*, is included as dedicated to *ati-krusṭa*, 'loud noise' (?), while in the *Vrātya* hymn of the *Atharvaveda*⁴ the *Māgadha* is said to be connected with the *Vrātya* as his *Mitra*, his *Mantra*, his laughter, and his thunder in the four quarters. In the *Śrauta Sūtras*⁵ the equipment characteristic of the *Vrātya* is said to be given, when the latter is admitted into the *Āryan* Brahminical community, to a bad Brahmin living in *Magadha* (*brahma-bandhu Māgadha-deśiya*), but this point does not occur in the *Pañcaviṃśa Brāhmaṇa*.⁶ On the other hand, respectable Brahmins sometimes lived there, for the *Kauṣītaki Āraṇyaka*⁷ mentions *Madhyama*, *Prātibodhi-putra*, as *Magadha-vāsin*, 'living in *Magadha*.' Oldenberg,⁸ however, seems clearly right in regarding this as unusual.

¹ See *Kikāṣa*.

² v. 22, 14, where the *Pauppalāda* recension has *mayebhū*, which is a mere blunder, but substitutes the *Kāṭis* for the *Angas*.

³ *Vājasaneyi Samhitā*, xxx. 5, 22; *Taittirīya Brāhmaṇa*, iii. 4, 1, 1.

⁴ xv. 2, 1-4.

⁵ *Lāṭyāyana Śrauta Sūtra*, viii. 6,

25. *Kāṭyāyana Śrauta Sūtra*, xxii. 4.

⁶ Cf. *Sāyana* on *Pañcaviṃśa Brāhmaṇa*, xvii. 1, 16-17.

⁷ xvii. 1, 16.

⁸ vii. 13; this is not mentioned in the earlier *Aitareya Āraṇyaka*.

⁹ *Buddha*, 400, n.; Weber, *Indian Literature*, 112, n.

The *Magadhas* are evidently a people in the *Baudhāyana* and other *Sūtras*,⁹ possibly also in the *Aitareya Āraṇyaka*.¹⁰ It is therefore most improbable that Zimmer¹¹ can be right in thinking that in the *Yajurveda*³ and the *Atharvaveda*⁴ the *Māgadha* is not a man of *Magadha*, but a member of the mixed caste produced by a *Vaiśya* marrying a *Kṣatriya* woman.¹² But the theory of mixed castes, in any case open to some doubt, cannot be accepted when used to explain such obviously tribal names as *Māgadha*. The fact that the *Māgadha* is often in later times a minstrel is easily accounted for by the assumption that the country was the home of minstrelsy, and that wandering bards from *Magadha* were apt to visit the more western lands. This class the later texts recognize as a caste, inventing an origin by intermarriage of the old-established castes.

The dislike of the *Magadhas*, which may be *Rigvedic*, since the *Kikāṣas* were perhaps the prototype of the *Magadhas*, was in all probability due, as Oldenberg¹³ thinks, to the fact that the *Magadhas* were not really Brahminized. This is entirely in accord with the evidence of the *Śatapatha Brāhmaṇa*¹⁴ that neither *Kosala* nor *Videha* were fully Brahminized at an early date, much less *Magadha*. Weber¹⁵ suggests two other grounds that may have influenced the position—the persistence of aboriginal blood and the growth of Buddhism. The latter consideration is hardly applicable to the *Yajurveda* or the *Atharvaveda*; but the imperfect Brahminization of the land, if substituted for it in accordance with Oldenberg's suggestion,

⁹ *Baudhāyana Dharma Sūtra*, i. 2, 13. *Baudhāyana Śrauta Sūtra*, xx. 13.

¹⁰ *Āpastamba Śrauta Sūtra*, xxii. 6, 18.

¹¹ *Hiranyakeśi Śrauta Sūtra*, xvii. 6. See Caland, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56, 553.

¹² ii. 1, 1. See Keith, *Aitareya Āraṇyaka*, 200. *Śākhāyana Āraṇyaka*, 46, n. 4.

¹³ *Altindisches Leben*, 35. Cf. *St. Petersburg Dictionary*, 17, 24.

¹⁴ *Manu*, x. 11. *Gautama Dharma Sūtra*, iv. 17. So *Sāyana*, on the *Taittirīya Brāhmaṇa*, loc. cit., explains *Māgadha*, and *Mahidhara*, on the

Vājasaneyi Samhitā, offers this as one version.

¹⁵ *Buddha*, 400, n.

¹⁶ i. 4, 1, 10 et seq.; Weber, *Indische Studien*, i. 170 et seq.; Oldenberg, *op. cit.*, 398. *Kosala* here appears as more Brahminical than *Videha*; it is interesting to note that, while *Vaideha*, like *Māgadha*, is used in the later theory as a name of a mixed caste, *Kausalya* is not so degraded (Oldenberg, 399, n.).

¹⁷ See *Indische Studien*, i. 52, 53; 185, 10, 99. *Indian Literature*, 79, n. 1; 111, 112.

Maṇi could be strung on a thread (*sūtra*), which is referred to in the *Pañcaviṃśa Brāhmaṇa*⁶ and elsewhere.⁷ the Maṇi was certainly also worn round the neck, for in the *Rigveda*⁸ occurs the epithet *maṇi-grīva*, 'having a jewel on the neck.' An amulet of Bilva is celebrated in the *Sāṅkhāyana Āraṇyaka*,⁹ and many varieties of amulet are there enumerated.¹⁰ The 'jeweller' (*maṇi-kāra*) is mentioned in the list of victims at the *Puruṣamedha* ('human sacrifice') in the *Yajurveda*.¹¹

⁶ xx. 16, 6.

⁷ *Jaiminīya Upaniṣad Brāhmaṇa*, i. 18, 8. Cf. iii. 4, 13. *Jaiminīya Brāhmaṇa*, ii. 248. *Śatapatha Brāhmaṇa*, xii. 3, 4, 2.

⁸ i. 122, 14.

⁹ xii. 18 *et seq.*

¹⁰ xii. 8.

¹¹ *Vājasaneyi Samhitā*, xxx. 7. *Taittirīya Brāhmaṇa*, iii. 4, 3, 1.

Cf. Schrader, *Prehistor. Antiquities*, 337. Zimmer, *op. cit.*, 253. Weber, *Omnia und Portenta*, 317, 374. *Indische Studien*, 2, 2, n. 4, 5, 386. 18, 37; *Proceedings of the Berlin Academy*, 1891, 796. Weber is inclined to detect a Babylonian origin of Maṇi (cf. *Manā*), but the evidence is not convincing.

Maṇika in the late *Adbhuta Brāhmaṇa*¹ and the *Sūtras*² denotes a large 'water bottle.'

¹ Weber, *Omnia und Portenta*, 316.

² *Āśvalāyana Gṛhya Sūtra*, ii. 9, 3. iv. 6, 4; *Gobhila Gṛhya Sūtra*, i. 1, 26.

iii. 9, 6, 7, etc. *Sāṅkhāyana Gṛhya Sūtra*, ii. 14.

Maṇḍa, n., is found in the compound *nan-manda* (du.), denoting the two 'rudders' of a ship in the *Śatapatha Brāhmaṇa*.¹

¹ ii. 3, 3, 15. Cf. Eggeling, *Sacred Books of the East*, 12, 345, n. 3, who, following the commentary, accepts

'sides' as the meaning. Caland, *Über das rituelle Sūtra des Baudhāyana*, 60.

Maṇḍūka is the name of 'frog' in the *Rigveda*¹ and later,² the feminine Maṇḍuki also occurring.³ The famous frog hymn of the *Rigveda*⁴ compares with Brahmins the frogs croaking

¹ vii. 103, 1. x. 166, 5.

² *Av.* vii. 112, 2; *Taittirīya Samhitā*, v. 4, 4, 3; 7, 11, 1; *Kāthaka Samhitā*, xiii. 1; xxi. 7. *Maitrāyaṇī Samhitā*, iii. 14, 2; *Vājasaneyi Samhitā*, xxiv. 36. *Pañcaviṃśa Brāhmaṇa*, xii. 4, 16. *Śatapatha Brāhmaṇa*, ix. 1, 2, 20 *et seq.*; *Nirukta*, ix. 5.

³ *Rv.* x. 16, 14; *Av.* xviii. 3, 60.

Vājasaneyi Samhitā, xvii. 6. *Taittirīya Samhitā*, iv. 6, 1, 2. *Kāthaka Samhitā*, xvii. 17. *Maitrāyaṇī Samhitā*, ii. 10, 1. *Taittirīya Āraṇyaka*, vi. 4, 1.

⁴ vii. 103. Cf. *Av.* iv. 15, 12, as explained by Paschel, *Indische Studien*, 2, 223, where reference is made to frogs in the clefts of the earth (*Irīṇa*).

as they awake to activity at the beginning of the rains. It has been explained by Max Müller⁵ as a satire on the Brahmins. Geldner,⁶ agreeing with this view, thinks that it is directed by its *Vasiṣṭha* composer against rival Brahmins, probably the *Viśvāmitras*.⁷ The view, however, which interprets the hymn as a rain charm⁸ seems on the whole more likely. The frog, from its connexion with water, was considered to have cooling properties. Thus after the burning of the dead body the frog is invited to come to the spot where the cremation has taken place in order to cool it down.⁹ Similarly the frog is invoked in the *Atharvaveda* against the fire of fever.¹⁰

⁵ *Ancient Sanskrit Literature*, 494, 495.

⁶ *Rigveda, Kommentar*, 117.

⁷ Geldner, *loc. cit.*, very plausibly points out that the last Pāda of this *Vasiṣṭha* hymn is borrowed from the most important *Viśvāmitra* hymn (*Rv.* iii. 53, 7).

⁸ *Yāska, Nirukta*, ix. 5. Bloomfield, *Journal of the American Oriental Society*, 17, 173-179. Cf. Macdonell, *Vedic*

Mythology, p. 151; *Sanskrit Literature*, 121, 122.

⁹ *Rv.* x. 16, 14. See Bloomfield, *American Journal of Philology*, 11, 342-350. Lanman in Whitney's Translation of the *Atharvaveda*, 850.

¹⁰ *Av.* vii. 116. See Bloomfield, *Hymns of the Atharvaveda*, 565.

Cf. Zimmer, *Allindisches Leben*, 95.

1. *Matsya*, 'fish,' is mentioned only once in the *Rigveda*,¹ but frequently later.²

¹ x. 68, 8.

² *Av.* xi. 2, 25. *Maitrāyaṇī Samhitā*, iii. 9, 5, 14, 2. *Vājasaneyi Samhitā*, xxiv. 21, 34. *Taittirīya Samhitā*, ii. 6, 6, 1; *Śatapatha Brāhmaṇa*, i. 8, 1, 1 (the famous fish of the deluge legend). *Chāndogya Upaniṣad*, i. 4, 3. *Kauṣītaki*

Upaniṣad, i. 2; *mahā-matsya*, 'great fish,' *Bṛhadāraṇyaka Upaniṣad*, iv. 3, 18. In the *Śatapatha Brāhmaṇa*, xiii. 4, 3, 12 (cf. *Āśvalāyana Śrauta Sūtra*, x. 7, 8; *Sāṅkhāyana Śrauta Sūtra*, xvi. 2, 23), a *Matsya Sāmmada* is personified as the king of the fishes.

2. *Matsya* appears to be the name of a people in one passage of the *Rigveda*,¹ where they are ranged with the other enemies of *Sudās*, although it is possible to see merely the sense of 'fish' in that passage. In the list of *Asvamedhins*, 'offerers of the horse sacrifice,' in the *Śatapatha Brāhmaṇa*,² *Dhvasan Dvaitavana* is mentioned as a *Matsya* king (*Mātsya*). The *Matsyas* as a people occur also in the *Kauṣītaki Upaniṣad*³ in

¹ vii. 18, 6.

² xiii. 5, 4, 9.

³ iv. 1.

connexion with the *Vaśas*,⁴ and in the *Gopatha Brāhmaṇa*⁵ in connexion with *Śālvas*. In *Manu*⁶ the *Kurukṣetra*, the *Matsyas*, the *Pancālas*, and the *Śūrasenakas* comprise the land of the Brahmin R̥sis (*brahmar̥si-deśa*). There is no reason to doubt that the *Matsyas* occupied much the same territory as in Epic times, say *Alwar*, *Jaipur*, *Bharatpur*.⁷

⁴ This is the most probable reading, which results from a comparison with *Gopatha Brāhmaṇa*, i. 2, 9, where *Śālva-Matsya* is followed by *śaśaśa Uśinara* (misprinted *śaśaśa*). See Keith, *Journal of the Royal Asiatic Society*, 1908, 367. The older view was *Satvan-Matsya*, Max Müller, *Sacred Books of the East*, i, lxxvii, following Cowell, St. Petersburg Dictionary, s.v. *Satvan*.

⁵ i. 2, 9.

⁶ ii. 19, vii. 193.

⁷ See Vincent Smith, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 96, 675.

Cf. von Schroeder, *Indians Literature and Culture*, 166. Weber, *Indische Studien*, i, 211. Zimmer, *Altindisches Leben*, 127.

Madā-vatī, 'intoxicating,' is the name of a plant in the *Atharvaveda*.¹

¹ vi. 10, 2. Cf. iv. 7, 4. Cf. Whitney, Bloomfield, *Hymns of the Atharvaveda*, 292; 465; Zimmer, *Altindisches Leben*, 72.

Madugha, 'honey-plant,'¹ is the name of a sweet herb in the *Atharvaveda*.² The spelling is somewhat uncertain, since many manuscripts read *Madhugha*.³

¹ The literal meaning is probably 'yielding honey,' the word being, according to the commentator, derived from *madhu-dugha*, a word actually occurring in the *Rigveda* (vi. 70, 1, 5).

² i. 34, 4; vi. 102, 3. Cf. Weber, *Indische Studien*, 5, 386, n. 404. Whitney, *Translation of the Atharva-veda*, 34, 35, 355. Bloomfield, *Hymns of the Atharvaveda*, 275. Zimmer, *Altindisches Leben*, 69.

³ These two forms probably stand by haplology for *madhu-dugha* and *madhu-[du]gha*. Cf. Macdonell, *Vedic Grammar*, 64, 14.

Madgu, 'diver' (from the root *majj*,¹ 'dive'), is the name of some aquatic bird which is included in the list of victims at the *Aśvamedha* ('horse sacrifice') in the *Yajurveda Samhitā*,² and is occasionally mentioned elsewhere.³

¹ See Macdonell, *Vedic Grammar*, 38c. *Maitrayani Samhitā*, iii. 14, 3. *Vājasaneyi Samhitā*, xiv. 22, 34.

² *Taittirīya Samhitā*, v. 5, 20, 1. ³ *Chāndogya Upaniṣad*, iv. 8, 1, 2. Cf. Zimmer, *Altindisches Leben*, 93.

Madya, 'intoxicating liquor,' is not mentioned until the *Chāndogya Upaniṣad*,¹ where it occurs in the compound *madya-pā*, 'drinking intoxicating liquor.'

¹ v. 11, 5. The word is found in the Epic and often in the *Dharmaśāstras*, as well as in medical texts.

Madra denotes a people who are mentioned in the *Bṛhad-āraṇyaka Upaniṣad*,¹ **Kāpya Patañcala** was then living among them. Their name appears elsewhere in Vedic literature, only in that of a branch, the **Uttara Madras**, the 'northern Madras,' who are referred to in the *Aitareya Brāhmaṇa*² as living beyond the *Himālaya* (*pareṇa Himavantam*) in the neighbourhood of the **Uttara Kurus**, probably, as Zimmer³ conjectures, in the land of *Kāśmir*. The Madras mentioned in the *Upaniṣad* were, like the **Kurus**, probably settled somewhere in *Kurukṣetra* in the **Madhyadeśa** or 'Middle Land.' Cf. **Madragāra**.

¹ iii. 3, 1, 7, 1.

² viii. 14, 3.

³ *Altindisches Leben*, 102.

Madra-gāra Śaungāyani ('descendant of Śunga') is the name of a teacher, whose pupil was **Kāmboja Aupamanyava** in the *Vamśa Brāhmaṇa*.¹ Zimmer² concludes, with probability, that these names point to a connexion of the *Kambojas* and the *Madras*.

¹ *Indische Studien*, 4, 372.

² *Altindisches Leben*, 102.

Madhu denotes anything sweet used as food, and especially drink, 'mead,'¹ a sense often found in the *Rigveda*.² More precisely it denotes either 'Soma'³ or 'milk,'⁴ or less often

¹ The word is etymologically identical with Greek *medē*, 'intoxicating drink,' and Anglo-Saxon *medu*, 'mead.'

² Used as an adjective, 'sweet.' In *Rv.* i. 90, 6, 8, 187, 2; iii. 1, 8; iv. 34, 2-42, 3. *Vājasaneyi Samhitā*, xxxviii. 10, etc. as a substantive, *Rv.* i. 154, 4, 1, 37, 5; iii. 39, 6; iv. 38,

10, etc.; *Av.* vi. 69, 1; ix. 1, 22; *Taittirīya Brāhmaṇa*, iii. 1, 2, 4, 13, etc.

³ *Rv.* i. 19, 9; ii. 19, 2; 34, 5; 36, 4; iii. 43, 3; iv. 18, 13, etc.

⁴ *Rv.* i. 117, 6, 169, 4; 177, 3; iii. 8, 1; vii. 24, 2. *Vājasaneyi Samhitā*, vi. 2, etc.

'honey,'¹ which, however, is the most definite sense in the later literature. Taboos against the use of honey are recorded.²

¹ Rv. viii. 4, 8 (where the sense is made certain by the adjective *śrāgha*, 'derived from the bee'); perhaps also iv. 45, 4; vii. 32, 2; viii. 24, 20, and, according to Hillebrandt, *Indische Mythologie*, i. 239 ff. seq., in many other passages: Av. ix. 1, 17, 19; Taittirīya Samhitā, vii. 5, 10, 1; Maitrāyaṇī Samhitā, iv. 9, 7; Aitareya Brāhmaṇa, vii. 15; viii. 5, 20; Śatapatha Brāh.

mapa, i. 6, 2, 1, 2, xi. 5, 4, 18; Brhadāraṇyaka, ii. 5, 1. Chāndogya Upaniṣad, vi. 9, 1, etc.

² In the case of women, Jaiminiya Upaniṣad Brāhmaṇa, i. 35, 2, of students, Śatapatha Brāhmaṇa, xi. 5, 4, 18.

Cf. Schrader, *Prehistorische Antiquitäten*, 321; St. Petersburg Dictionary, i. 7.

Madhuka Paṅgya ('descendant of Pinga') is the name of a teacher mentioned in the Śatapatha¹ and the Kauṣītaki² Brāhmaṇas.

¹ xi. 7, 2, 8; Brhadāraṇyaka Upaniṣad, vi. 3, 17, 18 (Mādhyamdina = vi. 3, 8 Kāṇva).

Madhu-katā,¹ or **Madhob Katā**,² is the name in the Rigveda of the Aśvins' 'honey-whip,' by which they impart sweetness to the sacrifice. Roth³ ingeniously conjectures that the idea was derived from an instrument provided with thongs for whipping milk, a 'milk-whip.'

¹ Rv. i. 22, 3; 157, 4; Av. x. 7, 19. Pañcaviṃśa Brāhmaṇa, xxi. 10, 12.

² Av. ix. 1, 5.

³ St. Petersburg Dictionary, i. 7.

Madhu-kṛt, 'honey-maker,' denotes 'bee' in the later Samhitās¹ and the Brāhmaṇas.²

¹ Taittirīya Samhitā, i. 5, 6, 5; iv. 2, 9, 6, etc. Śatapatha Brāhmaṇa, i. 6, 2, 1, 2; Chāndogya Upaniṣad, iii. 1, 2; vi. 9, 1, etc.

Madhu-chandas, the reputed author of the first ten hymns of the first Maṇḍala of the Rigveda, is mentioned as a R̥ṣi in the Kauṣītaki Brāhmaṇa¹ and the Aitareya Āraṇyaka.² In the

¹ xxi. 1, 2.

² i. 1, 3.

Aitareya Brāhmaṇa³ he counts as the fifty-first son of Viśvā-mitra, and his Praṭga (hymn at the morning service) is mentioned in the Śatapatha Brāhmaṇa.⁴

³ vii. 17, 7; 18, 1. Cf. Śāṅkhāyana Śrauta Sūtra, xv. 26, 1 et seq. Cf. Keith, *Aitareya Āraṇyaka*, 167.

⁴ xiii. 5, 1, 8.

Madhu-brāhmaṇa, 'the Brāhmaṇa of the Honey,' is the designation of a certain mystical doctrine in the Śatapatha Brāhmaṇa.¹

¹ iv. 1, 5, 18; xiv. 1, 4, 13. Brhadāraṇyaka Upaniṣad, ii. 5, 16. Cf. Weber, *Indische Studien*, i. 290.

Madhya-deśa, the 'Middle Country,' is, according to the Mānava Dharma Śāstra,¹ the land between the Himālaya in the north, the Vindhya in the south, **Vinaśana** in the west, and Prayāga (now Allahabad) in the east—that is, between the place where the **Sarasvatī** disappears in the desert, and the point of the confluence of the **Yamunā** (Jumna) and the **Gaṅgā** (Ganges). The same authority² defines Brahmar̥ṣi-deśa as denoting the land of **Kuruṣetra**, the **Matsyas**, **Pañcālas**, and **Śūrasenakas**, and **Brahmāvarta**³ as meaning the particularly holy land between the Sarasvatī and the **Dr̥ṣadvatī**. The Baudhāyana Dharma Sūtra⁴ defines Āryāvarta as the land east of **Vinaśana**; west of the **Kālaka-vana**, 'Black Forest,' or rather **Kanakhala**, near **Hardvār**; south of the Himālaya; and north of the **Pāriyātra** or the **Pāripātra** Mountains; adding that, in the opinion of others,⁵ it was confined to the country between the **Yamunā** and the **Gaṅgā**, while the **Bhāllavins**⁶ took it as the country between the boundary-river (or perhaps the Saras-

¹ ii. 21.

² ii. 19.

³ ii. 17, 19.

⁴ i. 2, 9. *Vasistha Dharma Sūtra*, i. 6.

⁵ Baudhāyana, i. 2, 10. *Vasistha*, i. 12. See also *Kanakhala*, Hultsch, *Indian Antiquary*, 34, 179.

⁶ Baudhāyana, i. 2, 11, 12. *Vasistha*,

i. 14, 15, quoting in each case a verse of the Nidāna (what work is referred to is not certain; there is similar doubt as to the quotation in the Nidāna of the Bhāllavi Brāhmaṇa, according to the Brhaddevatā, v. 23, where see Macdonell's note, and cf. Bühler, *Sacred Books of the East*, 14, 3, n.)

vati⁷ and the region where the sun rises. The Mānava Dharma Śāstra,⁸ in accord with the Vasiṣṭha Dharma Sūtra,⁹ defines Āryāvarta as the region between the Vindhya and the Himālaya, the two ranges which seem to be the boundaries of the Āryan world in the Kauṣṭaki Upaniṣad also.¹⁰

The term Madhyadesa is not Vedic, but it is represented in the Aitareya Brāhmaṇa¹¹ by the expression *madhyamā pratishṭhā diś*, 'the middle fixed region,' the inhabitants of which are stated to be the Kurus, the Pañcālas, the Vāsas, and the Uśīnaras. The latter two peoples practically disappear later on, the Madhyadesa being the country of the Kuru-Pañcālas, the land where the Brāhmaṇas and the later Saṃhitās were produced, bounded on the east by the Kosala-Videhas, and on the west by the desert. The western tribes are mentioned with disapproval both in the Śatapatha Brāhmaṇa¹² and the Aitareya Brāhmaṇa,¹³ while the tradition of the Brahminization of the Kosalas and the Videhas from the Kuru-Pañcāla country is preserved in the former Brāhmaṇa.¹⁴

⁷ The readings are doubtful, varying between *sindhur vidhāraṇī* or *vidhāraṇī* and *sindhur vicaraṇī* or *vicaraṇī*. The latter expression must refer to the Sarasvatī; the former may, but not necessarily. Conceivably the Sindhu (Indus) is meant; for it was a great boundary, with Āryan tribes to the east of it.

⁸ ii. 22.

⁹ i. 9.

¹⁰ ii. 13. Cf. Keith, *Saṃkhya and Aranyaka*, 28, n. 1.

¹¹ viii. 14, 3. The Uśīnaras may be recognized as in the north, for the Buddhist texts give Uśiragiri as the northern boundary of the middle country. See Hultzsch, *Indian Antiquary*, 34, 179.

¹² ix. 3, 1, 5.

¹³ iii. 44, 3; Ludwig, Translation of the Rigveda, 3, 245.

¹⁴ i. 4, 1.

Cf. Bühler, *Sacred Books of the East*, 14, 2, 3; 146, 147, who points out that the Pāripātra Mountains are a part of

the Vindhya range in Mālvā, and who suggests that the western boundary was originally the Adarśa Mountains; for the reading of the manuscripts, and of the scholiast Kṛṣṇapāṇḍita, in the Vasiṣṭha Dharma Sūtra, i. 8, is *prāḍ adarśanti*, not *adarśanti* (corresponding with the Vināśana of Baudhāyana Dharma Sūtra, i. 2, 9), and the Mahābhāṣya on Pāṇini, ii. 4, 10, has *prāḍ adarśati*. See also for the Buddhist 'Middle Country' an article by Rhys Davids, *Journal of the Royal Asiatic Society*, 1904, 83 *et seq.*, with Fleet's corrections, *ibid.*, 1907, 657, and cf. Keith, *ibid.*, 1908, 1143. Max Müller, *Sacred Books of the East*, 32, 58, 59. *Indian Empire*, i. 303, 304, where the extraordinary theory is adopted that the Madhyadesa was peopled by a new race of immigrant Āryans, who, travelling via Chitral and Gilgit, and bringing nowomen with them, married Dravidian women, and produced the so-called Aryo-Dravidians. It is quite impossible to find any support for this theory in

Vedic literature. To say, as is there said, that the 'Vedic hymns contain no reference to the route by which the Āryans entered India or to their earlier settlements on the Indus,' and that this is explained by the theory of the entry of the Vedic Indians via Chitral, is to

assert absurdities. The theory is based on the later dialects and their affinities (see Grierson, *Indian Empire*, i. 357 *et seq.*), it can probably not be regarded as at all valid for any period—at any rate, it is not cogent for the eighth century, B.C.

Madhyam-dina, 'mid-day,' is a frequent designation of time in the Rigveda,¹ the later Saṃhitās,² and the Brāhmaṇas.³ Cf. Ahan.

¹ iv. 28, 3; viii. 1, 29, 13, 13, 27, 19, 2, 151, 5, etc.

² Av. ix. 6, 46. Taittirīya Saṃhitā, vi. 2, 5, 4, etc.

³ Pañcaviṃśa Brāhmaṇa, xv. 9, 16; Taittirīya Brāhmaṇa, i. 5, 3, 2. Śatapatha Brāhmaṇa, ii. 2, 3, 9; Chāndogya

Upaniṣad, ii. 9, 6; 14, 1, etc. The word is sometimes used as an abbreviation for the 'midday libation' (like *mittag* in German for 'midday meal') in Aitareya Brāhmaṇa, iii. 10, 2, 5; Kauṣṭaki Brāhmaṇa, xxix. 8.

Madhyama-vah occurs in one passage of the Rigveda¹ as an epithet of the chariot. The exact interpretation is doubtful. Roth² assigns to it the expression the sense of 'driving with a single horse between the shafts.' According to Sāyana's explanation, it means 'driving with middling speed.' It might mean 'driving in the middle'—that is, 'only half-way.'³

¹ ii. 29, 4.

² St. Petersburg Dictionary, i. v.

Cf. Oldenberg, *Rigveda-Notes*, i. 210.

The context seems to require the sense of 'keeping away' from the sacrifice. Cf. *Pūrvavah*.

Madhyama-ḍi is found in one passage of the Rigveda,¹ where Roth² assigns to the word the meaning of *intercessor*, which Zimmer³ accepts, in the sense of 'mediator' or 'arbiter,' as a legal term, but which Roth may, as Lanman⁴ suggests, have intended to express 'adversary' or 'preventer' of the disease referred to in the hymn. Whitney⁵ thinks that it means 'mid-

¹ x. 97, 12 = Av. iv. 9, 4 = Vājasaneyi Saṃhitā, xii. 86.

² St. Petersburg Dictionary, i. v.

³ *Altindisches Leben*, 180. Cf. *Dharma*.

⁴ In Whitney's Translation of the

Atharvaveda, 159. But see Roth, *Sitzungsber. Lieder*, 174, which Lanman may have overlooked, since he does not refer to it.

⁵ *Loc. cit.*

most man' or 'chief' as the one round whom his followers encamp.⁶ Geldner,⁷ however, thinks that a third king, who is 'neutral' between two enemies, is intended.

⁶ *Madhyama-sivan*, in the *Jaiminiya* 196 (where he seems to decide in favour of derivation from *śl*, not *śr*).
⁷ *Rigveda, Glossar*, 131. *Kommentar*.

Madhyama-stha,¹ *Madhyame-śtha*,² in the later *Samhitās* denotes the chief in his relation to his followers (*sajālu*). Cf. *Madhyamaśi*.

¹ *Vājasaneyi Samhitā*, xxvii 5. | *śthya*, 'position of chief,' *Taittiriya*
² *Av* iii 8, 2, and cf. *Madhyama*. | *Samhitā*, iv 4, 3, 1.
 Cf. Whitney, *Translation of the Atharvaveda*, 96.

Madhyā-varṣa, the 'middle of the rains,' is specially mentioned as a time of the year in the *Kauṣītaki Brāhmaṇa*¹ and in the *Sūtras*.²

¹ i 3. ² *Sāṅkhāyana Śrauta Sūtra*, iii 3, 5, 7, etc.

Manasa, occurring in one passage of the *Rigveda*,¹ seems clearly to be the name of a *Ṛṣi*, in accordance with *Sāyaṇa*'s interpretation.

¹ v 44, 10. Cf. Ludwig, *Translation of the Rigveda*, 3, 139.

Manā is found in one passage of the *Rigveda*¹ in an enumeration of gifts, where it is described as 'golden' (*sacā manā hiranyayā*). It therefore seems to designate some ornament, or possibly a weight, and has accordingly been compared² with the Greek *μνᾶ* (Herodotus has *μνεία*), the Latin *mina*. All three words have been considered Semitic in origin, as borrowed from the Phœnicians³ in the case of Greece, from Carthage by way

¹ viii 78, 2.
² As, e.g., by Zimmer, *Altindisches Leben*, 50, 51; Weber, *Indische Studien*, 5, 386; 17, 202, 203; Wackernagel, *Altindische Grammatik*, i, xxii; Hopkins, *Journal of the American Oriental Society*, 16, 278.

³ Or perhaps from Babylon via Asia Minor. The part played by the Phœnicians in Greek life is now reduced within narrow limits, in the case of the *mina*, probably their commercial activities may be considered as likely to have caused the adoption of the term

of Etruria or Sicily in the case of Rome, and from Babylon in the case of India. The identification as regards *Manā* is very conjectural, depending merely on the probabilities of Babylonian borrowing⁴ seen—e.g., in the legend of the flood, and in the system of the *Nakṣatras*. On the other hand, *Manā* may very well be identical with the word *manā* which occurs several times in the *Rigveda*⁵ in the sense of 'desire' (from the root *man*, 'think'), and which may have in this one passage the concrete sense of 'desirable object.' It is to be noted that in Böhrtlingk's Dictionary a single word *Manā* appears, to which the only senses assigned are 'wish,' 'desire,' 'jealousy.'

⁴ See, e.g., for borrowing, Oldenberg, *Religion des Veda*, 276. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 43 et seq.; Buhler, *Indian Studies*, 3, 16 et seq.; *Indische Paalographie*, 17; Vincent Smith, *Indian Antiquary*, 34, 230. On the other side, cf. Max Müller, *India*, 133-138; Hopkins, *Religions of India*, 160; Macdonell, *Vedic Mythology*, p. 139 (as regards the flood legend); Bloomfield, *Religions of India*, 133 et seq. (as regards the *Ādityas*).
⁵ i 173, 2; iv 33, 2; x 6, 3; *Vājasaneyi Samhitā*, iv 19; 'jealousy,' *Rv* ii 33, 5; *Kauṣika Sūtra*, cvii 2. There are also the derivatives *manā-ya*, 'think of,' 'be zealous'; *Rv* i 133, 4; ii 26, 2; *manā-yu*, 'desirous'; *Rv* i 92, 9; iv 24, 7; *manā-vasu*, 'rich in devotion'; *Rv* v 74, 1.

Manāvi, 'wife of Manu,' is mentioned in the *Kāthaka Samhitā*¹ and the *Satapatha Brāhmaṇa*.² See *Manu*.

¹ *xxx* : *Indische Studien*, 3, 462. ² i, i, 4, 16.

Manu in the *Rigveda*¹ and later² has no claim to historical reality. He is simply the first man, father of the race, and its guide in all matters, sacrificial and other. Hence the views of the texts on inheritance are foisted on Manu and his youngest son, *Nābhānediṣṭha*.³ He also plays the part of the hero in the Vedic legend of the flood.⁴

¹ i 80, 16; ii 33, 13; viii 63, 1.
² 100, 5, etc. See Macdonell, *Vedic Mythology*, 50.
³ *Av* xiv 2, 41; *Taittiriya Samhitā*, i 5, 1, 3; vii 5, 15, 3; ii 5, 9, 1; 6, 7, 1; iii 3, 2, 1; iv 4, 10, 5; vi 6, 1, 1; *Kāthaka Samhitā* viii 13; *Satapatha Brāhmaṇa*, i, i, 4, 14, etc.; *Jaiminiya Upaniṣad Brāhmaṇa*, iii 15, 2, etc.
⁴ *Taittiriya Samhitā*, iii 1, 9, 4; *Aitareya Brāhmaṇa*, v 14, 1, 2.
⁵ *Satapatha Brāhmaṇa*, i 8, 1, 1 et seq.; *Kāthaka Samhitā*, xi 2.

Manu is called Vivasvan⁵ or Vaivasvata,⁶ 'son of Vivasvant' (the god); Sāvarṇi,⁷ 'descendant of Savarṇā' (the substitute of Saranyū in the legend of her wedding); and Sāmvarāṇi,⁷ 'descendant of Sāmvarāṇa.' The first name is, of course, mythical. The other two have been regarded as historical, Sāvarṇi being taken by Ludwig⁸ as a king of the Turvaśas, but this is very doubtful.

⁵ Rv. viii. 52, 1.

⁶ Av. viii. 10, 24. Śatapatha Brāhmaṇa, xiii. 4, 3, 3. Āśvalāyana Śrauta Sūtra, x. 7; Nirukta, xii. 10.

⁷ Rv. viii. 51, 1; Bloomfield, *Journal of the American Oriental Society*, 15, 180, n., conjectures Sāvarṇi instead. Cf. Scheftelowitz, *Die Apokryphen des Rigveda*, 38.

⁸ Translation of the Rigveda, 3, 166.

Cf. Weber, *Indische Studien*, 1, 195; Hopkins, *Journal of the American Oriental Society*, 11, 240. Levi, *La Doctrine du Sacrifice*, 114 *et seq.*; St. Petersburg Dictionary, s.v. Muir, *Sanskrit texts*, 17, 161 *et seq.*; Bühler, *Sacred Books of the East*, 25. Ivi *et seq.* Lanman, *Sanskrit Reader*, 340 *et seq.*

Manor Avasarpana is the name, in the Śatapatha Brāhmaṇa,¹ of the mountain on which the vessel of **Manu** rested. In the Epic the name is Naubandhana, but the view² that it is alluded to as **Nāvaprabhramśana** in the Atharvaveda³ is now abandoned.⁴

¹ i. 8, 1, 8.

² See Macdonell, *Vedic Mythology*, p. 139. Whitney, *Indische Studien*, 1, 162; Zimmer, *Altindisches Leben*, 30. Bloomfield, *Hymns of the Atharvaveda*, 676.

³ xix. 39, 8.

⁴ Whitney, Translation of the Atharvaveda, 901. Macdonell, *Journal of the Royal Asiatic Society*, 1907, 1107.

Manuṣya-rāja¹ and **Manuṣya-rājan**² denote in the later Saṃhitās and the Brāhmaṇas a 'king of men.' Cf. **Rājan**.

¹ Vājasaneyi Saṃhitā, xxiv. 30; Aitareya Brāhmaṇa, i. 15, 6. Kāthaka Saṃhitā, xxiv. 7.

² Pañcaviṃśa Brāhmaṇa, xviii. 10, 5. Aitareya Brāhmaṇa, viii. 26, 4.

Manuṣya-viś,¹ **Manuṣya-viśa**,² and **Manuṣya-viśā**³ denote 'mankind,' 'the human race,' in the later Saṃhitās and the Brāhmaṇas.

¹ Aitareya Brāhmaṇa, i. 9, 1.

² Taittirīya Saṃhitā, v. 4, 7, 7. vi. 1, 5, 3.

³ Kāthaka Saṃhitā, xi. 6, xiii. 8.

Mantra (from the root *man*, 'think') denotes in the Rigveda¹ and later² the 'hymn' as the product of the singer's creative thought. In the Brāhmaṇas³ the word is regularly used of the poetic and prose utterances of the Ṛṣis, including not merely the verse parts of the Saṃhitās, but also the prose formulæ that betray by their style their special and archaic character.⁴

¹ i. 31, 13. 40, 5. 67, 4; 74, 1; 152, 2. ii. 35, 2, etc.

² Av. xv. 2, 1. xix. 54, 3; Taittirīya Saṃhitā, i. 5, 4, 1; 5, 1, etc.

³ Aitareya Brāhmaṇa, v. 14, 23; vi. 1. Kauṣītaki Brāhmaṇa, xxvi. 3, 5. Śatapatha Brāhmaṇa, i. 4, 4, 6. xi. 2,

1, 6; Nirukta, vii. 1, etc.; Chāndogya Upaniṣad, vii. 1, 3.

⁴ Bloomfield, *Vedic Concordance*, viii; Keith, *Aitareya Aranyaka*, 298. Macdonell's *Vedic Grammar* covers the Mantra material of the Vedic Saṃhitās, prose as well as poetry.

Mantra-kṛt in the Rigveda¹ and the Brāhmaṇas² denotes a poet as a 'maker of Mantras.'

¹ ix. 114, 2.

² Aitareya Brāhmaṇa, vi. 1, 1. Pañca-

viṃśa Brāhmaṇa, xiii. 3, 24; Taittirīya Aranyaka, iv. 1, 1.

Mantha in the Rigveda¹ and later² denotes a drink in which solid ingredients are mixed with a fluid by stirring, usually parched barley-meal (**Saktu**) with milk.³ All sorts of mixed beverages of this type are mentioned in the Śāṅkhāyana Āranyaka.⁴

¹ x. 86, 15.

² Av. ii. 29, 6. v. 29, 7. vi. 6, 2; viii. 4, 42; ix. 127, 9. Taittirīya Saṃhitā, i. 8, 5, 1, etc.

³ Śatapatha Brāhmaṇa, iv. 2, 1, 2.

Suśruta, 1, 233, 12, in St. Petersburg Dictionary, s.v. 1b *ad fin.*

⁴ xii. 8.

Cf. Zimmer, *Altindisches Leben*, 268, 269; Macdonell, *Vedic Mythology*, 108.

Manthā in one passage of the Rigveda¹ seems to mean a 'churn.' So the root *math* denotes to 'churn' in the Taittirīya Saṃhitā.² In one passage of the Atharvaveda³ the word is used to denote a drink like **Mantha**.

¹ i. 28, 4.

² ii. 2, 10, 2; Śatapatha Brāhmaṇa, v. 3, 2, 6. Chāndogya Upaniṣad, vi. 6, 1. Cf. Hillebrandt, *Indische Mythologie*, 1, 161.

³ xx. 127, 9. Scheftelowitz in Khila, v. 10, 3, reads *manthām* with Plut., following the Kāśmīr MS., but misquoting the Atharvan text.

Manthāvala is the name of an animal in the Aitareya Brāhmaṇa,¹ a sort of snake according to the St. Petersburg Dictionary. Sāyaṇa² understands it to be a kind of animal which hangs head downwards from the branches of trees, meaning, presumably, the flying fox.³ Cf. **Mānthāla**, **Mānthilava**.

¹ iii. 26, 3.

² P. 291 (ed. Aufrecht). Cf. Zimmer, *Altindisches Leben*, 86.

³ This is the probable meaning of the word according to Hottlingk, Dictionary, s.v.

Manthin in the Rigveda¹ and later² denotes Soma juice mixed with meal (**Saktu**) by stirring.

¹ iii. 32, 2; ix. 46, 4. Tilak's conjecture that the planets are referred to here is absurd. See Orton, 162. Whitney, *Journal of the American Oriental Society*, 16, xciv.

² Taittiriya Samhitā, iii. 1, 6, 3; vi. 4, 10, 1; vii. 2, 7, 3. Vājasaneyi Samhitā, vii. 18, viii. 57, xiii. 57, xviii. 19. Aitareya Brāhmaṇa, iii. 1, 6, etc.

Mandira is perhaps the name of a man whose cattle, according to a Mantra in the Kātyāyana Śrauta Sūtra (xiii. 3, 21), did not drink the water of the **Gangā** (Ganges). See **Maṅgira**.

1. **Mandhātṛ** occurs in several passages of the Rigveda,¹ in all of which Roth² takes the word as merely an adjective used substantively, 'the pious man.' In one passage³ the word, being applied to Agni, is thus used, but in another⁴ *Mandhātṛvat* being parallel with *Āṅgirasvat*, 'like Āṅgiras,' is naturally to be understood as a proper name, which is probably also the sense of the word in the preceding hymn.⁵ A different Mandhātṛ⁶ may be meant in the first Maṇḍala,⁷ where he is mentioned as a protégé of the Aśvins, and evidently as a king. To equate these persons, and make a Rājarṣi out of Mandhātṛ, as Ludwig⁸ and Griffith⁹ do, is unnecessary and improbable.

¹ i. 112, 13; viii. 39, 8; 40, 12; x. 2, 2.

² St. Petersburg Dictionary, s.v.

³ Rv. x. 2, 2.

⁴ Rv. viii. 40, 12.

⁵ Rv. viii. 39, 8.

⁶ Rv. i. 112, 13.

⁷ Translation of the Rigveda, 3, 107, where he attributes Rv. viii. 39-42 to him as a **Mabhāka**, 'descendant of Mabhāka.'

⁸ *Hymns of the Rigveda*, 1, 147.

2. **Mandhātṛ Yauvanāśva** ('descendant of Yuvanāśva') is in the Gopatha Brāhmaṇa¹ the name of an emperor who was instructed by Vicārin, son of Kabandha Ātharvaṇa.

¹ i. 2, 10 et seq. Cf. Bloomfield, *Atharvaveda*, 111.

Manyā (plur.), 'nape of the neck,' occurs in a passage of the Atharvaveda¹ directed against a disease which Bloomfield² regards as scrofulous swellings on the neck. He compares the disease *Manskunder*, 'tumours of the neck' (which looks like a combination of the words *manyā* and *skandhyā*, 'pains of the neck and shoulders,' both occurring in verses 1 and 3 of the Atharvan hymn), mentioned by Wise.³

¹ vi. 25, 1.

² *Proceedings of the American Oriental Society*, October, 1887, xix. *American Journal of Philology*, 11, 327 et seq. *Hymns of the Atharvaveda*, 472.

³ *System of Hindu Medicine*, 316.

Cf. Weber, *Indische Studien*, 17, 202; Whitney, Translation of the Atharvaveda, 298, 299.

Mamatā is, according to Sāyaṇa, in one passage of the Rigveda,¹ the wife of Ucathya and the mother of **Dirghatamas**. But the word may be merely an abstract noun meaning 'self-interest,' a sense which it often has in the later language. Oldenberg² finds a mention of Mamata (masc.) in a verse of the Rigveda³ as the name of a **Bharadvāja**.

¹ vi. 10, 2. Cf. Mahābhārata, i. 4179 et seq.

² *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 212.

³ vi. 50, 15, where the reading of the received text is *mama tasya*.

Maya is found once in the Vājasaneyi Samhitā (xxii. 19) in the sense of 'horse.'

Mayu occurs in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Samhitās.¹ The commentator on the Taittiriya Samhitā² explains the word as meaning either an 'ape' (*kimfuruṣa*) or a 'forest peacock' (*āranya-mayūra*).

¹ Taittiriya Samhitā, vi. 5, 12, 1; Vājasaneyi Samhitā, xxiv. 31.

The former sense is supported by another passage of the Vājasaneyi Samhitā,¹ where the Mayu, being a substitute for the man, must be an ape. This sense also suits the word in the other passage² where it occurs.

¹ viii 47: *mayu dranya* in Taittiriya Samhitā, iv 2, 10, 1. Cf. Zimmer, *Altindisches Leben*, 85; Weber, *Indische Studien*, 9, 246.

² Śatapatha Brāhmaṇa, vii. 5, 2, 22.

Mayūkha denotes, from the Rigveda onwards,¹ a 'peg,' especially as used for keeping a web stretched.² Cf. Otu.

¹ Rv. vii 99, 3; Taittiriya Samhitā, ii 3, 1, 5; Kāthaka Samhitā, xi 6; Aitareya Brāhmaṇa, v. 15, 9, etc. Cf. Zimmer, *Altindisches Leben*, 85; Weber, *Indische Studien*, 9, 246.

² Rv. x. 130, 2 (in a metaphor). Av. x. 7, 42. Kāthaka Samhitā, xxvi 6. Taittiriya Brāhmaṇa, ii. 5, 3, etc.

Mayūra, 'peacock,' occurs in the Rigveda in the compounds describing Indra's horses, *mayūra-roman*,¹ 'with hair like peacocks' feathers,' and *mayūra-śepya*,² 'with tails like those of peacocks.' The peacock also appears in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Samhitās.³ The pea-hen, Mayūri, is mentioned in the Rigveda⁴ and the Atharvaveda,⁵ in both cases with reference to the bird's efficacy against poison, a curious superstition to be compared with the modern dislike of peacocks' feathers.

¹ Rv. iii 45, 1.

² Rv. viii 1, 25.

³ Maitrāyaṇī Samhitā, iii 14, 4. Vājasaneyi Samhitā, xxiv 23, 27.

⁴ i 191, 14 (a late hymn).

⁵ vii 36, 7.

Cf. Zimmer, *Altindisches Leben*, 90.

Marīcī in the plural denotes, according to Weber,¹ the 'particles of light' or 'shining motes' that fill the air, as opposed to rays of light (*raśmi*). This meaning adequately suits the passages in the early Vedic literature² where the

¹ *Indische Studien*, 9, 9, accepted by the St. Petersburg Dictionary, s.v.

² Rv. x. 57, 12; 177, 1; Av. iv. 38, 5 (where *raśmi* and *marīcī* are opposed); v. 21, 10; vi. 113, 2; Taittiriya Samhitā, vi 4, 5, 5 (*marīcī-ya*, 'drinking

atoms of light, said of the gods). Taittiriya Brāhmaṇa, ii. 2, 9, 2 (where Śāyana's version, *sarvatra prastā prabhā-dravya*, refers to the light as everywhere diffused), etc.

word occurs; but the sense of 'ray' is quite clearly found in the Upaniṣads,³ as well as the older sense.⁴

³ Prasna Upaniṣad, iv. 2. Cf. Taittiriya Upaniṣad, i. 1, 2; 2, 1; Maitrāyaṇī Upaniṣad, vi 31.

⁴ Aitareya Upaniṣad, i. 2.

Maru, in the plural, is mentioned in the Taittirīya Āraṇyaka,¹ as the *utkara* ('mound of earth thrown up' from the excavation of the altar²) of Kurukṣetra. This seems to mean that the Maru deserts (the later Maru-sthala³) were so called because they stood to the 'altar,' Kurukṣetra, in the same relation as the waste earth of the *utkara* to the altar at the sacrifice.

¹ v. 1, 1.

² Eggeling, *Sacred Books of the East*, xlii. 25, 54.

³ Cf. Zimmer, *Altindisches Leben*, 48, and Dhanvan.

Cf. Weber, *Indische Studien*, i. 78.

Marutta Āvi-kṣita ('descendant of Avikṣit') **Kāma-pri** ('descendant of Kāmapra') is the name of a king who was anointed by Samvarta according to the Aitareya Brāhmaṇa.¹ In the Śatapatha Brāhmaṇa² account of the same king he is called Āyogava.

¹ viii 21, 12.

² xiii 5, 4, 6 Cf. also Śāṅkhāyana

Śrauta Sūtra, xvi. 9, 14, 16; Maitrāyaṇī Upaniṣad, i. 4.

Marud-vṛdhā¹ is the name of a stream mentioned in the Nadistuti ('Praise of Rivers') in the Rigveda² along with the Asikni (Akesines) and the Vitastā (Hydaspes). Roth³ considers that the Marudvṛdhā denotes the stream formed by the combined waters of these two rivers down to its junction with the Paruṣṇī (Ravi), a view accepted by Zimmer.⁴ On the other hand, Ludwig⁵ thinks that the Marudvṛdhā designates

¹ Literally, 'rejoicing in the Maruts'—i.e., 'swollen by the rainy winds.' The misspelling of the name as Marud-vṛdhā in Macdonell, *Vedic Mythology*, pp. 80, 88, is corrected in the Index and the Addenda of that work. On the accentuation of the name, see Vārtika 2 on Pāṇini, vi. 2, 106.

² x. 75, 5.

³ *Zur Litteratur und Geschichte des Weda*, 138 et seq.

⁴ *Altindisches Leben*, 11, 12.

⁵ Translation of the Rigveda, 3, 200.

the stream formed by the junction of the Paruṣṇī with the combined waters of the Asiknī and Vitastā, a view which seems less likely.

1. **Marka** is found in one passage of the Rigveda,¹ where Roth² sees in the expression *sūro markah* the 'eclipse of the sun.' Sāyaṇa³ thinks the meaning is 'purifying.'⁴

¹ x. 27, 20.

² St. Petersburg Dictionary, s.v. He thinks, however, that if the word means 'eclipse,' it cannot be derived from the root *mṛc*, 'injure.'

³ As from the root *mṛj*, derivation from which is not phonetically justified.

⁴ Ludwig cites this passage, in his

essay on eclipses in the Rigveda (Proceedings of the Bohemian Academy, 1885), as a proof that the Vedic Rsis knew of the moon as eclipsing the sun; but see Whitney's reply, *Journal of the American Oriental Society*, 13, lxi et seq., and *Śūrya*.

2. **Marka** is mentioned in the Taittiriya Saṃhitā¹ and elsewhere² as the Purohita, along with **Śaṇḍa**, of the Asuras, while Bṛhaspati is, of course, the Purohita of the gods. Marka is mentioned elsewhere also.³ The name may quite possibly have Iranian affinities, as believed by Hillebrandt⁴ and by Hopkins.⁵ Hillebrandt⁶ also sees in a Grdhra mentioned in the Rigveda⁷ and elsewhere⁸ a prototype of Marka.

¹ vi. 4, 10, 1.

² Maitrāyaṇī Saṃhitā, iv. 6, 3; Taittiriya Brāhmaṇa, i. 1, 1, 5; Śatapatha Brāhmaṇa, iv. 2, 1, 4.

³ Vājasaneyi Saṃhitā, vii. 16, 17.

⁴ *Vedische Mythologie*, 3, 442 et seq.

⁵ Cf. *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 49, n. 1.

⁶ *Op. cit.*, 1, 223 et seq.

⁷ v. 77, 1.

⁸ Taittiriya Āraṇyaka, iv. 29; Maitrāyaṇī Saṃhitā, iv. 9, 19.

Cf. Eggeling, *Sacred Books of the East*, 26, 279 et seq.

Markaṭa, 'ape,' is enumerated in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.¹ It is classified in the same Saṃhitās² with man and the elephant as 'taking hold by the hand' (*hastādāna*) instead of 'taking hold by the mouth' (*mukhādāna*). The animal is mentioned several times elsewhere also.³ Cf. **Puruṣa Hastin, Mayu**.

¹ Taittiriya Saṃhitā, v. 5, 11, 1; Maitrāyaṇī Saṃhitā, iii. 14, 11; Vājasaneyi Saṃhitā, xxiv. 30.

² Taittiriya Saṃhitā, vi. 4, 5, 7; Maitrāyaṇī Saṃhitā, iv. 5, 7.

³ Aitareya Āraṇyaka, iii. 2, 4; Jaiminiya Brāhmaṇa, i. 184; Taittiriya Āraṇyaka, iii. 11, 32, etc.

Cf. Zimmer, *Altindisches Leben*, 85.

1. **Marya** in the Rigveda¹ denotes a 'man' especially regarded as young and a lover, being constantly mentioned as in company with maidens (*yuvatī*).

¹ iii. 31, 7; 33, 10; iv. 20, 5; ix. 96, 20, etc.; *marya-īri*, 'adorned as a lover,' ii. 10, 5. Cf. Nirukta, iii. 15; iv. 2.

2. **Marya**¹ in several passages of the Rigveda¹ denotes a 'stallion.'² It is once³ described as *paṣtyāvanta*, 'a stalled horse'—that is, one carefully tended, and not allowed out to graze.

¹ vii. 56, 16; viii. 43, 25.

² This is, of course, only a specialized sense of 1. *Marya* as meaning a 'male' (cf. Lat. *mas*, *maritus*). The specialized meaning is somewhat analogous to the use of 'sire' in English.

³ Rv. ix. 97, 18. Roth, St. Petersburg Dictionary, s.v. 2, thinks Rv. i. 91, 13, may have the same sense.

Maryaka, occurring only once in the Rigveda,¹ seems to denote the bull which is described as separated from the cows.

¹ v. 2, 5. Cf. Oldenberg, *Rigveda-Noten*, 1, 313.

Maryādā, 'boundary,' is found in the Śatapatha Brāhmaṇa¹ referring to the boundary between the **Kosalas** and the **Videhas**. Usually the word is metaphorically employed.²

¹ i. 4, 1, 17. Cf. xiii. 8, 4, 12.

² Rv. iv. 5, 13; x. 5, 6; Av. vi. 81, 2 (of an amulet). In the Atharvaveda passage Whitney, Translation of the

Atharvaveda, 392, suggests, owing to the very curious use of the word, the emendation *marya-dā*, 'giver of a son.'

Mala in one passage of the Rigveda¹ is used of the garments of the Munis. The St. Petersburg Dictionary takes it to mean a 'leathern garment,'² but Ludwig and Zimmer³ think it means only 'soiled' raiment, which, of course, suits the ordinary sense of the word ('dirt') in the Atharvaveda,⁴ and the character of the long-haired (*keśin*) hermit (**Muni**). Cf. **Malaga**.

¹ x. 136, 2.

² If this were correct, the word might be derived from *miā* in the sense of 'to tan.' Cf. *Carman*, especially notes 6 and 7.

³ *Altindisches Leben*, 262.

⁴ vi. 115, 3; vii. 89, 3; x. 5, 24, etc. Cf. Schrader, *Prehistoric Antiquities*, 333, n.

Mala-ga in one passage of the Atharvaveda¹ denotes a cleanser of clothes, a 'washerman,' but the origin of the word is somewhat uncertain.²

¹ xii. 3, 21.

² It may, perhaps, have primarily meant 'concerned with dirt.' See the

Cf. Zimmer, *Altindisches Leben*, 262; Bloomfield, *Hymns of the Atharvaveda*, 188.

Malimlu in the Yajurveda Samhitā¹ denotes a 'robber,' specifically, according to the commentator Mahidhara, a burglar or housebreaker. Cf. **Tāyu**, **Taskara**, **Stena**, and **Devamallimluc**.

¹ Taittiriya Samhitā, vi. 3, 2, 6; Vājasaneyi Samhitā, xi. 78, 79; Av. xix. 49, 10.

Malimluca is the name of an intercalary month in the Kāthaka Samhitā.¹ See **Māsa**.

¹ xxxv. 10; xxxviii. 14. Cf. Weber, *Jyotiṣa*, 100, 102; *Nakṣatra*, 2, 350.

1. **Maśaka** denotes a 'biting fly' or 'mosquito,' being described in the Atharvaveda¹ as 'quickly (?) biting' (*trpra-daṁśin*), and as having a poisonous sting. The elephant is mentioned² as particularly subject to its stings. The insect is often referred to elsewhere.³ Cf. **Daṁśa**.

¹ vii. 56, 3.

² Av. iv. 36, 9.

³ Av. xi. 3, 5; at the Aśvamedha ('horse sacrifice'), Maitrāyaṇī Samhitā, iii. 14, 8; Vājasaneyi Samhitā, xxiv. 29;

xxv. 3; Bṛhadāraṇyaka Upaniṣad, i. 3, 24 (Mādhyamdina=i. 3, 22 Kāṇva); Chāndogya Upaniṣad, vi. 9, 3; 10, 2. Cf. Zimmer, *Altindisches Leben*, 97.

2. **Maśaka Gārgya** ('descendant of Garga') is the name of a teacher, a pupil of **Sthiraka Gārgya**, in the Vaṁśa Brāhmaṇa.¹ He is also mentioned in the Sūtras² of the Sāmaveda, and is the reputed author of an extant Kalpa Sūtra.

¹ *Indische Studien*, 4, 373, 382.

² Lāṭyāyana Śrauta Sūtra, vii. 9, 14; Anupada Sūtra, ix. 9.

Cf. Weber, *Indian Literature*, 75, 76; 83, 84.

Maśarsāra is the name of a king, according to Ludwig,¹ of the **Nahuṣas**, in the Rigveda.²

¹ Translation of the Rigveda, 3, 206.

² i. 122, 15.

Maṣṇāra is the name of a locality, the scene of the victory of a **Kuru** king, in the Aitareya Brāhmaṇa.¹

¹ viii. 23, 3. Cf. Bhāgavata Purāṇa, v. 13, 26 et seq.; Leumann, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 80, n. 2.

Masūra is the name of a kind of lentil (*Ervum hirsutum*) in the Vājasaneyi Samhitā¹ and the Bṛhadāraṇyaka Upaniṣad.²

¹ xviii. 12.

² vi. 3, 22 (Mādhyamdina = vi. 3, 13 Kāṇva).

Cf. Weber, *Indische Studien*, i. 355; Zimmer, *Altindisches Leben*, 241.

Masūśya, occurring in the Taittiriya Brāhmaṇa (iii. 8, 14, 6), is, according to the commentator, the name of a grain of the north country.

Mastu in the Yajurveda Samhitās¹ and the Brāhmaṇas² denotes 'sour curds.'

¹ Taittiriya Samhitā, vi. 1, 1, 4; Kāthaka Samhitā, xxxvi. 1.

² Satapatha Brāhmaṇa, i. 8, 1, 7; iii. 3, 3, 2, etc.

Maha-rtvij, 'great priest,' is the collective name of the four chief priests—Adhvaryu, Brahman, Hotṛ, and Udgātṛ—in the Brāhmaṇas.¹

¹ Taittiriya Brāhmaṇa, iii. 8, 2, 4; Satapatha Brāhmaṇa, xiii. 1, 1, 4; Śāṅkhāyana Śrauta Sūtra, xvi. 1, 7, etc.

Maha-rṣabha, a 'great bull,' is mentioned in the Atharvaveda (iv. 15, 1).

Maha-rṣi, a 'great Ṛṣi,' is mentioned in the Taittiriya Āraṇyaka (i. 9, 6). Cf. **Mahābrāhmaṇa**.

Mahā-kula, 'sprung from a great family,' is the designation of a bowl or cup (*Camasa*) in the *Rigveda* (i. 161, 1). The metaphorical use of this word shows that the high position of certain families was already recognized in the times of the *Rigveda*.

Mahā-kaṣṭhaka, the 'Great *Kaṣṭhaka* (*Brāhmaṇa*),' is the name of a Vedic text in the *Rigveda Gṛhya Sūtras*.¹

¹ *Āśvalāyana Gṛhya Sūtra*, iii. 4, 4; *Cf. Oldenberg, Sacred Books of the East*, 29, 3, 4.
Mahākaṣṭhaka, the teacher, in *Śāṅkhāyana Gṛhya Sūtra*, iv. 10; vi. 1, etc.

Mahāja, a 'great goat' (*Aja*) is mentioned in the *Śatapatha Brāhmaṇa* (iii. 4, 1, 2).

Mahā-dhana in the *Rigveda* denotes either a 'great fight'¹ or a 'great prize'² as the result of a fight. In many cases the fight may mean merely the contest of the chariot race.

¹ *Rv.* i. 7, 5; 40, 8; 112, 17; vi. 59, 7, etc.

² ix. 86, 12.

Mahā-nagnī in the *Atharvaveda*¹ denotes a 'courtesan.' The masculine, *Mahā-nagna*,² 'paramour,' is probably secondarily derived from the feminine *Mahānagnī*.³

¹ xiv. 1, 36; xx. 136, 5 *et seq.*; *lation of the Atharvaveda*, 747; Geldner, *Vedische Studien*, I, 280, n. 1.

² *Av.* xx. 136, 11; *Śāṅkhāyana Śrauta Sūtra*, xii. 24, 14. *Cf. Whitney, Trans-*

³ *As sa-patna*, 'rival,' is unmistakably formed from *sa-patnī*, 'co-wife.'

Mahā-nāga, a 'great snake,' is mentioned in the *Śatapatha Brāhmaṇa* (xi. 2, 7, 12), where it is plainly mythical.

Mahā-niraṣṭa, a 'great castrated' ox, is mentioned as the *Dakṣiṇā*, or 'sacrificial fee,' in the house of the *Sūta* at the *Rājasūya* ('royal consecration') in the *Yajurveda Samhitās*.¹ *Cf. Anadvāḥ and Go.*

¹ *Taittirīya Samhitā*, i. 8, 9, 1; *Kāthaka Samhitā*, xv. 4, 9; *Maitrāyaṇī Samhitā*, ii. 6, 5.

Mahā-patha in the *Brāhmaṇas*¹ denotes the 'high road' between two villages.

¹ *Aitareya Brāhmaṇa*, iv. 17, 8; *Chāndogya Upaniṣad*, viii. 6, 2. *Cf. Weber, Indische Studien*, I, 271, n.

Mahā-pura in the *Yajurveda Samhitās*¹ and the *Brāhmaṇas*² denotes a great fortress.¹ Probably the only difference between the *Pur* and the *Mahā-pura* was size.

¹ *Taittirīya Samhitā*, vi. 2, 3, 1; *Kāthaka Samhitā*, xxiv. 10; *Maitrāyaṇī Samhitā*, iii. 8, 1.
² *Aitareya Brāhmaṇa*, i. 23, 2; *Gopatha Brāhmaṇa*, ii. 2, 7.

Mahā-brāhmaṇa, a 'great Brahmin,' is found in the *Bṛhad-āraṇyaka Upaniṣad* (ii. 1, 19, 22) denoting a Brahmin of great consequence. *Cf. Maharṣi.*

Mahābhiṣeka, 'great consecration,' is mentioned in the *Aitareya Brāhmaṇa*,¹ and described as a ceremony performed for great kings, a list of whom is given. It is equivalent to the *Rājasūya*.

¹ viii. 14, 4; 19, 2. *Cf. Weber, Episches im vedischen Ritual*, 8. The list is *Janamejaya Pārikṣita*, whose friend was *Tura Kāvāṣeya*; *Śāryāta Mānava* and *Cyavana Bhārgava*; *Satānika Sātrājita* and *Somasuṣṭa Bhārgava*; *Ambarisa* and *Parvata* and *Nārada*; *Yudhāmāraṣṭi Augrasainya* and the same two

Rṣis; *Vidvākarma Bhauvana* and *Kaśyapa*; *Sudās Pañjavana* and *Vasiṣṭha*; *Marutta Avikṣita* and *Samvarta*; *Aṅga Vairocana* and *Udamaya Atreya*; *Bharata Daṇṣanti* and *Dirghatamas Māmateya*; *Durmukha Pāñcāla* and *Bṛhaduktha*; *Atyarāti Jānaptapi* and *Vasiṣṭha Sātyahavya*.

Mahā-bhūta in the *Nirukta* (xiv. 5, 10) and the *Aitareya Upaniṣad* (iii. 2, 3) denotes the 'gross elements' (earth, water, fire, air, ether).

Mahā-matsya, a 'great fish,' is mentioned in the *Bṛhad-āraṇyaka Upaniṣad* (iv. 3, 18).

Mahā-meru, 'great Meru,' is the name of a mountain in the *Taittirīya Āraṇyaka*.¹

¹ i. 7, 1, 3. *Cf. Weber, Indische Studien*, I, 78; 3, 123.

Mahā-ratha, 'having a great car'—i.e., 'a great chariot fighter,' is an epithet of the hero who is prayed for in the ritual of the Aśvamedha ('horse sacrifice') in the Yajurveda Samhitās.¹

¹ Taittiriya Samhitā, vii. 5, 18, 1; Vājasaneyi Samhitā, xxii. 22.

Mahā-rāja, a 'great king,' is frequently referred to in the Brāhmaṇas.¹ It seems to mean no more than a king, or rather perhaps a reigning and powerful king, as opposed to a mere prince, who would also be called **Rājan**.

¹ Aitareya Brāhmaṇa, vii. 34, 9; Bṛhadāranyaka Upaniṣad, ii. 1, 19; Kauṣītaki Brāhmaṇa, v. 5; Śatapatha Brāhmaṇa, i. 6, 4, 21; ii. 5, 4, 9; etc.

Mahā-rātra, 'advanced night,' is a phrase found in the Kauṣītaki Brāhmaṇa¹ and the Sūtras² to denote the latter part of the night, after midnight and before dawn.

¹ ii. 9; xi. 8.

² Śāṅkhāyana Śrauta Sūtra, vi. 2, 1; xvii. 7, 1, etc.

Mahārṇava, a 'great ocean,' is a phrase not found before the late Maitrāyaṇī Upaniṣad (i. 4), where the drying up of 'great oceans' is one of the marvels enumerated. Cf. **Samudra**.

Mahā-vīra ('great hero') is the name in the later Samhitās and the Brāhmaṇas¹ of a large earthenware pot which could be placed on the fire, and which was especially employed at the introductory Soma ceremony called Pravargya.

¹ Vājasaneyi Samhitā, xix. 14; Śatapatha Brāhmaṇa, xiv. 1, 2, 9, 17; 3, 1, 13; 4, 16; 2, 2, 13, 40; Pañcaviṃśa Brāhmaṇa, ix. 10, 1; Kauṣītaki Brāhmaṇa, viii. 3, 7, etc.

Mahā-vṛkṣa, a 'great tree,' is mentioned sometimes in the Pañcaviṃśa Brāhmaṇa (vii. 6, 15; xiv. 1, 12) and in the Sūtras.

Mahā-vṛṣa is the name of a tribe mentioned along with the **Mūjavants** in the Atharvaveda¹ as a locality to which fever is to be relegated. It is reasonable to suppose that they were

¹ v. 22, 4, 5, 8.

northerners, though Bloomfield² suggests that the name may be chosen more for its sound and sense (as 'of mighty strength' to resist the disease) than for its geographical position. In the Chāndogya Upaniṣad³ the place **Raikvaparna** is said to be in the Mahāvṛṣa country. The king of the Mahāvṛṣas in the Jaiminiya Upaniṣad Brāhmaṇa⁴ is said to be **Hṛtsvāsaya**. The Mahāvṛṣas are also known from a Mantra in the Baudhāyana Śrauta Sūtra.⁵

² Hymns of the Atharvaveda, 446.

³ iv. 2, 5.

⁴ iii. 40, 2.

⁵ ii. 5.

Cf. Weber, *Indian Literature*, 70, 147; Zimmer, *Altindisches Leben*, 129; Whitney, *Translation of the Atharvaveda*, 259, 260.

1. **Mahā-sāla** (lit., 'having a great house'), a 'great householder,' is an expression applied in the Chāndogya Upaniṣad (v. 11, 1) to the Brahmins who were instructed by **Aśvapati**, no doubt to emphasize their importance. Cf. **Mahābrāhmaṇa**.

2. **Mahā-sāla Jābāla** is the name of a teacher twice mentioned in the Śatapatha Brāhmaṇa, once as instructing **Dhīra Śataparneya**,¹ and once as one of the Brahmins who received instruction from **Aśvapati**.² In the parallel passage of the Chāndogya Upaniṣad³ the name is **Prācīnāsāla Aupamanjava**.⁴ The word must be considered a proper name rather than an adjective (i. **Mahāsāla**), as it is taken in the St. Petersburg Dictionary.⁵

¹ x. 3, 3, 1.

² x. 6, 1, 1.

³ v. 11, 1.

⁴ Cf. Eggeling, *Sacred Books of the East*, 43, 393, n. 1.

⁵ In *Muṇḍaka Upaniṣad*, i. 1, 3, the word is used of **Sannaka**, perhaps merely as an epithet. Cf. Weber, *Indian Literature*, 161.

Mahā-suparna in the Śatapatha Brāhmaṇa (xii. 2, 3, 7) denotes a 'great bird' or 'great eagle.'

Mahā-suhaya, a 'great (i.e., high-spirited) horse,' is the description in the Bṛhadāranyaka Upaniṣad¹ of the steed from

¹ vi. 2, 13. Cf. Śāṅkhāyana Aranyaka, ix. 7; Chāndogya Upaniṣad, v. 1, 12; Pischel, *Vedische Studien*, 1,

234, 235; Keith, *Śāṅkhāyana Aranyaka*, 57, n. 3. Cf. **Paṇḍita**.

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the Indus (*saindhava*) which tears away the peg of its hobble
(*paḍbīśa-saṅkhu*).

Mahā-sūkta, m. plur., the 'composers of the long hymns' of
the tenth Maṇḍala of the Rigveda¹ are mentioned in the
Aitareya Āraṇyaka² and the Sūtras.³ Cf. *Kṣudra-sūkta*.

¹ x. 1-128.

² ii. 2, 2.

³ Aśvalāyana Gṛhya Sūtra, iii. 4, 2;
Śaṅkhāyana Gṛhya Sūtra, iv. 10.

Cf. Weber, *Indische Studien*, I, 115;
390: Roth, *Zur Litteratur und Geschichte
des Veda*, 27.

Mahāhna in the Kauṣītaki Brāhmaṇa (ii. 9) denotes the
'advanced (time of the) day'—that is, 'afternoon.' Cf. *Mahā-*
rātra.

Mahi-dāsa Aitareya ('descendant of Itara or Itarā') is the
name of the sage from whom the Aitareya Brāhmaṇa and
Āraṇyaka take their names. He is several times referred to in
the Aitareya Āraṇyaka,¹ but not as its author. He is credited
with a life of 116 years in the Chāndogya Upaniṣad² and the
Jaiminiya Upaniṣad Brāhmaṇa.³

¹ ii. 1, 8; 3, 7.

² iii. 16, 7.

³ iv. 2, 11 (cf. *Journal of the American
Oriental Society*, 15, 246).
Cf. Keith, *Aitareya Āraṇyaka*, 16, 17.

Mahiṣa, the 'strong,' with¹ or without² *Mrga*, 'wild beast,'
denotes the 'buffalo' in the Rigveda and the later texts. The
feminine, *Mahiṣī*, is found in the later Saṃhitās.³

¹ Rv. viii. 58, 15; ix. 92, 6; 96, 6;
x. 123, 4.

² Rv. v. 29, 7; vi. 67, 11; viii. 12, 8;
66, 10; ix. 87, 7; x. 28, 10; 189, 2;
Vājasaneyi Saṃhitā, xxiv. 28, etc.

³ Kāthaka Saṃhitā, xxv. 6; Maitrā-
yaṇī Saṃhitā, iii. 8, 5; Śaḍviṃśa
Brāhmaṇa, v. 7, 11.

1. *Mahiṣī*. See *Mahiṣa*.

2. *Mahiṣī*, 'the powerful one,' the name of the first of the
four wives (see *Patī*) of the king, is mentioned frequently in

Māṃsa] A VEDIC TEXT—BULL—FLESH

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the later literature.¹ Perhaps even in the Rigveda² the technical
sense of 'first wife' is present.

¹ Taittirīya Saṃhitā, i. 8, 9, 1; māṇa, xix. 1, 4; Śatapatha Brāhmaṇa,
Kāthaka Saṃhitā, xv. 4; Maitrāyaṇī vi. 5, 3, 1; vii. 5, 1, 6, etc.
Saṃhitā, ii. 6, 5; Pañcaviṃśa Brāh-
² v. 2, 2; 37, 3.

Mahaitareya is the title of a Vedic text according to the
Gṛhya Sūtras of the R̥gveda.¹

¹ Aśvalāyana Gṛhya Sūtra, iii. 4, 4; Āraṇyaka, 39; Oldenberg, *Sacred Books
of a teacher, in Śaṅkhāyana Gṛhya of the East*, 29, 3, 4.
Sūtra, iv. 10; vi. 1. Cf. Keith, *Aitareya*

Mahokṣa, a 'great bull,' is mentioned in the Śatapatha
Brāhmaṇa (iii. 4, 1, 2).

Māṃsa, 'flesh.' The eating of flesh appears as something
quite regular in the Vedic texts, which show no trace of the
doctrine of Ahimsā, or abstaining from injury to animals. For
example, the ritual offerings of flesh contemplate that the gods
will eat it, and again the Brahmins ate the offerings.¹ Again,
the slaying of a 'great ox' (*mahokṣa*) or a 'great goat' (*mahāja*)
for a guest was regularly prescribed;² and the name *Atithigva*
probably means 'slaying cows for guests.'³ The great sage
Yājñavalkya was wont to eat the meat of milch cows and
bullocks (*dhenu-anaduha*) if only it was *aṃsala* ('firm' or
'tender').⁴ The slaughter of a hundred bulls (*ukṣan*) was
credited to one sacrificer, *Agastya*.⁵ The marriage ceremony
was accompanied by the slaying of oxen, clearly for food.⁶

¹ So Agni is called 'eater of ox and
cow' in Rv. viii. 43, 11—Av. iii. 21, 6
= Taittirīya Saṃhitā, i. 3, 14, 7;
Weber, *Indische Studien*, 17, 280, 281;
Oldenberg, *Religion des Veda*, 355.

² Śatapatha Brāhmaṇa, iii. 4, 1, 2.
Cf. Śaṅkhāyana Gṛhya Sūtra, ii. 15, 2.

³ Bloomfield, *American Journal of
Philology*, 17, 426; *Journal of the American
Oriental Society*, 16, cxxiv. Cf. *atithinir*
gāḥ, 'cows fit for guests,' Rv. x. 68, 3.

⁴ Śatapatha Brāhmaṇa, iii. 1, 2, 21.
The sense of *aṃsala* is given as *sthūla*,
'firm,' in the scholiast. Cf. Kātyāyana
Śrauta Sūtra, vii. 2, 23-25. Eggeling,
Sacred Books of the East, 26, 11, has
'tender.' 'Off the shoulder' (*aṃsa*) is
also a possible version.

⁵ Taittirīya Brāhmaṇa, ii. 7, 11, 1;
Pañcaviṃśa Brāhmaṇa, xxi. 14, 5.

⁶ Rv. x. 85, 13. Cf. Winternitz,
Das altindische Hochzeitsrituell, 33.

That there was any general objection to the eating of flesh is most improbable. Sometimes it is forbidden, as when a man is performing a vow,⁷ or its use is disapproved, as in a passage of the Atharvaveda,⁸ where meat is classed with *Surā*, or intoxicating liquor, as a bad thing. Again, in the Rigveda⁹ the slaying of the cows is said to take place in the *Aghās*, a deliberate variation for *Maghās*; but this may be the outcome merely of a natural association of death with gloom, even when cows alone are the victims in question. The Brāhmaṇas also contain the doctrine of the eater in this world being eaten in the next,¹⁰ but this is not to be regarded as a moral or religious disapproval of eating flesh, though it no doubt contains the germ of such a view, which is also in harmony with the persuasion of the unity of existence, which becomes marked in the Brāhmaṇas. But Ahimsā as a developed and articulate doctrine would seem to have arisen from the acceptance of the doctrine of transmigration, which in its fundamentals is later than the Brāhmaṇa period.¹¹

On the other hand, it is to be noted that the cow was on the road to acquire special sanctity in the Rigveda,¹² as is shown by the name *aghnyā*,¹³ 'not to be slain,' applied to it in several passages. But this fact cannot be regarded as showing that

⁷ Kātyāyana Śrauta Sūtra, ii. 1, 8. So a *Brahmacārin* is not to eat flesh. See Oldenberg, *op. cit.*, 468, n. 3. The blood of an animal is always a somewhat mysterious and dangerous substance; hence taboos on meat-eating, which in another form arise from fear of the spirits of the dead (*cf.* Oldenberg, *op. cit.*, 414, n. 1). See also Śatapatha Brāhmaṇa, xiv. 1, 1, 29; Keith, *Journal of the Royal Asiatic Society*, 1909, 588, n. 4.
⁸ vi. 70, 1. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 493.

⁹ x. 85, 13. In the Atharvaveda, xiv. 1, 13, the ordinary word *Maghās* is found, and is, no doubt, really to be preferred. See Weber, *Proceedings of the Berlin Academy*, 1894, 807.

¹⁰ *Cf.* the story of *Bhṛgu Vāraṇī* in the Śatapatha Brāhmaṇa, xi. 6, 1, 1

et seq.; Jaiminīya Brāhmaṇa, i. 42-44; Aitareya Āraṇyaka, ii. 1, 2, with Keith's notes (pp. 202, 203).

¹¹ *Cf.* Deussen, *Philosophy of the Upanishads*, 317 *et seq.*; Keith, *Journal of the Royal Asiatic Society*, 1909, 565.

¹² viii. 101, 15, 16; Vājasaneyi Samhitā, iv. 19, 20; Av. x. 10; xii. 4, 5; Macdonell, *Vedic Mythology*, p. 151.

¹³ Found sixteen times in the Rigveda, as opposed to three instances of *Aghnya* (masculine); Macdonell, *loc. cit.* The sense of 'hard to overcome,' preferred by the St. Petersburg Dictionary, to that of 'not to be killed,' is, however, quite possible. Weber, *op. cit.*, 17, 281, tries to derive the word from *ahanya*, 'bright-coloured like day,' a derivation that must be regarded as illegitimate.

meat eating generally was condemned. Apart from mythical considerations, such as the identification of the cow with earth or Aditi (which are, of course, much more than an effort of priestly ingenuity), the value of the cow for other purposes than eating was so great as to account adequately for its sanctity, the beginnings of which can in fact be traced back to Indo-Iranian times.¹⁴ Moreover, the ritual of the cremation of the dead required the slaughter of a cow as an essential part, the flesh being used to envelope the dead body.¹⁵

The usual food of the Vedic Indian, as far as flesh was concerned, can be gathered from the list of sacrificial victims: what man ate he presented to the gods—that is, the sheep, the goat, and the ox. The horse sacrifice was an infrequent exception: it is probably not to be regarded as a trace of the use of horseflesh as food, though the possibility of such being the case cannot be overlooked in view of the widespread use of horseflesh as food in different countries and times. It is, however, more likely that the aim of this sacrifice was to impart magic strength, the speed and vigour of the horse, to the god and his worshippers, as Oldenberg¹⁶ argues.

¹⁴ *Cf.* Macdonell, *Sanskrit Literature*, 68.

¹⁵ Rv. x. 16, 7. See Oldenberg, *op. cit.*, 576.

¹⁶ *Religion des Veda*, 356, n. 4. As to meat-eating in Buddhist times, *cf.* the death of the Buddha from a meal of pork, Fleet, *Journal of the Royal Asiatic Society*, 1906, 881, 882; Oldenberg, *Buddha*,⁵ 231, n. 2 (*contra* Neumann,

Die Reden des Gotamo Buddha, 1, xix). As to meat-eating in the Epic, see Hopkins, *Journal of the American Oriental Society*, 13, 119, 120; *Great Epic of India*, 377-379; and see for modern instances Jolly, *Deutsche Rundschau*, July, 1884, 118; Bühler, *Report*, 23.

Cf. Schrader, *Prehistoric Antiquities*, 316; Hopkins, *Religions of India*, 156, 189.

Māmsaudana denotes in the Śatapatha Brāhmaṇa¹ a dish consisting of 'meat cooked with rice.'

¹ xi. 5, 7, 5; Bṛhadāraṇyaka Upaniṣad, vi. 4, 18; Śāṅkhāyana Āraṇyaka, xii. 8.

Mākṣavya, 'descendant of Makṣu,' is the patronymic of a teacher in the Aitareya Āraṇyaka.¹

¹ iii. 1, 1, which is discussed in the preface to the Rigveda Pratiśākhya. *Cf.* Weber, *Indische Studien*, 1, 391; 2, 212.

Magadha. See **Magadha**.

Magadha-dēsiya, 'belonging to the district of **Magadha**,' is the description in the Sūtras¹ of a Brahmin of **Magadha**.

¹ Kātyāyana Śrauta Sūtra, xxii. 4, 22; Lātyāyana Śrauta Sūtra, viii. 6, 28.

Mācala, mentioned in the Jaiminiya Brāhmaṇa,¹ apparently denotes some sort of dog found in **Vidarbha**.

¹ ii. 440. Cf. *Journal of the American Oriental Society*, 19, 103, n. 3.

Māthari, 'female descendant of **Maṭhara**,' occurs in the curious name, **Kāsyapī-balākya-māthari-putra**, of a teacher in the Bṛhadāraṇyaka Upaniṣad (vi. 4, 31 Mādhyam̐dina).

Māṇṭi is the name of a teacher, a pupil of **Gautama**, in the Bṛhadāraṇyaka Upaniṣad.¹

¹ ii. 5, 22; iv. 5, 28 (Mādhyam̐dina=ii. 6, 3; iv. 6, 3 Kāṇva).

Māṇḍavī, 'female descendant of **Maṇḍu**,' occurs in the name of a teacher, **Vātsī-māṇḍavī-putra**, in the Bṛhadāraṇyaka Upaniṣad (vi. 4, 30 Mādhyam̐dina).

Māṇḍavya, 'descendant of **Maṇḍu**,' is mentioned as a teacher in the Śatapatha Brāhmaṇa,¹ in the Sāṅkhāyana Āraṇyaka,² and in the Sūtras.³ He is also mentioned as a pupil of **Kautsa** in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.⁴

¹ x. 6, 5, 9.

² vii. 2.

³ Āśvalāyana Gṛhya Sūtra, iii. 4, 4;
Sāṅkhāyana Gṛhya Sūtra, iv. 10; vi. 1.

Cf. Weber, *Indische Studien* 1, 482 (in the Epic a friend of **Janaka** is so named).

⁴ vi. 5, 4 Kāṇva.

Māṇḍūkāyani, 'descendant of **Māṇḍūka**,' is mentioned as a teacher in the Śatapatha Brāhmaṇa.¹

¹ x. 6, 5, 9; Bṛhadāraṇyaka Upaniṣad, vi. 5, 4 Kāṇva.

Māṇḍūkāyani-putra, 'son of a female descendant of **Māṇḍūka**,' is the name of a teacher, a pupil of **Māṇḍūkīputra** in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.¹

¹ vi. 4, 32 (Mādhyam̐dina = vi. 5, 2 Kāṇva).

Māṇḍūkī-putra, 'son of a female descendant of **Maṇḍūka**,' is mentioned as a teacher, a pupil of **Śaṇḍilīputra**, in the last Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad.¹

¹ vi. 4, 32 (Mādhyam̐dina = vi. 5, 2 Kāṇva).

Māṇḍūkeya, 'descendant of **Māṇḍūka**,' is the patronymic of several teachers in the Rigveda Āraṇyakas—viz., **Śūravīra**,¹ **Hrasva**,² **Dīrgha**,³ **Madhyama Prātibodhīputra**.⁴ The **Māṇḍūkeyas** also occur as a school in the Āraṇyakas⁵: a special form of the text of the Rigveda evidently appertained to them.⁶

¹ Aitareya Āraṇyaka, iii. 1, 1;
Sāṅkhāyana Āraṇyaka, vii. 2, 8, 9, 10.

² Sāṅkhāyana Āraṇyaka, vii. 12;
viii. 11.

³ Ibid., vii. 2.

⁴ Ibid., vii. 13.

⁵ Aitareya Āraṇyaka, iii. 1, 1;
Sāṅkhāyana Āraṇyaka, vii. 2.

⁶ Cf. the *Māṇḍūkeyīya adhyāya* of the Aitareya Āraṇyaka, iii. 2, 6; Sāṅkhāyana Āraṇyaka, viii. 11; Scheftelowitz, *Die Apokryphen des Rigveda*, 12; Keith, *Journal of the Royal Asiatic Society*, 1907, 227; Aitareya Āraṇyaka, 239; Weber, *Indische Studien*, 1, 391.

Mātariśvan is mentioned in a Vālakhilya hymn of the Rigveda¹ as a sacrificer along with **Medhya** and **Pr̥ṣadhra**. He seems to be mentioned also in one other passage, possibly in two.² In the Sāṅkhāyana Śrauta Sūtra³ a patron, **Pr̥ṣadhra Medhya Mātariśvan** or **Mātariśva** is created by a misunderstanding of the Rigvedic text.

¹ Rv. viii. 52, 2.

² Rv. x. 48, 2; 105, 6. The former reference is much more probable than the latter.

³ xvi. 11, 26; Weber, *Episches im*

vedischen Ritual, 39, 40. The manuscripts vary between **Mātariśvan** and **Mātariśva**.

Cf. Ludwig, *Translation of the Rigveda*, 3, 163.

Mātur-bhrātra is a curiously formed compound, occurring once in the *Maitrāyaṇī Saṃhitā*¹ as a designation of the 'maternal uncle,' who in the Sūtra period bears the name of **Mātula**. Thus little is heard of the maternal uncle in the Vedic period: it is not till the Epic² that traces appear of his prominence as compared with the paternal uncle (*pitṛvya*). This fact is significant for the 'patriarchal' character of the early Indian family organization.³

¹ i. 6, 12.

² Hopkins, *Journal of the American Oriental Society*, 13, 141.

³ Delbrück, *Die indogermanischen Ver-*

wandtschaftsnamen, 484, 586-588. Cf. also Rivers, *Journal of the Royal Asiatic Society*, 1907, 629 et seq.

Mātula,¹ 'maternal uncle,' is found only in the Sūtras² and later.

¹ This peculiarly formed word was presumably a dialectic form which made its way into the written speech.

² *Āśvalāyana Gṛhya Sūtra*, i. 24, 4. etc.

Mātr is the regular word for 'mother' from the Rigveda onwards,¹ being a formation probably developed under the influence of an onomatopoeic word *mā*,² used like *Ambā*³ and *Nanā*.⁴

The relations of wife and husband, as well as of mother and children, are treated under **Patī**. It remains only to add that details are given in the Sūtras⁵ of the respectful attention paid to a mother, and of the ceremonies in which she is concerned. The mother also appears interested in the fate of her children as in the story of the sale of **Śunahṣepa** for adoption by **Viśvāmitra** in the *Aitareya Brāhmaṇa*.⁶

¹ i. 24, 1; vii. 101, 3, etc.; *Vājasaneyi Saṃhitā*, xiii. 21, etc.; *Aitareya Brāhmaṇa*, ii. 6, etc.

² Böhtlingk and Roth, *St. Petersburg Dictionary*, s.v., note.

³ Cf. *ambe ambike ambalike*, *Vājasaneyi Saṃhitā*, xxiii. 18, with variations in *Taittirīya Saṃhitā*, vii. 4, 19, 1; *Maitrāyaṇī Saṃhitā*, iii. 12, 20; *Taittirīya Brāhmaṇa*, iii. 9, 6, 3; also

ambā ambāyavī, ambayā, in the *Kauṣṭhiki Upaniṣad*, i. 3.

⁴ Rv. ix. 112, 3 (*Upalaprakṣiṇī*). See von Schroeder, *Mysterium und Mimus*, 412.

⁵ Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 460, 476, 477.

⁶ vii. 18 seq. Cf. also Leist, *Altarisches Jus Gentium*, 104; Jolly, *Die Adoption in Indien*, 16, 17.

In the household the mother ranked after the father (see **Pitṛ**). Occasionally *mātarā* is used for 'parents,' as are also *pitārā* and *mātarā pitārā*⁷ and *mātā-pitaraḥ*.⁸

⁷ Rv. iii. 33, 3; vii. 2, 5, etc. For *mātarā pitārā*, see Rv. iv. 6, 7; *Vājasaneyi Saṃhitā*, ix. 19.

⁸ *Taittirīya Saṃhitā*, i. 3, 10, 1; vi. 3, 11, 3.

Mātr-vadha, 'matricide,' is mentioned as a very grave crime in the *Kauṣṭhiki Upaniṣad* (iii. 1), but as one that can be expiated by the knowledge of the truth.

Mātr-han, 'mother-killer,' 'matricide,' occurs in a Vedic quotation mentioned by the commentator on Pāṇini.¹

¹ *Kāśikā Vṛtti* on Pāṇini, iii. 2, 88: *mātrhā saplamanḥ narakam pravīṣet*.

Mātrā in the Upaniṣads¹ denotes a mora, the length of a short vowel.

¹ *Taittirīya Upaniṣad*, i. 2, 1; *Aitareya Āraṇyaka*, iii. 1, 5; *Śāṅkhāyana Āraṇyaka*, vii. 15.

1. **Mātsya**, 'prince of the Matsya people.' See **Matsya**.

2. **Mātsya** occurs in the *Taittirīya Brāhmaṇa*¹ as the name of a Rṣi skilled in sacrifice. Possibly,² but not probably, he may also be meant in the *Atharvaveda*.³

¹ i. 5, 2, 1, where he serves **Yajñequ** and **Śatadyumna**.

² Bloomfield, *Hymns of the Atharvaveda*, 681.

³ xix. 39, 9.

Cf. Weber, *Naxatra*, 2, 306.

Māthava, 'descendant of Mathu,' is the patronymic of **Videgha**, perhaps 'king of Videha,' in the *Śatapatha Brāhmaṇa*.¹

¹ i. 4, 1, 10, 17. Cf. Eggeling, *Sacred Books of the East*, 12, xli, 104, n. 1; 26, xxix.; Weber, *Indische Studien*, 1, 170.

Mādhuki, 'descendant of **Madhuka**, is the patronymic of a teacher mentioned with disapproval in the Śatapatha Brāhmaṇa.¹

¹ ii. 1, 4, 27. Cf. Weber, *Indische Studien*, i. 434.

Mādhyamdināyana, 'descendant of **Madhyamdina**, is the patronymic of a teacher mentioned in the Kāṇva recension of the Brhadāraṇyaka Upaniṣad (iv. 6, 2).

Mādhyama ('relating to the middle') is a term applied in the Kauṣītaki Brāhmaṇa¹ and the Aitareya Āraṇyaka² to denote the 'authors of the middle books' (ii.-vii.) of the Rigveda.

¹ xii. 3.

² ii. 2, 2.

Cf. Weber, *Indische Studien*, i. 115,

389; Aśvalāyana Gṛhya Sūtra, iii. 4, 2; Śāṅkhāyana Gṛhya Sūtra, iv. 10, etc.

1. **Māna** as a measure of weight is said to be the equivalent of the **Kṛṣṇala** or **Raktikā**—that is, the berry of the **Guñjā** (*Abrus precatorius*). It occurs in compounds in the later Samhitās and the Brāhmaṇas.¹

¹ Taittirīya Samhitā, iii. 2, 6, 3; vi. 4, 10, 2; Taittirīya Brāhmaṇa, i. 3, 7, 7; 7, 6, 2; Śatapatha Brāhmaṇa, v. 4, 3, 24; 5, 5, 16, etc.

2. **Māna** is the name of a man occurring in several passages of the Rigveda. In one place¹ express mention is made of his son (*sūnu*), by whom, despite Bergaigne's view to the contrary,² **Agastya** must be meant. In another passage,³ apparently the same meaning applies to **Māna**—that is, **Agastya** as 'a **Māna**.' In a third passage⁴ the expression *sūnave Mānena* has been held by Sieg⁵ to be an inversion of *Mānasya sūnunā*, 'by the son of **Māna**'—i.e., **Agastya**; but it seems more likely⁶ that either *sūnor Māna* is the fuller form of **Agastya**'s name ('pride

¹ Rv. i. 189, 8.

² *Religion Védique*, 2, 394. Cf. Pischel, *Vedische Studien*, i. 173; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 221, n. 5; *Rigveda-Noten*, i. 110; Sieg, *Die Sagenstoffe des Rg-*

veda, 107; Geldner, *Rigveda, Glossar*, 135.

³ vii. 33, 13. Cf. verse 10.

⁴ i. 117, 11.

⁵ *Loc. cit.*

⁶ Oldenberg, *Rigveda-Noten, loc. cit.*

of the son,' with reference to his high ancestry), or that the son⁷ of **Māna** (= **Agastya**) is alluded to as interested in **Viśpalā**.

The **Mānas**—that is, the descendants of **Māna**, are in several passages alluded to as singers.⁸ Cf. **Mānya**, **Māndārya**.

⁷ Bergaigne, *loc. cit.*; Pischel, *loc. cit.* Cf. Roth, *St. Petersburg Dictionary*, s.v., where *sūnoḥ* is taken as dependent on *vājam*.

⁸ Rv. i. 169, 8; 171, 5; 182, 8; 184, 5.

Cf. Ludwig, Translation of the *Rigveda*, 3, 116, 117, who thinks the **Mānas** were settled on the **Sindhu** (Indus). See Rv. i. 186, 5.

Mānava, 'descendant of **Manu**,¹ is the patronymic of **Nābhā-nediṣṭha** and of **Śāryāta**.²

¹ Aitareya Brāhmaṇa, v. 14, 2.

² *Ibid.*, iv. 32, 7. Cf. Śatapatha Brāhmaṇa, iv. 1, 5, 2 (**Śāryāta**).

Mānavī, 'descendant of **Manu**, is the patronymic of the mythical **Idā** ('oblation') in the Śatapatha Brāhmaṇa,¹ and of a woman named **Parśu** in the Rigveda.²

¹ i. 8, 1, 26; Taittirīya Samhitā, ii. 6, 7, 3.

² x. 86, 23.

Mānu-tantavya, 'descendant of **Manutantu**, is the patronymic of **Aikādaśākṣa** in the Aitareya Brāhmaṇa (v. 30, 15). The **Saumāpau Mānutantavyau**, 'two **Saumāpas**, descendants of **Manutantu**, are mentioned in the Śatapatha Brāhmaṇa (xiii. 5, 3, 2).

Mānthāla is the form in the Taittirīya Brāhmaṇa (ii. 5, 8, 4) of the next name.

Mānthālava,¹ **Mānthīlava**² are the names in the Yajurveda Samhitās of a victim at the **Aśvamedha** ('horse sacrifice'). What it was is unknown: the commentator **Mahidhara**³ thinks it was a kind of mouse; **Sāyaṇa** explains it as a 'water-cock'

¹ *Maitrāyaṇī Samhitā*, iii. 14, 19, where there is a variant **Mātālava**; *Vājasaneyi Samhitā*, xxiv. 38.

² Taittirīya Samhitā, v. 5, 18, 1.

³ On *Vājasaneyi Samhitā, loc. cit.*

(*jala-kukkuta*). Possibly, if Sāyaṇa's⁴ version of the parallel word **Manthāvala** is to be trusted, the 'flying fox' may be meant.⁵

⁴ On Taittirīya Saṃhitā, loc. cit. Cf. Zimmer, *Altindisches Leben*, 86. ⁵ Böhtlingk, Dictionary, s.v., and also s.v. *māndhāla*.

Māndārya Mānya, 'descendant of **Māna**,' is the name of a R̥ṣi in the Rigveda.¹ It seems most probable that **Agastya** himself is meant.²

¹ i. 165, 15 = i. 166, 15 = i. 167, 11 = i. 168, 10. *Morgenländischen Gesellschaft*, 42, 221; Sieg, *Die Sagenstoffe des Rigveda*, 107; ² Cf. Geldner, *Rigveda, Glossar*, 135; Max Müller, *Sacred Books of the East*, Bergaigne, *Religion Védique*, 2, 394; Oldenberg, *Zeitschrift der Deutschen*, 32, 183 et seq., 206.

Mānya, 'descendant of **Māna**,' is the patronymic of **Māndārya** in several passages of the Rigveda,¹ being also found alone in others.² It probably denotes **Agastya**.

¹ See **Māndārya**, n. 1. Cf. Sieg, *Die Sagenstoffe des Rigveda*, 107. ² i. 165, 14; 177, 5; 184, 4.

Manyamāna occurs with the word **Devaka** in the Rigveda.¹ The word seems to be a patronymic from Manyamāna, meaning 'son of the proud one.'² Roth³ renders the two words 'the godling, the proudling (hast thou smitten).'

¹ viii. 18, 20. ² Sāyaṇa takes Manyamāna as a proper name. ³ St. Petersburg Dictionary, s.v. Cf. Hopkins, *Journal of the American Oriental Society*, 15, 264.

Māmateya, 'descendant of **Mamatā**,' is the metronymic of **Dīrghatamas** in the Rigveda¹ and the Aitareya Brāhmaṇa.²

¹ i. 147, 3; 152, 6; 158, 6. ² viii. 23, 1; Śāṅkhāyana Āraṇ- yaka, ii. 17. For **Mamatā**, cf. Brhad- devatā, iii. 56; iv. 11.

Māyava, 'descendant of **Mayu** or **Māyu**,' is the patronymic of a patron in the Rigveda,¹ perhaps of **Rāma**, as Ludwig² thinks.

¹ x. 93, 15.

² Translation of the Rigveda, 3, 166.

Māya in the Śatapatha Brāhmaṇa (xiii. 4, 3, 11) corresponds to **Asuravidyā**, 'magic.'

Māyu denotes the 'lowing' of a cow and the 'bleating' of a sheep or goat in the Rigveda,¹ as well as the 'chattering' of a monkey in the Atharvaveda.²

¹ i. 164, 28 (cow); vii. 103, 2 (cow); x. 95, 3 (ewe); Nirukta, ii. 9. ² vi. 38, 4; xix. 49, 4 (called *puruṣa*; cf. Zimmer, *Altindisches Leben*, 85, 86; St. Petersburg Dictionary, s.v. *Māyu*).

Māruta, 'descendant of **Marut**,' is the patronymic of **Dyutāna** and of **Nitāna**.

Mārutāśva, 'descendant of **Marutāśva**,' is, according to Ludwig,¹ the patronymic of a patron in the Rigveda.² The word may, however, be merely an adjective 'having wind-swift horses.'

¹ Translation of the Rigveda, 3, 155. It may be a patronymic of **Cyavatāna**. ² v. 33, 9.

Mārgaveya is the patronymic or metronymic of **Rāma** in the Aitareya Brāhmaṇa (vii. 27, 3, 4), where he is mentioned as a **Śyāparṇa**.

Mārgāra is the name of one of the victims at the Paruṣamedha ('human sacrifice') in the Yajurveda.¹ The sense of the word is apparently 'hunter,' or possibly 'fisherman,'² as a patronymic from *mṛgāri*, 'enemy of wild beasts.'

¹ Vājasaneyi Saṃhitā, xxx. 16; Taittirīya brāhmaṇa, iii. 4, 12, 1. ² Cf. Sāyaṇa on Taittirīya Brāhmaṇa, loc. cit.

1. **Mālya**, 'garland,' is found in the Upaniṣads.¹

¹ Chāndogya Upaniṣad, viii. 2, 6; Kauṣītaki Upaniṣad, i. 4, etc.

2. **Mālya**, 'descendant of **Māla**,' is the patronymic of **Ārya** in the Pañcaviṃśa Brāhmaṇa (xiii. 4, 11).

Māsa is the name of a kind of bean (*Phaseolus radiatus*) in the Atharvaveda¹ and later.² It is still one of the most valuable of similar plants in India. The seeds³ were pounded (*piṣṭa*) according to the Atharvaveda.⁴ These beans ripened in the winter (*hemanta*).⁵ In the ritual the human head for the sacrifice is bought for twenty-one Māṣas⁶: it does not appear that the word here means a weight of metal, as it often does later.⁷ A taboo on beans is found in the Yajurveda Saṃhitās.⁸

¹ vi. 140, 2; xii. 2, 53.

² Taittirīya Saṃhitā, v. 1, 8, 1; vii. 2, 10, 2; Kāṭhaka Saṃhitā, xii. 7; xxxii. 7; xxxvii. 1; Maitrāyaṇī Saṃhitā, iv. 3, 2; Vājasaneyi Saṃhitā, xviii. 12; Śatapatha Brāhmaṇa, i. 1, 1, 10; Brhadāranyaka Upaniṣad, vi. 3, 22 (Mādhyamdina=vi. 3, 13 (Kāṇva)).

³ Later described as marked with black and grey spots. Cf. St. Petersburg Dictionary, s.v.

⁴ xii. 2, 53. *Ibid.*, xii. 2, 4, an offering of crushed beans (*māṣāya*) is mentioned.

⁵ Taittirīya Saṃhitā, vii. 2, 10, 2.

⁶ *Ibid.*, v. 1, 8, 1; Kāṭhaka Saṃhitā, xx. 8.

⁷ Weber, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 18, 267. According to Manu, viii. 134, one Māṣa is equivalent to five (erroneously stated as four above, vol. i., p. 185) Kṛppalas. Cf. also St. Petersburg Dictionary, s.v. 2.

⁸ Kāṭhaka Saṃhitā, xxxii. 7; Maitrāyaṇī Saṃhitā, i. 4, 10. Cf. von Schroeder, *Vienna Oriental Journal*, 15, 187-212; Keith, *Journal of the Royal Asiatic Society*, 1909, 587, 588. Cf. Zimmer, *Altindisches Leben*, 240.

Mās denotes rarely 'moon,'¹ and often 'month' in the Rigveda² and later.³ See **Māsa**.

¹ Rv. x. 12, 7. Cf. also the compound *sūrya-māsā*, 'sun and moon,' viii. 94, 2; x. 64, 3; 68, 10; 92, 12; 93, 5, which may, however, be formed from *māsa*. Cf. Macdonell, *Vedic Grammar*, p. 220, n. 20.

² Rv. i. 25, 8; iv. 18, 4; v. 45, 7; vii. 91, 2, etc.

³ Av. viii. 10, 19; Taittirīya Saṃhitā, v. 5, 2, 2; Pañcaviṃśa Brāhmaṇa, iv. 4, 1; Taittirīya Brāhmaṇa, i. 4, 9, 1, etc.

Māsa denotes a 'month,' a period of time repeatedly mentioned in the Rigveda and later.

The characteristic days (or rather nights) of the month were those of the new moon, Amā-vasyā, 'home-staying (night),' and 'of the full moon,' Paurṇamāsī. Two hymns of the Atharvaveda¹ celebrate these days respectively. A personification of the phases of the moon is seen in the four names Sinivālī,²

¹ vii. 79 and 80. Cf. Taittirīya Saṃhitā, iii. 5, 1, 1; Taittirīya Brāhmaṇa, iii. 7, 5, 13, etc.

² Taittirīya Saṃhitā, i. 8, 8, 1;

iii. 4, 9, 1; Rv. ii. 32, 6; Av. ii. 26, 2; vi. 11, 3; Vājasaneyi Saṃhitā, xi. 55-56; xxxiv. 10; Kāṭhaka Saṃhitā, xii. 8; Śaṅkhyā Brāhmaṇa, v. 6.

the day before new moon; Kuhū,³ also called Guṅgū,⁴ the new moon day; Anumati,⁵ the day before full moon; and Rākā,⁶ the day of new moon. The importance of the new and full moon days is seen in the Darśa-pūrṇamāsau, or festivals of the new and full moon days respectively.

One special day in the month, the **Ekāṣṭakā**, or eighth day after full moon, was important. In the Pañcaviṃśa Brāhmaṇa⁷ there are stated to be in the year twelve such, mentioned between the twelve days of full moon and the twelve days of new moon. But one Ekāṣṭakā is referred to in the Yajurveda Saṃhitās and elsewhere⁸ as of quite special importance. This was, in the accordant opinion of most commentators, the eighth day after the full moon of **Māgha**. It marked the end of the year, or the beginning of the new year. Though the Kauṣītaki Brāhmaṇa⁹ places the winter solstice in the new moon of Māgha, the latter date probably means the new moon preceding full moon in Māgha,¹⁰ not the new moon following

³ Av. vii. 47; Taittirīya Saṃhitā, i. 8, 8, 1; iii. 4, 9, 1; Kāṭhaka Saṃhitā, xii. 8, etc.

⁴ Rv. ii. 32, 8, where Sāyaṇa identifies it with Kuhū.

⁵ Taittirīya Saṃhitā, i. 8, 8, 1; iii. 4, 9, 1; Kāṭhaka Saṃhitā, xii. 8; Vājasaneyi Saṃhitā, xxix. 60; xxxiv. 8, 9; Śaṅkhyā Brāhmaṇa, v. 6.

⁶ Rv. ii. 32, 4; v. 42, 12; Taittirīya Saṃhitā, i. 8, 8, 1; iii. 4, 9, 1. Cf. Nirukta, xi. 31; Weber, *Indische Studien*, 5, 228 et seq.; Ludwig, *Translation of the Rigveda*, 3, 189.

⁷ x. 3, 11. Cf. Śatapatha Brāhmaṇa, vi. 2, 23; Av. xv. 16, 2.

⁸ Taittirīya Saṃhitā, vii. 4, 8, 1; Pañcaviṃśa Brāhmaṇa, v. 9, 1. Cf. Taittirīya Saṃhitā, iii. 3, 8, 4; iv. 3, 11, 3; v. 7, 2, 2; Av. iii. 10; viii. 9, 10; Kāṭhaka Saṃhitā, xxxix. 10; Maitrāyaṇī Saṃhitā, ii. 13, 21, etc. See Kātyāyana Śrauta Sūtra, xiii. 1, 2, with the commentary; Pañcaviṃśa Brāhmaṇa, loc. cit., with Sāyaṇa's notes; Weber, *Naxatra*, 2, 341, 342; *Indische Studien*, 17, 219 et seq.

⁹ xix. 23.

¹⁰ So Vināyaka on Kauṣītaki Brāhmaṇa, loc. cit.; Anartīya on Śāṅkhāyana Śrauta Sūtra, xiii. 19, 1; Weber, *op. cit.*, 2, 345, 346, 353, 354. Weber accepts the scholiasts' view that Māgha is here regarded as beginning with the day after full moon in Taiṣa; but it is simpler to suppose the meaning to be that Māgha is regarded as commencing with, not after, the new moon and ending with the day before new moon. Several passages in the Baudhāyana Śrauta Sūtra (ii. 12; iii. 1; xxvi. 18; xxx. 3; see Caland, *Über das rituelle Sūtra des Baudhāyana*, 36, 37) and Kauṣītaki Brāhmaṇa, i. 3; Śatapatha Brāhmaṇa, xi. 1, 1, 7, point to the full moon being the middle of the month, and the new moon being regarded as either the beginning or the end. Hopkins (n. 11) thinks Kauṣītaki Brāhmaṇa, v. 1; Śatapatha Brāhmaṇa, vi. 2, 2, 18, point to the commencement of the month with the full moon. If this could be accepted, then the Aṣṭakā would fall a week before the winter solstice in Māgha.

ull moon; but it is perhaps possible to account adequately for the importance of the Ekāṣṭakā as being the first Aṣṭakā after the beginning of the new year.

It is not certain exactly how the month was reckoned, whether from the day after new moon to new moon—the system known as *amānta*, or from the day after full moon to full moon—the *pūrṇimānta* system, which later, at any rate, was followed in North India, while the other system prevailed in the south. Jacobi¹¹ argues that the year began in the full moon of Phālguna, and that only by the full moon's conjunction with the Nakṣatra could the month be known. Oldenberg¹² points to the fact that the new moon is far more distinctively an epoch than the full moon; that the Greek, Roman, and Jewish years began with the new moon; and that the Vedic evidence is the division of the month into the former (*pūrva*) and latter (*apara*) halves, the first being the bright (*śukla*), the second the dark (*kṛṣṇa*) period. Thibaut¹³ considers that to assume the existence of the *pūrṇimānta* system for the Veda is unnecessary, though possible. Weber¹⁴ assumes that it occurs in the Kauṣītaki Brāhmaṇa as held by the scholiasts. But it would probably be a mistake to press that passage, or to assume that the *amānta* system was rigidly accepted in the Veda: it seems at least as probable that the month was vaguely regarded as beginning with the new moon day, so that new moon preceded full moon, which was in the middle, not the end or the beginning of the month.

That a month regularly had 30 days is established by the conclusive evidence of numerous passages in which the year is given 12 months and 360 days. This month is known from the earliest records, being both referred to directly and alluded to¹⁵

¹¹ *Zeitschrift der Morgenländischen Gesellschaft*, 49, 229, n. 1: 50, 81. Cf. Hopkins, *Journal of the American Oriental Society*, 24, 20.

¹² *Ibid.*, 48, 633, n. 1: 49, 476, 477. This is the Epic rule, Hopkins, *loc. cit.*

¹³ *Indian Antiquary*, 24, 87. None of the evidence is absolutely con-

clusive one way or the other. It is perfectly possible that the usage of families or districts differed. Cf. Thibaut, *Astronomie, Astrologie und Mathematik*, 12.

¹⁴ Rv. i. 164, 11. 14. 48; x. 189, 3; 190, 2; Av. iv. 35, 4; x. 7, 6, 8, 23; xiii. 3, 8, etc.

It is the regular month of the Brāhmaṇas,¹⁶ and must be regarded as the month which the Vedic Indian recognized. No other month is mentioned as such in the Brāhmaṇa literature; it is only in the Sūtras that months of different length occur. The Sāmaveda Sūtras¹⁷ refer to (1) years with 324 days—i.e., periodic years with 12 months of 27 days each; (2) years with 351 days—i.e., periodic years with 12 months of 27 days each, plus another month of 27 days; (3) years with 354 days—i.e., 6 months of 30 days, and 6 with 29 days, in other words, lunar synodic years; (4) years with 360 days, or ordinary civil (*sāvana*) years; (5) years with 378 days, which, as Thibaut¹⁸ clearly shows, are third years, in which, after two years of 360 days each, 18 days were added to bring about correspondence between the civil year and the solar year of 366 days. But even the Sāmasūtras do not mention the year of 366 days, which is first known to the Jyotiṣa¹⁹ and to Garga.²⁰

That the Vedic period was acquainted with the year of 354 days cannot be affirmed with certainty. Zimmer,²¹ indeed, thinks that it is proved by the fact that pregnancy is estimated at ten months, or sometimes a year.²² But Weber²³ may be right in holding that the month is the periodic month of 27 days, for the period is otherwise too long if a year is taken. On the other hand, the period of ten months quite well suits the period of gestation, if birth takes place in the tenth month, so that in this sense the month of 30 days may well be meant.

¹⁵ Maitrāyaṇī Samhitā, i. 10, 8;

Aitareya Brāhmaṇa, iv. 12; Kāthaka Samhitā, xxxvi. 2, 3; Kauṣītaki Brāhmaṇa, iii. 2; Aitareya Āraṇyaka, iii. 2, 1; Baudhāyana Śrauta Sūtra, xxvi. 10; Bṛhadāraṇyaka Upaniṣad, i. 5, 22. See also Weber, *Nakṣatra*, 2, 288; Thibaut, *Astronomie, Astrologie und Mathematik*, 8.

¹⁶ Lāṭyāyana Śrauta Sūtra, iv. 8, 1 et seq.; Nidāna Sūtra, v. 11. 12; Weber, *Nakṣatra*, 2, 281-288.

¹⁷ *Op. cit.*, 8, 9.

¹⁸ verse 23.

¹⁹ Cited in the commentary on the Jyotiṣa, 10.

²⁰ *Altindisches Leben*, 365, 366.

²¹ Ten months is the period according to Rv. v. 78, 7-9; x. 184, 3; Av. i. 11, 6; iii. 23, 2; v. 25, 13; Kāthaka Samhitā, xxviii. 6; Śatapatha Brāhmaṇa, iv. 5, 2, 4. 5 (*ibid.*, ix. 5, 1, 63, a six months' embryo is alone able to live). A year is mentioned in Pañcaviṃśa Brāhmaṇa, x. 1, 9 (ten months in vi. 1, 3); Kāthaka Samhitā, xxxiii. 8; Śatapatha Brāhmaṇa, vi. 1, 3, 8; xi. 5, 4, 6-11; Aitareya Brāhmaṇa, iv. 22.

²² *Nakṣatra*, 2, 313, n. 1.

The year of 12 months of 30 days each being admittedly quite unscientific, Zimmer²² is strongly of opinion that it was only used with a recognition of the fact that intercalation took place, and that the year formed part of a greater complex, normally the five year Yuga or cycle. This system is well known from the Jyotiṣa: it consists of 62 months of 29½ days each = 1,830 days (two of these months being intercalary, one in the middle and one at the end), or 61 months of 30 days, or 60 months of 30½ days, the unit being clearly a solar year of 366 days. It is not an ideal system, since the year is too long;²⁴ but it is one which cannot be claimed even for the Brāhmaṇa period, during which no decision as to the true length of the year seems to have been arrived at. The references to it seen by Zimmer in the Rīgveda²⁵ are not even reasonably plausible, while the *pañcaka yuga*, cited by him from the *Pañcaviṃśa Brāhmaṇa*,²⁶ occurs only in a quotation in a commentary, and has no authority for the text itself.

On the other hand, there was undoubtedly some attempt to bring the year of 360 days—a synodic lunar year—roughly into connexion with reality. A *Sāmasūtra*²⁷ treats it as a solar year, stating that the sun perambulates each Naxatra in 13½ days, while others again evidently interpolated 18 days every third year, in order to arrive at some equality. But Vedic literature, from the Rīgveda²⁸ downwards,²⁹ teems with the assertion of the difficulty of ascertaining the month. The length is variously given as 30 days,³⁰ 35 days,³¹ or

²² *Op. cit.*, 369, 370.

²⁴ The Yuga is too long by nearly four days. The true year has 365 days, 5 hours, 48 minutes, 46 seconds. Cf. Thibaut, *op. cit.*, 24, 25.

²⁵ i. 164, 14; iii. 55, 18. These passages are, of course, obscure, but to interpret them as referring to the ten half years of the Yuga is particularly gratuitous.

²⁶ xvii. 13, 17. See also Thibaut, *op. cit.*, 7, 8; Weber, *Indische Streifen*, 1, 91, and references. The most that can be said is that a tendency to accept five years as a convenient period for intercalation was arising, which ultimately appears

developed in the Jyotiṣa. But we cannot say that a year of 366 days is known until then.

²⁷ *Lāṭyāyana Śrauta Sūtra*, iv. 8, has nothing of this, but *Nidāna Sūtra*, v. 12, 2, 5, is quite clear.

²⁸ i. 25, 8; perhaps 165, 15.

²⁹ *Śatapatha Brāhmaṇa*, iv. 3, 1, 5; vi. 2, 2, 29; xii. 2, 1, 8; *Aitareya Brāhmaṇa*, i. 12; *Kāthaka Samhitā*, xxxiv. 13; *Pañcaviṃśa Brāhmaṇa*, x. 3, 2; xxiii. 2, 3; *Taittirīya Āraṇyaka*, v. 4, 29; Weber, *Naxatra*, 2, 336, n. 1.

³⁰ *Av. xiii. 3, 8.*

³¹ *Śatapatha Brāhmaṇa*, x. 5, 4, 5.

36 days.³² The last number possibly indicates an intercalation after six years ($6 \times 6 = 36$, or for ritual purposes 35), but for this we have no special evidence. There are many references³³ to the year having 12 or 13 months.

The names of the months are, curiously enough, not at all ancient. The sacrificial texts of the Yajurveda give them in their clearest form where the Agnicayana, 'building of the fire-altar,' is described.³⁴ These names are the following: (1) Madhu, (2) Mādhava (spring months, *vāsantikāu ṛtū*); (3) Śukra, (4) Śuci (summer months, *graiṣmāu ṛtū*); (5) Nabha (or Nabhas),³⁵ (6) Nabhasya (rainy months, *vārṣikāu ṛtū*); (7) Iṣa, (8) Ūrja (autumn months, *śārādāu ṛtū*); (9) Saha (or Sahas),³⁶ (10) Sahasya (winter months, *haimantikāu ṛtū*); (11) Tapa (or Tapas),³⁷ (12) Tapasya (cool months, *śaiśirāu ṛtū*).

There are similar lists in the descriptions of the Soma sacrifice³⁸ and of the horse sacrifice,³⁷ all of them agreeing in essentials. There are other lists of still more fanciful names,³⁸ but these have no claim at all to represent actual divisions in popular use. It is doubtful if the list given above is more than a matter of priestly invention. Weber points out that Madhu and Mādhava later appear as names of spring, and that these two are mentioned in the *Taittirīya Āraṇyaka*³⁹ as if actually

³² *Ibid.*, ix. 1, 1, 43; 3, 3, 18. Cf. Eggeling, *Sacred Books of the East*, 43, 167, n. 1. Shamasastri, *Gauṇam Ayana*, 122, interprets these passages in quite an impossible manner. There is no trace of a month of 35-36 days in the Epic: Hopkins, *Journal of the American Oriental Society*, 24, 42.

³³ *Taittirīya Samhitā*, v. 6, 7, 1; *Kāthaka Samhitā*, xxi. 5; xxxiv. 9; *Maitrāyaṇī Samhitā*, i. 10, 8; *Kauṣītaki Brāhmaṇa*, v. 8; *Kauṣītaki Upaniṣad*, i. 6; *Śatapatha Brāhmaṇa*, ii. 2, 3, 27; iii. 6, 4, 24; v. 4, 5, 23; vii. 2, 3, 9, etc.; *Jaiminiya Upaniṣad Brāhmaṇa*, i. 10, 6.

³⁴ *Taittirīya Samhitā*, iv. 4, 11, 1; *Kāthaka Samhitā*, xvii. 10; xxxv. 9;

Maitrāyaṇī Samhitā, ii. 8, 12; *Vājasaneyi Samhitā*, xiii. 25; xiv. 6, 15, 16, 27; xv. 57.

³⁵ In *Maitrāyaṇī, Kāthaka*, and *Vājasaneyi Samhitās*. See notes 34, 36.

³⁶ *Taittirīya Samhitā*, i. 4, 14, 1; *Maitrāyaṇī Samhitā*, i. 3, 16; iv. 6, 7; *Kāthaka Samhitā*, iv. 7; *Vājasaneyi Samhitā*, vii. 30 (where Iṣ and Ūrj appear as the names of the months).

³⁷ *Maitrāyaṇī Samhitā*, iii. 12, 13; *Vājasaneyi Samhitā*, xxii. 31.

³⁸ See, e.g., *Taittirīya Samhitā*, i. 7, 9, 1; iv. 7, 11, 2; *Vājasaneyi Samhitā*, ix. 20; xviii. 28; xxii. 32; *Kāthaka Samhitā*, xxxv. 10. Weber, 2, 349, 350.

³⁹ iv. 7, 2; v. 6, 16.

employed; but the evidence is very inadequate to show that the other names of the months given in the list were in ordinary use.⁴⁰

In some of these lists the intercalary month is mentioned. The name given to it in the Vājasaneyi Samhitā⁴¹ is Amhasaspati, while that given in the Taittirīya⁴² and Maitrāyaṇi Samhitās⁴³ is Samsarpa. The Kāthaka Samhitā⁴⁴ gives it the name of Malimluca, which also occurs elsewhere, along with Samsarpa, in one of the lists of fanciful names.⁴⁵ The Atharvaveda⁴⁶ describes it as *sanisrasa*, 'slipping,' owing no doubt to its unstable condition.

The other method of naming the months is from the *Nakṣatras*. It is only beginning to be used in the Brāhmaṇas, but is found regularly in the Epic and later. The Jyotiṣa⁴⁷ mentions that Māgha and Tapa were identical: this is the fair interpretation of the passage, which also involves the identification of Madhu with Caitra, a result corresponding with the view frequently found in the Brāhmaṇas, that the full moon in Citrā, and not that in Phalgunī, is the beginning of the year.⁴⁸

In the Śatapatha Brāhmaṇa⁴⁹ are found two curious expressions, *yava* and *ayava*, for the light and dark halves of the month, which is clearly considered to begin with the light half. Possibly the words are derived, as Egging⁵⁰ thinks, from *yū*, 'ward off,' with reference to evil spirits. The word *Parvan*

⁴⁰ Cases like that of *nabhas*, used by Mallinātha on Meghadūta, i. 4, are merely scholastic.

⁴¹ vii. 30; xxii. 31.

⁴² i. 4, 14, 1.

⁴³ iii. 12, 13.

⁴⁴ xxxviii. 4.

⁴⁵ *Ibid.*, xxxv. 10; Vājasaneyi Samhitā, xxii. 30.

⁴⁶ v. 6, 4.

⁴⁷ Verse 6 Yajus recension = verse 5 Rc recension: Weber, 2. 354 *et seq.*

⁴⁸ Weber's theory (359) that Caitra was as the first spring month secondary to Phālguna is, of course, an error; for, owing to the precession of the equinoxes, Phālguna became the first month of spring *de facto*, while Caitra

became virtually the last month of the preceding season. The truth is that the six seasons are an arbitrary division of the year, and that either Phālguna or Caitra could be regarded as the beginning of spring without much impropriety. See Weber, *Indische Studien*, 9, 457; 10, 231, 232; Whitney, *Journal of the American Oriental Society*, 8, 71, 397, 398.

⁴⁹ viii. 4, 2, 12; 3, 18. See Vājasaneyi Samhitā, xiv. 26, 31. The Taittirīya Samhitā, iv. 3, 10, 3, has the words in the form of *yāva* and *ayāva*, which are explained in v. 3, 4, 5.

⁵⁰ *Sacred Books of the East*, 43, 69, n.

('joint' = division of time) probably⁵¹ denotes a half of the month, perhaps already in the Rīgveda.⁵² More precisely the first half, the time of the waxing light, is called *pūrva-pakṣa*,⁵³ the second, that of the waning light, *apara-pakṣa*.⁵⁴ Either of these might be called a half-month (*ardha-māsa*).⁵⁵

⁵¹ The months and the half months are the *parvāṇi* of the sacrificial horse in the Bṛhadāraṇyaka Upaniṣad, i. 1, 1. Cf. Śatapatha Brāhmaṇa, i. 6, 3, 35; vi. 2, 2, 24; Vājasaneyi Samhitā, xiii. 43; St. Petersburg Dictionary, s.v. 4, where the sense is left vague.

⁵² i. 94, 4. Cf. Ludwig, Translation of the Rīgveda, 3, 189.

⁵³ Taittirīya Samhitā, iii. 4, 9, 6; Aitareya Brāhmaṇa, iv. 25, 3; Śatapatha Brāhmaṇa, vi. 7, 4, 7; viii. 4, 2, 11; Nirukta, v. 11, 1; xi. 5, 6.

⁵⁴ Śatapatha Brāhmaṇa, vi. 7, 4, 7;

viii. 4, 2, 11; xi. 1, 5, 3; Bṛhadāraṇyaka Upaniṣad, iii. 1, 5; Nirukta, v. 11; xi. 6, etc.

⁵⁵ Śatapatha Brāhmaṇa, v. 4, 5, 21; Bṛhadāraṇyaka Upaniṣad, i. 1, 1; iii. 8, 9, etc.; Taittirīya Samhitā, vii. 1, 15, 1; Taittirīya Samhitā, iii. 12, 7; Vājasaneyi Samhitā, xxii. 28.

Cf. Zimmer, *Altindisches Leben*, 364 *et seq.*; Thibaut, *Astronomie, Astrologie und Mathematik*, 7-9; Weber, Proceedings of the Berlin Academy, 1894, 37 *et seq.*; *Nakṣatra*, 2, *passim*.

Māsara is mentioned as a beverage in the Yajurveda Samhitās.¹ Its composition is described fully in the Kātyāyana Śrauta Sūtra.² It seems to have been a mixture of rice and Śyāmāka with grass, parched barley, etc.

¹ Maitrāyaṇi Samhitā, iii. 11, 2, 9; Vājasaneyi Samhitā, xix. 14, 82; xx. 68; Taittirīya Brāhmaṇa, ii. 6, 11, 4, etc.

² xix. 1, 20, 21; Mahidhara on Vājasaneyi Samhitā, xix. 1, 14.

Cf. Griffith, Vājasaneyi Samhitā, 172, n.

Māhaki, 'descendant of Mahaka,' is the patronymic of a teacher in the Vamśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 382.

Māhā-camasya, 'descendant of Mahācamasa,' is the patronymic of a teacher to whom the Taittirīya Āraṇyaka¹ ascribes the addition of Mahas to the triad Bhūr Bhuvas Svar.²

¹ i. 5, 1.

² Cf. Keith, *Aitareya Āraṇyaka*, 180.

Māhā-rajana, 'dyed with saffron' (*māhā-rajana*), is applied to a garment (*Vāsas*) in the Bṛhadāraṇyaka Upaniṣad (ii. 3, 10).

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GREAT KING—TEACHERS—FRIEND [Mahārāja]

Māhā-rāja, 'the dignity of a great king' (*mahā-rāja*), is mentioned in the Aitareya Brāhmaṇa (viii. 6, 5; 12, 4; 15, 3).

Māhitthi, 'descendant of Mahittha,' is the patronymic of a teacher mentioned several times in the Śatapatha Brāhmaṇa.¹ He is said to be a pupil of Vāmakakṣāyapa in the Brhad-āraṇyaka Upaniṣad.²

¹ vi. 2, 2, 10; viii. 6, 1, 16 et seq.; ix. 5, 1, 57; x. 6, 5, 9.
² vi. 5, 4 Kāṇva

Māhina occurs in one passage of the Rigveda,¹ which celebrates Asamāti as a king. The word, used in the plural, may be a patronymic referring to the priests who praised Asamāti, or it may be an adjective of uncertain meaning.

¹ x. 60, 1. Cf. Ludwig, Translation of the Rigveda, 3, 138.

Mitra denotes 'friend' in the Rigveda¹ and later.² According to the Taittiriya Saṃhitā³ a wife is a man's friend, and in the Śatapatha Brāhmaṇa⁴ the value of a friend is insisted upon. Treachery to a friend is reprobated.⁵

¹ Masculine: i. 58, 1; 67, 1; 75, 4; 156, 1; 170, 5; ii. 4, 1, 3, etc. The neuter does not with certainty occur in the sense of 'friend' in the Rv.
² Masculine: Av. v. 19, 15; xi. 9, 2; Kāthaka Saṃhitā, xxvii. 4; Taittiriya Āraṇyaka, x. 80. Neuter: Taittiriya Saṃhitā, vi. 4, 8, 1; Taittiriya Brāh-
maṇa, i. 7, 8, 7; Aitareya Brāhmaṇa, vi. 20, 17; viii. 27, 2; Śatapatha Brāhmaṇa, iv. 1, 4, 8; v. 3, 5, 13; xi. 4, 3, 20, etc.
³ vi. 2, 9, 2.
⁴ i. 5, 3, 17.
⁵ Cf. Taittiriya Brāhmaṇa, i. 7, 1, 7.

Mitra-bhū Kāśyapa ('descendant of Kāśyapa') is the name of a teacher, a pupil of Vibhaṇḍaka Kāśyapa, in the Vamśa Brāhmaṇa.¹

¹ Indische Studien, 4, 374.

Mitra-bhūti Lauhitya ('descendant of Lohita') is mentioned in the Vamśa (list of teachers) in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 42, 1) as a pupil of Kṛṣṇadatta Lauhitya.

Mitra-varcas Sthairakāyana ('descendant of Sthiraka') is the name of a teacher, a pupil of Supratīta Aulundya, in the Vamśa Brāhmaṇa.¹

¹ Indische Studien, 4, 372.

Mitra-vinda Kāśyapa ('descendant of Kāśyapa') is the name of a teacher, a pupil of Sunītha, in the Vamśa Brāhmaṇa.¹

¹ Indische Studien, 4, 372.

Mitrātithi is mentioned in one hymn of the Rigveda¹ as the father of Kuruśravaṇa and the grandfather of Upamaśravas, all being evidently kings.

¹ x. 33, 7. Cf. Ludwig, Translation of the Rigveda, 3, 165; Geldner, Vedische Studien, 2, 150, 184; Keith, Journal of the Royal Asiatic Society, 1910, 922, 923; Lanman, Sanskrit Reader, 384; Brhaddevatā, vii. 35, 36, with Macdonell's notes.

Mukṣijā is found in one passage of the Rigveda,¹ where the sense seems clearly to be 'net' for catching animals. Cf. Padi.

¹ i. 125, 2; Nirukta, v. 19. Cf. Zimmer, Altindisches Leben, 244.

1. **Muñja** denotes a grass, the *Saccharum Muñja*, which is of luxuriant growth, attaining to a height of ten feet. It is mentioned in the Rigveda¹ along with other kinds of grasses as the lurking-place of venomous creatures. In the same text² the Muñja grass is spoken of as purifying, apparently being used as the material of a filter for Soma. The grass is often mentioned in the later Saṃhitās³ and the Brāhmaṇas.⁴ It is in the Śatapatha Brāhmaṇa⁵ said to be 'hollow' (*suśira*) and to be used for the plaited part of the throne (*Āsandī*).⁶

¹ i. 191, 3.
² i. 161, 8 (*muñja-nejana*, which Sāyana explains as *apagata-trṇa*, 'with the grass removed').
³ Av. i. 2, 4; Taittiriya Saṃhitā, v. 1, 9, 5; 10, 5, etc.
⁴ Kauṣītaki Brāhmaṇa, xviii. 7; Sata-

patha Brāhmaṇa, iv. 3, 3, 16; vi. 6, 1, 23; 2, 15, 16, etc. Cf. St. Petersburg Dictionary, s.v. *muñja*.

⁵ vi. 3, 1, 26.

⁶ Śatapatha Brāhmaṇa, xii. 8, 3, 6.

Cf. Zimmer, Altindisches Leben, 72.

See Katha Upaniṣad
last few lines.

2. *Muñja Sāmaśravasa* ('descendant of Sāmaśravas') is the name of a man, possibly a king, mentioned in the Jaiminīya Upaniṣad Brāhmaṇa¹ and the Śaḍviṃśa Brāhmaṇa.²

¹ iii. 5, 2.

² iv. 1 (*Indische Studien*, I, 39).

*Muṇḍibha Audanya*¹ or *Audanyava*² is the name of a man in the Śatapatha Brāhmaṇa¹ and the Taittirīya Brāhmaṇa.²

¹ Śatapatha Brāhmaṇa, xiii. 3, 5, 4. Apparently the word is a patronymic. ² son of Odana' (so St. Petersburg Dictionary, s.v.).
³ son of Udanya' (so Eggeling, *Sacred Books of the East*, 44, 341, n. 1), or ² Taittirīya Brāhmaṇa, iii. 9, 15, 3 ('descendant of Udanyu').

Mudga, denoting a kind of bean (*Phaseolus Mungo*), occurs in a list of vegetables in the Vājasaneyi Samhitā.¹ A 'soup of rice with beans' (*mudgaudana*) is mentioned in the Śāṅkhāyana Āraṇyaka² and the Sūtras. Cf. perhaps *Mudgala*.

¹ xviii. 12.

² xii. 8.

Cf. Zimmer, *Altindisches Leben*, 240.

Mudgala and *Mudgalānī*, 'Mudgala's wife,' both figure in a hopelessly obscure hymn of the Rigveda,¹ variously interpreted by Pischel² and Geldner³ and von Bradke⁴ as telling of a real chariot race in which, despite difficulties, Mudgala won by his wife's aid. The Indian tradition is as variant as the interpretations of modern authorities. Śaḍguruśiṣya⁵ explains that Mudgala's oxen were stolen, that he pursued the thieves with the one old ox he had left, and that hurling his hammer (*dru-ghaṇa*) he caught the marauders. Yāska,⁶ on the other hand, says that Mudgala won a race with a *dru-ghaṇa* and an ox instead of with two oxen. It is pretty clear that, as Roth⁷ observed, the tradition is merely a guess, and a bad one, at the meaning of an obscure hymn, and this view is

¹ x. 102.

² *Vedische Studien*, I, 124.

³ *Ibid.*, I, 138; 2, 1-22.

⁴ *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 46, 445 et seq.

⁵ Macdonell's edition of the Sarvāṇu-kramaṇi, p. 158.

⁶ *Nirukta*, ix. 23. 24.

⁷ *Nirukta*, *Erläuterungen*, 129.

accepted by Oldenberg.⁸ Bloomfield⁹ has interpreted the legend as one of heavenly, not of human, events. *Mudgala*, probably a variant form of *Mudgara*,¹⁰ which in the later language means a hammer or a similar weapon, may be meant as a personification of the thunderbolt of Indra, rather than a real man.¹¹ Later¹² *Mudgala* is a mythical sage.

⁸ *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 39, 78.

⁹ *Ibid.*, 48, 547.

¹⁰ According to Geldner, *Vedische Studien*, 2, 1, Indrasenā in x. 102, 2, is the name of Mudgalānī; but its sense, 'Indra's bolt,' rather indicates the mythical character of the passage.

¹¹ If the name means a real man, it

may be connected with *Mudga*, 'bean.' See Zimmer, *Altindisches Leben*, 240.

¹² Av. iv. 29, 6; Āśvalāyana Śrauta Sūtra, xii. 12; Bṛhaddevatā, vi. 46; viii. 12, 90.

Cf. Ludwig, Translation of the Rigveda, 3, 166, 167; Oldenberg, *Religion des Veda*, 280; Keith, *Journal of the Royal Asiatic Society* 1911, 1005, n. 1.

Muni occurs in one hymn of the Rigveda¹ where it seems to denote an ascetic of magic powers with divine afflatus (*deveṣita*), the precursor of the strange ascetics of later India. This agrees with the fact that *Aitāsa*, the Muni, is in the Aitareya Brāhmaṇa² regarded by his son as deranged, a view not unjustified if the nonsense which passes as the *Aitāsapralāpa*,³ 'Chatter of Aitāsa,' was really his. The Rigveda⁴ calls Indra the 'friend of Munis,' and the Atharvaveda⁵ refers to a 'divine Muni' (*deva muni*), by whom a similar ascetic may be meant.

In the Upaniṣads⁶ the Muni is of a more restrained type: he is one who learns the nature of the Brahman, the Absolute, by study, or sacrifice, or penance, or fasting, or faith (*śraddhā*). It must not of course be thought that there is any absolute distinction between the older Muni and the later: in both cases the man is in a peculiar ecstatic condition, but the ideal of the Upaniṣads is less material than the earlier picture of the Muni, who is more of a 'medicine man' than a sage. Nor would it be wise to conclude from the comparative rareness

¹ x. 136, 2. 4. 5. In verse 1 he is described as 'long-haired.'

² vi. 33, 3.

³ See Bloomfield, *Atharvaveda*, 98 et seq.

⁴ viii. 17, 14. Cf. vii. 56, 8; Max Müller, *Sacred Books of the East*, 32, 376.

⁵ vii. 74, 1. Cf. Whitney, Translation of the Atharvaveda, 440; Śatapatha Brāhmaṇa, ix. 5, 2, 15, and *Muni-maraṇa*.

⁶ Bṛhadāraṇyaka Upaniṣad, iii. 4, 1; iv. 4, 25; Taittirīya Āraṇyaka, ii. 20.

of the mention of the Muni in the Vedic texts that he was an infrequent figure in Vedic times: he was probably not approved by the priests who followed the ritual, and whose views were essentially different from the ideals of a Muni, which were superior to earthly considerations, such as the desire for children and **Dakṣiṇās**.⁷

⁷ Cf. *Bṛhadāraṇyaka Upaniṣad*, iii. 4, 1. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 49, 480; *Buddha*,⁸ 36.
Cf. Oldenberg, *Religion des Veda*, 406;

Muni-marapa, 'Saints' Death,' is the name of the place where, according to the *Pañcaviṃśa Brāhmaṇa* (xiv. 4, 7), the **Vaikhānasa**s were slain.

Mulālin (masc.) or **Mulālī** (fem.) is the name of some part of an edible lotus (perhaps the *Nymphaea esculenta*) in the *Atharvaveda*.¹

¹ iv. 34, 5. Cf. *Kaṣika Sūtra*, lxvi. 10; Weber, *Indische Studien*, 18, 138; Zimmer, *Altindisches Leben*, 70; Whitney, Translation of the *Atharvaveda*, 207.

Muṣīvan denotes 'robber' in one passage of the *Rigveda* (i. 42, 3).

Muṣkara occurs in one passage of the *Atharvaveda*,¹ possibly in the sense of a small animal or insect, as suggested by Roth,² who, however, thought the passage corrupt. Bloomfield³ suggests that the reading of the *Paippalāda* text *puṣkaram*, ('blue lotus') is the correct form.

¹ vi. 14, 2.
² St. Petersburg Dictionary, s.v.
³ *Hymns of the Atharvaveda*, 463, 464.

Cf. Whitney, Translation of the *Atharvaveda*, 297.

Muṣṭi-han,¹ **Muṣṭi-hatyā**,² in the *Rigveda* and the *Atharvaveda* denote, respectively, the 'hand to hand fighter'—that is, the ordinary warrior as opposed to the charioteer, and the

¹ Rv. v. 58, 4; vi. 26, 2; viii. 20, 20; Av. v. 22, 4.

² Rv. i. 8, 2.

'fight' itself. So also in the *Atharvaveda*³ the charioteer (*rathin*) is opposed to the foot-soldier (*patti*), and in the *Rigveda*⁴ the chariots are opposed to the troops (*grāma*) of the infantry. The parallel of the Greek and other Āryan races shows that the Kṣatriyas were the fighters from chariots, while the ordinary host fought on foot.

³ vii. 62, 1.

⁴ i. 100, 10.

Cf. Zimmer, *Altindisches Leben*, 297.

Musala denotes a 'pestle' in the later *Samhitās*¹ and in the *Brāhmaṇas*.²

¹ Av. x. 9, 26; xi. 3, 3; xii. 3, 13; *Taittirīya Samhitā*, i. 6, 8, 3, etc.
² *Śāṅkhāyana Āraṇyaka*, xii. 8; *Śatapatha Brāhmaṇa*, xii. 5, 2, 7; in the *Jaiminiya Brāhmaṇa*, i. 42, 44 (*Journal of the American Oriental Society*, 15, 235, 237), *musalin* means a 'man armed with a club.'

Muhūrta denotes a division of time, one-thirtieth of a day, or an hour of forty-eight minutes, in the *Brāhmaṇas*.¹ In the *Rigveda*² the sense of 'moment' only is found. Cf. **Ahan**.

¹ *Taittirīya Brāhmaṇa*, iii. 10, 1, 1 (for the names); 9, 7; 12, 9, 6; *Śatapatha Brāhmaṇa*, x. 4, 2, 18, 25, 27; 3, 20; xii. 3, 2, 5; x. 4, 4, 4, etc.
² iii. 33, 5; 53, 8. The sense of 'moment' is also common in the *Brāhmaṇas*.
Cf. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 9, 139 et seq.; *Indische Streifen*, 1, 92 et seq.

Mūcīpa or **Mūvīpa** is the variant in the *Śāṅkhāyana Śrauta Sūtra* (xv. 26, 6) of the **Mūtība** of the *Aitareya Brāhmaṇa* as the name of a barbarian tribe.

Cf. Weber, *Indische Studien*, 10, 67, n. 1.

Mūjavant is the name of a people who, along with the **Mahāvṛṣas**, the **Gandhāris**, and the **Balhikas**, are mentioned in the *Atharvaveda*¹ as dwelling far away, and to whom fever is to be banished. Similarly in the *Yajurveda Samhitās*² the **Mūjavants** are chosen as a type of distant folk, beyond

¹ v. 22, 5, 7, 8, 14. Cf. *Baudhāyana Śrauta Sūtra*, ii. 5.

² *Taittirīya Samhitā*, i. 8, 6, 2; *Kāthaka Samhitā*, ix. 7; xxxvi. 14;

Maitrāyaṇī Samhitā, i. 4, 10, 20; *Vājasaneyi Samhitā*, iii. 61; *Śatapatha Brāhmaṇa*, ii. 6, 2, 17.

which Rudra with his bow is entreated to depart. In the Rigveda³ Soma is described as Maujavata, 'coming from the Mūjavants,' or, as Yāska⁴ takes it, 'from Mount Mūjavant.' The Indian commentators⁵ agree with Yāska in taking Mūjavant as the name of a mountain, and though Hillebrandt⁶ is justified in saying that the identification of Mūjavant by Zimmer⁷ with one of the lower hills on the south-west of Kāśmīr lacks evidence, it is not reasonable to deny that Mūjavant was a hill from which the people took their name. Yāska⁸ suggests that Mūjavant is equivalent to Muñjavant, which actually occurs later, in the Epic,⁹ as the name of a mountain in the Himālaya.

³ x. 34, 1.

⁴ Nirukta, ix. 8.

⁵ Mahidhara on Vājasaneyi Samhitā, loc. cit.; Sāyaṇa on Rv. i. 161, 8; Baudhāyana Śrauta Sūtra and Prayoga, cited by Hillebrandt, *Vedische Mythologie*, i. 63.

⁶ Op. cit., i. 65.

⁷ *Altindisches Leben*, 29.

⁸ Loc. cit. Cf. Siddhānta Kaumudī on Pāṇini, iv. 4, 110, where instead of Maujavata in Rv. x. 34, 1, Mauñjavata is read.

⁹ Mahābhārata, x. 785; xiv. 180.

Cf. Ludwig, Translation of the Rigveda, 3, 198.

Mūta in the later Samhitās and the Brāhmaṇas¹ denotes a 'woven basket.' Mūtaka means a 'small basket.'²

¹ Kāthaka Samhitā, xxxvi. 14; Taittirīya Brāhmaṇa, i. 6, 10, 5; Lāṭyāyana Śrauta Sūtra, viii. 3, 8.

² Śatapatha Brāhmaṇa, ii. 6, 2, 17.

Mūtiba appears in the Aitareya Brāhmaṇa¹ as the name of one of the barbarous peoples enumerated as nominally Viśvāmitra's outcast offspring. The Śāṅkhāyana Śrauta Sūtra² gives the name as Mūcīpa or Mūvīpa.

¹ vii. 18, 2.

² xv. 26, 6.

Cf. Muir, *Sanskrit Texts*, i², 358, 483.

Mūla, Mūlabarhaṇa. See Nakṣatra.

Mūs,¹ Mūṣikā,² are the names of 'mouse' occurring in the Rigveda¹ and the Yajurveda Samhitās.²

¹ Rv. i. 105, 8 = x. 33, 3; Nirukta, iv. 5.

Cf. Zimmer, *Altindisches Leben*, 95; Schrader, *Prehistoric Antiquities*, 248.

² Maitrāyaṇī Samhitā, iii. 14, 17; Vājasaneyi Samhitā, xxiv. 36.

1. Mṛga has the generic sense of 'wild beast' in the Rigveda¹ and later.² Sometimes it is qualified by the epithet 'terrible' (*bhīma*),³ which indicates that a savage wild beast is meant. Elsewhere the buffalo is shown to be denoted by the epithet *mahiṣa*,⁴ 'powerful,' which later becomes the name of the buffalo. More particularly the word has the sense of an animal of the gazelle type.⁵ In some passages⁶ Roth⁷ sees the sense of 'bird.' See also Mṛga Hastin, Puruṣa Hastin.

¹ i. 173, 2; 191, 4; viii. 1, 20; 5, 36; x. 146, 6, etc.

² Av. iv. 3, 6; x. 1, 26; xii. 1, 48 (*sūhara*, 'boar'); xix. 38, 2; Pañcaviṃśa Brāhmaṇa, vi. 7, 10; xxiv. 11, 2; Aitareya Brāhmaṇa, iii. 31, 2; viii. 23, 3, etc.

³ Rv. i. 154, 2; 190, 3; ii. 33, 11; 34, 1; x. 180, 2, etc.

⁴ Rv. viii. 69, 15; ix. 92, 6; x. 123, 4.

⁵ Rv. i. 38, 5; 105, 7; vi. 75, 11; ix. 32, 4; Av. v. 21, 4 (not a certain instance); Taittirīya Samhitā, vi. 1, 3, 7; Taittirīya Brāhmaṇa, iii. 2, 5, 6; Śatapatha Brāhmaṇa, xi. 8, 4, 3, etc.

⁶ Rv. i. 182, 7; x. 136, 6, and perhaps i. 145, 5; vii. 87, 6.

⁷ St. Petersburg Dictionary, s.v., 12. Cf. Pischel, *Vedische Studien*, i. 99; 2, 122.

2. Mṛga in the Aitareya Brāhmaṇa¹ denotes, according to Sāyaṇa's commentary, the constellation Mṛgaśīras. But it seems more probable² that Mṛga there really covers the whole of Orion, not merely the inconspicuous group of stars in the head of Orion that make up the Nakṣatra Mṛgaśīras, but also the star α in his shoulder, which is reckoned as Ārdrā, and γ in his left shoulder. Tilak,³ however, makes Mṛga or Mṛgaśīras into a different group, consisting of the belt of Orion, with two stars in the knees and one in the left shoulder, which he deems to resemble a deer's head with an arrow through it, an implausible and unlikely theory. Cf. Mṛgavyādha.

¹ iii. 33, 5.

² See Whitney, *Journal of the American Oriental Society*, 16, xcii.

³ Orion, 99 et seq.

3. Mṛga Hastin, the 'animal with a hand,' is mentioned in two passages of the Rigveda,¹ in which Roth² recognizes that the elephant is meant, but concludes that the compound name

¹ i. 64, 7; iv. 16, 14.

² St. Petersburg Dictionary, s.v.; Nirukta, Erläuterungen, 79.

is a proof of the newness of the elephant to the Vedic Indians.³ Later the adjective *Hastin* alone became the regular name of the animal (like *Mahiṣa* of the 'buffalo'). The elephant is also denoted in the Rigveda by the descriptive term *Mrga Vāraṇa*,⁴ the 'wild or dangerous animal,' the adjective *vāraṇa* similarly becoming one of the names for 'elephant' in the later language. Pischel's view⁵ that the catching of elephants by the use of tame female elephants is already alluded to in the Rigveda⁶ seems very doubtful. In the Aitareya Brāhmaṇa⁷ elephants are described as 'black, white-toothed, adorned with gold.'

³ Pischel, *Vedische Studien*, I, 99, 100, combats the view that the elephant was new to the Vedic Indian, because of the similar use of *mrga mahiṣa* and *mrga sūhara* (Av. xii. 1, 48) to denote the 'buffalo' and the 'boar' respectively. But *Mahiṣa* seems rather to bear out Roth's conclusion; while *Sūhara* appears alone in the Rigveda, and *mrga sūhara*, 'wild hog,' seems to be used in one passage of the Av.

(xii. 1, 48) to distinguish it from *Varāha*, 'boar,' in the same verse.

⁴ Rv. viii. 33, 8; x. 40, 8.

⁵ *Vedische Studien*, 2, 121-123; 317-319. Cf. Strabo, pp. 704, 705; Arrian, *Indica*, 13, 14 (from Megasthenes).

⁶ viii. 2, 6; x. 40, 8.

⁷ viii. 23, 3 (*hiranyena parivṛtān kṛṇāṇ chukladato mrgān*). See Pischel, *op. cit.*, 2, 122.

Cf. Zimmer, *Altindisches Leben*, 80.

Mṛgaya occurs in several passages of the Rigveda¹ as defeated by Indra. That he was a human foe, as Ludwig² thinks, seems unlikely: more probably he was a demon, as *Mṛga* unquestionably is.³

¹ iv. 16, 13; viii. 3, 19; x. 49, 5.

² Translation of the Rigveda, 3, 166.

³ Rv. i. 80, 7; v. 29, 4, etc.

Mṛgayu, 'hunter,' occurs in the later Saṃhitās¹ and the Brāhmaṇas,² but not very often. The Vājasaneyi Saṃhitā³ and the Taittirīya Brāhmaṇa,⁴ however, in the list of victims at the Puruṣamedha ('human sacrifice') include a number of names which seem to be those of persons who make a livelihood by fishing or by hunting, such as the *Mārgāra*, 'hunter,'

¹ Av. x. 1, 26; Vājasaneyi Saṃhitā, xvi. 27; xxx. 7, etc. Cf. *mṛgayu*, Rv. x. 40, 4.

² Taittirīya Brāhmaṇa, i. 5, 1, 1;

iii. 4, 3, 1; Pañcaviṃśa, Brāhmaṇa, xiv. 9, 12, etc.

³ xxx.

⁴ iii. 4.

the *Kaivarta* or *Kevarta*, *Pauñjīṣṭha*, *Dāsa*, *Maināla*, 'fisherman,' and perhaps the *Bainda* and the *Ānda*,⁵ who seem to have been some sort of fishermen.

It is not probable that even in the earliest Vedic period hunting formed the main source of livelihood for any of the Vedic tribes: pastoral pursuits and agriculture (*Kṛṣi*) were, no doubt, the mainstay of their existence. But it would be unreasonable to suppose that not much hunting was done, both for recreation and for purposes of food, as well as for protection of flocks from wild beasts. The Rigveda is naturally our chief source of information in regard to hunting. The arrow was sometimes employed,⁶ but, as is usual with primitive man, the normal instruments of capture were nets and pitfalls. Birds were regularly caught in nets (*Pāśa*,⁷ *Nidhā*,⁸ *Jāla*),⁹ the bird-catcher being called *nidhā-pati*,¹⁰ 'master of snares.' The net was fastened on pegs¹¹ (as is done with modern nets for catching birds). Another name of net is apparently *Mukṣijā*.

Pits were used for catching antelopes (*Rśya*), and so were called *rśya-da*,¹² 'antelope-catching.' Elephants were captured as in Greek times, perhaps through the instrumentality of tame females (see *Mrga Hastin*). Apparently the boar was captured in the chase, dogs being used,¹³ but the passage from which this view is deduced is of uncertain mythological content. There is also an obscure reference¹⁴ to the capture of the buffalo (*Gaura*), but it is not clear whether the reference is to shooting with an arrow or capturing by means of ropes, perhaps a lasso, or a net. The lion was captured in pitfalls,¹⁵ or was surrounded by the hunters and slain;¹⁶ one very obscure passage refers to the lion being caught by ambuscade, which perhaps merely alludes to the use of the hidden pit.¹⁷

The modes of catching fish are little known, for the only evidence available are the explanations of the various names

⁵ Vājasaneyi Saṃhitā, xxx. 16; Taittirīya Saṃhitā, iii. 4, 12, 1.

⁶ Rv. ii. 42, 2.

⁷ *Pāśin*, 'hunter,' Rv. iii. 45, 1.

⁸ Rv. ix. 83, 4; x. 73, 11.

⁹ Av. x. 1, 30.

¹⁰ Rv. ix. 83, 4.

¹¹ Av. viii. 8, 5.

¹² Rv. x. 39, 8.

¹³ Rv. x. 86, 4.

¹⁴ Rv. x. 51, 6.

¹⁵ Rv. x. 28, 10.

¹⁶ Rv. v. 15, 3.

¹⁷ Rv. v. 74, 4. Cf. Griffith, *Hymns of the Rigveda*, I, 542, n.

mentioned in the Yajurveda. Sāyana¹⁸ says that Dhaivara is one who takes fish by netting a tank on either side; Dāśa and Śauṣkala do so by means of a fish-hook (*baḍīśa*); Bainda, Kaivarta, and Maināla by means of a net (*jāla*); Mārgāra catches fish in the water with his hands; Ānda by putting in pegs at a ford (apparently by building a sort of dam); Parṇaka by putting a poisoned leaf on the water. But none of these explanations can claim much authority.

¹⁸ On Taittiriya Brāhmaṇa, iii. 4. Cf. Zimmer, *Altindisches Leben*, 243-245. 12, 1. Cf. Weber, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 18, 281.

Mṛga-vyādha, 'the hunter,' is the name of Sirius in the legend of Prajāpati's daughter in the Aitareya Brāhmaṇa.¹ Prajāpati (Orion) pursues his daughter (Rohiṇī), and is shot by the archer Sirius. The transference of the legend of Prajāpati to the sky is no doubt secondary, caused by the obvious similarity of the constellation in question to the idea of an archer.

¹ iii. 33, 5. Cf. Hillebrandt, *Vedische Mythologie*, 2, 205, n. 1, 208, n. 3; Tilak, *Orion*, 98 et seq.; Sūrya Siddhānta, viii. 10; ix. 12, preserves the name.

Mṛga-sīras, *Mṛga-sīrṣa*. See Nakṣatra, 1. and 2. *Mṛga*.

Mṛgākḥara in the Taittiriya Saṃhitā (vii. 5, 21, 1) and Brāhmaṇa (iii. 9, 17, 3) denotes the 'lair of wild beasts.'

Mṛda is found only in compounds in the Yajurveda Saṃhitās,¹ where it seems to denote a small weight of gold. It is uncertain whether the reading should not be *Prda*, as in the grammatical tradition.²

¹ *Upacāya-mṛdaṃ hiranyam*, Kāthaka Saṃhitā, xi. 1; *aṣṭā-mṛdaṃ hiranyam*, *ibid.*, xiii. 10; *aṣṭā-pruṣṭa-hiranyam*, Taittiriya Saṃhitā, iii. 4, 1, 4, etc.

² See Pāṇini, iii. 1, 123, with the Vārttika; von Schroeder, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 49, 164.

Mṛttikā, 'clay,' is mentioned in the later Saṃhitās and the Brāhmaṇas.¹ Cf. *Mṛd*.

¹ Vājasaneyi Saṃhitā, xviii. 13; Aitareya Brāhmaṇa, iii. 34, 2; Chān-

dogya Upaniṣad, vi. 1, 4; Taittiriya Aranyaka, x. 1, 8, 9.

Mṛtyu, 'death,' is repeatedly mentioned in the Rigveda¹ and later² as a thing of terror. There are a hundred and one forms of death, the natural one by old age³ (*jarā*), and a hundred others, all to be avoided.⁴ To die before old age (*purā jarasah*)⁵ is to die before the allotted span (*purā āyusah*),⁶ the normal length of life being throughout Vedic literature spoken of as a hundred years.⁷ On the other hand, the evils of old age in the loss of physical strength were clearly realized:⁸ one of the feats of the Aśvins was to restore old Cyavāna to his former youth and powers, and another was the rejuvenation of Kali.⁹ The Atharvaveda¹⁰ is full of charms of all sorts to avert death and secure length of years (*āyusya*).

The modes of disposing of the dead were burial and cremation (see *Agnidagdha*). Both existed in the early Vedic period,¹¹ as in Greece;¹² but the former method was on the whole less favoured, and tended to be regarded with disapproval. The bones of the dead, whether burned or not, were marked by the erection of a tumulus (*Śmaśāna*): the Śatapatha Brāhmaṇa¹³ preserves traces of strong differences of opinion as to the mode in which these tumuli should be constructed. There is little or no trace¹⁴ of the custom common in northern lands of sending the dead man to sea in a burning ship: the reference

¹ vii. 59, 12; x. 13, 4; 18, 1, 2; x. 48, 5; 60, 5. So *mṛtyu-bandhu*, 'akin to death,' Rv. viii. 18, 22; x. 95, 18.

² Taittiriya Saṃhitā, i. 5, 9, 4, where the world is said to be 'yoked with death' (*mṛtyu-samyuta*); Taittiriya Brāhmaṇa, i. 5, 9, 6; Aitareya Brāhmaṇa, iii. 8, 2; 14, 1, 2, 3; Śatapatha Brāhmaṇa, x. 6, 5, 1, etc. So often the 'bonds of death' (*mṛtyu-pāśa*), Av. viii. 2, 2; 8, 10, 16; xvii. 1, 30; Taittiriya Brāhmaṇa, iii. 10, 8, 2; Kāthaka Upaniṣad, i. 18, etc.

³ Av. ii. 13, 2; 28, 2.

⁴ Av. i. 30, 3; ii. 28, 1; iii. 11, 5; viii. 2, 27; xi. 6, 16, etc.

⁵ Rv. viii. 67, 20; Av. v. 30, 17; x. 2, 30; xiii. 3, 56.

⁶ Śatapatha Brāhmaṇa, ii. 1, 4, 1.

⁷ Rv. i. 64, 14; 89, 9; ii. 33, 2, etc. Cf. Lanman, *Sanskrit Reader*, 384; Weber, *Indische Studien*, 17, 193; *Festgruss an Roth*, 137.

⁸ Rv. i. 71, 10; 179, 1.

⁹ x. 39, 8. Cf. Muir, *Sanskrit Texts*, 5, 243.

¹⁰ See Bloomfield, *Atharvaveda*, 62 et seq.

¹¹ See Hopkins, *Journal of the American Oriental Society*, 16, clii; Winternitz, *Geschichte der indischen Literatur*, 1, 84, 85.

¹² See Lang, *Homer and his Age*, 82 et seq.; cf. Burrows, *Discoveries in Crete*, 209-213.

¹³ xiii. 8, 2, 1.

¹⁴ Cf. Zimmer, *Altindisches Leben*, 410; Weinhold, *Altnordisches Leben*, 483 et seq.

to a ship¹⁵ seems to point to mythical perils after death, not to the mode of burial.

The life after death was to the Vedic Indian a repetition of the life in this world. He passed into the next world *sarva-tanuḥ sāṅgaḥ*, 'with whole body and all his members,'¹⁶ enjoying there the same pleasures as he had enjoyed on earth. Even in the Rigveda¹⁷ there are hints of evil awaiting evil-doers, but it is not until the Atharvaveda¹⁸ and the Brāhmaṇas¹⁹ that a hell of punishment is set out, and it is in the Brāhmaṇas²⁰ that good and evil deeds are said to produce happiness or hell hereafter. But there is no hint of extinction²¹ in the Rigveda as the fate of the wicked, as Roth²² inclined to think. The Vedic poet not being deeply moral, his verses do not convey, as would those of a man convinced of sin, warnings of future judgment.

¹⁵ Rv. x. 63, 10; 135, 4; Av. vii. 6, 3, and cf. Weber, Proceedings of the Berlin Academy, 1895, 856.

¹⁶ Av. v. 6, 11; xviii. 4, 64; Śatapatha Brāhmaṇa, v. 6, 1, 1; xi. 1, 8, 6; xii. 8, 3, 31, and cf. Taittiriya Saṃhitā, v. 3, 5, 2; 6, 3; 6, 6, 3; Taittiriya Brāhmaṇa, iii. 8, 20, 5; 10, 11, 1.

¹⁷ Rv. ii. 29, 6; iii. 26, 8; iv. 5, 5; 25, 6; vii. 104, 3; xi. 17; x. 152, 4.

¹⁸ ii. 14, 3; v. 19, 3; 30, 11; viii. 2, 24; xii. 4, 36; xviii. 3, 3. Cf. also v. 19; Vājasaneyi Saṃhitā, xxx. 5.

¹⁹ Śatapatha Brāhmaṇa, xi. 6, 1,

1 et seq.; Weber, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 9, 240 et seq.; Jaiminīya Brāhmaṇa, i. 42-44 (Journal of the American Oriental Society, 15, 236 et seq.).

²⁰ Śatapatha Brāhmaṇa, vi. 2, 2, 27; x. 6, 3, 1; Kauṣṭhiki Brāhmaṇa, xii. 3, etc.

²¹ Cf. Macdonell, Vedic Mythology, p. 169.

²² Journal of the American Oriental Society, 3, 329-347; Weber, op. cit., 238 et seq.

Mrd denotes 'clay' in the later Saṃhitās¹ and the Brāhmaṇas² (cf. Mr̥ttikā). A 'lump of clay' also occurs in the Brāhmaṇas,³ and a Mr̥t-paca, 'potter,' in the Maitrāyaṇī Upaniṣad.⁴ A 'clay vessel,' Mr̥tpātra,⁵ and vessels (pātra) made of clay (mr̥n-maya),⁶ are mentioned, and the grave is called the 'house of clay.'⁷

¹ Taittiriya Saṃhitā, v. 7, 9, 2; Vājasaneyi Saṃhitā, xi. 55.

² Śatapatha Brāhmaṇa, vi. 1, 1, 13; 2, 34; 3, 3; 3, 1, 22, 32; 3, 1; Maitrāyaṇī Upaniṣad vi. 27, etc.

³ Śatapatha Brāhmaṇa, vi. 4, 2, 1;

5, 2, 1; xiv. 2, 1, 8; Chāndogya Upaniṣad, vi. 1, 4.

⁴ ii. 6; iii. 3.

⁵ Kāṭhaka Saṃhitā, xxxi. 2.

⁶ Taittiriya Brāhmaṇa, i. 4, 1, 3, 4, etc.

⁷ Rv. vii. 89, 1 (mr̥n-maya gr̥ha).

Mrdh in the Rigveda¹ and later² denotes 'enemy.'

¹ i. 131, 6; 138, 2; 182, 4; ii. 22, 3; xiii. 1, 5, 27; xviii. 2, 59; Taittiriya Saṃhitā, ii. 2, 7, 4; 5, 3, 1; Vājasaneyi Saṃhitā, v. 37; xi. 18, 72, etc.

² Av. v. 20, 12; vi. 2, 2; viii. 5, 8;

Mr̥dhra-vāc. See Dasyu and Dāsa.

Mekṣaṇa is the name in the Brāhmaṇas¹ of a wooden ladle used for stirring up the oblation (Caru).

¹ Taittiriya Brāhmaṇa, i. 3, 10, 4; iii. 7, 4, 9; Śatapatha Brāhmaṇa, ii. 4, 2, 13, etc.

Mekhalā denotes 'girdle' in the later Saṃhitās¹ and the Brāhmaṇas.² The Brahmacārin wore a girdle.³

¹ Av. vi. 133, 1; Taittiriya Saṃhitā, i. 3, 3, 5; vi. 2, 2, 7; Kāṭhaka Saṃhitā, xxiii. 4; xxiv. 9; Maitrāyaṇī Saṃhitā, iii. 6, 7, etc.

² Śatapatha Brāhmaṇa, iii. 2, 1, 10; iv. 4, 5, 2; vi. 2, 2, 39, etc.

³ In the Gṛhya Sūtras the girdle of the Brahmin is of Muñja, that of the Kṣatriya of a bowstring, and that of the Vaiśya of wool or hemp. See Āśvalāyana Gṛhya Sūtra, i. 19, 12, etc.

Megha denotes 'cloud' in the Rigveda¹ and later.²

¹ i. 181, 8.

² Av. iv. 15, 7; Śatapatha Brāhmaṇa, iii. 2, 2, 5; xii. 3, 2, 6; mahā-megha, Aitareya Āraṇyaka, iii. 2, 4; Śāṅkhāyana Āraṇyaka, vii. 3; viii. 7. The verb meghay, 'to make cloudy weather,'

is found in the Taittiriya Saṃhitā, iv. 4, 5, 1, and megayanū is the name of one of the seven Kṛttikās, Taittiriya Brāhmaṇa, iii. 1, 4, 1; Weber, Naxatra, 2, 301, 368.

Methi is found in the Atharvaveda¹ denoting 'post.' The word is also found in the marriage ritual,² when the sense is, according to the St. Petersburg Dictionary, a post to support the pole of a chariot. In one passage of the Rigveda it is perhaps used of posts forming a palisade.³ In the Pañcaviṃśa

¹ viii. 5, 20.

² Av. xiv. 1, 40. Cf. Taittiriya Saṃhitā, vi. 2, 9, 4; Kāṭhaka Saṃhitā, xxv. 8; Aitareya Brāhmaṇa, i. 29, 22; Śatapatha Brāhmaṇa, iii. 5, 3, 21.

³ viii. 53, 5 (mita-methibhiḥ for -medh-ābhiḥ, conjectured by Roth, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 48, 109).

Brāhmaṇa⁴ it appears in the form of Methī to denote the post to which the sacrificial cow is tied. The word is very variously spelt, Medhi and Methī also being found.

⁴ xiii. 9, 17. Cf. Jaiminiya Brāhmaṇa, i. 19, 1 (*Journal of the American Oriental Society*, 23, 329).

Medha is a word of uncertain sense occurring in a Vāḷakhilya hymn of the Rigveda.¹ According to the St. Petersburg Dictionary, the proper name of a sacrificer may be meant.

¹ viii. 50, 10 (cf. viii. 49, 10), where, as a rule, the sense of 'sacrifice' is accepted as adequate.

Medhātithi,¹ **Medhyātithi**² ('having a guest at the sacrifice') appear to be the names of one and the same man, a descendant of Kaṇva and a famous Vedic Ṛṣi, to whom the authorship of various hymns³ is attributed in the Anukramaṇī (Index). To him Indra is said in the Rigveda⁴ to have come in the form of a ram: this myth is perpetuated in the Subrahmanyā formula⁵ recited by the priest while the Soma is being carried within the sacrificial enclosure, when Indra is hailed as 'ram of Medhātithi.' He appears also as a rival of Vatsa, whom he accused of low birth, but who convinced him of his error by undergoing a fire ordeal (cf. Divya).⁶ In the Atharvaveda⁷ he is mentioned with many other sages, and occurs elsewhere⁸ also as a sage.

¹ This is the form of the later texts and of Rv. viii. 8, 20, where he occurs with Kaṇva.

² This is the usual form in the Rv.: i. 36, 10; ii. 17; viii. 1, 30; 2, 40; 33, 4; 49, 9; 51, 1; ix. 43, 3.

³ i. 12-23; viii. 1-3; 22, 23; ix. 41-43. In the ascriptions Medhātithi and Medhyātithi are confused.

⁴ viii. 2, 40. Cf. i. 51, 1, where, however, there is no mention of Medhātithi.

⁵ Jaiminiya Brāhmaṇa, ii. 79; Śaḍviṃśa Brāhmaṇa, i. 1; Śatapatha Brāhmaṇa, iii. 3, 4, 18; Taittiriya Aranyaka, i. 12, 3. Moreover, the

legend is alluded to in the Śātyāyanaka. See Sāyaṇa on Rv. i. 51, 1; viii. 2, 40, and Oertel, *Journal of the American Oriental Society*, 16, ccxl. On the explanation of the legend, cf. Weber, *Indische Studien*, 9, 38 et seq.

⁶ Pañcaviṃśa Brāhmaṇa, xiv. 6, 6.

⁷ iv. 29, 6.

⁸ As a Gṛhapati at the sacrifice of the Vibhīndukiyas, Jaiminiya Brāhmaṇa, iii. 233 (*Journal of the American Oriental Society*, 18, 38); Pañcaviṃśa Brāhmaṇa, xv. 10, 1; Kauṣītaki Brāhmaṇa, xxviii. 2.

Cf. Ludwig, Translation of the Rigveda, 3, 102, 105; Macdonell, *Vedic Mythology*, p. 146.

Medhya is the name of a man, an ancient sacrificer, in a hymn of the Rigveda.¹ In the Śāṅkhāyana Śrauta Sūtra² he is erroneously transmuted into Prṣadhra Medhya Mātariśvan, the patron of Praskaṇva Kāṇva.

¹ viii. 52, 2.

² xvi. 11, 26.

Cf. Weber, *Episches im vedischen Ritual*,

39; Ludwig, Translation of the Rigveda, 3, 163.

Medhyātithi. See **Medhātithi**.

Menakā. See 2. **Menā**.

1. **Menā** in a few passages of the Rigveda denotes 'woman.'¹ The word is also used in the sense of the 'female' of an animal, either mare² or cow.³

¹ Rv. i. 62, 7; 95, 6; ii. 39, 2.

² Rv. i. 121, 2.

³ x. 111, 3.

Cf. Pischel, *Indische Studien*, 2, 316, 317.

2. **Menā**¹ or **Menakā**² is mentioned in the Rigveda³ and in the Brāhmaṇas⁴ as the daughter, or perhaps wife, of Vṛṣaṇaśva. The meaning of the legend connected with her is quite unknown. Cf. **Maināka** or **Maināga**.

¹ This is the ordinary form of the name.

² So Śaḍviṃśa Brāhmaṇa, i. 1, where the masculine form Mena is the epithet of Vṛṣaṇaśva.

³ Rv. i. 51, 13, where Sāyaṇa tells the legend from the Śātyāyanaka. Cf. Oertel, *Journal of the American Oriental Society*, 16, ccxl.

⁴ Śaḍviṃśa Brāhmaṇa, i. 1; Śatapatha Brāhmaṇa, iii. 3, 4, 18; Taittiriya Aranyaka, i. 12, 3; Lātyāyana Śrauta Sūtra, i. 3, 17.

Cf. Eggeling, *Sacred Books of the East*, 26, 81, n.

Meṣa denotes 'ram' in the Rigveda¹ and later,² while **Meṣī** means 'sheep.'³ Both words are also used to denote the

¹ i. 43, 6; 116, 16; viii. 2, 40; x. 27, 17, etc.

² Av. vi. 49, 2; Vājasaneyi Saṃhitā, iii. 59; xix. 90; xxiv. 30; Taittiriya Saṃhitā, vii. 4, 12, 1; Śaḍviṃśa Brāh-

maṇa, i. 1; Śatapatha Brāhmaṇa, iii. 3, 4, 18, etc.

³ Rv. i. 43, 6; Vājasaneyi Saṃhitā, iii. 59; xxiv. 1; Taittiriya Brāhmaṇa, i. 6, 4, 4, etc.

'wool'⁴ of the sheep, especially as employed for the Soma filter. A wild (*aranya*) ram is mentioned in the Vājasaneyi Samhitā.⁵

⁴ *Mepa*, Rv. viii. 86, 11; *Mepi*. ix. 8, 5; Cf. Hopkins, *Journal of the American Oriental Society*, 17, 66, 67.
⁵ xxiv. 30.

Mehatnū is the name of a stream in the Nadistuti ('Praise of Rivers') in the Rigveda.¹ It must apparently have been a tributary of the *Sindhu* (Indus), entering that river before the *Krumu* (Kurum) and *Gomatī* (Gomal). It may conceivably have been a tributary of the *Krumu*.

¹ x. 75, 6. Cf. Zimmer, *Altindisches Leben*, 14; Muir, *Sanskrit Texts*, 5, 344.

Maitrāyaṇīya Brāhmaṇa is the name of a text mentioned in the Śulba Sūtra of Baudhāyana.¹

¹ Baudhāyana Śrauta Sūtra, xxxii. 8. Cf. Caland, *Über das rituelle Sūtra des Baudhāyana*, 41, who cannot trace the citation in the Maitrāyaṇī Samhitā.

Maitreya is the patronymic or metronymic¹ of **Kauśārava** in the Aitareya Brāhmaṇa.² It is also applied to **Glāva** in the Chāndogya Upaniṣad.³

¹ Patronymic from Mitrāyu, according to Pāṇini, vi. 4, 174; vii. 3, 2; metronymic from Mitrā, according to the commentator on Chāndogya Upaniṣad, i. 12, 1.
² viii. 28, 18.
³ i. 12, 1; Gopatha Brāhmaṇa, i. 1, 31 et seq.; Bloomfield, *Atharvaveda*, 110.

Maitreyī is the name of one of the wives of **Yājñavalkya** according to the Bṛhadāraṇyaka Upaniṣad (ii. 4, 1 et seq.; iv. 5, 2 et seq.).

Maināka, 'descendant of **Menakā**,' is the name of a mountain among the Himālayas in the Taittirīya Āraṇyaka.¹ There is a various reading **Maināga**.

¹ i. 31, 2. Cf. Weber, *Indische Studien*, 1, 78; *Indian Literature*, 93.

Maināla occurs in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹ It seems clearly to mean 'fisherman' from *Mīna*, 'fish,' as *Sāyaṇa*² and *Mahīdhara*³ explain it.

¹ Vājasaneyi Samhitā, xxx. 16; Taittirīya Brāhmaṇa, iii. 4, 12, 1.
² On Taittirīya Brāhmaṇa, loc. cit.
³ On Vājasaneyi Samhitā, loc. cit.

Maujavata. See **Mūjavant**.

Maudgalya, 'descendant of **Mudgala**,' is the patronymic of several persons, **Nāka**,¹ **Śatabalākṣa**,² and **Lāṅgalāyana**.³ A **Brahmacārin** of the name is mentioned in the Gopatha Brāhmaṇa⁴ as disputing with **Glāva Maitreya**.

¹ Śatapatha Brāhmaṇa, xii. 5, 2, 1; Bṛhadāraṇyaka Upaniṣad, vi. 4, 4; Taittirīya Upaniṣad, i. 9, 1.
² Nirukta, xi. 6.
³ Aitareya Brāhmaṇa, v. 3, 8.
⁴ i. 1, 31; Bloomfield, *Atharvaveda*, 110. Cf. also Caland, *Über das rituelle Sūtra des Baudhāyana*, 35.

Mauna, 'descendant of **Muni**,' is the patronymic of **Anicin** in the Kauṣītaki Brāhmaṇa (xxiii. 5).

Mauṣikī-putra, 'son of a female descendant of **Mūṣikā**,' is the name of a teacher, a pupil of **Hārikarṇiputra** in the last *Vamśa* (list of teachers) in the Mādhyamīna recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 30).

Mleccha occurs in the Śatapatha Brāhmaṇa¹ in the sense of a barbarian in speech. The Brahmin is there forbidden to use barbarian speech. The example² given of such speech is *he 'lavo*, explained by *Sāyaṇa* as *he 'rayaḥ*, 'ho, foes.' If this is correct—the *Kāṇva* recension has a different reading³—the barbarians referred to were Āryan speakers, though not speakers of Sanskrit, but of a Prākṛta form of speech.⁴ Cf. **Vāc**.

¹ iii. 2, 1, 24.
² iii. 2, 1, 23.
³ See Eggeling, *Sacred Books of the East*, 26, 31, n. 3.
⁴ Weber, *Indian Literature*, 180; cf. Keith, *Aitareya Brāhmaṇa*, 179, 180, 196.

Y.

Yakṣa is found several times in the Rigveda¹ and the Atharvaveda² in passages in which Ludwig³ sees the meaning of a feast or holy practice in accordance with the native commentators. It is, however, very doubtful whether this sense ever occurs.⁴

¹ i. 190, 4; iv. 3, 13; v. 70, 4; vii. 56, 16; 61, 5; x. 88, 13. ² Translation of the Rigveda, 3, 262.
³ Cf. St. Petersburg Dictionary, s.v., and Geldner's full discussion, *Vedische Studien*, 3, 126-143.
⁴ Cf. St. Petersburg Dictionary, s.v., and Geldner's full discussion, *Vedische Studien*, 3, 126-143.

Yakṣu is mentioned, once in the singular and once in the plural, in the hymn of the Rigveda¹ which celebrates **Sudās'** battle with the ten kings. Who they were and what part they played in that conflict is quite uncertain. They seem, from the wording of the text, to have taken part in two conflicts, as Zimmer² says—one on the **Paruṣṇī** (Ravi), and one on the **Yamunā** (Jumna)—with the aid of the **Ajas** and **Śigrus**, under the leadership of **Bheda**. It is, however, at least possible that in the former passage **Yadu** should be read for **Yakṣu**, or, at any rate, **Yakṣu** be deemed a contemptuous substitute of the name of a possibly un-Āryan or unimportant tribe (as their allies, the **Ajas** and **Śigrus**, clearly were) for the name of the certainly famous **Yadus**, as is suggested by Hopkins.³ Cf. **Turvaśa**.

¹ vii. 18, 6, 19.

² *Altindisches Leben*, 126, 127.

³ *Journal of the American Oriental Society*, 15, 259 *et seq.* It is not clear,

however, whether Hopkins thinks that the **Yadus** are alluded to, but it seems probable.

Yakṣma in the Rigveda¹ and the Atharvaveda² frequently denotes 'illness,' in general, perhaps as rendering the body emaciated. A hundred kinds of **Yakṣma** are referred to in the **Vājasaneyi Samhitā**,³ and *a-yakṣma* in the **Kāthaka Samhitā**,⁴

¹ i. 122, 9; x. 85, 31; 97, 11, 12; 30, 6; viii. 7, 2; ix. 8, 3, 7, 10; xii. 2, 137, 4; 163, 1-6.

² ii. 10, 5, 6; iii. 31, 1; v. 4, 9; 1, 2; 4, 8; xix. 36, 1; 38, 1.

³ xii. 97.

⁴ xvii. 11.

Yajus] SACRIFICIAL VEDA—SACRIFICIAL UTTERANCE 183

denotes 'free from disease.' In the Yajurveda **Samhitās**⁵ an account is given of the origin of **Yakṣma**, which is distinguished as of three kinds—**Rāja-yakṣma**, 'royal **Yakṣma**,' **Pāpa-yakṣma**, 'evil **Yakṣma**,' and **Jāyanya**, most probably 'syphilis.' The second of the series is elsewhere unknown, and can hardly be defined, for it merely means 'serious or deadly disease.' Cf. also **Ajñātayakṣma**.

⁵ Taittiriya Samhitā, ii. 3, 5, 2; 5, 6, 5; Kāthaka Samhitā, xi. 3; Maitrāyaṇi Samhitā, ii. 2, 7; Śatapatha Brāhmaṇa, iv. 1, 3, 9.

Cf. Zimmer, *Altindisches Leben*, 375 *et seq.*; Grohmann, *Indische Studien*, 9, 400; Bloomfield, *Atharvaveda*, 60; Jolly, *Medicin*, 89.

Yajata occurs in a hymn of the Rigveda,¹ where he is apparently a **Rṣi** or a sacrificer.

¹ v. 44, 10, 11. Cf. Ludwig, Translation of the Rigveda, 3, 138.

Yajur-veda, the 'Veda of the sacrificial utterance' (**Yajus**), is mentioned frequently in the **Brāhmaṇas**¹ and **Upaniṣads**.²

¹ Taittiriya Brāhmaṇa, iii. 12, 9, 1; Aitareya Brāhmaṇa, v. 32, 1; Śatapatha Brāhmaṇa, xi. 5, 8, 3; xii. 3, 4, 9.

² Aitareya Āraṇyaka, iii. 2, 3, 5; Sāṅkhāyana Āraṇyaka, viii. 3, 8; Brhadāraṇyaka Upaniṣad, i. 5, 5; ii. 4,

10; iv. 1, 2; 5, 11; Chāndogya Upaniṣad, i. 3, 7; iii. 2, 1, 2; 15, 7; vii. 1, 2, 4; 2, 1; 7, 1; Āśvalāyana Śrauta Sūtra, x. 7, 2; Sāṅkhāyana Śrauta Sūtra, xvi. 2, 6, etc.

Yajus is repeatedly distinguished from the **Rc** and the **Sāman** in Vedic literature.¹ The **Yajus** is the utterance accompanying the sacrifice, and may have the form of verse or prose, the term covering both.

¹ Rv. x. 90, 9; Av. v. 26, 1; ix. 6, 2; Taittiriya Samhitā, v. 5, 3, 1; 9, 4; Vājasaneyi Samhitā, i. 30; iv. 1; xix. 28; Aitareya Brāhmaṇa, i. 29, 21; viii. 13, 2; Śatapatha Brāhmaṇa, i. 2, 1, 7; vi. 5, 1, 2; 3, 4, etc. In the Brhadāraṇyaka Upaniṣad, vi. 4, 33, there is a reference to the *śuklāni Yajūṃṣi*, 'white or pure **Yajus**,' as promulgated by **Vājasaneyi Yājñavalkya**, whence the **Vājasaneyi Samhitā** is popularly known as the 'White

Yajurveda.' The theory that this is due to the fact that in the **Vājasaneyi** the Mantra parts of the text are not accompanied by **Brāhmaṇa** passages is, though accepted by Weber, *Indian Literature*, 103, 104; Eggeling, *Sacred Books of the East*, 12, xxvii, and others, now to be abandoned. In the Taittiriya *Āraṇyaka*, v. 10, the expression *śukra-yajūṃṣi* seems to refer to books iv. and v. of that text. Cf. also Winternitz, *Geschichte der indischen Literatur*, 1, 149, n.

Yajña-gāthā denotes a verse (Gāthā) containing a maxim as to the sacrifice of any kind or sort,¹ or, as it is expressed in the Mahābhārata,² a 'verse sung regarding the sacrifice' (gāthā yajña-gītā).

¹ Aitareya Brāhmaṇa, iii. 43, 5; Śāṅkhāyana Śrauta Sūtra, xvi. 8, 26; Āśvalāyana Śrauta Sūtra, ii. 12, 6; 9, 6, etc.

² xii. 791. 2316.

Yajña-vacas Rājastambāyana, 'descendant of Rājastamba,' is the name of a teacher, a pupil of **Tura Kāvaṣeya**, according to the Śatapatha Brāhmaṇa.¹ He is also mentioned in the Maitrāyaṇī Saṃhitā.²

¹ x. 4, 2, 1; 6, 5, 9; Bṛhadāraṇyaka Upaniṣad, vi. 5, 4 Kāṇva.

² iii. 10, 3; iv. 8, 2.

Yajña-sena is the name of a teacher with the patronymic **Caitra** or **Caitriyāyana** mentioned in the Yajurveda Saṃhitā.¹

¹ Taittirīya Saṃhitā, v. 3, 8, 1 (Caitriyāyana); Kāthaka Saṃhitā, xxi. 4 (Caitra).

Yajñeṣu is the name of a man in the Taittirīya Brāhmaṇa.¹ He was made to prosper by his priest **Mātsya**, who knew the exact moment of sacrificing.

¹ i. 5, 2, 1. Cf. Weber, *Naxatra*, 2, 306.

Yajñopavīta denotes the 'wearing of the Brahminical thread over the left shoulder at the sacrifice,' and is mentioned as early as the Taittirīya Brāhmaṇa.¹ Tilak,² however, urges that it was not originally a thread that was worn, but a garment of cloth (**Vāsas**) or of deerskin (**Ajīna**). This seems quite probable.

¹ iii. 10, 9, 12. Cf. Taittirīya Saṃhitā, ii. 5, 11, 1; Śatapatha Brāhmaṇa, ii. 4, 2, 1; 6, 1, 12; and **Prācīnāvīta**.

² *Orion*, 145 et seq., quoting Taittirīya Āraṇyaka, ii. 1, and the view of the Mīmāṃsists, Jaiminiyanyāyamālā.

vistara, iii. 4, 1. This view is not prejudiced by the quite implausible conjectures as to Orion's belt with which it is combined. Cf. Eggeling, *Sacred Books of the East*, 12, 361, 424.

Yati is the name of an ancient clan which is connected with the **Bhrgus** in two passages of the Rigveda,¹ where the Yatis certainly seem to be real persons. In another hymn,² however, they already appear as almost mythical. In the Yajurveda Saṃhitā,³ and elsewhere,⁴ the Yatis are a race whom Indra, in an evil moment, gave over to the hyēnas (**Sālāvṛka**): exactly what is referred to is uncertain. Yati is mentioned with **Bhrgu** in a verse of the Sāmaveda.⁴

¹ viii. 3, 9; 6, 18; Weber, *Indische Studien*, 3, 465, n.

² x. 72, 7.

³ Taittirīya Saṃhitā, ii. 4, 9, 2; vi. 2, 7, 5; Kāthaka Saṃhitā, viii. 5; xi. 10; xxv. 6; xxxvi. 7; Pañcaviṃśa Brāhmaṇa, viii. 1, 4; xiii. 4, 16; Aitareya Brāhmaṇa, vii. 28, 1; Kauṣṭiki Upaniṣad, i. 3, etc.; Muir, *Sanskrit Texts*, 1², 437 et seq.

⁴ ii. 304. In the parallel passage, Av. ii. 5, 3, the reading *Yatir* is found, possibly an error for *Yatin*, or merely a blunder. Cf. Muir, *op. cit.*, 5, 49, n. 92; Whitney, *Translation of the Atharvaveda*, 44; Āśvalāyana Śrauta Sūtra, vi. 3, 1. Cf. Macdonell, *Vedic Mythology*, p. 146.

Yadu is the name of a tribe and of the king of the tribe. They are mentioned repeatedly in the Rigveda,¹ normally in conjunction with **Turvaśa**. They seem to have taken part in the great battle against **Sudās**:² the Yadu and the Turvaśa kings seem to have escaped with their lives, while the **Anu** and the **Druhyu** kings perished. This is at least the most natural explanation of several passages,³ though these passages possibly refer to a successful raid across the **Sarayu**, and a defeat of two princes, **Arṇa** and **Citraratha**.⁴ That Turvaśa was the Yadu king, as Hopkins⁵ holds, is most improbable.

¹ i. 36, 18; 54, 6; 174, 9; iv. 30, 17; v. 31, 8; vi. 45, 1; viii. 4, 7; 7, 18; 9, 14; 10, 5; 45, 27; ix. 61, 2; x. 49, 8; plural, i. 108, 8. See **Turvaśa**, and Hopkins, *Journal of the American Oriental Society*, 15, 258 et seq.

² Whether Yadu should be read in Rv. vii. 18, 6, or not, the Yadus seem to be meant. Cf. **Yakṣu**.

³ Rv. i. 174, 9; iv. 30, 17; v. 31, 8; vi. 20, 12.

⁴ Rv. iv. 30, 18.

⁵ *Loc. cit.*

Cf. Zimmer, *Altindisches Leben*, 122, 124; Ludwig, *Translation of the Rigveda*, 3, 205; 5, 142; Weber, *Episches im vedischen Ritual*, 37.

Yantr in the Rigveda¹ and in the Sūtras² denotes a 'driver' of horses or 'charioteer.'

¹ i. 162, 19; x. 22, 5.

² Kātyāyana Śrauta Sūtra, xv. 6, 29, etc.

Yama denotes 'twins,' the birth of which is frequently alluded to in Vedic literature.¹ Twins of different sex seem to be indicated by the expression *yamau mithunau*.² There are traces of the belief—widely spread among negro and other races—that twins are uncanny and of evil omen,³ but there are also vestiges of the opposite opinion, that twins are lucky.⁴

¹ Rv. i. 66, 4; 164, 15; ii. 39, 2; iii. 39, 3; v. 57, 4; vi. 59, 2; x. 13, 2; 117, 9; Pañcaviṃśa Brāhmaṇa, xvi. 4, 10, etc.

² Kāthaka Samhitā, xiii. 4; Nirukta, xii. 10.

³ Av. iii. 28; Aitareya Brāhmaṇa, vii. 9, 8; Kātyāyana Śrauta Sūtra,

xxv. 4, 35; Śāṅkhāyana Śrauta Sūtra, iii. 4, 14, etc. Cf. **Yama**; **Yuktāiva**.

⁴ Taittirīya Samhitā, vii. 1, 1, 3; Pañcaviṃśa Brāhmaṇa, xxiv. 12, 3; Śatapatha Brāhmaṇa, v. 3, 1, 8, and cf. Rv. iii. 39, 3.

Cf. Weber, *Indische Studien*, 17, 298, 300; *Naxatra*, 2, 314, n.

Yama-nakṣatra. See **Nakṣatra**.

Yama-sū, a 'bearer of twins,' is one of the victims at the *Puruṣamedha* ('human sacrifice') in the *Yajurveda*.¹

¹ Vājasaneyi Samhitā, xxx. 15; Taittirīya Brāhmaṇa, iii. 4, 11, 1.

Yamunā, 'twin,' the name of a river, so called as running parallel with the Ganges, is mentioned thrice in the *Rigveda*,¹ and not rarely later. According to the *Rigveda*,² the **Tṛtsus** and **Sudās** won a great victory against their foes on the *Yamunā*; there is no reason³ whatever to accept Hopkins'⁴ view that the *Yamunā* here was another name of the **Paruṣṇī** (Ravi). In the *Atharvaveda*⁵ the *salve* (**Āñjana**) of the *Yamunā* (*Yamuna*) is mentioned along with that of **Trikakud** (*Traikakuda*) as of value. In the *Aitareya*⁶ and the *Śatapatha*⁷ Brāhmaṇas the **Bharatas** are famed as victorious on the *Yamunā*. Other Brāhmaṇas⁸

¹ v. 52, 17; vii. 18, 19; x. 75, 5.

² vii. 18, 19. See **Bharata** and **Kuru**.

³ The **Tṛtsus**' territory lay between the *Yamunā* and the *Sarasvatī* on the east and the west respectively.

⁴ *India, Old and New*, 52.

⁵ iv. 9, 10.

⁶ viii. 23.

⁷ xiii. 5, 4, 11.

⁸ Pañcaviṃśa Brāhmaṇa, ix. 4, 11 (cf. **Parāvata**); xxv. 10, 24; 13, 4; Śāṅkhāyana Śrauta Sūtra, xiii. 29, 25, 33; Kātyāyana Śrauta Sūtra, xxiv. 6, 10, 39; Lātyāyana Śrauta Sūtra, x. 19, 9, 10; Āśvalāyana Śrauta Sūtra, xii. 6, 28, etc.

also mention this river. In the *Mantrapāṭha*⁹ the **Sālvās** are spoken of as dwelling on its banks.

⁹ ii. 11, 12. Max Müller, *Sacred Books of the East*, Cf. Zimmer, *Altindisches Leben*, 5; 32, 323.

Yayāti is mentioned twice in the *Rigveda*,¹ once as an ancient sacrificer, and once as **Nahuṣya**, 'descendant of **Nahuṣa**,' apparently a king. There is no trace whatever of his connexion with **Pūru**, as in the *Epic*,² the tradition of which must be deemed to be inaccurate.

¹ i. 31, 17; x. 63, 1. *Rigveda*, 3, 147; Muir, *Sanskrit Texts* 12, 232.

² Cf. Ludwig, *Translation of the*

1. **Yava** in the *Rigveda*¹ appears to be a generic term for any sort of 'grain,' and not merely 'barley.' The latter sense is probably found in the *Atharvaveda*,² and is regular later. The barley harvest came after spring,³ in the summer.⁴ That barley was cultivated in the period of the *Rigveda*⁵ is not certain, but on the whole very probable.⁶

¹ i. 23, 15; 66, 3; 117, 21; 135, 8; 176, 2; ii. 5, 6; 14, 11; v. 85, 3; vii. 3, 4; viii. 2, 3; 22, 6; 63, 9; 78, 10, etc.

² ii. 8, 3; vi. 30, 1; 50, 1, 2; 91, 1; 141, 2; 142, 1, 2; viii. 7, 20; ix. 1, 22; 6, 14; xii. 1, 42; Taittirīya Samhitā, vi. 2, 10, 3; 4, 10, 5; vii. 2, 10, 2; Kāthaka Samhitā, xxv. 10; xxvi. 5; Maitrāyaṇi Samhitā, iv. 3, 2; Vājasaneyi Samhitā, v. 26; xviii. 12; xxiii. 20; Taittirīya Brāhmaṇa, i. 8, 4, 1; Śatapatha Brāhmaṇa, i. 1, 4, 20; ii. 5, 2, 1; iii. 6, 1, 9, 10; iv. 2, 1, 11; xii. 7, 2, 9; Chāndogya Upaniṣad,

iii. 14, 3, etc.; Kauṣītaki Brāhmaṇa, iv. 12.

³ Kauṣītaki Brāhmaṇa, iv. 13.

⁴ Taittirīya Samhitā, vii. 2, 10, 2.

⁵ Hopkins, *Journal of the American Oriental Society*, 17, 86, n.

⁶ Sowing (*vap*) grain is referred to in Rv. i. 117, 21; ripening of grain in 135, 8; ploughing (*kr̥ṣ*) in i. 176, 2. Grain rejoicing in rain is alluded to in ii. 5, 6. See **Kṛ̥ṣi**.

Cf. Schrader, *Prehistoric Antiquities*, 282; Kuhn, *Indische Studien*, 1, 355, 356; Zimmer, *Altindisches Leben*, 238, 239.

2. **Yava**. See **Māsa**.

Yavasa in the *Rigveda*¹ and later² denotes the 'grass' on which animals feed, and which is burned by the forest fire.³

¹ i. 38, 5; 91, 13; iii. 45, 3; iv. 41, 10; 42, 5; vii. 18, 10; 87, 2; 93, 2; 102, 1, etc.

² Vājasaneyi Samhitā, xxi. 43, etc.

³ Cf. Agni, *yavasād*, in Rv. i. 94, 11. Cf. Zimmer, *Altindisches Leben*, 47; Max Müller, *Sacred Books of the East*, 32, 87.

Yavāgū means 'barley-gruel,'¹ but is also used of weak decoctions of other kinds of grain.²

¹ Taittiriya Samhitā, vi. 2, 5, 2; Kāṭhaka Samhitā, xi. 2; Taittiriya Āraṇyaka, ii. 8, 8; Kauṣītaki Brāhmaṇa, iv. 13, etc.

² Of Jartila and Gavidhuka, Taittiriya Samhitā, v. 4, 3, 2.

Yavāśir is used in the Rigveda¹ as an epithet of Soma, meaning 'mixed with grain.'

¹ i. 187, 9; ii. 22, 1; iii. 42, 7; viii. 94, 4. Cf. Hillebrandt, *Vedische Mythologie*, i, 227; Zimmer, *Altindisches Leben*, 279.

Yavāṣa. See Yevāṣa.

Yavya in the Śatapatha Brāhmaṇa (i. 7, 2, 46) denotes 'month' (lit., 'containing a first half,' see 2. Yava).

Yavyāvatī is the name of a river in the Rigveda¹ and in the Pañcaviṃśa Brāhmaṇa.² Hillebrandt³ thinks that the river is one in Iran, the Djob (Zhobe), near the Iryāb (Haliāb), but there is no reason to accept this identification.

¹ vi. 27, 6.

² xxv. 7, 2.

³ *Vedische Mythologie*, 3, 268, n. 1.

Cf. Zimmer, *Altindisches Leben*, 18.

¹⁹ Ludwig, *Translation of the Rigveda*, 3, 204; Kaegi, *Rigveda*, n. 338; Oldenberg, *Rigveda-Noten*, i, 168, n. 1.

Yasasvin Jayanta Lauhitya ('descendant of Lohita') is the name of a teacher, a pupil of Kṛṣṇarāta Triveda Lauhitya in the Vamśa (list of teachers) in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 42, 1).

Yaṣṭi, 'staff,' is mentioned in the latest parts of the Brāhmaṇas.¹

¹ Śatapatha Brāhmaṇa, ii. 6, 2, 17 of *veṇu*, 'bamboo'; Brhadāraṇyaka Upaniṣad, vi. 4, 7; Kauṣītaki Upaniṣad iv. 19, etc.

Yaska is the name of a man. The Yaskas, descendants of Girikṣit (*Gairikṣitāḥ*) are mentioned in the Kāṭhaka Samhitā.¹ Cf. Yaska.

¹ xiii. 12. Cf. Weber, *Indische Studien*, 3, 475 et seq.; 8, 245 et seq.; *Indian Literature*, 41, n. 30.

Yājña-tura, 'descendant of Yājñatura,' is the patronymic of 2. Ṛṣabha in the Śatapatha Brāhmaṇa.¹

¹ xii. 8, 3, 7; xiii. 5, 4, 15; Śāṅkhāyana Śrauta Sūtra, xvi. 9, 8, 10.

Yājña-valkya, 'descendant of Yājñavalkya,' is repeatedly mentioned in the Śatapatha Brāhmaṇa¹ as an authority on questions of ritual. He is, however, also given as an authority on questions of philosophy in the Brhadāraṇyaka Upaniṣad,² but Oldenberg³ is, no doubt, right in thinking that no possible importance can be attached to the mention of Yājñavalkya in the latter capacity. He is said to have been a pupil of Uddālaka Āruṇi,⁴ whom he opposed successfully in a dispute.⁵ His two wives, Maltreyi and Kātyāyanī, are mentioned in the Brhadāraṇyaka Upaniṣad,⁶ which concludes⁷ with a passage ascribing to Yājñavalkya Vājasaneya the 'white Yajus' (*śuklāni yajūṃsi*). It is remarkable that Yājñavalkya is never mentioned in any other Vedic text outside the Śatapatha Brāhmaṇa except the Śāṅkhāyana Āraṇyaka,⁸ where, however, both references are merely transcripts from the Śatapatha.⁹ It has

¹ i. 1, 1, 9; 3, 1, 21, 26; 9, 3, 16; ii. 3, 1, 21; 4, 3, 2; 5, 1, 2 (where he is said to be in contradiction with the Rigveda); iii. 1, 1, 4; 2, 21; 3, 10; 8, 2, 24 (cursed by a Caraka teacher); iv. 2, 1, 7; 6, 1, 10; 8, 7, etc. There are no references to Yājñavalkya in books v-ix, which, on the contrary, owe their doctrine to Tura Kāvaṇya and Śandilya; but the fame of Yājñavalkya revives in books x-xiv—e.g., xi. 3, 1, 2; 4, 2, 17; 3, 20; 6, 2, 1; 3, 1; xii. 4, 1, 10, etc.

² iii. 1, 2 et seq.; 2, 10 et seq.; 3, 1; 4, 1; 5, 1; 6, 1; 7, 1, etc.

³ *Buddha*, 34, n. 1.

⁴ vi. 4, 33 (Mādhyandina = vi. 5.

⁵ Kāva).

⁶ iii. 7, 1.

⁷ ii. 4, 1; iv. 5, 1 et seq.

⁸ vi. 4, 33 (Mādhyandina = vi. 5.

⁹ Kāva).

¹⁰ ix. 7; xiii. 1.

¹¹ Weber, *Indian Literature*, 132, n. *; Keith, *Journal of the Royal Asiatic Society*, 1903, 374.

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been supposed by Oldenberg¹⁰ and others that Yājñavalkya belonged to Videha, but despite the legend of Janaka's patronage of him, his association with Uddālaka, the Kuru-Pañcāla, renders this doubtful.

¹⁰ *Buddha*,⁵ 34, n. 1.
Cf. Weber, *Indian Literature*, 120
et seq.; *Indische Studien*, 1, 173; 13, 265-269; Eggeling, *Sacred Books of the East*, 12, xxx et seq.; von Schroeder, *Indiens Literatur und Cultur*, 188.

Yājyā (scil. ṛc, 'verse') denotes the words uttered at the moment of offering the sacrifice, 'consecrating sacrificial formula,' in the later Samhitās¹ and the Brāhmaṇas.²

¹ Taittiriya Samhitā, i. 5, 2, 1; ii. 13, 2; 26, 3, 5, 6; 40, 8; iii. 32, 1; 6, 10, 5; Vājasaneyi Samhitā, xix. 20; Śatapatha Brāhmaṇa, i. 4, 2, 19; iii. 4, 2, etc.
² Aitareya Brāhmaṇa, i. 4, 8; 11, 10; 4, 2; vii. 2, 7, 11, etc.

- Yātu-dhāna in the Rigveda¹ and later² denotes a 'sorcerer,' 'wizard,' or 'magician.' The sense of the Rigveda³ is clearly unfavourable to sorcery. The feminine, Yātudhānī, is also found in the Rigveda and later.⁴

¹ i. 35, 10; x. 87, 2, 3, 7, 10; 120, 4.
² Av. i. 7, 1; iv. 3, 4; vi. 13, 3; 32, 2; vii. 70, 2; xix. 46, 2; Kāthaka Samhitā, xxxvii. 14; Vājasaneyi Samhitā, xiii. 7; Śatapatha Brāhmaṇa, vii. 4, 1, 29, etc.
³ vii. 104, 15.
⁴ Rv. i. 191, 8; x. 118, 8; Av. i. 28, 24; ii. 14, 3; iv. 9, 9; 18, 17; xix. 37, 8, etc.
Cf. Bloomfield, *Atharvaveda*, 26, 65 et seq.

Yātu-vid, denoting in the plural 'those who know sorcery,' designates the Atharvaveda in the Śatapatha Brāhmaṇa.¹

¹ x. 5, 2, 20. Cf. Bloomfield, *Hymns of the Atharvaveda*, xxii.; *Atharvaveda*, 1, 8, 9, 23.

Yādva, 'descendant of Yadu,' is used of the Yadu prince in one passage of the Rigveda,¹ while the largesse of the Yādvas² is alluded to elsewhere. In another passage a beast (paśu) of the Yadus or Yādvas is mentioned.³ Cf. Yadu.

¹ vii. 19, 8.
² Rv. viii. 6, 46. Cf. Ludwig, Trans-lation of the Rigveda, 5, 142.
³ Rv. viii. 1, 31.
Cf. Weber, *Indian Literature*, 3; *Episches im vedischen Ritual*, 37.

Yu] VEHICLE—NIGHT WATCH—MARCH—A TEACHER 191

Yāna denotes 'vehicle' in the Rigveda¹ and later.²

¹ iv. 43, 6.
² Śatapatha Brāhmaṇa, v. 5, 3, 7; Śaḍviṃśa Brāhmaṇa, vi. 3, 10; Chān-dogya Upaniṣad, viii. 12, 3, etc.

Yāma, used in the plural, denotes in one passage of the Atharvaveda,¹ according to Roth,² the planets among which the sun (bhaga) wanders. But both Bloomfield³ and Whitney⁴ accept the sense—the regular one in the later language—of 'night watches.'

¹ vi. 21, 2.
² St. Petersburg Dictionary, s.v. 1d.
³ *Hymns of the Atharvaveda*, 30.
⁴ Translation of the Atharvaveda, 396.

Yāman denotes in the Rigveda¹ a 'march' or 'expedition' in war.

¹ iv. 24, 2; vii. 66, 5; 85, 1; ix. 64, 10; x. 78, 6; 80, 5.

Yāyāvara¹ denotes a person of no fixed abode in the Yajur-veda Samhitās.²

¹ Literally, 'wandering about,' from the intensive of yā, 'to go.'
² Taittiriya Samhitā, v. 2, 1, 7; Kāthaka Samhitā, xix. 12.

Yāva. See Māsa.

Yāska ('descendant of Yaska') is mentioned in the first two Vaṃśas (lists of teachers) of the Brhadāranyaka Upaniṣad¹ as a contemporary of Āsurāyana and a teacher of Bhāradvāja. Whether Yāska, author of the Nirukta,² was the same person, it is, of course, impossible to say.

¹ ii. 5, 21; iv. 5, 27 (Mādhyaṃdina = ii. 6, 3; iv. 6, 3 Kāṇva). Cf. Weber, *Indian Literature*, 128.
² *Rigveda Prātisākhya*, xvii. 25; Weber, *op. cit.*, 25, 26, etc.; *Indische Studien*, 1, 17, 103; 3, 396; 8, 243, etc.; *Indian Literature*, 41, n. 30.

Yu, appearing in the dual in the Śatapatha Brāhmaṇa (iii. 7, 4, 10), seems to mean 'yoke animals.'

Yukta in the Śatapatha Brāhmaṇa (vi. 7, 4, 8; xii. 4, 1, 2) denotes a 'yoke' of oxen. Cf. 1. Yuga.

Yuktāśva is the name of a man who is mentioned in the Pañcaviṃśa Brāhmaṇa¹ as the seer of a Sāman, or chant. He is said to have exposed a pair of twins,² but Hopkins³ thinks that the reference is only to an exchange of children.

¹ xi. 8, 8.

² Cf. Weber, *Naxatra*, 2, 314, n., whose view is that of Sāyana on the passage. Cf. Yama.

³ *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 61, 62. Cf. Hillebrandt, *Vedische Mythologie*, 2, 160.

1. Yuga in the Rigveda¹ and later² denotes 'yoke.' Cf. Ratha.

¹ i. 115, 2; 184, 3; ii. 39, 4; iii. 53, 17; viii. 80, 7; x. 60, 8; 101, 3, etc.

² Av. iv. 1, 40; Śatapatha Brāh-

maṇa, iii. 5, 1, 24, 34; Taittirīya Brāhmaṇa, i. 5, 1, 3, etc.

2. Yuga in the Rigveda¹ frequently denotes a 'generation'; but the expression *daśame yuge* applied to Dirghatamas in one passage² must mean 'tenth decade' of life.

There is no reference in the older Vedic texts to the five-year cycle (see *Samvatsara*). The quotation from the Pañcaviṃśa Brāhmaṇa³ given in the St. Petersburg Dictionary, and by Zimmer⁴ and others, is merely a citation from a modern text in the commentary on that work.

Nor do the older Vedic texts know of any series of Yugas or ages such as are usual later. In the Atharvaveda⁵ there are mentioned in order a hundred years, an *ayuta* (10,000?), and then two, three, or four Yugas: the inference from this seems to be that a Yuga means more than an *ayuta*, but is not very

¹ *Yuge-yuge*, 'in every age,' i. 139, 8; iii. 26, 3; vi. 8, 5; 15, 8; 36, 5; ix. 94, 12; *uttarā yugāni*, 'future ages,' iii. 33, 8; x. 10, 10; *pūrvāni yugāni*, vii. 70, 4; *uttare yuge*, x. 72, 1, etc. In i. 92, 11; 103, 4; 115, 2; 124, 2; 144, 4, etc., the phrase 'generations of men' (*manuṣya, mānuṣā, manuṣaḥ, jaṇānām*) are referred to. See Muir, *Sanskrit Texts*, 12, 45, 46.

² i. 158, 6. Wilson, Translation, 2, 104, n., suggests that *yuga* here means a lustrum of five years: but the tenth decade is far more likely, as Dirghatamas is said to be 'aged' (*juyurjān*).

³ xvii. 13, 17.

⁴ *Altindisches Leben*, 368.

⁵ viii. 2, 21.

certain. Zimmer⁶ adduces a passage from the Rigveda,⁷ but the reference there, whatever it may be,⁸ is certainly not to the four ages (cf. also *Triyuga*).⁹ The Taittirīya Brāhmaṇa¹⁰ recognizes long periods of time—e.g., one of 100,000 years.

To the four ages, Kali, Dvāpara, Tretā, and Kṛta, there is no certain reference in Vedic literature, though the names occur as the designations of throws at dice (see *Akṣa*). In the Aitareya Brāhmaṇa¹¹ the names occur, but it is not clear that the ages are really meant. Haug¹² thought that the dice were meant: this view is at least as probable as the alternative explanation, which is accepted by Weber,¹³ Roth,¹⁴ Wilson,¹⁵ Max Müller,¹⁶ and Muir.¹⁷ Roth, indeed, believes that the verse is an interpolation; but in any case it must be remembered that the passage is from a late book of the Aitareya Brāhmaṇa. Four ages—Pūṣya, Dvāpara, Khārvā, and Kṛta—are mentioned in the late Śadvimśa Brāhmaṇa,¹⁸ and the Dvāpara in the Gopatha Brāhmaṇa.¹⁹

⁶ *Op. cit.*, 371.

⁷ viii. 101, 4 = Av. x. 8, 3.

⁸ Cf. Aitareya Aranyaka, ii. 1, 1, with Keith's note. Griffith, *Hymns of the Rigveda*, 2, 253.

⁹ In Rv. x. 72, 2, *devānām pūrnye yuge*, 'in the earlier age of the gods,' occurs.

¹⁰ iii. 12, 9, 2. Cf. Muir, 12, 42, n. 66.

¹¹ vii. 15, 4 (in the description of the merits of exertion): 'A man while lying is the Kali; moving himself, he is the Dvāpara; rising, he is the Tretā; walking, he becomes the Kṛta' (*Kalīḥ śayāno bhavati samjānānas tu Dvāparaḥ | uttiṣṭhams Tretā bhavati, Kṛtam sampād-yate caran*).

¹² Aitareya Brāhmaṇa, 2, 464, criticized by Weber, *Indische Studien*, 9, 319.

¹³ *Indische Studien*, 1, 286; 9, 315 *et seq.*

¹⁴ *Indische Studien*, 1, 460.

¹⁵ *Journal of the Royal Asiatic Society*, 1851, 91.

¹⁶ *Vol.*, 11.

¹⁸ *Ancient Sanskrit Literature*, 412.

¹⁷ *Sanskrit Texts*, 12, 48, n. 86.

¹⁸ v. 6.

¹⁹ i. 1, 28; Weber, *Indian Literature*, 151, n. 166; Windisch, *Buddha und Māra*, 151.

Cf. Zimmer, *Altindisches Leben*, 367-371; Weber, *Indische Streifen*, 1, 91. A quite different theory of the Yugas is given by Shamasastri, *Gavām Ayana*, 141 *et seq.*, but his whole theory is quite impossible. Weber once (*Indian Literature*, 113, n. 127) found the mention of the quinquennial Yuga in Rv. iii. 55, 18, but that passage refers to the five or six seasons (see Griffith, *Hymns of the Rigveda*, 1, 382, n.), while i. 25, 8, merely alludes to the intercalary month. Weber also (*op. cit.*, 70, 247) considers that the Yugas are derived from the phases of the moon, but this idea was long since disposed of by Roth, *Die Lehre von den vier Weltaltern* (Tübingen, 1860).

Yuddha in the Rigveda¹ and later² denotes 'battle.' The more usual word earlier³ is Yudh.

¹ i. 54, 2. ² Rv. i. 53, 7; 59, 1; v. 25, 6; vi. 46, 2. ³ Taittiriya Brāhmaṇa, i. 5, 9, 1; ii. etc.; Av. i. 24, 1; iv. 24, 7; Aitareya Brāhmaṇa, iii. 39, 1, 2; vi. 66, 1; 103, 3, etc.; Śatapatha Brāhmaṇa, vi. 30, 2; Śatapatha Brāhmaṇa, xiii. 1, 1. ⁴ Brāhmaṇa, v. 2, 4, 10, etc. ⁵ Kauṣītaki Upaniṣad, iii. 1, etc.

Yudhām-srauṣṭi Augra-sainya ('descendant of Ugrasena') is the name, in the Aitareya Brāhmaṇa,¹ of a king who was anointed by **Parvata** and **Nārada**.

¹ viii. 21, 7. Cf. Weber, *Episches im vedischen Ritual*, 8. The Paurāṇic form is Yuddha-muṣṭi.

Yudhyāmadhi is apparently the name of a king who was defeated by **Sudās**. The mention of him occurring only in the verses added at the end of the hymn celebrating the victory of **Sudās** over the ten kings¹ can claim little authenticity as a notice of **Sudās**.

¹ Rv. vii. 18, 24. Cf. Ludwig, *Translation of the Rigveda*, 3, 173.

Yuvati is the ordinary expression for a 'young woman' or 'maiden' in the Rigveda¹ and later.²

¹ i. 118, 5; ii. 35, 4; iii. 54, 14; iv. 18, 8; v. 2, 1, 2; ix. 86, 16; x. 60, 5. ² Av. xiv. 2, 61; Taittiriya Brāhmaṇa, iii. 1, 1, 9, 2, 4; Śatapatha Brāhmaṇa, xiii. 1, 9, 6; 4, 3, 8, etc.

Yūtha is the word for 'herd' of cows in the Rigveda¹ and later.²

¹ i. 10, 2; 81, 7; iii. 55, 17; iv. 2, 18; 38, 5; v. 41, 19; ix. 71, 9, etc. ² Cf. *yūthya*, 'of the herd,' viii. 56, 4; ix. 15, 4; x. 23, 4. ³ Av. v. 20, 3; Taittiriya Samhitā, v. 7, 2, 1, etc.

Yūpa in the Rigveda¹ and later² means a 'post,' usually that to which the sacrificial victim was tied. It also designates the post to which the door of the house was attached (**Durya**).³

¹ v. 2, 7 (of **Sunahsepa**). ² Av. ix. 6, 22; xii. 1, 38; xiii. 1, 47; Taittiriya Samhitā, vi. 3, 4, 1; vii. 2, 1, 1; Vājasaneyi Samhitā, xix. 17; Pāncaviṃśa Brāhmaṇa, ix. 10, 2, etc. ³ Rv. i. 51, 14. Cf. Zimmer, *Altindisches Leben*, 153.

Yūṣan, occurring in the description of the horse-sacrifice in the Rigveda¹ and the Yajurveda Samhitās,² denotes the 'broth' which was made from the flesh of the sacrificial animal, and was no doubt used as food. Vessels employed for holding it, **Pātra** and **Āsecana**, are mentioned. Another form of the word, found in the Taittiriya Samhitā,³ is **Yūs**, which corresponds to the Latin *jus*.

¹ i. 162, 13. ² Taittiriya Samhitā, vi. 3, 11, 1, 4; Vājasaneyi Samhitā, xxv. 9. ³ vi. 3, 11, 1, 4. Cf. Zimmer, *Altindisches Leben*, 271; Schrader, *Prehistoric Antiquities*, 316.

Yevāṣa is the name of a destructive insect in the Atharvaveda.¹ The form **Yavāṣa** is found in the Kāthaka Samhitā.² Cf. **Vrṣa**.

¹ v. 23, 7, 8. ² xxx. 1 (*Indische Studien*, 3, 462). The same form occurs in the Gaṇas, *Samudādi* and *prekṣādi* (Pāṇini, iv. 2, 80). Cf. *Maitrāyaṇī Samhitā*, iv. 8, 1,

where *Yavāṣa* should be read; Kāthaka Samhitā, xlv. 4. Cf. Zimmer, *Altindisches Leben*, 98; St. Petersburg Dictionary, s.v.

Yoktra in the Rigveda¹ and later² denotes the 'thongs' used for yoking the chariot or cart.

¹ iii. 33, 13; v. 33, 2. ² Av. iii. 30, 6; vii. 78, 1; Taittiriya Samhitā, i. 6, 4, 3, Taittiriya Brāhmaṇa, iii. 3, 3, 3; Śatapatha Brāhmaṇa, i. 3, 1, 13; vi. 4, 3, 7, etc.

Yoga denotes the yoke of oxen or horses drawing a car in the Atharvaveda¹ and the Bṛhadāraṇyaka Upaniṣad.²

¹ vi. 91, 1 (yokes of six or eight); Kāthaka Samhitā, xv. 2, etc. Cf. **Sira**. ² iv. 3, 11 (*ratha-yogāḥ*, 'chariot teams').

Yojana occurs frequently in the Rigveda¹ and later² as a measure of distance,³ but there is no reference defining its real

¹ i. 123, 8; ii. 16, 3; x. 78, 7; 86, 20, etc. ² Av. iv. 26, 1; Maitrāyaṇī Samhitā, ii. 9, 9; iii. 8, 4; Taittiriya Brāhmaṇa, ii. 4, 2, 7, etc. Cf. Zimmer, *Altindisches Leben*, 363, who finds in Rv. i. 123, 8, *yojana* as a division of time equivalent to the **Muhūrta**. But this is most improbable. ³ That is, the distance driven in one 'harnessing' (without unyoking), a 'stage.'

length. Later it is reckoned at four **Krośas**, or about nine miles.⁴

⁴ Sometimes calculated at 8 krośas, or 18 miles. The estimate of 2½ miles is also found.

Yodha in the *Rigveda*¹ means 'fighter,' 'warrior,' 'soldier.'

¹ i. 143, 5; iii. 39, 4; vi. 25, 5; x. 78, 3.

Yośan, **Yośanā**, **Yośā**, **Yośit**, all denote 'young woman,' 'maiden,' as an object of affection, and as meet for wedlock.¹ So these terms are often opposed in the *Brāhmaṇas* to **Vrśan**, 'male,' in the general sense of 'female,'² but they also occur in the sense of 'wife,'³ or 'daughter,'⁴ or merely 'girl.'⁵ See **Strī**.

¹ *Yośan*, Rv. iv. 5, 5; *Yośanā*, iii. 52, 3; 56, 5; 62, 8; vii. 95, 3, etc.; *Yośit*, i. 48, 5; 92, 11; iii. 33, 10; 38, 8, etc.; *Av.* xii. 3, 29; xiv. 1, 56, etc.; *Yośit*, Rv. ix. 28, 4; *Av.* vi. 101, 1, etc. Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 418.

² *Śatapatha Brāhmaṇa*, i. 2, 5, 15 (*yośā*), and often in the *Brāhmaṇas*.

³ *Av.* xii. 3, 29 (*yośit*).

⁴ So *yośā* in Rv. i. 117, 20. Cf. Zimmer, *Altindisches Leben*, 310.

⁵ *Śatapatha Brāhmaṇa*, i. 8, 1, 7.

Yaugam-dhari, 'descendant of Yugaṃdhara,' is the name of a king of the **Sālvas** in the *Mantrapāṭha* (ii. 11, 12).

Yauvana, 'youth,' is found in the *Atharvaveda* (xviii. 4, 50), where it is opposed to 'old age.'

R.

Rakṣitr, 'protector,' 'guardian,' occurs in the *Rigveda*¹ and later,² usually in a metaphorical sense.

¹ i. 89, 1, 5; ii. 39, 6; guardian of *Soma*, vi. 7, 7; of the dogs of *Yama*, x. 14, 11, etc.

² *Av.* iii. 27, 1; xii. 3, 55; xix. 15, 3; *Śatapatha Brāhmaṇa*, xiii. 4, 2, 5, etc.

Raghaṭ occurs once in the plural in the *Atharvaveda*,¹ where the *Paippalāda* recension reads *vaghaṭah*. Roth² once con-

¹ viii. 7, 24.

² *St. Petersburg Dictionary*, s. v., 12.

jectured *raghavaḥ*, 'swift,' as the correct reading. Bloomfield,³ who in his translation explains the word as 'falcons,' in his notes inclines to think Roth's conjecture likely. Ludwig⁴ suggests 'bees' as the meaning. Possibly some kind of bird may be intended.⁵

³ *Hymns of the Atharvaveda*, 580.

⁴ Translation of the *Rigveda*, 3, 504.

⁵ Böhtlingk, *Dictionary*, s. v. Cf.

Whitney, Translation of the *Atharvaveda*, 501.

Rajata as an adjective with **Hiraṇya**¹ designates 'silver,' and ornaments (**Rukma**),² dishes (**Pātra**),³ and coins (**Niśka**)⁴ 'made of silver' are mentioned. The word is also used alone as a substantive to denote 'silver.'⁵

¹ *Taittiriya Samhitā*, i. 5, 1, 2; *Kāthaka Samhitā*, x. 4; *Śatapatha Brāhmaṇa*, xii. 4, 4, 7; xiii. 4, 2, 10; xiv. 1, 3, 4, etc.

² *Śatapatha Brāhmaṇa*, xii. 8, 3, 11.

³ *Taittiriya Brāhmaṇa*, ii. 2, 9, 7; iii. 9, 6, 5.

⁴ *Pañcaviṃśa Brāhmaṇa*, xvii. 1, 14.

⁵ *Av.* v. 28, 1; xiii. 4, 51; *Aitareya*

Brāhmaṇa, vii. 12, 2; *Chāndogya Upaniṣad*, iv. 17, 7; *Jaiminiya Upaniṣad Brāhmaṇa*, iii. 17, 3; *Śaṅkavimśa Brāhmaṇa*, vi. 6.

Cf. Schrader, *Prehistoric Antiquities*, 180; Zimmer, *Altindisches Leben*, 56; Macdonell, *Sanskrit Literature*, 151, 152; Vincent Smith, *Indian Antiquary*, 34, 230.

Rajana Koṇeya, or **Kauṇeya**, is the name of a teacher mentioned in the *Yajurveda Samhitā*.¹ It is said in the *Kāthaka Samhitā*² that **Kratujit Jānaki** successfully sacrificed for him when he desired to obtain eyesight. He is also mentioned in the *Pañcaviṃśa Brāhmaṇa*,³ where the name of his son, **Ugradeva Rājani**, also occurs.⁴

¹ *Taittiriya Samhitā*, ii. 3, 8, 1; *Kāthaka Samhitā*, xxvii. 2 (*Indische Studien*, 3, 474).

² xi. 1 (*Indische Studien*, 3, 474).

³ xiii. 4, 11. Cf. Hopkins, *Transac-*

tions of the Connecticut Academy of Arts and Sciences, 15, 58, n. 2.

⁴ He was a leper, and the **Rajani** is used against leprosy, Bloomfield, *Hymns of the Atharvaveda*, 266.

Rajani is found in one passage of the *Atharvaveda*,¹ where it denotes some sort of plant, probably so called because of its

¹ i. 23, 1. Cf. Roth in Whitney's Translation of the *Atharvaveda*, 24;

Bloomfield, *Hymns of the Atharvaveda*, 267.

power of 'colouring' (from *rañj*, 'to colour'). The species cannot be identified owing to the untrustworthiness of the later authorities who attempt its identification.

Rajayitri, a 'female dyer,' is included in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹

¹ Vājasaneyi Samhitā, xxx. 12; Taittirīya Brāhmaṇa, iii. 4, 7, 1.

1. **Rajas** denotes the region of the atmosphere between heaven and earth in the Rigveda¹ and later.² The atmosphere, like the sky (*Div*), is divided into three regions,³ but more normally into two, the 'earthly' (*pārthiva*)⁴ and the 'heavenly' (*divya* or *divah*).⁵ In some passages⁶ the word refers in the plural to the dusty fields on earth.

¹ i. 56, 5; 62, 5; 84, 1; 124, 5; 168, 6; 187, 4; ii. 40, 3; vi. 62, 9, etc.

² Av. iv. 25, 2; vii. 25, 1; 41, 1; x. 3, 9; xiii. 2, 8, 43; Taittirīya Samhitā, iii. 5, 4, 2; Vājasaneyi Samhitā, xiii. 44, etc.

³ Rv. iv. 53, 5; v. 69, 1; ix. 74, 6; x. 45, 3; 123, 8; Av. xiii. 1, 11, etc.

In Rv. i. 164, 6, six 'regions' are mentioned.

⁴ Rv. i. 81, 5; 90, 7; 154, 1; vi. 49, 3; viii. 88, 5; ix. 72, 8, etc.

⁵ Rv. iv. 53, 3; i. 110, 6. Cf. Macdonell, *Vedic Mythology*, p. 10. St. Petersburg Dictionary, s.v.

⁶ Rv. i. 166, 3; iii. 62, 16; x. 75, 7.

2. **Rajas** in one passage of the Yajurveda Samhitā¹ clearly means 'silver,' like **Rajata**. It is also taken in this sense in one passage of the Rigveda² by Zimmer,³ but this interpretation is doubtful.

¹ *Rajah-śūya*, Vājasaneyi Samhitā, v. 8; *rajāśūya*, Taittirīya Samhitā, i. 2, 11, 2 (Śāyana on Aitareya Brāhmaṇa, i. 23, 2); Maitrāyaṇi Samhitā, i. 2, 7; Kāthaka Samhitā, ii. 8.

² x. 105, 7.

³ *Altindisches Leben*, 55, 56.

Rajasa occurs once in the Atharvaveda,¹ apparently as the name of a kind of 'fish.' Roth,² however, understood it as an adjective meaning 'impure.'

¹ x. 2, 25.

² St. Petersburg Dictionary, s.v. Cf. Bloomfield, *Hymns of the Atharvaveda*, 621; Whitney, Translation of the Atharvaveda, 624.

Raji occurs in the Rigveda¹ seemingly as the name of a king, or perhaps demon, slain by Indra for Piṭhinas.

¹ vi. 26, 6. Cf. Ludwig, Translation Dictionary, s.v., where Roth compares of the Rigveda, 3, 156; St. Petersburg a conjecture in Av. xx. 128, 13.

Rajjavya in the Śatapatha Brāhmaṇa (vi. 7, 1, 28) denotes a 'cord' or 'rope.'

Rajju in the Rigveda¹ and later² denotes 'rope.' In the Atharvaveda³ the serpent is called the 'toothed rope' (*rajju datvatī*).

¹ i. 162, 8 (*śiṣṇyā raśanā rajjuh*, referring to the horse presumably means the head harness).

² Av. iii. 11, 8; vi. 121, 2; Taittirīya Samhitā, ii. 5, 1, 7; Śatapatha Brāhmaṇa, i. 3, 1, 14; x. 2, 3, 8; vi. 1, 1, etc.

³ iv. 3, 2; xix. 47, 7, 8; Bloomfield, *Hymns of the Atharvaveda*, 368.

Rajju-dāla is the name of a tree (*Cordia myxa* or *latifolia*), in the Śatapatha Brāhmaṇa.¹

¹ xiii. 4, 4, 6. Cf. Eggeling, *Sacred Books of the East*, 44, 373, n. 2.

Rajju-sarja, 'rope-maker,' is one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹

¹ Vājasaneyi Samhitā, xxx. 7; Taittirīya Brāhmaṇa, iii. 4, 3, 1.

Raṇa denotes properly the 'joy' of battle, then 'battle,' 'combat' itself in the Rigveda¹ and later.²

¹ i. 61, 1, 9; 74, 3; 119, 3; vi. 16, 15, etc.

² Av. v. 2, 4, etc.

Ratna in the Rigveda¹ and later² denotes a precious object, not specifically a 'jewel,' as in post-Vedic literature.

¹ i. 20, 7; 35, 8; 41, 6; 125, 1; 140, 11; 141, 10; ii. 38, 1, etc.

² Av. v. 1, 7; vii. 14, 4; Śatapatha Brāhmaṇa, v. 3, 1, 1.

Ratni, 'ell,' occurring in the Śaḍviṃśa Brāhmaṇa (iv. 4) is a corruption of **Aratni**.

Rathin, 'receiving gifts,' is the term applied to those people of the royal entourage in whose houses the Ratna-havis, a

special rite, was performed in the course of the *Rājasūya* or 'royal consecration.' The list given in the *Taittiriya Saṃhitā*¹ and the *Taittiriya Brāhmaṇa*² consists of the Brahman (i.e., the Purohita), the Rājanya, the Mahiṣi (the first wife of the king), the *Vāvāta* (the favourite wife of the king), the Parivṛkti (the discarded wife), the Senāni, 'commander of the army'; the Sūta, 'charioteer'; the Grāmaṇi, 'village headman'; the Kṣattr, 'chamberlain'; the Saṃgrahitr, 'charioteer' or 'treasurer'; the Bhāgadugha, 'collector of taxes' or 'divider of food'; and the Akṣāvāpa, 'superintendent of dicing' or 'thrower of dice.' In the *Śatapatha Brāhmaṇa*³ the order is Senāni; Purohita; Mahiṣi; Sūta; Grāmaṇi; Kṣattr; Saṃgrahitr; Bhāgadugha; Akṣāvāpa; Go-nikartana, 'slayer of cows' or 'hunter'; and Pālāgala, 'courier'; the 'discarded wife' being mentioned as forbidden to stay at home⁴ on the day of the ceremony of offering a pap for Nirṛti in her house. In the *Maitrāyaṇi Saṃhitā*⁵ the list is Brahman (i.e., Purohita); Rājan; Mahiṣi; Parivṛkti; Senāni; Saṃgrahitr; Kṣattr; Sūta; Vaiśyagrāmaṇi; Bhāgadugha; Takṣa-Rathakārau, 'carpenter and chariot-maker'; Akṣāvāpa; and Go-vikarta. The *Kāthaka Saṃhitā*⁶ substitutes Go-vyacha for Govikarta, and omits Takṣa-Rathakārau.

It will be seen that the list is essentially that of the royal household, and of the king's servants in the administration of the country, though the exact sense of Saṃgrahitr, Bhāgadugha, Sūta, Grāmaṇi, Kṣattr, is open to reasonable doubt, mainly as to whether public officers or private servants⁷ are meant, for the names are of uncertain significance. A briefer list of eight *Viras*, 'heroes,' as among the friends of the king,

¹ i. 8, 9, 1 et seq.

² i. 7, 3, 1 et seq.

³ v. 3, 1, 1 et seq.

⁴ According to *Kātyāyana Śrauta Sūtra*, xv. 3, 35, she goes to a Brahmin's house, where she shares his inviolability and exemption from jurisdiction.

⁵ ii. 6, 5; iv. 3, 8.

⁶ xv. 4.

⁷ Similarly Akṣāvāpa is either the

man who dices for the king—i.e., a professional dicer who plays with the king or watches his play—or a public officer who superintends the gambling halls of the state and collects the revenue, as was regularly done later on. Early English history shows similar evolution of household officers into ministers of state.

is given in the *Pañcaviṃśa Brāhmaṇa*:⁸ brother, son, Purohita, Mahiṣi, Sūta, Grāmaṇi, Kṣattr, and Saṃgrahitr.

⁸ xix. 1, 4.

Cf. Weber, *Indische Studien*, 17, 200; *Über den Rājasūya*, 4; Hopkins, *Journal of the American Oriental Society*, 13, 128;

Eggeling, *Sacred Books of the East*, 41, 58-65; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 30, n. 2.

Ratha in the *Rigveda*¹ and later² denotes 'chariot' as opposed to *Anas*, 'cart,' though the distinction is not absolute. Of differences in the structure of the two we have no information, except that the *Kha*, or nave hole, in the wheel of the chariot was greater than in that of the cart.³

The chariot has, as a rule, two wheels (*Cakra*), to which reference is frequently made.⁴ The wheel consisted of a rim (*Pavi*), a felly (*Pradhi*), spokes (*Ara*),⁵ and a nave (*Nabhya*). The rim and the felly together constitute the *Nemi*. The hole in the nave is called *Kha*: into it the end of the axle was inserted; but there is some uncertainty whether *Āṇi* denotes the extremity of the axle that was inserted in the nave, or the lynch-pin used to keep that extremity in the wheel. Sometimes a solid wheel was used.⁶

The axle (*Akṣa*) was, in some cases, made of *Araṭu* wood;⁷ round its ends the wheels revolved. To the axle was attached the body of the chariot (*Kośa*). This part is also denoted by the word *Vandhura*, which more precisely means the 'seat' of the chariot. The epithet *tri-vandhura* is used of the chariot of the *Aśvins*, seemingly to correspond with another of its epithets, *tri-cakra*: perhaps, as Weber⁸ thinks, a chariot with three seats and three wheels was a real form of vehicle; but Zimmer⁹ considers that the vehicle was purely mythical. *Garta* also denotes the seat of the warrior.

¹ i. 20, 3; iii. 15, 5; iv. 4, 10; 16, 20; 36, 2; 43, 25, etc.

² Av. v. 14, 5; x. 1, 8; *Aitareya Brāhmaṇa*, vii. 12, 3, etc.

³ viii. 91, 7, with *Sāyana's* note; *Vedische Studien*, 2, 333.

⁴ Cf. *Chāṇḍogya Upaniṣad*, iv. 16, 5; *Jaimintya Upaniṣad Brāhmaṇa*, iii. 16, 7; *Kaṇṭhaki Upaniṣad*, i. 4.

⁵ Cf. *Rv.* i. 32, 15; 141, 9; v. 13, 6;

58, 5; viii. 20, 14; 77, 3; x. 78, 4; *Kāthaka Saṃhitā*, x. 4, etc.

⁶ Cf. *Pradhi*.

⁷ *Rv.* viii. 46, 27; Zimmer, *Altindisches Leben*, 247, n.

⁸ *Proceedings of the Berlin Academy*, 1898, 564; Virchow, *Zeitschrift für Ethnologie*, 5, 200. Cf. note 21.

⁹ *Op. cit.*, viii.

At right angles to the axle was the pole of the chariot (*īṣā*, *Prauga*). Normally there was, it seems, one pole, on either side of which the horses were harnessed, a yoke (*Yuga*) being laid across their necks; the pole was passed through the hole in the yoke (called *Kha*¹⁰ or *Tardman*¹¹), the yoke and the pole then being tied together.¹²

The horses were tied by the neck (*grīvā*), where the yoke was placed, and also at the shoulder, presumably by traces fastened to a bar of wood at right angles to the pole, or fastened to the ends of the pole, if that is to be regarded, as it probably should, as of triangular shape, wide at the foot and coming to a point at the tip.¹³ The traces seem to be denoted by *Raśmi* and *Raśanā*. These words also denote the 'reins,' which were fastened to the bit (perhaps *śipra*) in the horse's mouth. The driver controlled the horses by reins, and urged them on with a whip (*Kaśā*).¹⁴ The girths of the horse were called *Kakṣyā*.¹⁵

The normal number of horses seems to have been two, but three or four¹⁶ were often used. It is uncertain whether, in these cases, the extra horse was attached in front or at the side; possibly both modes were in use. Even five steeds could be employed.¹⁷ Horses were normally used for chariots, but the ass (*gardabha*)¹⁸ or mule (*aśvatari*)¹⁹ are also mentioned. The ox was employed for drawing carts, and in fact derived its

¹⁰ This seems to be the sense of Rv. viii. 91, 7; but it has also been taken as the opening in the yoke through which the ox's head passed (the Homeric *ξέγλη*). See Cowell's note on Wilson's translation; Griffith, *Hymns of the Rigveda*, 2, 237, n.

¹¹ Av. xiv. 1, 40.

¹² Rv. iii. 6, 6; v. 56, 4; x. 60, 8.

¹³ Zimmer, *op. cit.*, 249, thinks that *vāṇī* in Rv. i. 119, 5, denotes the two bars of wood to which the traces were fastened. This is also the view of Roth, St. Petersburg Dictionary, s.v. Bohtlingk's Lexicon, and Grassmann. The word may mean 'two voices' (Griffith, *Hymns of the Rigveda*, 1, 162).

¹⁴ Rv. v. 83, 3; vi. 75, 6.

¹⁵ Rv. x. 10, 13; *kakṣya-prā*, 'filling

out the girths' (i.e., 'well fed'), is an epithet of Indra's horses, i. 10, 3.

¹⁶ Three horses are mentioned in Rv. x. 33, 5, and *Praṣṭi* in Rv. i. 39, 6; viii. 7, 28, etc., may have the sense of 'third horse.' See also *Śatapatha Brāhmaṇa*, v. 1, 4, 11, 2, 4, 9, etc.; *Pañcaviṃśa Brāhmaṇa*, xvi. 13, 12. For four horses, cf. Rv. ii. 18, 1; *Śatapatha Brāhmaṇa*, v. 4, 3, 17; 1, 4, 11; Eggeling, *Sacred Books of the East*, 41, 21, n. 1.

¹⁷ *Rathaḥ pañcavāhi*, *Kāthaka Samhitā*, xv. 2; *Maitrāyaṇī Samhitā*, ii. 6, 3. In the parallel passage the *Taittirīya Samhitā*, i. 8, 7, 2, has *prastivāhi*.

¹⁸ *Aitareya Brāhmaṇa*, iv. 9, 4.

¹⁹ *Chāndogya Upaniṣad*, iv. 2, 1; v. 13, 2; *Aitareya Brāhmaṇa*, iv. 9, 1.

name, *Anaḍvāh*, from this use. Sometimes a poor man had to be content with a single steed, which then ran between two shafts.²⁰

In the chariot the driver stood on the right, while the warrior was on the left, as indicated by his name, *Savyeṣṭha* or *Savyaṣṭhā*.²¹ He could also sit when he wanted, for the chariot had seats, and an archer would naturally prefer to sit while shooting his arrows.

The dimensions of the chariot are given in the *Śulba Sūtra*²² of *Āpastamba* at 188 *Āṅgulis* (finger-breadths) for the pole, 104 for the axle, and 86 for the yoke. The material used in its construction was wood, except for the rim of the wheel.²³

Many other parts of the chariot are mentioned, their names being often obscure in meaning: see *Aṅka*, *Nyaṅka*, *Uddhi*, *Pakṣas*, *Pātalya*, *Bhurij*, *Rathopastha*, *Rathavāhana*.

²⁰ Rv. x. 101, 11; 131, 3, and vi. 15, 19; *Pañcaviṃśa Brāhmaṇa*, xvi. 13, 12; xxi. 13, 8, etc.

²¹ This is the case in Av. viii. 8, 23, with *Savyaṣṭhā*, and in the *Taittirīya Samhitā*, i. 7, 9, 1, *savyeṣṭha-sārathi* occurs as a compound where the sense is certainly 'the warrior and the charioteer.' See also *Śatapatha Brāhmaṇa*, v. 3, 1, 8, and Eggeling, *Sacred Books of the East*, 41, 62, n. 1. The Greek notices speak of two warriors and a charioteer. Cf. the *Aśvins'* car with its three seats. See von Schroeder, *Indiens Literatur und Cultur*, 435.

²² vi. 5 (Bürk, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56, 344, 345).

²³ *Śatapatha Brāhmaṇa*, v. 4, 3, 16. The chariot used at the bridal procession was made of *Śalmali* wood, Rv. x. 85, 20.

For the chariot in the Epic, see Hopkins, *Journal of the American Oriental Society*, 13, 235-262; and cf. Schrader, *Prehistoric Antiquities*, 338, 339; Zimmer, *Altindisches Leben*, 245-252; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 38, n. 1.

Ratha-kāra, 'chariot-maker,' is mentioned in the *Atharvaveda*¹ as one of those who are to be subject to the king, seeming to stand generally as an example of the industrial population. He is also referred to in the *Yajurveda Samhitā*² and in the *Brāhmaṇas*:³ in all these passages, as well as probably in the *Atharvaveda* also, the *Rathakāra* already forms a caste. The

¹ iii. 5, 6.

² *Kāthaka Samhitā*, xvii. 13; *Maitrāyaṇī Samhitā*, ii. 9, 5; *Vājasaneyi Samhitā*, xvi. 17; xxx, 6.

³ *Taittirīya Brāhmaṇa*, i. 1, 4, 8; iii. 4, 2, 1; *Śatapatha Brāhmaṇa*, xiii. 4, 2, 17.

later system⁴ regards the Rathakāra as the offspring of a Māhiṣya (the son of a Kṣatriya husband and a Vaiśya wife) and a Karaṇi (the daughter of a Vaiśya husband and a Śūdra wife), but it is unreasonable to suppose that such an origin is historically accurate. The Rathakāras must rather be deemed to have been a functional caste. Hillebrandt⁵ suggests that the Anu tribe formed the basis of the Rathakāra caste, referring to their worship of the Rbhus, who are, of course, the chariot-makers *par excellence*. But there is little ground for this view.

⁴ Yājñavalkya, i. 95. On the special position, in the later ritual, of the Rathakāra as a caste below the Vaiśya, but superior to the Śūdra, cf. Weber, *Indische Studien*, 10, 12, 13, and cf.

Varṇa; see also Fick, *Die sociale Gliederung*, 209, 210.

⁵ *Vedische Mythologie*, 3, 152, 153. Cf. Weber, *Indische Studien*, 17, 196 et seq.

Ratha-grtsa in the Vājasaneyi Saṃhitā (xv. 15) and the Aitareya Brāhmaṇa (iii. 48, 9) denotes a 'skilled charioteer.'¹

¹ Cf. Taittirīya Saṃhitā, iv. 4, 3, 1; 'kṛtsna, Maitrāyaṇī Saṃhitā, ii. 8, 10; 'kṛtsa, Kāthaka Saṃhitā, xvii. 9.

Ratha-cakra, 'chariot wheel,' is often mentioned in the Brāhmaṇas.¹ See Ratha and Cakra.

¹ Aitareya Brāhmaṇa, iii. 43, 4; Taittirīya Brāhmaṇa, i. 1, 6, 8; Śata-
patha Brāhmaṇa, ii. 3, 3, 12; v. 1, 5, 2; xi. 8, 1, 11, etc.

Ratha-carṣana occurs once in the Rigveda,¹ where the sense is doubtful. Roth² thought that some part of the chariot was meant, but the sense is perhaps only the 'pathway of the chariot.'³

¹ viii. 5, 19.

² St. Petersburg Dictionary, s.v.

³ Cf. also the citation and explanation in Durga's commentary on the Nirukta, v. 12.

Ratha-jūti in the Atharvaveda (xix. 44, 3) is either an adjective meaning 'driving swiftly in a chariot,'¹ or a proper name, as Roth in the St. Petersburg Dictionary suggests.

¹ 'Of chariot-swiftness' according to Whitney, Translation of the Atharvaveda, 967. Cf. his note on the passage.

Ratha-nābhi, the 'nave of the chariot-wheel,' is mentioned in the Vājasaneyi Saṃhitā¹ and in the Upaniṣads.²

¹ xxxiv. 5.

² Bṛhadāraṇyaka Upaniṣad, ii. 5, 5; Aitareya Āraṇyaka, iii. 2, 4; Kauṣītaki

Upaniṣad, iii. 8; Chāndogya Upaniṣad, vii. 15, 1, etc.

Ratha-prota Dārbhya ('descendant of Darbha') is mentioned in the Maitrāyaṇī Saṃhitā (ii. 1, 3) perhaps as a king, but possibly as a priest.

Ratha-proṣṭha occurs as the name of a princely family in the Rigveda (x. 60, 5). See Subandhu.

Ratha-mukha in the later Saṃhitās¹ denotes the fore-part of a chariot. Cf. Rathasīrṣa.

¹ Av. viii. 8, 23; Taittirīya Saṃhitā, iii. 4, 8, 2; v. 4, 9, 3, etc.

Ratharvī is the name of a snake in the Atharvaveda (x. 4, 5).

Ratha-vāhana is the name in the Rigveda¹ and later² for a movable stand to hold the chariot. According to Roth,³ it corresponds to the Greek βωμός, on which the chariot rested when out of use. The word Rathavāhana-vāha is employed in the sense of the two horses that draw the stand.⁴ Weber⁵ thinks it was used to convey the war chariot to the scene of action.

¹ vi. 75, 8.

² Av. iii. 17, 3 = Taittirīya Saṃhitā, iv. 2, 5, 5 = Kāthaka Saṃhitā, xvi. 11 = Maitrāyaṇī Saṃhitā, ii. 7, 12 = Vāsiṣṭha Dharma Sūtra, ii. 34, 35. See also Kāthaka Saṃhitā, xxi. 10; Taittirīya Brāhmaṇa, i. 7, 9, 6; Śatapatha Brāhmaṇa, v. 4, 3, 23 et seq.

³ Festgruss an Böttlingk, 95 et seq.; Whitney, Translation of the Atharvaveda, 116.

⁴ Taittirīya Saṃhitā, i. 8, 20, 1;

Taittirīya Brāhmaṇa, i. 8, 4, 3; Kāthaka Saṃhitā, xv. 9; Maitrāyaṇī Saṃhitā, ii. 2, 1.

⁵ Über den Vājapeya, 27, n. 2, followed by Geldner, *Vedische Studien*, 2, 275. Weber, however, admits that the Rathavāhana may at times have served as a mere stand, like the Homeric βωμός, while Geldner expresses the opinion that it never has that sense. The use of the term Rathavāhanavāha shows that the stand was movable.

Rathavīti Dārbhya ('descendant of Darbha') is mentioned once in the Rigveda¹ as residing in places abounding in kine (*gomatīr annu*) far away among the hills, possibly the Himālayas, and as the patron of the singer of the hymn. Later the tradition² makes him the king, whose daughter **Śyāsvāśva** won for his wife by his father's and the Maruts' aid.

¹ v. 61, 17, 19.

in Oldenberg, *Rigveda-Noten*, 1, 353, 354;

² See Sieg, *Die Sagenstoffe des Rigveda*, 50 et seq., 62, n. 2, and the criticism

Max Müller, *Sacred Books of the East*, 32, 359, 362.

Ratha-śirṣa, the 'head of the chariot'—that is, its fore-part—is mentioned in the Śatapatha Brāhmaṇa (ix. 4, 1, 13).

Ratha-saṅga in the Rigveda (ix. 53, 2) denotes the hostile encounter of chariots.

Rathākṣa in the Yajurveda Samhitās¹ denotes the 'axle of the chariot.' Its length is given by the scholiast on the Kātyāyana Śrauta Sūtra² as 104 Angulas ('finger-breadths'), which agrees with the statement in the Āpastamba Śulba Sūtra.³ See **Ratha**.

¹ Taittiriya Samhitā, vi. 6, 4, 1; Kāthaka Samhitā, xxix. 8.

² viii. 8, 6.

³ vi. 5 (Bürk. Zeitschrift der Deutschen Morgenländischen Gesellschaft, 56, 344, 345).

Rathāhnya in the Śatapatha Brāhmaṇa (xii. 2, 3, 12) denotes a 'day's journey by chariot.'

Rathin and **Rathī** in the Rigveda¹ and later² denote 'one who goes in a chariot,' an expression which includes both the driver and the warrior who accompanied him.

¹ Rathin, i. 122, 8; v. 83, 3; vi. 47, 31; viii. 4, 9; x. 40, 5; 51, 6; Rathī, i. 25, 3; ii. 39, 2; iii. 3, 6; v. 87, 8; vii. 39, 1, etc.

² Rathin, Av. iv. 34, 4; vii. 62, 1;

73, 1; xi. 10, 24; Taittiriya Samhitā, v. 2, 2, 3; Vājasaneyi Samhitā, xvi. 26; Śatapatha Brāhmaṇa, viii. 7, 3, 7, etc.; Rathī, Taittiriya Samhitā, iv. 7, 15, 3.

Cf. Zimmer, *Altindisches Leben*, 296.

Rathitara ('good charioteer') is the name of a teacher mentioned in the Baudhāyana Śrauta Sūtra¹ and the Brhad-devatā.²

¹ xxii. 11.

² i. 26; iii. 40; vii. 145 (ed. Macdonell).

Rathe-ṣṭhā, 'standing on the chariot,' denotes in the Rigveda¹ the warrior who fights from the chariot, 'car-fighter.'

¹ i. 173, 4, 5; ii. 17, 3; vi. 21, 1; ix. 97, 49; Vājasaneyi Samhitā, xxii. 32, 5; 29, 1; viii. 4, 13; 33, 14; Cf. Zimmer, *Altindisches Leben*, 296.

Rathopastha, 'lap of the chariot,' in the Atharvaveda¹ and the Brāhmaṇas² seems to denote the 'bottom' or lower part on which the driver and the fighter stand.

¹ viii. 8, 23.

² Aitareya Brāhmaṇa, viii. 10, 2; Śatapatha Brāhmaṇa, ii. 3, 3, 12, etc.

Cf. Hopkins, *Journal of the American Oriental Society*, 13, 238, n.

Randhra seems, in the phrase Ukṣṇo Randhra occurring in one passage of the Rigveda (viii. 7, 26), to be the name of a place, but the sense is very doubtful. In the Pañcaviṃśa Brāhmaṇa (xiii. 9, 13) Ukṣṇo randhra is the name of a man.

Rabhi, occurring once in the Rigveda (viii. 5, 29), designates some part of the chariot. The term perhaps means 'supporting shaft.'

Rambha seems to mean a 'staff' or 'support' in one passage of the Rigveda (viii. 45, 20). In another place (ii. 15, 9) a man is described as Rambhin, apparently as carrying a staff to support himself in old age; Sāyaṇa explains this word as 'door-keeper' (like one of the senses of *daṇḍin*, 'staff-bearer,' in later Sanskrit).

Rambhīnī occurs in one passage of the Rigveda¹ as being on the shoulders of the Maruts. A 'spear' seems to be meant, perhaps conceived as clinging (*rambh* = *rabh*, 'clasp') to the shoulders of a man.

¹ i. 168, 3. Cf. i. 167, 3, and see Max Müller, *Sacred Books of the East*, 32, 283.

Rayi is the common word for 'wealth' in the Rigveda¹ and later.² Special mention is often made of wealth in 'heroes' (*vīra*)—i.e., in 'good sons,'³ in horses,⁴ in cattle,⁵ etc.

¹ i. 73, 1; 159, 4; ii. 21, 6; iii. 1, 19; iv. 2, 7; 34, 10; 36, 9; vi. 6, 7; 31, 1, etc.

² Av. iii. 14, 1; vi. 33, 3; vii. 80, 2; Taittiriya Saṃhitā, vii. 1, 72; Vāja-

saneyi Saṃhitā, ix. 22; xiv. 22; xxvii. 6, etc.

³ Rv. ii. 11, 13; 30, 11; iv. 51, 10, etc.

⁴ Rv. v. 41, 5; viii. 6, 9, etc.

⁵ Rv. v. 4, 11, etc.

Raśanā means generally 'cord' or 'rope.' In the Rigveda the word often refers to various fastenings of a horse. In one passage¹ the expression *śiṛṣanyā raśanā*, 'head rope,' perhaps means not so much 'reins' as 'headstall.' In others² the sense of 'traces' seems certain, though sometimes³ 'reins' or 'traces' may equally well be intended. Elsewhere the more general sense of 'rope' for stening is meant.⁴

¹ i. 162, 8. Cf. Rajju.

² Rv. i. 163, 2, 5; x. 79, 7.

³ Rv. iv. 1, 9; ix. 87, 1; x. 18, 14. Cf. Taittiriya Saṃhitā, i. 6, 4, 3.

⁴ Rv. ii. 28, 5; Av. viii. 78, 1; x. 9, 2; Vājasaneyi Saṃhitā, xxi. 46; xxii. 2;

xxviii. 33; Taittiriya Saṃhitā, vi. 6, 4, 3; Śatapatha Brāhmaṇa, iii. 6, 3, 10, etc. Cf. the use of *Raśanā* as equivalent to 'finger' in Rv. x. 4, 6.

Cf. Zimmer, *Altindisches Leben*, 249.

1. **Raśmi** is not rarely found in the sense of 'rope'¹ generally; but more usually it denotes either the 'reins' or the 'traces'² of a chariot, either sense being equally good in most passages.

¹ Rv. i. 28, 4; iv. 22, 8; viii. 25, 18, etc.; Aitareya Brāhmaṇa, iv. 19, 3, etc.

² Rv. viii. 7, 8; x. 130, 7, etc.; Taittiriya Saṃhitā, i. 6, 4, 3; Vājasaneyi Saṃhitā, xxiii. 14; Taittiriya

Brāhmaṇa, i. 2, 4, 2, etc. In Aitareya Brāhmaṇa, ii. 37, 1, the two inner (*antarau*) reins or traces of the chariot are mentioned.

Cf. Zimmer, *Altindisches Leben*, 249.

2. **Raśmi** in the Rigveda¹ and later² regularly denotes a 'ray' of the sun.

¹ i. 35, 7; iv. 52, 7; vii. 36, 1; 77, 3, etc.

² Av. ii. 32, 1; xii. 1, 15; Taittiriya

Brāhmaṇa, iii. 1, 1; Śatapatha Brāhmaṇa, ix. 2, 3, 14, etc.

Rasā is found in three passages of the Rigveda,¹ clearly as the name of a real stream in the extreme north-west of the Vedic territory. Elsewhere² it is the name of a mythic stream at the ends of the earth, which as well as the atmosphere it encompasses. It is reasonable to assume that, as in the case of the *Sarasvatī*, the literal is the older sense, and to see in the river a genuine stream, perhaps originally the Araxes or Jaxartes, because the Vendidad mentions the *Rānhā*, the Avestan form of *Rasā*. But the word seems originally to allude merely to the 'sap' or 'flavour' of the waters,³ and so could be applied to every river, like *Sarasvatī*.

¹ i. 112, 12; v. 53, 9; x. 75, 6. In v. 53, 9, the phrase *rasānitabhā* is found. Ludwig, Translation of the Rigveda, 3, 202, is inclined to regard *anitabhā* as an epithet of *Rasā*, perhaps for *amitabhā*, 'of unmeasured splendour,' but this is hardly probable. It seems better to take *Anitabhā* as the name of an otherwise unknown river. Cf. Max Müller, *India*, 166, 173, n.

² Rv. v. 41, 15; ix. 41, 6; x. 108, 1, 2 (cf. Jaiminiya Brāhmaṇa, ii. 348; *Journal of the American Oriental Society*, 19, 100 et seq.); 121, 4.

³ Rv. iv. 43, 6; viii. 72, 13. Cf. Zimmer, *Altindisches Leben*, 15, 16; Max Müller, *Sacred Books of the East*, 32, 323; Brunnhofer, *Iran und Turan*, 86; Weber, Proceedings of the Berlin Academy, 1898, 567-569.

Rasāsir as an epithet of Soma in the Rigveda¹ means 'mixed with juice'—i.e., with milk.

¹ iii. 48, 1, where Sāyaṇa explains *rasa* as 'milk.' Cf. Hillebrandt, *Vedische Mythologie*, I, 211, n. 5.

Raha-sū, 'bearing in secret,' is a term applied in one passage of the Rigveda (ii. 29, 1) to an unmarried mother. Cf. *Paṭi* and *Dharma*.

Rahasyu Deva-malimluc is the name, in the *Pañcaviṃśa Brāhmaṇa* (xiv. 4, 7), of a mythical person who at *Munimarāṇa* slew the saintly *Vaikhānases*.

Rahū-gaṇa is the name of a family mentioned in the plural in one passage of the Rigveda.¹ According to Ludwig,² they were connected with the *Gotamas*, as is shown by the name *Gotama Rāhūgaṇa*.

¹ i. 78, 5.

² Translation of the Rigveda, 3, 110.

Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 236, n. 1.

Rākā in the Rigveda¹ and later² denotes the full moon day as a personification. Cf. Candramās.

¹ ii. 32, 4; v. 42, 12.

² Taittiriya Samhitā, i. 8, 8, 1; iii. 4, 9, 1, 6; Kāthaka Samhitā, xii. 8; Aitareya Brāhmaṇa, iii. 37, 2, 6; 47, 4, etc.; Pañcaviṃśa Brāhmaṇa, xvi. 13, 1, etc.

Rāja-kartṛ,¹ or Rāja-kṛt,² 'king-maker,' is the term applied in the Atharvaveda and the Brāhmaṇas to those who, 'not themselves kings,'³ aid in the consecration of the king. In the Śatapatha⁴ the persons meant and specified are the Sūta, 'charioteer,' and the Grāmaṇī, 'village chief,' probably a representative chief from the village nearest to the place of consecration, as Eggeling⁵ suggests. In the Aitareya Brāhmaṇa,¹ according to the commentator's explanation, the father, brother, etc., are meant; in the Atharvaveda,² also, the meaning of the expression is not stated in the text.

¹ Aitareya Brāhmaṇa, viii. 17, 5.

² Av. iii. 5, 7; Śatapatha Brāhmaṇa, iii. 4, 1, 7; xiii. 2, 2, 18.

³ Loc. cit.

⁴ Sacred Books of the East, 41, 60, n.

Cf. Weber, Indische Studien, 17, 199 et seq.

Rāja-kula, a 'kingly family,' is mentioned in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 28, 4), where, it is to be noted, such a family is ranked after, not before, a Brāhmaṇa Kula, a 'Brahmin family.'

1. Rājan, 'king,' is a term repeatedly occurring in the Rigveda¹ and the later literature.² It is quite clear that the normal, though not universal form of government, in early India was that by kings, as might be expected in view of the fact that the Āryan Indians were invaders in a hostile territory: a situation which, as in the case of the Āryan invaders of Greece and of the German invaders of England, resulted almost necessarily in strengthening the monarchic element of the constitution.³ The mere patriarchal organization of society is not sufficient, as Zimmer⁴ assumes, to explain the Vedic kingship.

¹ iii. 43, 5; v. 54, 7, etc.

² Av. iv. 22, 3, 5; viii. 7, 16, etc.

³ Cf. Stubbs, Constitutional History of England, 59 et seq.

⁴ Altindisches Leben, 162.

Tenure of Monarchy.—Zimmer⁵ is of opinion that while the Vedic monarchy was sometimes hereditary, as is indeed shown by several cases where the descent can be traced,⁶ yet in others the monarchy was elective, though it is not clear whether the selection by the people was between the members of the royal family only or extended to members of all the noble clans. It must, however, be admitted that the evidence for the elective monarchy is not strong. As Geldner⁷ argues, all the passages cited⁸ can be regarded not as choice by the cantons (Viś), but as acceptance by the subjects (viś): this seems the more probable sense. Of course this is no proof that the monarchy was not sometimes elective: the practice of selecting one member of the family to the exclusion of another less well qualified is exemplified by the legend in Yāska⁹ of the Kuru brothers, Devāpi and Śantanu, the value of which, as evidence of contemporary views, is not seriously affected by the legend of itself being of dubious character and validity.

Royal power was clearly insecure: there are several references to kings being expelled from their realms, and their efforts to recover their sovereignty,¹⁰ and the Atharvaveda contains spells in the interest of royalty.¹¹

The King in War.—Naturally the Vedic texts, after the Rigveda, contain few notices of the warlike adventures that no doubt formed a very considerable proportion of the royal functions. But the Taittiriya Brāhmaṇa¹² contains the statement that the Kuru-Pāñcāla kings, who, like the Brahmins of

⁵ Op. cit., 162 et seq. So Weber, Indische Studien, 17, 188; Bloomfield, Hymns of the Atharvaveda, 336.

⁶ E.g., Vadhyasva, Divodāsa, Pijavana, Sudās; or Purukutsa, Trasadasyu, Mitrātithi, Kurutravana, Upamaśravas, etc.; Lanman, Sanskrit Reader, 386. So a 'kingdom of ten generations' (Dadapurusa-prājya) is mentioned in the Śatapatha Brāhmaṇa, xii. 9, 3, 3; and cf. v. 4, 2, 8; Aitareya Brāhmaṇa, viii. 12, 17.

⁷ Vedisch-Studien, 2, 303.

⁸ Rv. x. 124, 8; 173; Av. i. 9; iii. 4; iv. 22.

⁹ Nirukta, ii. 10.

¹⁰ The technical term is *apa-ruddha*. Cf. Av. iii. 3, 4; Kāthaka Samhitā, xxviii. 1; Taittiriya Samhitā, ii. 3, 1; Maitrāyaṇī Samhitā, ii. 2, 1; Pañcaviṃśa Brāhmaṇa, xii. 12, 6; Śatapatha Brāhmaṇa, xii. 9, 3, 3, etc.; Kausika Sūtra, xvi. 30; Caland, Altindisches Zauberitual, 37 et seq.

¹¹ Especially iii. 3. Cf. Bloomfield, Hymns of the Atharvaveda, 111 et seq.

¹² i. 8, 4, 1.

those tribes, stand as representatives of good form, used to make their raids in the dewy season. The word *Udāja*, too, with its variant *Nirāja*, records that kings took a share of the booty of war. The *Rigveda*¹³ has many references to Vedic wars: it is clear that the *Kṣatriyas* were at least as intent on fulfilling their duty of war as the *Brahmins* on sacrificing and their other functions. Moreover, beside offensive war, defence was a chief duty of the king: he is emphatically the 'protector of the tribe' (*gopā janasya*), or, as is said in the *Rājasūya* ('royal consecration'), 'protector of the Brahmin.'¹⁴ His *Purohita* was expected to use his spells and charms to secure the success of his king's arms. The king no doubt fought in person: so *Pratardana* met death in war according to the *Kauṣītaki Upaniṣad*;¹⁵ and in the *Rājasūya* the king is invoked as 'sacker of cities' (*purāṇi bhettā*).

The King in Peace.—In return for his warlike services the king received the obedience¹⁶—sometimes forced¹⁷—of the people, and in particular their contributions for the maintenance of royalty. The king is regularly¹⁸ regarded as 'devouring

¹³ E.g., the *Dāśarājña*, Rv. vii. 18. 33. 83, and cf. Rv. iii. 33. 53.

¹⁴ Rv. iii. 43. 5. References to attacks on aborigines are common in the *Rigveda*—e.g., ii. 12. 11; iv. 26. 3; vi. 26. 5; 33. 4, etc. For later references to war, cf. *Kāthaka Samhitā*, ix. 17; x. 3; xxviii. 2; *Taittirīya Samhitā*, vi. 4. 8, 3; *Kauṣītaki Brāhmaṇa*, v. 5; *Śatapatha Brāhmaṇa*, ii. 6. 4, 2 et seq.; and Hopkins, *Journal of the American Oriental Society*, 13. 187, 215. In the *Rājasūya* the protection of the Brahmin is compensated with the 'eating' of the *Viś*, the latter interesting the king more than the older duty of protection. See *Aitareya Brāhmaṇa*, viii. 12. 17.

¹⁵ iii. 1.

¹⁶ See, e.g., *Janaka's* offer of the *Videhas* as slaves to *Yājñavalkya*, *Bṛhadāraṇyaka Upaniṣad*, iv. 4. 30, and see *ibid.*, ii. 1. 20; *Maitrāyaṇī Samhitā*, i. 6. 10, etc.; Rv. i. 67. 1; iv. 50. 8.

¹⁷ Rv. ix. 7. 5. Cf. vii. 6. 5, etc.; *Taittirīya Brāhmaṇa*, ii. 7. 18, 2.

¹⁸ See *Bali*, and cf. Rv. i. 65. 4; Av. iv. 22. 7; *Aitareya Brāhmaṇa*, vii. 29; viii. 12. 17; *Kauṣītaki Brāhmaṇa*, iv. 12; *Śatapatha Brāhmaṇa*, i. 8. 2, 17; iv. 2. 1, 3. 17; v. 3. 3, 12; 4. 2, 3; x. 6. 2, 1; xiii. 2. 9, 6. 8, etc.; Weber, *Indische Studien*, 18. 93, n.; Ludwig, *Translation of the Rigveda*, 3. 246; Pischel and Geldner, *Vedische Studien*, 1. xvi; Winternitz, *Geschichte der indischen Literatur*, 1. 173, 174; Keith, *Aitareya Aranyaka*, 161. It is to this form of taxation that the share of village (*grāma*), horses (*asva*), and kine (*goṣu*) of Av. iv. 22. 2, is to be referred. It is significant that the village and cattle are put on the same footing, as tending to refute the argument that the king was supreme landowner. See n. 31 below. For the rate of taxation, which later was one-sixth, cf. Hopkins, *Journal of the American Oriental Society*, 13. 85, 86; *India, Old and New*, 238 et seq.; 333; Mrs. Rhys Davids, *Journal of the Royal Asiatic Society*, 1901, 860.

the people,' but this phrase must not be explained as meaning that he necessarily oppressed them. It obviously has its origin in a custom by which the king and his retinue were fed by the people's contributions, a plan with many parallels. It is also probable that the king could assign the royal right of maintenance to a *Kṣatriya*, thus developing a nobility supported by the people. Taxation would not normally fall on *Kṣatriya* or Brahmin; the texts contain emphatic assertions of the exemption of the goods of the latter from the royal bounty.¹⁹ In the people, however, lay the strength of the king.²⁰ See also *Bali*.

In return the king performed the duties of judge. Himself immune from punishment (*a-dandya*), he wields the rod of punishment (*Danda*).²¹ It is probable that criminal justice remained largely in his actual administration, for the *Sūtras*²² preserve clear traces of the personal exercise of royal criminal jurisdiction. Possibly the jurisdiction could be exercised by a royal officer, or even by a delegate, for a *Rājanya* is mentioned as an overseer (*adhyakṣa*) of the punishment of a *Śūdra* in the *Kāthaka Samhitā*.²³ In civil justice it may be that the king played a much less prominent part, save as a court of final appeal, but evidence is lacking on this head. The *Madhyamaśi* of the *Rigveda* was probably not a royal, but a private judge or arbitrator. A wide criminal jurisdiction is, however, to some extent supported²⁴ by the frequent mention of *Varuṇa's* spies, for *Varuṇa* is the divine counterpart of the human king.²⁵ Possibly such spies could be used in war also.²⁶

There is no reference in early Vedic literature to the exercise of legislative activity by the king, though later it is an essential

¹⁹ *Śatapatha Brāhmaṇa*, xiii. 6. 2, 18; 7. 1, 13. See also *Brāhmaṇa* (above, 2. 83) for the claim of the Brahmins to serve only king *Soma*, not the temporal king.

²⁰ Cf., e.g., *Maitrāyaṇī Samhitā*, ii. 1. 8; iii. 4. 8; iv. 4. 3; *Śatapatha Brāhmaṇa*, v. 4. 4, 11; *Taittirīya Brāhmaṇa*, ii. 6. 5.

²¹ *Śatapatha Brāhmaṇa*, v. 4. 4. 7.

²² E.g., *Gautama Dharma Sūtra*, xii. 43 et seq.

²³ xxvii. 4. Cf. *Kṣatriya*, n. 18.

²⁴ Cf. Rv. i. 25. 13; iv. 4. 3; vi. 67. 5; vii. 61. 3; 87. 3; x. 10. 8 (= Av. xviii. 1. 9); Av. iv. 16. 4.

²⁵ See Foy, *Die königliche Gewalt*, 80 et seq.

²⁶ Cf. Rv. viii. 47. 11; Foy, *op. cit.*, 84. The reference is not certain.

part of his duties.²⁷ Nor can we say exactly what executive functions devolved on the king.

In all his acts the king was regularly advised by his *Purohita*; he also had the advantage of the advice of the royal ministers and attendants (see *Ratnin*). The local administration was entrusted to the *Grāmanī*, or village chief, who may have been selected or appointed by the king. The outward signs of the king's rank were his palace²⁸ and his brilliant dress.²⁹

The King as Landowner.—The position of the king with regard to the land is somewhat obscure. The Greek notices,³⁰ in which, unhappily, it would be dangerous to put much trust, since they were collected by observers who were probably little used to accurate investigations of such matters, and whose statements were based on inadequate information, vary in their statements. In part they speak of rent being paid, and declare that only the king and no private person could own land, while in part they refer to the taxation of land. Hopkins³¹ is strongly of opinion that the payments made were paid for protection—i.e., in modern terminology as a tax, but that the king was recognized as the owner of all the land, while yet the individual or the joint family also owned the land. As against Baden-Powell,³² who asserted that the idea of the king as a landowner was later, he urges for the Vedic period that the king, as we have seen, is described as devouring the people, and that, according to the *Aitareya Brāhmaṇa*,³³ the *Vaiśya* can be devoured at will and maltreated (but, unlike the *Sūdra*, not killed); and for the period of the legal *Sūtras* and *Śāstras* he cites *Bṛhaspati* and *Nārada* as clearly recognizing the king's overlordship, besides a passage of the *Mānava Dharma Śāstra*³⁴ which describes the king as 'lord of all,' a phrase which

²⁷ See Foy, *op. cit.*, chap. iii.

²⁸ Cf. Varuṇa's palace, *Rv.* ii. 41, 5; vii. 88, 3. The throne, *Asandī*, is used to form the name of Janamejaya's royal city, *Asandivant*. Cf. also *Satapatha Brāhmaṇa*, v. 4, 4, 1 *et seq.*; *Aitareya Brāhmaṇa*, viii. 12, 3-5.

²⁹ See, e.g., *Rv.* i. 85, 8; viii. 5, 38; x. 78, 1, etc. So the king is the great lord of riches (*dhana-patir dhanānām*). *Av.* iv. 22, 3, and in the *Aitareya*

Brāhmaṇa, vii. 31, he is likened to the *Nyagrodha* tree.

³⁰ See Diodorus, ii. 40; Arrian, *Indica*, 11; Strabo, p. 703, and Hopkins, *Journal of the American Oriental Society*, 13, 87 *et seq.*

³¹ *India, Old and New*, 221 *et seq.*

³² *Village Communities in India*, 145; *Indian Village Community*, 207 *et seq.*

³³ vii. 29, 3.

³⁴ viii. 39.

Bühler³⁵ was inclined to interpret as a proof of landowning. The evidence is, however, inadequate to prove what is sought. It is not denied that gradually the king came to be vaguely conceived—as the English king still is—as lord of all the land in a proprietorial sense, but it is far more probable that such an idea was only a gradual development than that it was primitive. The power of devouring the people is a political power, not a right of ownership; precisely the same feature can be traced in South Africa,³⁶ where the chief can deprive a man arbitrarily of his land, though the land is really owned by the native. The matter is ultimately to some extent one of terminology, but the parallel cases are in favour of distinguishing between the political rights of the crown, which can be transferred by way of a grant, and the rights of ownership. Hopkins³⁷ thinks that the gifts of land to priests, which seems to be the first sign of land transactions in the *Brāhmaṇas*, was an actual gift of land; it may have been so in many cases, but it may easily also have been the grant of a superiority: the Epic grants are hardly decisive one way or the other.

For the relations of the king with the assembly, see *Sabhā*; for his consecration, see *Rājasūya*. A-rāja-tā, 'lack of a king,' means 'anarchy.'³⁸

³⁵ In his note on Manu, *loc. cit.*, *Sacred Books of the East*, 25, 259.

³⁶ See Keith, *Journal of the African Society*, 6, 202 *et seq.* The evidence, so far as it goes, of other Aryan peoples does not support the theory of original kingly ownership. Such ownership did not exist, as far as can be seen, in Anglo-Saxon times (*English Historical Review*, viii. 1-7), nor in Homeric Greece (Lang, *Homer and His Age*, 236 *et seq.*), nor at Rome.

³⁷ *Loc. cit.*

³⁸ *Taittirīya Brāhmaṇa*, i. 5, 9, 1; *Aitareya Brāhmaṇa*, i. 14, 6; Lévi, *La Doctrine du Sacrifice*, 74.

Cf. Zimmer, *Altindisches Leben*, 162 *et seq.*; Hopkins, *Journal of the American Oriental Society*, 13, 84 *et seq.*; Foy, *Die königliche Gewalt nach den Dharmaśāstren* (Leipzig, 1895); Rhys Davids, *Buddhist India*, 46 *et seq.*; *Journal of the Royal Asiatic Society*, 1901, 860, 861.

2. *Rājan* in several passages¹ means no more than a 'noble of the ruling house,' or perhaps even merely a 'noble,' there being

¹ Cf. *Rv.* i. 40, 8; 108, 7; x. 42, 20; 97, 6; *Taittirīya Saṃhitā*, iv. 6, 8, 3; v. 7, 6, 44; *Kāthaka Saṃhitā*, xl. 13; *Vājasaneyi Saṃhitā*, xviii. 48; xxvi. 2; *Av.* xix. 62, 1, and possibly ii. 6, 4, etc.; Ludwig, *Translation of the Rigveda*, 3.

236, 237. Possibly *rājñah* in *Jaiminiya Upaniṣad Brāhmaṇa*, i. 4, 5, may be taken in this sense. The king there is said to be a non-Aryan, but the reading is corrupt, and Oertel's conjecture is not probable. Cf. *Rājya*, n. 2.

no decisive passage. Zimmer² sees traces in one passage of the Rigveda³ that in times of peace there was no king in some states, the members of the royal family holding equal rights. He compares this with the state of affairs in early Germany.⁴ But the passage merely shows that the nobles could be called Rājan, and is not decisive for the sense ascribed to it by Zimmer. Of course this state of affairs is perfectly possible, and is exemplified later in Buddhist times.⁵

² *Altindisches Leben*, 176, 177.

³ x. 97, 6. He also compares Av. i. 9; iii. 4; iv. 22, where the king is referred to as superior to the other royal personages.

⁴ The case of the Cherusci and

Arminius' attempt to make himself king, which his relatives, the royal family, foiled (see Tacitus, *Annals*, ii. 88).

⁵ Cf. Rhys Davids, *Buddhist India*,

19.

Rājani, 'descendant of Rājana,' is the patronymic of Ugradeva in the Pañcaviṃśa Brāhmaṇa (xiv. 3, 17; xxiii. 16, 11) and the Taittirīya Āraṇyaka (v. 4, 12).

Rājanya is the regular term in Vedic literature¹ for a man of the royal family, probably including also those who were not actually members of that family, but were nobles, though it may have been originally restricted to members of the royal family. This, however, does not appear clearly from any passage; the term may originally have applied to all the nobles irrespective of kingly power. In the Śatapatha Brāhmaṇa² the Rājanya is different from the Rājaputra, who is literally a son of the king. The functions and place of the Rājanya are described under Kṣatriya, which expression later normally takes the place of Rājanya as a designation for the ruling class. His high place is shown by the fact that in the Taittirīya Saṃhitā³ he is ranked with the learned Brahmin and the

¹ Only once in the Rv. in the late Puruṣa-sūkta, x. 90, 12; but often in the Av.: v. 17, 9; 18, 2; vi. 38, 4; x. 10, 18; xii. 4, 32 *et seq.*; xv. 8, 1; xix. 32, 8; Taittirīya Saṃhitā, ii. 4, 13, 1; 5, 4, 4; 10, 1; v. 1, 10, 3, etc. Even in the Śatapatha Brāhmaṇa,

where, on the whole, the later use of Kṣatriya prevails, the Rājanya is often mentioned. See Eggeling's index, *Sacred Books of the East*, 44, 561.

² Cf. xiii. 4, 2, 17, with xiv. 1, 6, 2.

³ ii. 5, 4, 4.

Grāmapī (who was a Vaiśya) as having reached the height of prosperity (*gata-śrī*).

Cf. Muir, *Sanskrit Texts*, i², 258 *et seq.*; Zimmer, *Altindisches Leben*, 191. It is quite likely that the noble families not related to the royal family were families of minor princes whose rule was merged in that of the king on the formation of a powerful tribe, as was the case in Germany.

Rājanya-bandhu denotes a Rājanya, but usually with a depreciating sense. Thus in the Śatapatha Brāhmaṇa¹ Janaka is called by the Brahmins, whom he defeated in disputation, 'a fellow of a Rājanya'; the same description is applied to Pravāhana Jaivali in the Bṛhadāraṇyaka Upaniṣad² for a similar reason. On the other hand, in one passage³ where reference is made to men eating apart from women, princes are said to do so most of all: the term Rājanyabandhu cannot here be deemed to be contemptuous, unless, indeed, it is the expression of Brahmin contempt for princes, such as clearly appears in the treatment of Nagnajit in another passage.⁴ Again, in a passage⁵ in which the four castes are mentioned, the Vaiśya precedes the Rājanyabandhu, a curious inversion of the order of the second and third castes.⁶

¹ xi. 6, 2, 5.

² vi. 1, 5.

³ Śatapatha Brāhmaṇa, x. 5, 2, 10, where cf. Eggeling's note, *Sacred Books of the East*, 43, 370, n. 1. A similar case is apparently i. 2, 4, 2,

where any special contempt cannot be meant.

⁴ viii. 1, 4, 10. Cf. Muir, *Sanskrit Texts*, i², 515.

⁵ i. 1, 4, 12.

⁶ Eggeling, *op. cit.*, 12, 28.

Rājanya-rṣi, 'royal sage,' is a term applied to Sindhuksīt in the Pañcaviṃśa Brāhmaṇa.¹ The story about him is, however, purely mythical.

¹ xii. 12, 6. Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 235, n. 3, and see Varṇa (p. 261).

Rāja-pati, 'lord of kings,' is found in the Śatapatha Brāhmaṇa (xi. 4, 3, 9) as an epithet of Soma. It is not used elsewhere as a title of imperial temporal supremacy: see Rājya.

Rāja-pitr is one of the titles given to the king in the rite of the Rājasūya ('royal consecration') according to the Aitareya Brāhmaṇa (viii. 12, 5; 17, 5). It probably designates the king as 'father of a king,' and indicates the hereditary character of the monarchy. Possibly the later plan¹ of associating the king's son in the monarchy prevailed in earlier times also.

¹ Hopkins, *Journal of the American Oriental Society*, 13, 139. The sense of 'having a king as father' is also possible.

Rāja-putra, 'king's son,' 'prince,' seems to be capable of being interpreted literally in every passage of the older literature¹ in which it is found, though it may also be capable of a wider interpretation.² Later the Rājaputra degenerates into a mere 'landowner.'³

¹ Rv. x. 40, 3; Aitareya Brāhmaṇa, vii. 17, 6 (of Viśvāmitra, but probably in a mythical sense); Pañcaviṃśa Brāhmaṇa, xix. 1, 4; Kāthaka Samhitā, xiv. 8; Taittirīya Brāhmaṇa, iii. 8, 5, 1; Śatapatha Brāhmaṇa, xiii. 4, 2, 5; 5, 2, 5, etc.

² Kāthaka Samhitā, xxviii. 1, may

be cited as identifying the Rājanya and the Rājaputra.

³ Jolly, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 514, who points out that in the Rājatarāṅgiṇī, vii. 360, traces of the older position of the Rājaputra are seen.

Rāja-puruṣa denotes a 'royal servant' in the Nirukta (ii. 3). Cf. Pūruṣa.

Rāja-bhrātṛ, the 'brother of the king,' is mentioned as one of the eight Viras, or supporters of the monarchy, in the Pañcaviṃśa Brāhmaṇa.¹ He is also alluded to elsewhere.²

¹ xix. 1, 4. Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 30, n. 2.

² Aitareya Brāhmaṇa, i. 13, 18, etc.

Rāja-mātra is found in the Kauṣītaki Brāhmaṇa (xxvii. 6) and the Śāṅkhāyana Śrauta Sūtra (xvii. 5, 3, 4; 15, 3), where it seems to include 'the whole class of persons (who could be called) Rājan'—i.e., the Rājaputras and the Rājanyas.

Rāja-yakṣma, 'royal sickness,' is mentioned in the Rīgveda¹ and several times later on.² Zimmer³ identifies it with consumption: this identification seems certain, being supported by the later view of the disease.⁴ Bloomfield⁵ suggests 'king's evil,' or syphilis, as the sense, but this is not probable.

¹ i. 161, 1.

² Av. xi. 3, 39; xii. 5; Taittirīya Samhitā, ii. 3, 5, 2; Kāthaka Samhitā, xi. 3; xxvii. 3; Maitrāyaṇī Samhitā, ii. 2, 7.

³ *Altindisches Leben*, 375 et seq.

⁴ Cf. Wise, *System of Hindu Medicine*,

321 et seq.; Jolly, *Medicin*, 88, 89, n. 2, who takes Rājayakṣma as denoting the worst of diseases, not the disease cured by the king. Cf. Rājāśva.
⁵ *Hymns of the Atharvaveda*, 697. But contrast *ibid.*, 415.

Rāja-sūya is the name in the Atharvaveda¹ and the later literature² of the ceremony of the 'royal consecration.' The rite is described at great length in the Sūtras,³ but its main features are clearly outlined in the Brāhmaṇas,⁴ while the verses used in the ceremony are preserved in the Samhitās of the Yajurveda.⁵ Besides much mere priestly elaboration, the ritual contains traces of popular ceremonial. For example, the king is clothed in the ceremonial garments of his rank, and provided with bow and arrow as emblems of sovereignty. He is formally anointed; he performs a mimic cow raid against a relative of his;⁶ or engages in a sham fight with a Rājanya.⁷ A game of dice is played in which he is made to be the victim;⁸ he symbolically ascends the quarters of the sky as an indication of his universal rule; and steps on a tiger skin, thus gaining the strength and the pre-eminence of the tiger.

¹ iv. 8, 1; xi. 7, 7.

² Taittirīya Samhitā, v. 6, 2, 1; Aitareya Brāhmaṇa, vii. 15, 8; Śatapatha Brāhmaṇa, v. 1, 1, 12, etc.

³ See Weber, *Über die Königsweihe, den Rājasūya*; Hillebrandt, *Ritualliteratur*, 144-147; Oldenberg, *Religion des Veda*, 472, 491. The relation of the *Śunah-sepa* episode formed part of the ritual. That this points to human sacrifice having once formed part of the ritual of the Rājasūya as supposed by Hillebrandt, *loc. cit.*; Weber, 47; and Oldenberg, 366, n. 1, seems very doubtful.

Cf. Keith, *Journal of the Royal Asiatic Society*, 1907, 844, 845.

⁴ Especially Śatapatha Brāhmaṇa, v. 2, 3, 1 et seq. See also Maitrāyaṇī Samhitā, iv. 3, 1 et seq.; Taittirīya Samhitā, i. 8, 1, 1 et seq.

⁵ See Taittirīya Samhitā, i. 8; Kāthaka Samhitā, xv; Maitrāyaṇī Samhitā, ii. 6; Vājasaneyi Samhitā, x. Samhitā, v. 4, 3, 1 et seq.

⁶ Śatapatha Brāhmaṇa, v. 4, 3, 1 et seq.
⁷ Cf. Taittirīya Samhitā, i. 8, 15 with commentary; Eggeling, *Sacred Books of the East*, 41, 100, n. 1.
⁸ See 2. Akṣa (p. 3).

A list of the consecrated kings is given in the Aitareya Brāhmaṇa,⁹ where the royal inauguration is called the 'great unction' (*mahābhiṣeka*) connected with Indra. It corresponds generally with a list of Aśvamedhins, 'performers of the horse sacrifice,' given in the Śatapatha Brāhmaṇa¹⁰ and the Śāṅkhāyana Śrauta Sūtra.¹¹

⁹ viii. 21-23. Cf. Weber, *Episches im vedischen Ritual*, 8.
¹⁰ xlii. 5, 4.

¹¹ xvi. 9.
Cf. Eggeling, *Sacred Books of the East*, 41, xxiv, xxv.

Rāja-stambāyana, 'descendant of Rājastamba,' is the patronymic of Yajñavacas in the Śatapatha Brāhmaṇa.¹

¹ x. 4, 2, 1 (oxytone), 6, 5, 9 (proparoxytone). No stress need be laid on the accents of the Śatapatha Brāhmaṇa.

Rājādhirāja, 'king of kings,' later a title of paramount sovereignty, is only found in Vedic literature in the late Taittirīya Āraṇyaka (i. 31, 6) as a divine epithet.

Rājāsva ('king's horse') in the Atharvaveda (vi. 102, 2) seems merely to denote a powerful horse.

Rājñī, 'queen,' is found in the Yajurveda Samhitās¹ and in the Brāhmaṇas.²

¹ Taittirīya Samhitā, iv. 3, 6, 2; 4, 2, 1; Maitrāyaṇī Samhitā, ii. 8, 3, 9; Kāthaka Samhitā, xvii. 3, 8; Vajasaṇeyi Samhitā, xiv. 13; xv. 10.

² Taittirīya Brāhmaṇa, ii. 2, 6, 2; iii. 11, 3, 1; Aitareya Brāhmaṇa, v. 23, 2, etc.

Rājya in the Atharvaveda¹ and later² regularly denotes 'sovereign power,' from which, as the Śatapatha Brāhmaṇa³ notes, the Brahmin is excluded.

In addition to Rājya, the texts give other expressions of sovereign power. Thus the Śatapatha Brāhmaṇa⁴ contends

¹ iii. 4, 2; iv. 8, 1; xi. 6, 15; xii. 3, 31; xviii. 4, 31.

² Taittirīya Samhitā, ii. 1, 3, 4; 6, 6, 5; vii. 5, 8, 3, etc.; Aitareya Brāhmaṇa, vii. 23, etc.; Jaiminiya

Upaniṣad Brāhmaṇa, i. 4, 5, as emended by Roth, *Journal of the American Oriental Society*, 16, ccxliii.

³ v. 1, 1, 12.

⁴ v. 1, 1, 3.

that the Rājasūya sacrifice is that of a king, the Vājapeya that of a Samrāj or emperor, the status of the latter (Sāmrājya) being superior to that of the former (Rājya). The sitting on a throne (*Āsandī*) is given in the same text⁵ as one of the characteristics of the Samrāj. Elsewhere⁶ Svārājya, 'uncontrolled dominion,' is opposed to Rājya. In the ritual of the Rājasūya the Aitareya Brāhmaṇa⁷ gives a whole series of terms: Rājya, Sāmrājya, Bhaujya, Svārājya, Vairājya, Pārameṣṭhya, and Māhārājya, while Ādhipatya, 'supreme power,' is found elsewhere.⁸ But there is no reason to believe that these terms refer to essentially different forms of authority. A king might be called a Māhārāja or a Samrāj, without really being an overlord of kings; he would be so termed if he were an important sovereign, or by his own entourage out of compliment, as was Janaka of Videha.⁹ That a really great monarchy of the Aśoka or Gupta type ever existed in the Vedic period seems highly improbable.¹⁰

⁵ xii. 8, 3, 4.

⁶ Kāthaka Samhitā, xiv. 5; Maitrāyaṇī Samhitā, i. 11, 5. Cf. Taittirīya Brāhmaṇa, i. 3, 2, 2.

⁷ viii. 12, 4, 5. Cf. Śāṅkhāyana Śrauta Sūtra, xvii. 16, 3.

⁸ Pañcaviṃśa Brāhmaṇa, xv. 3, 35; Chāndogya Upaniṣad, v. 2, 6.

⁹ Śatapatha Brāhmaṇa, xi. 3, 1, 2, 6; 2, 2, 3, etc.

¹⁰ Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 30.

Rātrī is the most usual word in the Rigveda¹ and later² for 'night.' Cf. Māsa.

¹ i. 35, 1; 94, 7; 113, 1, etc.

² Av. i. 16, 1; v. 5, 1, etc.

Rāthītara, 'descendant of Rathītara,' is the patronymic of Satyavacas in the Taittirīya Upaniṣad (i. 9, 1), and occurs several times as the name of a teacher in the Baudhāyana Śrauta Sūtra (vii. 4, etc.).

Rāthitārī-putra, 'son of a female descendant of Rathītara,' is the name of a teacher in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad, the pupil of Bhāluki-putra, according to the Kāṇva recension (vi. 5, 1), of the Krauñcīkī-putras according to the Mādhyamdina (vi. 4, 32).

Rādha Gautama ('descendant of Gotama') is the name of two teachers in the Vamśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 373, 384.

Rādheya, 'descendant of Rādhā,' is the metronymic of a teacher in the Śāṅkhāyana Āraṇyaka (vii. 6).

Cf. Keith, *Journal of the Royal Asiatic Society*, 1908, 372.

1. Rāma is the name of a man in the Rigveda.¹ Ludwig² thinks that he bore the patronymic Māyava,³ but this is doubtful.

¹ x. 93, 14. ² Translation of the Rigveda, 3, 166. ³ Rv. x. 93, 15.

2. Rāma Aupa-tasvini ('descendant of Upatasvina') is the name of a teacher in the Śatapatha Brāhmaṇa (iv. 6, 1, 7).

3. Rāma Krātu-jāteya ('descendant of Krātu-jāta') Valyā-ghra-padya ('descendant of Vyāghrapad') is the name of a teacher, a pupil of Śaṅga Śātyāyani Ātreya, who is mentioned in two Vamśas (lists of teachers) in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 40, 1; iv. 16, 1).

4. Rāma Mārga-veya is the name of a man of the priestly family of the Śyāparṇas in the Aitareya Brāhmaṇa.¹

¹ vii. 27, 3. Cf. Eggeling, *Sacred Books of the East*, 43, 345, n.; Muir *Sanskrit Texts*, 1², 438.

Rāmakāyana. See Basta.

Rāmā in a few passages¹ seems to have the sense of a 'hetaera.'

¹ Taittiriya Samhitā, v. 6, 8, 3; Samhitā, xxii. 7. Cf. Weber, *Indische Taittiriya Āraṇyaka*, v. 8, 13; Kāthaka *Studien*, 10, 74, 84.

Rāyo-vāja is the name of a seer of Sāmans or chants in the Pañcaviṃśa Brāhmaṇa (viii. 1, 4; xiii. 4, 17; cf. xxiv. 1, 7).

Rāṣṭra in the Rigveda¹ and later² denotes 'kingdom' or 'royal territory.'

¹ iv. 42, 1; vii. 34, 11; 84, 2; Taittiriya Samhitā, i. 6, 10, 3; iii. 5, 7, 3; v. 7, 4, 4; Taittiriya Brāhmaṇa, x. 109, 3; 124, 4, etc. ² Av. x. 3, 12; xii. 1, 8; xiii. 1, 35; i. 2, 1, 13, etc.; Maitrāyaṇī Samhitā, Vajasaneyi Samhitā, ix. 23; xx. 8; Hi. 3, 7; 7, 4; 8, 6; iv. 6, 3.

Rāṣṭra-gopa, 'protector of the realm,' is the epithet applied, in the Aitareya Brāhmaṇa (viii. 25), to the Purohita, whose special charge it was to preserve the king and realm from harm by his spells and rites.

Rāsabha in the Rigveda¹ and later² denotes an 'ass.'

¹ i. 34, 9; ii. 6, 2; 162, 21; iii. 53, 5; viii. 85, 7. ² Taittiriya Brāhmaṇa, v. 1, 5, 7; Kausītaki Brāhmaṇa, xviii. 1; Śatapatha Brāhmaṇa, vi. 1, 1; 11; 3, 1, 23; 2, 3; 4, 4, 3, etc. Cf. Zimmer, *Altindisches Leben*, 233; Geldner, *Rigveda, Glossar*, 149, who suggests 'mule' as a possible sense in Rv. iii. 53, 5.

Rāsnā in the Yajurveda Samhitās¹ and the Śatapatha Brāhmaṇa denotes 'girdle' or 'band,' like Rāsanā and Rāsmi.

¹ Vajasaneyi Samhitā, i. 30; xi. 59; xxxviii. 1; Taittiriya Samhitā, i. 1, 2, 2; iv. 1, 5, 4; Kāthaka Samhitā, i. 2; xvi. 5; xix. 6, etc. ² vi. 2, 2, 25; 5, 2, 11, 13. Cf. *rāsnāva*, 'girdled,' iv. 1, 5, 19.

Rāhu, the demon that eclipses the sun, seems to be referred to in one passage of the Atharvaveda.¹ The reading here is somewhat uncertain, but Rāhu is probably meant.

¹ xix. 9, 10. Cf. Kausika Sūtra, 100; *Indische Studien*, 1, 87; Whitney, *Translation of the Atharvaveda*, 914.

Rāhū-gana, 'descendant of Rāhū-gana,' is the patronymic of Gotama in the Śatapatha Brāhmaṇa.¹

¹ i. 4, 1, 10, 18; xi. 4, 3, 20. Cf. *Vedische Studien*, 3, 151, 152; Weber, *also Sāyana on Rv. i. 81, 3; Geldner, Indische Studien*, 2, 8.

Riktha is found in the Rigveda¹ and later² denoting 'inheritance.'¹

¹ iii. 31, 2, on which cf. Nirukta, iii. 5; Geldner, *Rigveda, Kommentar*, 49, 50; Oldenberg, *Rigveda-Noten*, I, 239 et seq.

² Aitareya Brāhmaṇa, vii. 18, 9 (of Śunahśepa's double inheritance, which,

according to that text, is the learning of the Gāthas and the sovereignty of the Jahnu; but see Weber, *Episches im vedischen Ritual*, 16, who thinks the real succession was to the two houses, the Angirasa and the Kuśika).

Ripu is a common word for 'foe,' 'enemy,' in the Rigveda.¹ It occurs in the Atharvaveda² also.

¹ i. 36, 16; 147, 3; 148, 5; ii. 23, 16; 27, 16; 34, 9, etc. ² xix. 49, 9.

Rukma in the Rigveda¹ denotes an ornament, probably of gold, usually worn on the breast. Being in several passages used of the sun, it probably had the form of a disk. In the Brāhmaṇas² it designates a gold plate. See also Rajata.

¹ i. 166, 10; iv. 10, 5; v. 53, 4; 56, 1, etc. So *rukma-vakṣas*, 'wearing golden ornaments on the breast,' ii. 34, 2, 8; v. 55, 1; 57, 5, etc.; *rukmin*, i. 66, 6; ix. 15, 5. Cf. Taittiriya Samhitā, ii. 3, 2, 3; v. 1, 10, 3; Vājasaneyi Samhitā, xiii. 40, etc.

² Śatapatha Brāhmaṇa, iii. 5, 1, 20; v. 2, 1, 21; 4, 1, 13; Taittiriya Brāh-

maṇa, i. 8, 2, 3; 9, 1, etc. So *rukmin* in Śatapatha Brāhmaṇa, xiii. 5, 4, 2; Aitareya Brāhmaṇa, viii. 21, 3.

Cf. Zimmer, *Altindisches Leben*, 260, 263; Geldner, *Rigveda, Glossar*, 160, who suggests as a possible sense 'gold coin'; Max Müller, *Sacred Books of the East*, 32, 112, 299.

Rukma-pāśa¹ denotes the 'cord' on which 'the gold plate' is hung.

¹ Śatapatha Brāhmaṇa, vi. 7, 1, 7, 27; 3, 8; vii. 2, 1, 15, etc.

Rudra-bhūti Drāhyāyaṇa is the name of a teacher, a pupil of Trāta in the Vamśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 372.

Ruma is mentioned in one hymn of the Rigveda (viii. 4, 2) with Ruśama, Śyāvaka, and Kṛpa as a favourite of Indra.

Ruru is one of the victims at the Aśvamedha ('horse sacrifice') in the Yajurveda.¹ A kind of deer is meant. The Rigveda² mentions 'deer-headed' (*ruru-śiṣṣan*) arrows, meaning such as have points made of deer's horn.

¹ Taittiriya Samhitā, v. 5, 19, 1; Vājasaneyi Samhitā, xxiv. 27, 39; Maitrāyaṇī Samhitā, iii. 14, 9.

² vi. 75, 15. Cf. Zimmer, *Altindisches Leben*, 83.

Ruśama is mentioned three times in the Rigveda¹ as a protégé of Indra. The Ruśamas occur in another passage of the Rigveda² with their generous king Rṇamcaya; they are also referred to, with their king Kaurama, in a passage of the Atharvaveda.³

¹ viii. 3, 13; 4, 2; 51, 9.

² v. 30, 12-15.

³ xx. 127, 1.

Cf. Zimmer, *Altindisches Leben*, 129; Ludwig, *Translation of the Rigveda*,

3, 154; Oldenberg, *Buddha*, 409; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 214; Bloomfield, *Hymns of the Atharvaveda*, 690.

Ruśamā is mentioned in the Pañcaviṃśa Brāhmaṇa (xxv. 13, 3), where she is said to have run round Kurukṣetra, and so to have defeated Indra, who understood her challenge to refer to the earth proper. The story indicates the connexion of the Ruśamas with the Kurus.

Ruṣatī in one passage of the Rigveda¹ denotes, according to Ludwig,² a maiden who was married to Śyāva. On the other hand, Roth³ treats the word as *ruṣatī*, 'white,' and *ruṣatim* seems clearly to be the reading of the text. It is doubtful what the meaning is, and whether Śyāva is a proper name at all.⁴

¹ i. 117, 8.

² Translation of the Rigveda, 3, 150.

³ St. Petersburg Dictionary, s.v. *ruṣant*.

⁴ Cf. Oldenberg, *Rigveda-Noten*, 1, 110, who suggests that Kṣopa may be a man's name.

Rakṣas in the Rigveda¹ denotes 'inherited property,' and then 'property' in general.

¹ i. 31, 14; 121, 5; 158, 1; 162, 2; vi. 20, 7; vii. 4, 7; 40, 2, etc.

Rogu is the name of a son of Viśvāmitra in the Aitareya Brāhmaṇa (vii. 17, 7) and the Śāṅkhāyana Śrauta Sūtra (xv. 26, 1).

1. Rebha in the Rigveda¹ denotes a 'singer' of praise, a 'panegyrist.'

¹ i. 127, 10; vi. 3, 6; vii. 63, 3; viii. 97, 11; ix. 7, 6, etc. Cf. Av. xx. 127, 4.

2. Rebha occurs in the Rigveda¹ as the name of a protégé of the Aśvins, who saved him from the waters and from imprisonment.²

¹ i. 112, 5; 116, 24; 117, 4; 118, 6; 119, 6; x. 39, 9.

Revā, a name of the Narmadā (Nerbudda) river, otherwise occurring only in post-Vedic literature, is seen by Weber¹ in the word Revottaras, which is found in the Śatapatha Brāhmaṇa,² and is certainly a man's name.

¹ *Indian Literature*, 123 ('a native of the country south of the Revā'). Cf. *Indian Antiquary*, 30, 273, n. 17.

² xii. 8, 1, 17; 9, 3, 1.

Revatī. See Nakṣatra.

Revottaras is the name of Pāṭava Cakra Sthapati,¹ who was expelled, with Duṣṭaritu Paumsāyana, by the Śrījayas, and who was in part instrumental in the restoration of his master to power, despite the opposition of Balhika Prātipīya, the Kuru king.

¹ Śatapatha Brāhmaṇa, xii. 9, 3, 1 *et seq.* Cf. xii. 8, 1, 17.

Reṣman in the Atharvaveda (vi. 102, 2; xv. 2, 1), the Maitrāyaṇī Saṃhitā (iii. 15, 2), and the Vājasaneyi Saṃhitā (xxv. 2) denotes a 'whirlwind.'

Raikva is the name of a man who is mentioned several times in the Chāndogya Upaniṣad (iv. 1, 3, 5, 8; 2, 2, 4).

Raikva-parpa, masc. plur., is the name of a locality in the Mahāvṛṣa country according to the Chāndogya Upaniṣad.¹

¹ iv. 2, 5. Cf. Zimmer, *Altindisches Leben*, 130.

Raibhī, fem. plur., occurs in the Rigveda¹ and the Taittirīya Saṃhitā,² together with Gāthā and Nārāsaṃsī, as a form of literature. Later on³ the Raibhī verses are identified with certain verses of the Atharvaveda,⁴ but that this identification holds⁵ in the Rigveda and the Taittirīya Saṃhitā seems very doubtful.⁶

¹ x. 85, 6.

² vii. 5, 11, 2; Kāṭhaka, Aśvamedha, v. 2.

³ Aitareya Brāhmaṇa, vi. 32, 1; Kauṣṭhiki Brāhmaṇa, xxx. 5, etc.

⁴ xx. 127, 4-6 = Khila, v. 9.

⁵ Bloomfield, *Hymns of the Atharvaveda*, 689.

⁶ Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 238.

Raibhya, 'descendant of Rebha,' is the name of a teacher in the first two Vamśas (lists of teachers) in the Mādhyamīna recension of the Bṛhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26), where he is said to be a pupil of Pautimāsyāyana and Kauṇḍīn-yāyana.

Roga in the Atharvaveda¹ and later² denotes 'disease' generally.

¹ i. 2, 4; ii. 3, 3; iii. 28, 5; vi. 44, 1; 120, 3; of the head (*śiṣṭanya*), ix. 8, 1, 21 *et seq.*

² Chāndogya Upaniṣad, vii. 26, 2.

Ropāṇākā is the name of a bird mentioned in the Rigveda¹ and the Atharvaveda.² The 'thrush' seems to be meant;³ but Keśava, the commentator on the Kauṣika Sūtra,⁴ is inclined to understand the word to mean a sort of wood.

¹ i. 50, 12.

² i. 22, 4. Cf. Taittirīya Brāhmaṇa, iii. 7, 6, 22.

³ Śārikā, Sāyana on Rv., *loc. cit.* On Av. i. 22, 4, he explains it as *hāṣṭha-śuka*, perhaps a kind of parrot.

⁴ xxvi. 20.

Cf. Zimmer, *Altindisches Leben*, 92; Bloomfield, *Hymns of the Atharvaveda*, 266; Caland, *Altindisches Zauberitual*, 76, n. 13; Whitney, *Translation of the Atharvaveda*, 23.

Romaśā is mentioned in the *Bṛhaddevatā*¹ as the wife of king *Bhāvayavya*, and is credited with the authorship of a Rigvedic verse.² But in reality the word *romaśā* in that verse, which is the source of the legend, is merely an adjective meaning 'hairy.'

¹ iii. 156 *et seq.*, with Macdonell's notes. | ² i. 126, 7. Cf. Oldenberg, *Rigveda-Noten*, I, 128.

1. *Rohiṇī* in the *Rigveda*¹ and later² denotes a 'red cow.'

¹ viii. 93, 13; 101, 13 (reading *rohiṇyāḥ* with Roth, St. Petersburg Dictionary, s.v.). | ² Av. xiii. 1, 22; *Taittirīya Saṃhitā*, vi. 1, 6, 2; *Śatapatha Brāhmaṇa*, ii. 1, 2, 6; iv. 5, 8, 2, etc.

2. *Rohiṇī*. See *Nakṣatra*.

Rohit in some passages of the *Rigveda*¹ denotes, according to the St. Petersburg Dictionary, a 'red mare,' while later² it denotes a 'red doe.'

¹ i. 14, 12; 100, 16; v. 56, 5; vii. 42, 2. | ² iv. 4, 7; *Aitareya Brāhmaṇa*, ii. 33, 1 (cf. Bloomfield, *Journal of the American Oriental Society*, 15, 178, n.). Cf. Zimmer, *Altindisches Leben*, 82.

1. *Rohita* denotes a 'red horse' in the *Rigveda*¹ and later.²

¹ i. 94, 10; 134, 9; ii. 10, 2; iii. 6, 6, etc. | ² *Pañcaviṃśa Brāhmaṇa*, xiv. 3, 12, etc. So *Rohita* in Av. xiii. 1, 1 *et seq.*, represents the sun as a 'red horse.'

2. *Rohita* is a son of *Hariscandra* in the famous tale of *Śunaḥśepa* in the *Aitareya Brāhmaṇa* (vii. 14) and the *Śāṅkhāyana Śrauta Sūtra* (xv. 18, 8).

Rohitaka occurs in the *Maitrāyaṇī Saṃhitā* (iii. 9, 3) with a variant *Rohitaka*,¹ as the name of the tree *Andersonia Rohitaka*.

¹ So *Āpastamba Śrauta Sūtra*, i. 5, 8.

Rohitaka-kūla is in the *Pañcaviṃśa Brāhmaṇa*¹ the name of a locality after which a *Sāman* or chant was called.

¹ xiv. 3, 12. Cf. xv. 11, 6; *Lāṭyāyana Śrauta Sūtra*, vi. 11, 4.

Rohitaka. See *Rohitaka*.

1. *Rauhiṇa* is mentioned in the *Rigveda*¹ and the *Atharvaveda*² as a demon foe of *Indra*'s. *Hillebrandt*³ is inclined to see in the word the name of a planet (cf. *Rohiṇī*), but without any clear reason.

¹ i. 103, 2; ii. 12, 12. | ² xx. 128, 13. | ³ *Vedische Mythologie*, 3, 207.

2. *Rauhiṇa* ('born under the *Nakṣatra Rohiṇī*') *Vasiṣṭha* ('descendant of *Vasiṣṭha*'), is the name of a man in the *Taittirīya Āraṇyaka* (i. 12, 5).

Rauhiṇāyana ('descendant of *Rauhiṇa*') is the patronymic of *Priyavrata* in the *Śatapatha Brāhmaṇa* (x. 3, 5, 14). It is also in the first two *Vaṃśas* (lists of teachers) in the *Mādhyam-dina* recension of the *Bṛhadāraṇyaka Upaniṣad* (ii. 5, 20; iv. 5, 26) the name of a teacher, a pupil of *Śaunaka* and others.

L.

Lakṣa in the *Rigveda*¹ denotes the 'prize' at dicing.

¹ ii. 12, 4. Cf. *Lüders, Das Würfelspiel im alten Indien*, 4, n. 1; *Zimmer, Altindisches Leben*, 287.

*Lakṣaṇa*¹ or *Lakṣman*² denotes the 'mark' made on cattle by branding to distinguish ownership. According to the *Maitrāyaṇī Saṃhitā*,³ it was to be made under the *Nakṣatra Revatī*, clearly because of the property indicated in the name ('wealthy') of that *Nakṣatra*. See *Aṣṭakarṇī*.

¹ *Gobhila Gṛhya Sūtra*, iii. 6, 5. | ² Av. vi. 141, 2; *Maitrāyaṇī Saṃ-*
Cf. *Śāṅkhāyana Gṛhya Sūtra*, iii. 10; hitā, iv. 2, 9.
Weber, Indische Studien, 5, 35; 13, | ³ *Loc. cit.*
466.

Lakṣmaṇya in one verse of the Rigveda¹ seems to be a patronymic of Dhvanya, 'son of Lakṣmaṇa.'

¹ v. 33. 10. Cf. Ludwig, Translation of the Rigveda, 3. 155.

Lakṣman. See Lakṣaṇa.

Laba, 'quail' (*Perdix chinensis*) is one of the victims at the Aśvamedha ('horse sacrifice') in the Yajurveda.¹

¹ Maitrāyaṇī Saṃhitā, iii. 14. 5; Vājasaneyi Saṃhitā, xxiv. 24. Cf. Nirukta, vii. 2, where Rv. x. 119 is called the Labasūkta; the Anukramaṇī (Index), too, gives Aindra Laba as the author of that hymn. Cf. Bṛhaddevatā, viii. 40, with Macdonell's note. Cf. Zimmer, *Altindisches Leben*, 90.

Lambana is the reading in the Kāṇva recension (v. 10, 1) of the Bṛhadāraṇyaka Upaniṣad for Ādambara, 'drum,' in the Mādhyamīdina recension (v. 12, 1).

Lavana, 'salt,' is never mentioned in the Rigveda, only once in the Atharvaveda,¹ and not after that until the latest part of the Brāhmaṇas,² where it is regarded as of extremely high value.³ This silence in the early period is somewhat surprising if the regions then occupied by the Indians were the Panjab and the Indus valley, where salt abounds; it would at first sight seem less curious if the home of the early Vedic Indian is taken to be Kurukṣetra.⁴ It is, however, quite conceivable that a necessary commodity might happen to be passed over without literary mention in a region where it is very common, but to be referred to in a locality where it is not found, and consequently becomes highly prized.

¹ vii. 76. 1.

² Chāndogya Upaniṣad, iv. 17. 7 = Jaiminīya Upaniṣad, iii. 17. 3. Cf. also Chāndogya Upaniṣad, vi. 13. 1; Bṛhadāraṇyaka Upaniṣad, ii. 4. 12; Śatapatha Brāhmaṇa, v. 2. 1. 16; and see Strabo, xv. 1. 30.

³ It seems to be placed above gold in value in Chāndogya Upaniṣad, iv. 17. 7.

⁴ Cf. Map 19 in the Atlas of the Imperial Gazetteer of India, vol. 26, and see Hopkins, *Journal of the American Oriental Society*, 19, 21 et seq.; India, Old and New, 30 et seq.

Cf. Zimmer, *Altindisches Leben*, 54. 55; Schrader, *Prehistoric Antiquities*, 318; Geiger, *Ostiranische Kultur*, 419; Macdonell, *Sanskrit Literature*, 150.

Lavana in the Nirukta (ii. 2) denotes the 'mowing' or 'reaping' of corn.

Lākṣā occurs once in the Atharvaveda¹ as the name of a plant.

¹ v. 5. 7. Cf. Whitney, Translation of the Atharvaveda, 229; Bloomfield, *Hymns of the Atharvaveda*, 387, 421.

Lāṅgala is the regular word for 'plough' in the Rigveda¹ and later.² It is described in a series of passages³ as 'lance-pointed' (*paviravat* or *paviravam*), 'well-lying' (*suśīman*),⁴ and 'having a well-smoothed handle' (see Tsaru). See also Sira.

¹ iv. 57. 4.

² Av. ii. 8. 4; Taittirīya Saṃhitā, vi. 6. 7. 4; Nirukta, vi. 26, etc.; *Lāṅgalāṇī*, Āpastamba Śrauta Sūtra, xxii. 4. 7.

³ Av. iii. 17. 3 = Taittirīya Saṃhitā, iv. 2. 5. 6 = Kāthaka Saṃhitā, xvi. 11 = Maitrāyaṇī Saṃhitā, ii. 7. 12 =

Vājasaneyi Saṃhitā, xii. 71 = Vāsiṣṭha Dharma Sūtra, ii. 34. 35.

⁴ The texts have *suśīman*; Roth conjectures *suśīman*. See Whitney, Translation of the Atharvaveda, 116.

Cf. Zimmer, *Altindisches Leben*, 236.

Lāṅgalāyana, 'descendant of Lāṅgala,' is the patronymic of Brahman Maudgalya ('descendant of Mudgala') in the Aitareya Brāhmaṇa (v. 3, 8).

Lāja, masc. plur., in the later Saṃhitās¹ and the Brāhmaṇas² denotes 'fried or parched grain.'

¹ Maitrāyaṇī Saṃhitā, iii. 11. 2, etc.; Vājasaneyi Saṃhitā, xix. 13. 81; xxi. 42, etc.

² Śatapatha Brāhmaṇa, xii. 8. 2, 7.

10; 9. 1. 2; xiii. 2. 1. 5; Taittirīya Brāhmaṇa, ii. 6. 4.

Cf. Zimmer, *Altindisches Leben*, 269.

Lājī in the Vājasaneyi Saṃhitā (xxiii. 8) and the Taittirīya Brāhmaṇa (iii. 9, 4, 8) is a word of uncertain meaning: according to Sāyaṇa, it is a vocative of Lājīn, 'having parched grain'; according to Mahīdhara, it denotes a 'quantity of parched grain.'

Lātavya, 'descendant of *Latu*,' is the patronymic of *Kūsāmba Svāyava* in the *Pañcaviṃśa Brāhmaṇa*.¹

¹ viii. 6, 8. Cf. *Ṣaḍviṃśa Brāhmaṇa*, iv. 7; *Gopatha Brāhmaṇa*, i. 1, 25 (a *Gotra* is there mentioned).

Lāmakāyana, 'descendant of *Lamaka*,' is often mentioned as an authority in the *Lātyāyana Śrauta Sūtra*,¹ the *Nidāna Sūtra*,² and the *Drāhyāyana Śrauta Sūtra*,³ also with the name *Samvargajit* in the *Vaṃśa Brāhmaṇa*.⁴

¹ iv. 9, 22; vi. 9, 18, etc.; Weber, *Indische Studien*, i. 49.

² iii. 12, 13; vii. 4, 8, etc.; Weber, *op. cit.*, i. 45.

³ Weber, *op. cit.*, 4, 384.

⁴ *Indische Studien*, 4, 373.

Lāhyāyana, 'descendant of *Lahya*,' is the patronymic of *Bhujyu* in the *Bṛhadāraṇyaka Upaniṣad* (iv. 5, 1. 2).

Libujā in the *Rigveda*¹ and later² denotes a creeping plant that climbs trees.

¹ x. 10, 13.

² vi. 8, 1; *Pañcaviṃśa Brāhmaṇa*, xii. 13, 11; *Nirukta*, vi. 28; xi. 34. Cf. Zimmer, *Altindisches Leben*, 70.

Luśa is represented in a series of passages in the *Brāhmaṇas*¹ as a rival of *Kutsa* for the favour of *Indra*. To *Luśa Dhānāka* the authorship of certain hymns² is ascribed by the *Anukramāṇī* (Index) of the *Rigveda*.

¹ *Pañcaviṃśa Brāhmaṇa*, ix. 2, 22; *Jaiminīya Brāhmaṇa*, i. 128; *Śātyāyanaka* in Oertel, *Journal of the American Oriental Society*, 18, 31 et seq.

² x. 35, 36. Cf. *Bṛhaddevatā*, ii. 129; iii. 55, with Macdonell's notes. Cf. Hillebrandt, *Vedische Mythologie*, 3, 291, n. 3; Lévi, *La Doctrine du Sacrifice*, 37, 38.

Luśākapi Khārgali ('descendant of *Khārgala*') is mentioned in the *Pañcaviṃśa Brāhmaṇa*¹ as having cursed *Kuṣītaka* and the *Kauṣītakins*. He was a contemporary of *Keśin Dālbhya* according to the *Kāthaka Samhitā*.²

¹ xvii. 4, 3. Cf. Weber, *Indische Studien*, 10, 145, n. 3.

² xxx. 2 (*Indische Studien*, 3, 471); *Kapīṣṭhala Samhitā*, xlv. 5.

Loka denotes 'world' in the *Rigveda*¹ and later.² Mention is often made of the three worlds,³ and *ayam lokah*, 'this world,'⁴ is constantly opposed to *asau lokah*,⁵ 'yonder world'—i.e., 'heaven.' *Loka* itself sometimes means 'heaven,'⁶ while in other passages several different sorts of world are mentioned.⁷

¹ Roth, *St. Petersburg Dictionary*, s.v. 2, quotes no example of this meaning for the *Rigveda*, where he sees the word used only in the sense of 'place,' 'room,' 'free or open space.' But *Rv.* x. 14, 9, is a fairly certain example of the wider sense.

² *Av.* viii. 9, 1, 15; iv. 38, 5; xi. 5, 7; 8, 10, etc.; in ix. 5, 14, the worlds of heaven (*divya*) and of earth (*pārthiva*) are distinguished; *Vājasaneyi Samhitā*, xii. 11 et seq., etc.

³ *Av.* x. 6, 31; xii. 3, 20; *Aitareya Brāhmaṇa*, i. 5, 8; *Satapatha Brāhmaṇa*, xiii. 1, 7, 3, etc.

⁴ *Av.* v. 30, 17; viii. 8, 8; xii. 5, 38; xix. 54, 5; *Vājasaneyi Samhitā*, xix. 46, etc.

⁵ *Av.* xii. 5, 38, 57; *Taittirīya Samhitā*, i. 5, 9, 4; *Aitareya Brāhmaṇa*, v. 28, 2; viii. 2, 3, etc.

⁶ *Satapatha Brāhmaṇa*, ii. 6, 1, 7; x. 5, 4, 16; xi. 2, 7, 19; and so probably *Aitareya Brāhmaṇa*, vii. 13, 12.

⁷ *Kāthaka Samhitā*, xxvi. 4; *Kauṣītaki Brāhmaṇa*, xx. 1; *Bṛhadāraṇyaka Upaniṣad*, iii. 6, 1; iv. 3, 36 et seq.; vi. 1, 18, etc.

Lodha occurs in a very obscure verse of the *Rigveda*,¹ where Roth² conjectures that some sort of 'red' animal is meant, and Oldenberg³ shows some reason for thinking that a 'red goat' is intended.

¹ iii. 53, 23.

² *St. Petersburg Dictionary*, s.v.

³ *Rgveda-Noten*, 1, 255.

Cf. the obscure *adhi-lodha-karna* in the *Taittirīya Samhitā*, v. 6, 16, 1, perhaps meaning 'having quite red ears.' *Yāska*, *Nirukta*, iv. 12, equates

the word with *lubdha*, 'confused,' but this does not suit the context. So also Zimmer, *Altindisches Leben*, 84; Geldner, *Vedische Studien*, 2, 160; *Rgveda, Glossar*, 151, who sees in the word the designation of a noble steed.

Lopā is mentioned in the list of victims at the *Aśvamedha* ('horse sacrifice') in the *Taittirīya Samhitā*,¹ where *Sāyaṇa* explains it as a kind of bird, perhaps the carrion crow (*śmaśāna-śakuni*).

¹ v. 5, 18, 1. Cf. Zimmer, *Altindisches Leben*, 93.

Lopā-mudrā appears in one hymn of the Rigveda,¹ where she is seemingly the wife of Agastya, whose embraces she solicits.²

¹ i. 179, 4.

² The story is differently told in the Bṛhaddevatā, iv. 57 et seq., with Macdonell's notes. See also Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 39, 68; *Göttingische Gelehrte*

Anzeigen, 1909, 76 et seq.; Sieg, *Die Sagenstoffe des Rgveda*, 120 et seq.; Winternitz, *Vienna Oriental Journal*, 20, 2 et seq.; von Schroeder, *Mysterium und Mimus*, 156 et seq.; Keith, *Journal of the Royal Asiatic Society*, 1909, 204; 1911, 997, n. 3.

Lopāśa is the name of an animal, probably the 'jackal' or 'fox,' which is mentioned in the Rigveda¹ and is included in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitā.²

¹ x. 28, 4.

² Taittirīya Saṃhitā, v. 5, 21, 1; Maitrāyaṇī Saṃhitā, iii. 14, 17; Vajasaneyi Saṃhitā, xxiv. 36. Cf. Zimmer, *Altindisches Leben*, 84.

Loha, primarily an adjective meaning 'red,' is used as a neuter substantive to designate a metal, probably 'copper,' but possibly 'bronze.' It is mentioned in the Vājasaneyi Saṃhitā¹ and the Taittirīya Saṃhitā² as distinguished from Śyāma. It also occurs several times in the Brāhmaṇas.³ See *Ayas*.

¹ xviii. 13.

² iv. 7, 5, 1.

³ Śatapatha Brāhmaṇa, xiii. 2, 2, 18; Chāndogya Upaniṣad, iv. 17, 7; vi. 1, 5; Jaiminiya Upaniṣad Brāhmaṇa, iv. 1, 4, where Oertel takes 'copper' to be meant in contrast with *Ayas*, which he

renders 'brass.' The sense of 'iron' is nowhere needed.

Cf. Vincent Smith, *Indian Antiquary*, 34, 230; and on the early history of metals; Mosso, *Mediterranean Civilization*, 57-62.

Loha-maṇi in the Chāndogya Upaniṣad (vi. 2, 5) denotes a 'copper amulet,' as Böhtlingk¹ renders it, rather than a 'lump of gold,' as translated by Max Müller following the scholiast.

¹ Cf. Little, *Grammatical Index*, 134.

Lohāyasa, 'red metal,' is mentioned in the Śatapatha Brāhmaṇa,¹ where it is distinguished from *Ayas* and gold. In the Jaiminiya Upaniṣad Brāhmaṇa² the contrast is with Kārṣṇā-

¹ v. 4, 1, 1, 2.

² iii. 17, 3.

yasa, 'iron,' and in the Taittirīya Brāhmaṇa³ with Kṛṣṇāyasa, 'iron.' 'Copper' seems to be meant.

³ iii. 62, 5, 5.

Cf. Eggeling, *Sacred Books of the East*, 41, 90, n.; Schrader, *Prehistoric Antiquities*, 189.

Lohita, often occurring as an adjective meaning 'red,' is used as a neuter substantive in the Atharvaveda (xi. 3, 7) to denote a metal, presumably 'copper.' As a proper name it is found in Āpastamba Śrauta Sūtra, xxiv. 9, 7.

Lohitāyasa, 'red metal,' 'copper,' is the variant of Loha in the Maitrāyaṇī (ii. 11, 5; iv. 4, 4) and Kāthaka (xviii. 10) Saṃhitās.

Lohitāhi, 'red snake,' is the name of a variety of serpent mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitā.¹

¹ Taittirīya Saṃhitā, v. 5, 14, 1; Vajasaneyi Saṃhitā, xxiv. 31. Cf. Zimmer, *Maitrāyaṇī Saṃhitā*, iii. 14, 12; Vāja- *Altindisches Leben*, 95.

Lauhitya, 'descendant of Lohita,' is the patronymic of a large number of teachers in the Jaiminiya Upaniṣad Brāhmaṇa, which clearly must have been the special object of study of the Lauhitya family. See Kṛṣṇadatta, Kṛṣṇarāta, Jayaka, Triveda Kṛṣṇarāta, Dakṣa Jayanta, Palligupta, Mitrabhūti, Yaśasvin Jayanta, Vipascit Dr̥dhajayanta, Vaipaścita Dār̥dhajayanti, Vaipaścita Dār̥dhajayanti Dr̥dhajayanta, Śyāmajayanta, Śyāmasujayanta, Satyaśravas. A Lauhitya or Lauhikya is also mentioned as a teacher in the Śāṅkhāyana Āraṇyaka.¹ The form of name (Jayanta) affected by the family, and the silence of the older texts, proves that they were modern.

vii. 22; Keith, *Śāṅkhāyana Āraṇyaka*, 50, n. 1.

V.

1. *Vamśa*, denoting the 'rafters' or 'beams' of the house as made of bamboo cane, is found in this sense from the Rigveda¹ onwards.² Cf. *Tiraścīnavamśa*, *Prācīnavamśa*, and see *Gṛha*.

¹ i. 10, 1.

² Av. iii. 12, 6; ix. 3, 4; Maitrāyaṇī Samhitā, iv. 8, 10; Taittirīya Brāhmaṇa, i. 2, 3, 1; Śatapatha Brāhmaṇa, ix. 1, 2, 25; *śāla-vamśa*, Aitareya Āraṇ-

yaka, iii. 2, 1; Śāṅkhāyana Āraṇyaka, viii. 1, where perhaps the main beam of the house is meant. Cf. Zimmer, *Altindisches Leben*, 71, 153; Bloomfield, *Hymns of the Atharvaveda*, 346.

2. *Vamśa* (lit. 'bamboo') in the sense of 'spiritual genealogy',¹ 'list of teachers,' is found in the Śatapatha Brāhmaṇa,² the *Vamśa Brāhmaṇa*,³ and the Śāṅkhāyana Āraṇyaka.⁴

¹ From the analogy of the successive joints of the bamboo. Cf. 'family-tree.'

² x. 6, 5, 9; Bṛhadāraṇyaka Upaniṣad, vi. 3, 14.

³ *Indische Studien*, 4, 374. ⁴ xv. 1.

Vamśa-nartin is mentioned as one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹ A 'pole-dancer' or 'acrobat' seems to be meant.

¹ Vājasaneyi Samhitā, xxx. 21; Taittirīya Brāhmaṇa, iii. 4, 17, 1. Cf. Zimmer, *Altindisches Leben*, 290.

Vamśaga is in the Rigveda¹ a common name of the 'bull' that leads the herds.

¹ i. 7, 8; 55, 1; 58, 4; v. 36, 1, etc.; Av. xviii. 3, 36.

Vaka Dālbhya ('descendant of Dalbha') is the name of a teacher in the Chāndogya Upaniṣad.¹ According to the Kāthaka Samhitā,² he was engaged in a ritual dispute with Dhṛtarāṣṭra.

¹ i. 2, 13; 12, 1.

² xxx. 2 (*Indische Studien*, 3, 471).

Vakala denotes in the Brāhmaṇas¹ the 'inner bark' of a tree, 'bast.'

¹ Taittirīya Brāhmaṇa, iii. 7, 4, 2; Kauṣītaki Brāhmaṇa, x. 2.

Vaṇij] BENGAL—HAMMER—MARE—MERCHANT ²³⁷
Vakṣanā, fem. plur., denotes in one passage of the Rigveda¹ the bed of a stream.

¹ iii. 33, 12. Cf. Pischel, *Vedische Studien*, 1, 175-181.

Vaghā is the name of a noxious animal in the Atharvaveda.¹

¹ vi. 50, 3; ix. 2, 22. Cf. Zimmer, *Altindisches Leben*, 98.

Vaṅga, the designation of Bengal proper, is not found in the earlier Vedic literature unless it is to be recognized in the curious word *Vaṅgāvagadhāḥ*, which occurs in the Aitareya Āraṇyaka,¹ and which suggests amendment to *Vaṅga-Magadhāḥ*, 'the Vaṅgas and the Magadhas,' two neighbouring peoples. The name is certainly found in the Baudhāyana Dharma Sūtra.²

¹ ii. 1, 1. Cf. Keith, *Aitareya Āraṇyaka*, 200; *Magadha - Vaṅga - Matsyāḥ* occurs in the Atharvaveda Pariśiṣṭas (i. 7, 7), but that is very late.

² i. 1, 14. Cf. Oldenberg, *Buddha*, 394, n.; Caland, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56, 553.

Vaṅgrda is the name of a demon or a human foe in the Rigveda.¹

¹ i. 53, 8. Cf. Ludwig, Translation of the Rigveda, 3, 149.

Vajra in the Aitareya Brāhmaṇa¹ denotes, according to Geldner,² the 'handle,' while *Kūṭa* means the 'head' of the hammer.

¹ vi. 24, 1.

² *Vedische Studien*, 1, 138.

Vaḍavā is a common name for a 'mare' in the later Samhitās and the Brāhmaṇas.¹

¹ Taittirīya Samhitā, vii. 1, 1, 2; Taittirīya Brāhmaṇa, i. 8, 6, 3; iii. 8, 22, 3; Śatapatha Brāhmaṇa, vi. 5, 2, 19, etc. A derivative of this word is the masculine *Vaḍava*, Taittirīya Samhitā, ii. 1, 8, 3.

Vaṇij denotes 'merchant' in the Rigveda¹ and later.² See *Paṇi* and *Kraya*; cf. also *Vāṇija*.

¹ i. 112, 11; v. 45, 6.

² Av. iii. 15, 1, etc. Cf. Zimmer, *Altindisches Leben*, 257.

Vapliya in the Brāhmaṇas¹ denotes the business of a merchant (Vapli) 'trade.'

¹ Śatapatha Brāhmaṇa, i. 6, 4, 21; Pañcaviṃśa Brāhmaṇa, xvii. 1, 2.

1. **Vatsa** is often found in the Rigveda¹ and later² in the sense of 'calf.' Reference is made to the use of a calf to induce the cow to give milk,³ and to the separation of the cows from the calves at certain times.⁴

¹ iii. 33, 3; iv. 18, 10, etc.

² Av. iv. 18, 2; xii. 4, 7 (wolves kill them); Taittiriya Saṃhitā, vi. 4, 11, 4 (the cow caresses the calf on birth), etc.

³ Taittiriya Saṃhitā, ii. 3, 6, 2; Jaiminiya Upaniṣad Brāhmaṇa, ii. 13, 2.

⁴ Rv. v. 30, 10; viii. 88, 1. See Geldner, *Vedische Studien*, 3, 114.

2. **Vatsa** occurs several times in the Rigveda¹ as the name of a singer, a son or descendant of Kaṇva. In the Pañcaviṃśa Brāhmaṇa² he is said to have passed successfully through a fire ordeal to which he resorted for the purpose of proving to his rival, Medhātithi, the purity of his descent. He is also mentioned in the Śāṅkhāyana Śrauta Sūtra³ as the recipient of bounty from Tirindara Pārasavya.

¹ viii. 6, 1; 8, 8; 9, 1; 11, 7.

² xiv. 6, 6.

³ xvi. 11, 20. He also occurs in Apastamba Śrauta Sūtra, xxiv. 5, 11.

Cf. Ludwig, Translation of the Rigveda, 3, 105; Weber, *Episches im vedischen Ritual*, 36-38.

Vatsatara, **Vatsatari**, denotes a 'young calf' in the later Saṃhitās and the Brāhmaṇas.¹

¹ Taittiriya Saṃhitā, i. 8, 17, 1; Kāṭhaka Saṃhitā, xxiv. 2; Aitareya 18, 1; Vājasaneyi Saṃhitā, xxiv. 5; Brāhmaṇa, i. 27, 2, etc.

Vatsa-napāt Bābhava ('descendant of Babhru') is the name of a teacher, a pupil of Pathin Saubhara, in the first two Vaṃśas (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad.¹

¹ ii. 5, 22; iv. 5, 28 (Mādhyamdina = ii. 6, 3; iv. 6, 3 Kāṇva).

Vatsa-pri Bhālandana ('descendant of Bhalandana') is the name of a sage who 'saw' the Vātsapra Sāman (chant). He

is mentioned in the later Saṃhitās¹ and the Pañcaviṃśa Brāhmaṇa.²

¹ Taittiriya Saṃhitā, v. 2, 1, 6; Kāṭhaka Saṃhitā, xix. 12 (*Indische Studien*, 3, 470); Maitrāyaṇī Saṃhitā, iii. 2, 2.

² xii. 11, 25. Cf. Śatapatha Brāhmaṇa, vi. 7, 4, 1.

Vadhaka is the name of some sort of 'reed' in the Atharvaveda¹ and the Śatapatha Brāhmaṇa.²

¹ viii. 8, 3.

² v. 4, 5, 14.

Cf. Zimmer, *Altindisches Leben*, 72; St. Petersburg Dictionary, s.v.

Vadhar means a 'weapon' generally; it is used not merely of a divine,¹ but also of a human² weapon in the Rigveda.

¹ i. 32, 9, etc.

² Rv. iv. 22, 9; viii. 22, 8; 24, 27.

Cf. Schrader, *Prehistoric Antiquities*, 221.

1. **Vadhū** is a frequent word for 'woman' in the Rigveda¹ and later.² It denotes, according to Delbrück,³ the woman as either married or as seeking a husband, or as a bride in the wedding ceremony. The word appears to be derived from a form of the root *vah*, 'to carry,' as is *vahatu*, 'the bridal procession,' thus meaning 'she who is to be or has been conducted home.' Zimmer,⁴ however, objects to this explanation, regarding *vadhū* as a derivative from a different root meaning 'to marry.'

¹ v. 37, 3; 47, 6; vii. 69, 3; viii. 26, 13; x. 27, 12; 85, 30; 107, 9.

² Av. i. 14, 2; iv. 20, 3; x. 1, 1; xiv. 2, 9, 41, etc.

³ *Die indogermanischen Verwandtschaftsnamen*, 414, 439.

⁴ *Altindisches Leben*, 108.

2. **Vadhū** is in one passage of the Rigveda¹ taken by Roth² to denote a 'female animal,' while Zimmer³ urges that it means a 'female slave.' As far as the use of *Vadhū* goes, either meaning is abnormal, for if *Vadhū* never elsewhere

¹ viii. 19, 36. Cf. also v. 47, 6, as taken by Pischel, *Vedische Studien*, 2, 319.

² St. Petersburg Dictionary, s.v. 3.

³ *Altindisches Leben*, 108, 109.

means a female animal (from *vah*, to 'draw' a cart), neither does it denote a slave: as the passage refers to a gift of fifty Vadhūs by *Trasadasyu Paurukutsya* to the singer, the latter must have been a polygamist of an advanced type to require fifty wives. The same doubt arises in the case of *vadhūmant*, which is used in the Rigveda and Atharvaveda as an epithet of the chariot (*Ratha*),⁴ of horses (*Aśva*),⁵ and of buffaloes (*Uṣṭra*).⁶ Zimmer sees in all cases a reference to slaves in the chariots or with the horses: this interpretation has the support of the *Bṛhaddevatā*.⁷ Roth's version of the references to horses or buffaloes as 'suitable for draught' is not very happy; if *vadhū* is really a female animal *vadhūmant* means rather 'together with mares,' or 'together with female buffaloes,' which makes reasonable sense.⁸

⁴ i. 126, 3; vii. 18, 22.

⁵ viii. 68, 17. Cf. vi. 27, 8.

⁶ Av. xx. 127, 2.

⁷ iii. 147 et seq., with Macdonell's notes.

⁸ Cf. Bloomfield, *Hymns of the Atharvaveda*, 197; Pischel, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 35. 712 et seq.; Böhtlingk, *Dictionary*, s.v.

Vadhṛimatī, 'having an impotent man as a husband,' seems in the Rigveda¹ to be the name of a woman who owed the restoration of her husband's virility to the Aśvins, and obtained a son, *Hiraṇyahasta*. The word is, however, possibly only descriptive.

¹ i. 116, 13; 117, 24; vi. 62, 7; x. 39, 7; 65, 12.

1. **Vadhry-aśva**, 'having castrated horses,' is the name in the Rigveda¹ of a prince, the father of *Divodāsa*, and an energetic supporter of the fire cult, as was his son after him. He is mentioned in a long list of names in the Atharvaveda.²

¹ vi. 61, 1; x. 69, 1 et seq. *Sumitra*, in the latter hymn, can hardly be a name of his.

² iv. 29, 4. Cf. *Āpastamba Śrauta Sūtra*, xxiv. 6, 6. Cf. Hillebrandt, *Vedische Mythologie*, 1, 97.

2. **Vadhry-aśva Ānūpa** ('descendant of *Ānūpa*') is the name of the seer of a *Sāman*, or chant, in the *Pañcaviṃśa Brāhmaṇa* (xiii. 3, 17).

Vana in the Rigveda¹ and later² denotes the 'forest,' not necessarily of trees only, but, like *Aranya*, the wild uninhabited land.³ It also means 'wooden cup' used in the Soma ritual,⁴ and in one passage perhaps a part of the chariot.⁵

¹ i. 54, 1; 65, 8; iii. 51, 5; v. 41, 11, etc.

² *Kaṇḍika Sūtra*, lxxvi. 3, etc.

³ Rv. vii. 1, 19 (opposed to *dama*, 'home').

⁴ Rv. i. 55, 4; ii. 14, 9, etc. See Hillebrandt, *Vedische Mythologie*, 1, 163, 166, 193.

⁵ viii. 34, 18.

Vana-pa, 'forest-guardian,' is included in the list of victims at the *Puruṣamedha* ('human sacrifice') in the Yajurveda.¹ Cf. **Dāvapa**.

¹ *Vājasaneyi Samhitā*, xxx. 19; *Taittirīya Brāhmaṇa*, iii. 4, 11, 1.

Vanar-gu, 'forest-goer,' is used in the Rigveda¹ and the Atharvaveda² to designate robbers who haunt the forests. In the *Sāmaveda*³ the term is more generally opposed to civilized men (*havyaḥ*, 'sages'; *vanargavaḥ*, 'savages').

¹ x. 4, 6.

² iv. 36, 7.

³ *Aranya Samhitā*, iv. 9.

Cf. *St. Petersburg Dictionary*, s.v.

Vanas-pati, 'lord of the forest,' primarily denotes 'tree,'¹ and then 'post' or 'pole.'² In some passages it is applied either to a part of the chariot or to the chariot as a whole.³ It also means a 'wooden drum'⁴ and a 'wooden amulet,'⁵ while in some passages⁶ it denotes the plant *par excellence*, Soma.

¹ Rv. i. 166, 5; iii. 34, 10; v. 7, 4; 41, 8, etc.; Av. xi. 6, 1 (distinguished from *Viradh* and *Oṣadhi*); 9, 24, etc.

² *Taittirīya Samhitā*, vi. 2, 8, 4; Av. ix. 3, 11, etc.

³ Rv. ii. 37, 3; iii. 53, 20; vi. 47,

26; *Nirukta*, ix. 11. See Zimmer, *Altindisches Leben*, 251.

⁴ *Vājasaneyi Samhitā*, ix. 12. Cf. Av. xii. 3, 15.

⁵ Av. vi. 85, 1; x. 3, 8, 11.

⁶ Rv. i. 91, 6; *Vājasaneyi Samhitā*, x. 23, etc.

1. **Vandana** is mentioned in the Rigveda¹ as the name of a disease, apparently some sort of eruption spreading over the body.

¹ vii. 50, 2. Cf. 21, 5; Av. vii. 115, 2; *ṛṣṭa-vandanā*, 'having a rough eruption,' vii. 113, 1; Zimmer, *Altindisches Leben*, 391; Bloomfield, *Hymns of the Atharvaveda*, 564, 565; Whitney, *Translation of the Atharvaveda*, 469.

2. **Vandana** is the name of a protégé of the **Asvins** in the **Rigveda**.¹

¹ i. 112, 5; 116, 11; 117, 5; 118, 8; x. 39, 8. Cf. Baunack, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 263 *et seq.*; Oldenberg, *Rigveda-Noten*, I, 109.

Vandhura denotes in the **Rigveda**¹ and later² the 'seat' of the chariot. See **Ratha**.

¹ i. 139, 4; iii. 14, 3; vi. 47, 9, etc. ² Av. x. 4, 2. The **Asvins**' car is *tri-vandhura*, 'having three seats,' because the **Asvins** are a pair, and the charioteer makes a third. Cf. Rv. i. 47, 2; 118, 1, 2; 157, 3; 183, 1; vii. 69, 2; 71, 4; viii. 22, 5; and cf. ix. 62, 17. See Zimmer, *Altindisches Leben*, viii, 247; Weber, *Proceedings of the Berlin Academy*, 1898, 564; Muir, *Sanskrit Texts*, 5, 241, n. 371.

Vapa, 'sower,' is mentioned in the list of victims at the **Puruṣamedha** ('human sacrifice') in the **Yajurveda**.¹

¹ **Vājasaneyi Samhitā**, xxx. 7; **Taittirīya Brāhmaṇa**, iii. 4, 3, 1.

Vapana in the **Brāhmaṇas**¹ denotes the process of 'shaving.' Cf. **Kṣura** and **Keśa**.

¹ **Taittirīya Samhitā**, ii. 7, 17, 1; **Śatapatha Brāhmaṇa**, iii. 1, 2, 1.

Vapā in the later **Samhitās** and the **Brāhmaṇas**¹ denotes an ant-hill.

¹ **Taittirīya Samhitā**, v. 1, 2, 5; **Taittirīya Brāhmaṇa**, i. 1, 3, 4; **Śatapatha Brāhmaṇa**, vi. 3, 3, 5.

Vaptr in the **Rigveda**¹ and later² denotes a 'shaver,' 'barber.'

¹ x. 142, 4. ² Av. viii. 2, 17; **Taittirīya Brāhmaṇa**, i. 5, 6, 3. Cf. Zimmer, *Altindisches Leben*, 266; Max Müller, *Sacred Books of the East*, 32, 235, n. 4.

Vapra, 'rampart,' is a conjectural reading in the **Atharvaveda**.¹

¹ vii. 71, 1. See Whitney, *Translation of the Atharvaveda*, 435, 436.

1. **Vamra**,¹ **Vamrī**,² are the names of the male and female 'ant' in the **Rigveda** and later. Cf. **Vapā**.

¹ Rv. i. 51, 9; viii. 102, 21. ² Rv. iv. 19, 9 (where the son of an unmarried maiden is exposed to be eaten by ants); **Vājasaneyi Samhitā**, xxxvii. 4; **Taittirīya Brāhmaṇa**, i. 2, 1, 3; **Śatapatha Brāhmaṇa**, xiv. 1, 1, 8, 14, etc. Cf. Zimmer, *Altindisches Leben*, 97.

2. **Vamra** is the name of a **Ṛṣi** in the **Rigveda**.¹ Cf. **Vamraka**.

¹ i. 51, 9; 112, 15; x. 99, 5.

Vamraka is mentioned in one passage of the **Rigveda**,¹ where **Roth**² thinks that an 'ant' is meant. But **Pischel**,³ with more probability, thinks that it is a proper name, perhaps equivalent to **Vamra**, and denoting the child of a maiden who was saved from being devoured by ants.⁴

¹ x. 99, 12. ² *Vedische Studien*, I, 238, 239. ³ *St. Petersburg Dictionary*, s.v. ⁴ Rv. iv. 19, 9; 30, 16.

1. **Vayas** is a common name for 'bird' in the **Atharvaveda**¹ and later.²

¹ iii. 21, 2; vi. 59, 1; vii. 96, 1; viii. 7, 24, etc. ² **Taittirīya Samhitā**, iii. 1, 1, 1; v. 2, 5, 1; 5, 3, 2, etc.

2. **Vayas** denotes in the **Atharvaveda**¹ and later² the 'age' of animals or men.

¹ xii. 3, 1. ² **Kāṭhaka Samhitā**, xi. 2; **Taittirīya Brāhmaṇa**, iii. 12, 5, 9; **Śatapatha Brāhmaṇa**, iii. 1, 2, 21; 3, 3, 3, etc.

Vayā in the **Rigveda**¹ denotes the 'branch' of a tree.

¹ ii. 5, 4; v. 1, 1; vi. 7, 6; 13, 1; viii. 13, 6, 17, etc.

Vayitrī in the **Pañcaviṃśa Brāhmaṇa** (i. 8, 9) denotes a 'female weaver.'

Vayya occurs in several passages of the Rigveda¹ in connexion with Turviti, of whom the word is, according to Sāyaṇa,² a patronymic in one passage. Roth³ is inclined to think that the sense of 'companion' would suit all passages.

¹ i. 54, 6; ii. 2, 6 (where Turviti does not occur); ii. 13, 12; iv. 19, 6.
² On Rv. i. 54, 6.

³ St. Petersburg Dictionary, s.v., quoting ix. 68, 8, as a clear case.

Vara in the Rigveda¹ and later² regularly denotes a 'wooder.'

¹ i. 83, 2; v. 60, 4; ix. 101, 14; x. 85, 8, 9.

² Av. ii. 36, 1, 5, 6; xi. 8, 1; Aitareya Brāhmaṇa, iv. 7, 1, etc.

Varaṇa is the name of a tree (*Crataeva Roxburghii*) in the Atharvaveda¹ and the Brāhmaṇas.²

¹ vi. 85, 1; x. 3, 1, etc.; xix. 32, 9.
² Pañcaviṃśa Brāhmaṇa, v. 3, 9, 10; Śatapatha Brāhmaṇa, xiii. 8, 4, 1.

Cf. Zimmer, *Altindisches Leben*, 60, 61; Bloomfield, *Hymns of the Atharvaveda*, 505.

Varaṇāvatī is found in one passage of the Atharvaveda.¹ It seems to be, as Roth² thought, the name of a stream, and is regarded by Ludwig³ as the Ganges. Bloomfield,⁴ while considering that a plant may, as Sāyaṇa thinks, be meant, yet regards a reference to a river as probable. Cf. Kāśī.

¹ iv. 7, 1.
² St. Petersburg Dictionary, s.v.
³ Translation of the Rigveda, 3, 201.
Cf. Zimmer, *Altindisches Leben*, 20.

⁴ *Hymns of the Atharvaveda*, 376.
Cf. Weber, *Indische Studien*, 18, 26, 27; Whitney, *Translation of the Atharvaveda*, 154.

Varatrā in the Rigveda¹ and later² denotes a 'thong' or 'strap.' It was used to fasten the oxen to the yoke,³ or perhaps to fasten the yoke to the pole.⁴ Or, again, it denotes⁵ the strap which was used in drawing up water from the well (*Avata*).

¹ iv. 57, 4 (of the plough), etc.
² Av. xi. 3, 10; xx. 135, 13.
³ Rv. x. 60, 8; 102, 8; Geldner, *Vedische Studien*, 2, 13.

⁴ This suits x. 60, 8, rather more naturally, and is so taken by Zimmer, *Altindisches Leben*, 248, 249.
⁵ Rv. x. 106, 5; Zimmer, *op. cit.*, 156.

Varaśikha is the name of a leader whose tribe is mentioned in the Rigveda¹ as being defeated by Abhyāvartin Cāyamāna.

¹ vi. 27, 4, 5. Cf. Ludwig, *Translation of the Rigveda*, 3, 156; Hillebrandt, *Vedische Mythologie*, 1, 105; Zimmer, *Altindisches Leben*, 133, who thinks that *Varaśikha* was the leader of the *Tarva-Vr̥vants*, but this is conjectural,

and not very probable. Cf. Pārthava. In the *Bṛhaddevatā*, v. 124 *et seq.*, the form of the name is *Vāraśikha* ('descendant of *Varaśikha*'), occurring in the plural only.

Varāha, 'boar,' is found in the Rigveda¹ and later.² The god Rudra is described as the 'boar of heaven.'³ The use of dogs to hunt the boar is once alluded to.⁴ The variant form of the word, *Varāhu*, is not used except metaphorically of divinities.⁵

¹ i. 61, 7; viii. 77, 10; ix. 97, 7; x. 28, 4 (cf. *Kroṣṭr*), etc.

² Av. viii. 7, 23; xii. 1, 48; Kāṭhaka *Samhitā*, viii. 2; xxv. 2, etc.; Maitrāyaṇi *Samhitā*, iii. 14, 19, etc.

³ Rv. i. 114, 5. Cf. Taittirīya *Samhitā*, vi. 2, 4, 2; vii. 1, 5, 1, etc.

⁴ Rv. x. 86, 4, an obscure passage.

⁵ Rv. i. 88, 5; 121, 11; Taittirīya *Āraṇyaka*, i. 9, 4.

Cf. Zimmer, *Altindisches Leben*, 81, 82; Hopkins, *Journal of the American Oriental Society*, 17, 67, who points out that, even in the Rigveda, its use is predominantly metaphorical, x. 28, 4, and x. 86, 4, being the only clear instances of the real sense, and of these x. 86, 4, is doubtful. See also Geldner, *Vedische Studien*, 3, 66 *et seq.*

Varu is held by Sāyaṇa to be a proper name in several passages of the Rigveda,¹ where it is accented as a vocative followed by *suśāmne*. Roth² considers that the name must be *Varosuśaman*, despite its doubtful formation.

¹ viii. 23, 28; 24, 28; 26, 2.

² St. Petersburg Dictionary, s.v.

Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 39, 84, 85.

Varuṇa-gr̥hita, 'seized by *Varuṇa*,' is found in several passages¹ as a description of a man afflicted with dropsy, which is the disease sent by *Varuṇa* as a punishment for sin.²

¹ Taittirīya *Samhitā*, ii. 1, 2, 1; vi. 4, 2, 3; Kāṭhaka *Samhitā*, xii. 4; Śatapatha Brāhmaṇa, iv. 4, 5, 11; Taittirīya Brāhmaṇa, i. 6, 4, 1, etc.

² Rv. vi. 74, 4; vii. 88, 7; Av. ii. 10, 1; iv. 16, 6, 7; xiv. 1, 57; 2, 49, etc.
Cf. Oldenberg, *Religion des Veda*, 203; Macdonell, *Vedic Mythology*, p. 29, n. 16.

Varcin is the name of a foe of Indra in the Rigveda.¹ Being called a Dāsa,² and coupled with Śambara, he is probably to be regarded as a terrestrial foe, though he is also spoken of as an Asura.³ He may possibly have been connected with the Vrcivants.

¹ ii. 14, 6; iv. 30, 14, 15; vi. 47, 21; vii. 99, 5.

² Rv. iv. 30, 15; vi. 47, 21.

³ Rv. vii. 99, 5.

Cf. Ludwig, Translation of the Rigveda, 3, 132; Hillebrandt, *Vedische Mythologie*, I, 103, n. 3; 3, 273; Macdonell, *Vedic Mythology*, p. 162 (F).

1. Varṇa, 'colour,' is a common word in the Rigveda¹ and later.² A large number of colours are enumerated in Vedic literature, but it is not possible to deduce any clear information as to the accuracy with which the Vedic Indian distinguished colours, or as to the principle on which his distinctions were based. The Rigveda seems to show that red or yellow colours were the most noticed, but this may be accidental.³ 'Black' or 'dark' is denoted by *kṛṣṇa*, 'white' or 'light-coloured' by *śukla* or *śveta*. 'Black' seems to be meant in one passage of the Rigveda⁴ by *śyenī* also. 'Dark-grey' or 'dusky' is expressed by *śyāma*.⁵ The sense of *nīla*⁶ is doubtful, perhaps 'dark-blue,' 'bluish-black.' The series of words *hari*, *hariṇa*, *harit*, *harita*, seems, on the whole, to denote 'yellow,' but 'green' is also a possible rendering, since the epithet is used of the frog.⁷ 'Brown' is certainly the meaning of *babhrū*, which is used of the Vibhitaka nut (see *Akṣa*). 'Reddish-brown' seems to be the tinge implied by *kapila*⁸ ('monkey-coloured'), while *pingala* appears to denote a shade of brown in which yellow pre-

¹ i. 73, 7; 96, 5; 113, 2; iv. 5, 13; ix. 97, 15; 104, 4; 105, 1; x. 3, 3, etc.

² Av. i. 22, 1, 2; 23, 2; xi. 8, 16; Vājasaneyi Samhitā, iv. 2, 26, etc.

³ Cf. Hopkins, *Journal of the American Oriental Society*, 11, cxxi et seq.

⁴ i. 140, 9. Cf. Maitrāyaṇī Samhitā, iv. 3, 8; Geldner, *Vedische Studien*, 2, 250, 251.

⁵ Śatapatha Brāhmaṇa, v. 1, 3, 7.

⁶ The *nīla* of the Chāndogya Upaniṣad, viii. 6, 1, is replaced by *kṛṣṇa* in

the Kauṣītaki Upaniṣad, iv. 19. Cf. Rv. viii. 19, 31. In the post-Vedic language *nīla* describes the colour of dark blue objects, such as indigo, sapphire, etc. That the word already had some such sense in the Rigveda is suggested by its use in allusions to the smoke of Agni.

⁷ Rv. vii. 103, 6, and cf. iii. 44, 3; Griffith, *Hymns of the Rigveda*, I, 365, n.

⁸ Rv. x. 27, 16; Bṛhadāraṇyaka Upaniṣad, vi. 4, 14.

dominates, 'tawny.'⁹ 'Yellow' is expressed by *pīta* as well as *pāṇḍu*.¹⁰ A garment of saffron (*māhārajana*) is mentioned in the Bṛhadāraṇyaka Upaniṣad.¹¹ *Rudhira* and *lohita* are red, while *aruṇa* is 'ruddy.' *Kalmāṣa* means 'spotted,'¹² and *śilpa* 'dappled,'¹³ while mingled shades like *aruṇa-pīṣaṅga*, 'reddish brown,' also occur.¹⁴

⁹ Av. xi. 5, 26; Kāthaka Samhitā, xv. 1; Taittirīya Samhitā, vii. 1, 6, 2; Bṛhadāraṇyaka Upaniṣad, vi. 4, 14.

¹⁰ Bṛhadāraṇyaka Upaniṣad, ii. 3, 6.

¹¹ *Loc. cit.*

¹² Vājasaneyi Samhitā, xxix. 58.

¹³ Vājasaneyi Samhitā, xxiv. 5; xxix. 58; Taittirīya Samhitā, v. 5, 22, 1; 6, 13, 1; 20, 1.

¹⁴ Taittirīya Samhitā vi. 6, 11, 6.

Cf. Schrader, *Prehistoric Antiquities*, 119 et seq.

2. Varṇa (lit. 'colour') in the Rigveda¹ is applied to denote classes of men, the Dāsa and the Āryan Varṇa being contrasted, as other passages² show, on account of colour. But this use is confined to distinguishing two colours: in this respect the Rigveda differs fundamentally from the later Samhitās and Brāhmaṇas,³ where the four castes (*varṇāḥ*) are already fully recognized.

(a) *Caste in the Rigveda*.—The use of the term Varṇa is not, of course, conclusive for the question whether caste existed in the Rigveda. In one sense it must be admitted to have existed: the *Puruṣa-sūkta*, 'hymn of man,' in the tenth

¹ Dāsa, Rv. ii. 12, 4; ārya varṇa as against *dasyu*, iii. 34, 9; *varṇa* itself opposed to *dāsa*, i. 104, 2. Cf. ii. 3, 5. Cf. a verse in Śāṅkhāyana Śrauta Sūtra, viii. 25, 2; Pañcaviṃśa Brāhmaṇa, v. 5, 14. Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 113, reads *varṇaśeṣas* in Rv. v. 63, 5.

² See *Dāsyu, Dāsa*; Zimmer, *Altindisches Leben*, 113, 114. There is no trace in Vedic literature of any real distinction of colour save this main one. In the Gopatha Brāhmaṇa, i. 1, 23, the Brahman's colour is white (*śukla*); the Kāthaka Samhitā, xi. 6, calls the Vaiśya 'white' (*śukla*), the Rājanya 'swarthy' (*dhūmra*); and the later view makes the four castes black, yellow (*pīta*), red (*rakta*), and white re-

spectively. See Weber, *Indische Studien*, 10, 10, 11; Muir, *Sanskrit Texts*, 1², 153, etc., 176. Cf. also Av. iii. 4, 6, where Whitney, Translation of the Atharvaveda, 90, with hesitation suggests the reading *varṇaiḥ*, 'castes.'

³ *Catvāro varṇāḥ*, 'four castes,' Śatapatha Brāhmaṇa, v. 5, 4, 9; vi. 4, 4, 13; *śūdra varṇa*, 'Śūdra caste,' *ibid.*, vi. 4, 4, 9; Bṛhadāraṇyaka Upaniṣad, i. 2, 25; Aitareya Brāhmaṇa, viii. 4. Cf. also ārya varṇa opposed to Śūdra, Kāthaka Samhitā, xxxiv. 5; Pañcaviṃśa Brāhmaṇa, v. 5, 17, and see Taittirīya Brāhmaṇa, i. 2, 6, 7. *Varṇa* appears in this sense sometimes in Pāli. See Fick, *Die sociale Gliederung*, 22, n. 4; Rhys Davids, *Buddhist India*, 53.

Maṇḍala⁴ clearly contemplates the division of mankind into four classes—the Brāhmaṇa, Rājanya, Vaiśya, and Śūdra. But the hymn being admittedly late,⁵ its evidence is not cogent for the bulk of the Rigveda. Zimmer⁶ has with great force combatted the view that the Rigveda was produced in a society that knew the caste system. He points out that the Brāhmaṇas⁷ show us the Vedic Indians on the Indus as unbrahminized, and not under the caste system; he argues that the Rigveda was the product of tribes living in the Indus region and the Panjab; later on a part of this people, who had wandered farther east, developed the peculiar civilization of the caste system. He adopts the arguments of Muir,⁸ derived from the study of the data of the Rigveda, viz.: that (a) the four castes appear only in the late Puruṣasūkta; (b) the term Varṇa, as shown above, covers the three highest castes of later times, and is only contrasted with Dāsa; (c) that Brāhmaṇa is rare in the Rigveda, Kṣatriya occurs seldom,⁹ Rājanya only in the Puruṣasūkta, where too, alone, Vaiśya and Śūdra are found; (d) that Brahman denotes at first 'poet,' 'sage,' and then 'officiating priest,' or still later a special class of priest; (e) that in some only of the passages¹⁰ where it occurs does Brahman denote a 'priest by profession,' while in others it denotes something peculiar to the individual, designating a person distinguished for genius or virtue, or specially chosen to receive divine inspiration.¹¹ Brāhmaṇa, on the other hand, as Muir admits,¹² already denotes a hereditary professional priesthood.

Zimmer connects the change from the casteless system of the Rigveda to the elaborate system of the Yajurveda with the

⁴ Rv. x. 90, 12 = Av. xix. 6, 6 = Vājasaneyi Samhitā, xxxi. 11 = Taittirīya Āraṇyaka, iii. 12, 5. Cf. Muir, 1², 7-15, and references.

⁵ Max Müller, *Sanskrit Literature*, 570 et seq.; Muir, loc. cit.; Weber, *Indische Studien*, 9, 3 et seq.; Colebrooke, *Essays*, 1, 309; Arnold, *Vedic Metre*, p. 167.

⁶ *Altindisches Leben*, 185, 203.

⁷ *Pañcaviṃśa Brāhmaṇa*, xvii. 1. Cf. Av. xv., and see *Vrātya*.

⁸ *Sanskrit Texts*, 1², 239 et seq., especially 258.

⁹ Rv. viii. 104, 13; x. 109, 3, and cf. *Kṣatriya*.

¹⁰ Rv. i. 108, 7; iv. 50, 8 et seq.; viii. 7, 20; 45, 39; 53, 7; 81, 30; ix. 112, 1; x. 85, 29.

¹¹ Rv. x. 107, 6; 125, 5.

¹² *Op. cit.*, 2, 239.

advance of the Vedic Indians to the east, comparing the Germanic invasions that transformed the German tribes into monarchies closely allied with the church. The needs of a conquering people evoke the monarch; the lesser princes sink to the position of nobles; for repelling the attacks of aborigines or of other Āryan tribes, and for quelling the revolts of the subdued population, the state requires a standing army in the shape of the armed retainers of the king, and beside the nobility of the lesser princes arises that of the king's chief retainers, as the Thegns supplemented the Gesiths of the Anglo-Saxon monarchies.¹³ At the same time the people ceased to take part in military matters, and under climatic influences left the conduct of war to the nobility and their retainers, devoting themselves to agriculture, pastoral pursuits, and trade. But the advantage won by the nobles over the people was shared by them with the priesthood, the origin of whose power lies in the Purohitaship, as Roth first saw.¹⁴

Originally the prince could sacrifice for himself and the people, but the Rigveda¹⁵ itself shows cases, like those of Viśvāmitra and Vasiṣṭha illustrating forcibly the power of the Purohita, though at the same time the right of the noble to act as Purohita is seen in the case of Devāpi Ārṣṭiṣeṇa.¹⁶ The Brahmins saw their opportunity, through the Purohitaship, of gaining practical power during the confusion and difficulties of the wars of invasion, and secured it, though only after many struggles, the traces of which are seen in the Epic tradition.¹⁷ The Atharvaveda¹⁸ also preserves relics of these conflicts in its narration of the ruin of the *Srñjayas* because of oppressing Brahmins, and besides other hymns of the Atharvaveda (viii-xii), the Śatarudriya litany of the Yajurveda¹⁹ reflects the period of storm and stress when the aboriginal population was

¹³ Maitland, *Domesday Book*, 164 et seq.

¹⁴ *Zur Litteratur und Geschichte des Wada*, 117 et seq.

¹⁵ Rv. iii. 33, 8; vii. 18; 83.

¹⁶ Yaska, *Nirukta*, ii. 10, explaining Rv. x. 98.

¹⁷ Lassen, *Indische Alterthumskunde*,

1², 705 et seq.; Muir, *op. cit.*, 2², 296-479.

¹⁸ v. 17-19; Muir, 2², 280-289.

¹⁹ Vājasaneyi Samhitā, xvi = Taittirīya Samhitā, iv. 5, 1-11 = Kāṭhaka Samhitā, xvii. 11-16 = Maitrāyaṇī Samhitā, ii. 9, 1-10.

still seething with discontent, and Rudra was worshipped as the patron god of all sorts of evil doers.²⁰

This version of the development of caste has received a good deal of acceptance in its main outlines, and it may almost be regarded as the recognized version.²¹ It has, however, always been opposed by some scholars, such as Haug,²² Kern,²³ Ludwig,²⁴ and more recently by Oldenberg²⁵ and by Geldner.²⁶ The matter may be to some extent simplified by recognizing at once that the caste system is one that has progressively developed, and that it is not legitimate to see in the Rigveda the full caste system even of the Yajurveda; but at the same time it is difficult to doubt that the system was already well on its way to general acceptance. The argument from the non-brahminical character of the *Vrātyas* of the Indus and Panjab loses its force when it is remembered that there is much evidence in favour of placing the composition of the bulk of the Rigveda, especially the books²⁷ in which *Sudās* appears with *Vasiṣṭha* and *Viśvāmitra*, in the east, the later *Madhyadeśa*, a view supported by Pischel,²⁸ Geldner,²⁹ Hopkins,³⁰ and Macdonell.³¹ Nor is it possible to maintain that Brahman in the Rigveda merely means a 'poet' or 'sage.' It is admitted by Muir that in some passages it must mean a hereditary profession; in fact, there is not a single passage in which it occurs where the sense of 'priest' is not allowable, since the priest was of course the singer. Moreover, there are traces in the Rigveda of the threefold³² or fourfold³³ division of the people

²⁰ Weber, *Indische Studien*, 2, 22 et seq.; *Indian Literature*, 110, 111.

²¹ See, e.g., von Schroeder, *Indiens Literatur und Cultur*, 152 et seq.; Macdonell, *Sanskrit Literature*, 159 et seq.; Weber, *Indische Studien*, 10, 1 et seq.; Kaegi, *Rigveda*, n. 58.

²² *Brahma und die Brahmanen*, 1871.

²³ *Indische Theorien über die Stände-Vertheilung*, 1871. Cf. for this, and the preceding work, Muir, *op. cit.*, 23, 454 et seq.

²⁴ *Die Nachrichten des Rig und Atharvaveda über Geographie, Geschichte und Verfassung des alten Indiens*, 36 et seq.; Translation of the Rigveda, 3, 237-243, etc.

²⁵ *Religion des Veda*, 373 et seq., and cf. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 51, 267 et seq.

²⁶ *Vedische Studien*, 2, 146, n.

²⁷ iii. and vii.

²⁸ *Vedische Studien*, 2, 218.

²⁹ *Ibid.*, 3, 152.

³⁰ *Journal of the American Oriental Society*, 19, 18.

³¹ *Sanskrit Literature*, 145.

³² *Rv.* viii. 35, 16-18.

³³ *Rv.* i. 113. 6. More doubtful are the references seen by Ludwig to the three castes in ii. 27, 8; vi. 51, 2; vii. 66, 10.

into *brahma*, *kṣatram*, and *viśaḥ*, or into the three classes and the servile population. Nor even in respect to the later period, any more than to the Rigveda, is the view correct that regards the *Vaiśyas* as not taking part in war. The Rigveda evidently³⁴ knows of no restriction of war to a nobility and its retainers, but the late *Atharvaveda*³⁵ equally classes the folk with the *bala*, 'power,' representing the *Viś* as associated with the *Sabhā*, *Samiti*, and *Senā*, the assemblies of the people and the armed host. Zimmer³⁶ explains these references as due to tradition only; but this is hardly a legitimate argument, resting, as it does, on the false assumption that only a *Kṣatriya* can fight. But it is (see *Kṣatriya*) very doubtful whether *Kṣatriya* means anything more than a member of the nobility, though later, in the Epic, it included the retainers of the nobility, who increased in numbers with the growth of military monarchies, and though later the ordinary people did not necessarily take part in wars, an abstention that is, however, much exaggerated if it is treated as an absolute one. The *Kṣatriyas* were no doubt a hereditary body; monarchy was already hereditary (see *Rājan*), and it is admitted that the *Sūdras* were a separate body: thus all the elements of the caste system were already in existence. The *Purohita*, indeed, was a person of great importance, but it is clear, as Oldenberg³⁷ urges, that he was not the creator of the power of the priesthood, but owed his position, and the influence he could in consequence exert, to the fact that the sacrifice required for its proper performance the aid of a hereditary priest in whose possession was the traditional sacred knowledge.

Nor can any argument for the non-existence of the caste system be derived from cases like that of *Devāpi*. For, in the first place, the *Upaniṣads* show kings in the exercise of the priestly functions of learning and teaching, and the *Upaniṣads* are certainly contemporaneous with an elaborated caste system. In the second place the Rigvedic evidence is very weak, for *Devāpi*, who certainly acts as *Purohita*, is not stated in the

³⁴ See Ludwig, *op. cit.*, 3, 231 et seq., Hopkins, *Journal of the American Oriental Society*, 13, 94, 95. and see *Viś, Vaiśya*.

³⁵ iii. 19, 1; ix. 7, 9; xv. 9, 2. 3.

³⁶ *Op. cit.*, 194.

³⁷ *Religion des Veda*, 382, 383.

Rigveda to be a prince at all, though Yaska⁵² calls him a Kauravya; the hymns attributed to kings and others cannot be vindicated for them by certain evidence, though here, again, the Brāhmaṇas do not scruple to recognize Rājanyarṣis, or 'royal sages'; and the famous Viśvāmitra shows in the Rigveda no sign of the royal character which the Brāhmaṇas insist on fastening on him in the shape of royal descent in the line of Jahnu.⁵³

(b) *Caste in the later Samhitās and Brāhmaṇas.*—The relation between the later and the earlier periods of the Vedic history of caste must probably be regarded in the main as the hardening of a system already formed by the time of the Rigveda.

1. *The Names of the Castes.*—The most regular names are Brāhmaṇa, Rājanya, Vaiśya, and Śūdra,⁴⁰ or later Brāhmaṇa, Kṣatriya, Vaiśya, and Śūdra.⁴¹ There are many other variants: Brahman, Kṣatra, Śūdrāryau;⁴² Brahman, Rājanya, Śūdra, Ārya;⁴³ Brahman, Rājanya, Vaiśya, Śūdra;⁴⁴ Brāhmaṇa, Rājan, Viśya, Śūdra;⁴⁵ Deva, Rājan, Śūdra, Ārya;⁴⁶ and Brahman, Kṣatra, Viś, and Śūdra.⁴⁷ In other cases the fourth class is represented by a special member: Brāhmaṇa, Kṣatriya, Vaiśya, and Cāṇḍāla.⁴⁸ Often only the three upper classes are mentioned, as Brāhmaṇa, Rājanya, Vaiśya;⁴⁹ Brahman, Kṣatram, Viś,⁵⁰

⁴⁰ ii. 10.

⁴¹ See Viśvāmitra and Jahnu.

⁴² Rv. x. 90; Taittirīya Samhitā, vii. 1, 1, 4, 5; Aitareya Brāhmaṇa, vii. 19, 1; Śatapatha Brāhmaṇa, i. 1, 4, 12; iii. 1, 1, 10; v. 5, 4, 9; Pañcavimśa Brāhmaṇa, vi. 1, 6-11.

⁴³ Bṛhadāranyaka Upaniṣad, i. 2, 27 (Mādhyamīna = i. 4, 15 Kāṇva); Śatapatha Brāhmaṇa, vi. 4, 4, 13; xiii. 6, 2, 10; Vājasaneyi Samhitā, xxx. 5.

⁴⁴ Taittirīya Samhitā, iv. 3, 10, 1-3; Kāthaka Samhitā, xvii. 5; Vājasaneyi Samhitā, xiv. 28-30.

⁴⁵ Av. xix. 32, 8. Cf. 62, 1. Cf. Whitney, Translation of the Atharvaveda, 949, 1003.

⁴⁶ Kāthaka Samhitā, xxxvii. 1.

⁴⁷ Taittirīya Samhitā, v. 7, 6, 4;

Kāthaka Samhitā, xl. 13; Maitrāyaṇī Samhitā, iii. 4, 8; Vājasaneyi Samhitā, xviii. 48; Śatapatha Brāhmaṇa, v. 6, 4, 9, etc.

⁴⁸ Av. xix. 62, 1; Vājasaneyi Samhitā, xxvi. 2. Cf. Ārya, Ārya.

⁴⁹ Bṛhadāranyaka Upaniṣad, i. 2, 13 (Mādhyamīna = i. 4, 15 Kāṇva).

⁵⁰ Chāndogya Upaniṣad, v. 10, 7.

⁵¹ Av. v. 17, 9; Maitrāyaṇī Samhitā, iii. 1, 5, 2; iv. 4, 9 (with Vaiśya before Rājanya); Taittirīya Brāhmaṇa, iii. 12, 9, 2; Taittirīya Samhitā, vi. 2, 5, 2, 3; Taittirīya Āraṇyaka, ii. 8, 8.

⁵² Vājasaneyi Samhitā, x. 10-12; xxxviii. 14; Śatapatha Brāhmaṇa, ii. 1, 4, 11; xi. 2, 7, 15 et seq.; xiv. 2, 2, 30; Taittirīya Āraṇyaka, iv. 10, 10-12.

etc.⁵¹ Three castes—Brāhmaṇa, Rājan, Śūdra—are mentioned in the Atharvaveda,⁵² and two castes are repeatedly mentioned together, either Brahman and Kṣatra, or Kṣatra and Viś.⁵³

2. *The Relation of the Castes.*—The ritual literature is full of minute differences respecting the castes. Thus, for example, the Śatapatha prescribes different sizes of funeral mounds for the four castes.⁵⁴ Different modes of address are laid down for the four castes,⁵⁵ as *ehi*, 'approach'; *āgaccha*, 'come'; *ādrava*, 'run up'; *ādḥāva*, 'hasten up,' which differ in degrees of politeness. The representatives of the four castes are dedicated at the Puruṣamedha ('human sacrifice') to different deities.⁵⁶ The Sūtras have many similar rules.⁵⁷

But the three upper castes in some respects differ markedly from the fourth, the Śūdras. The latter are in the Śatapatha Brāhmaṇa⁵⁸ declared not fit to be addressed by a Dīkṣita, 'consecrated person,' and no Śūdra is to milk the cow whose milk is to be used for the Agnihotra⁵⁹ ('fire-oblation'). On the other hand, in certain passages, the Śūdra is given a place in the Soma sacrifice,⁶⁰ and in the Taittirīya Brāhmaṇa⁶¹ there are given formulæ for the placing of the sacrificial fire not only for the three upper castes, but also for the Rathakāra,

⁵⁴ Cf. Av. v. 18, 15, where the two lower castes are addressed (Kṣatriya and Vaiśya) respectively as *ṛ-pati* and *paśu-pati*, Whitney, Translation of the Atharvaveda, 252; Kāthaka Samhitā, xii. 1; xxix. 10; Vājasaneyi Samhitā, xxxviii. 19.

⁵⁵ x. 1, 13.

⁵⁶ See Kṣatriya, Vaiśya, Viś.

⁵⁷ xiii. 8, 3, 11.

⁵⁸ Śatapatha Brāhmaṇa, i. 1, 4, 12.

⁵⁹ Vājasaneyi Samhitā, xxx. 5; Taittirīya Brāhmaṇa, iii. 4, 1, 1; Śatapatha Brāhmaṇa, xiii. 6, 2, 10. For other similar differences in the Brāhmaṇas, see Taittirīya Samhitā, ii. 5, 10, 1, 2; vii. 1, 1, 4, 5; Kāthaka Samhitā, xvii. 4; xxxvii. 1; xxxix. 7; Vājasaneyi Samhitā, x. 10; xiv. 24; Aitareya Brāhmaṇa, vii. 23, 24; viii. 4, etc.

⁶⁰ Āśvalāyana Gṛhya Sūtra, i. 24,

ii. 12, and see Weber, *Indische Studien*, 10, 20 et seq.

⁶¹ iii. 1, 1, 10. Cf. Apastamba, cited in scholia on Kātyāyana Śrauta Sūtra, vii. 5, 7; Āśvalāyana Śrauta Sūtra, xii. 8, 7; Weber, *Indische Studien*, 10, 12 et seq. Generally Śūdras are impure, and cannot be allowed at the place of sacrifice (*deva-yajana*), Śatapatha Brāhmaṇa, iii. 1, 1, 9. Cf. v. 3, 3, 2; Taittirīya Samhitā, vii. 1, 1, 6; Kāthaka Samhitā, xi. 10 (Maitrāyaṇī Samhitā, ii. 4, 8, does not contain this notice).

⁶² Kāthaka Samhitā, xxxi. 2; Maitrāyaṇī Samhitā, iv. 1, 3.

⁶³ Śatapatha Brāhmaṇa, v. 5, 4, 9. Cf. also *ibid.*, i. 1, 4, 12. The scholiast on Kātyāyana Śrauta Sūtra, i. 1, 6, refers these notices to the Rathakāra alone, but this is obviously secondary.

⁶⁴ i. 1, 4, 8.

'chariot-maker.' Again, in the Aitareya Brāhmaṇa,⁶⁸ the Brāhmaṇa is opposed as 'eater of the oblation' to the members of the other three castes.

The characteristics of the several castes are given under Brāhmaṇa, Kṣatriya and Rājān, Vaiśya, Śūdra: they may be briefly summed up as follows: The Viś forms the basis of the state on which the Brahman and Kṣatra rest;⁶⁹ the Brahman and Kṣatra are superior to the Viś;⁷⁰ while all three classes are superior to the Śūdras. The real power of the state rested with the king and his nobles, with their retainers, who may be deemed the Kṣatriya element. Engaged in the business of the protection of the country, its administration, the decision of legal cases, and in war, the nobles subsisted, no doubt, on the revenues in kind levied from the people, the king granting to them villages (see Grāma) for their maintenance, while some of them, no doubt, had lands of their own cultivated for them by slaves or by tenants. The states were seemingly small:⁷¹ there are no clear signs of any really large kingdoms, despite the mention of Mahārājas. The people, engaged in agriculture, pastoral pursuits, and trade (Vapī), paid tribute to the king and nobles for the protection afforded them. That, as Baden-Powell suggests,⁷² they were not themselves agriculturists is probably erroneous; some might be landowners on a large scale, and draw their revenues from Śūdra tenants, or even Aryan tenants, but that the people as a whole were in this

⁶⁸ vii. 19, 1; Maitrāyaṇī Samhitā, i. 4, 6; Gopatha Brāhmaṇa, ii. 1, 6; Lévi, *La Doctrine du Sacrifice*, 81.

⁶⁹ Śatapatha Brāhmaṇa, xi. 2, 7, 16; Kauṣītaki Brāhmaṇa, xvi. 4.

⁷⁰ Pañcaviṃśa Brāhmaṇa, ii. 8, 2; xi. 11, 9; xv. 6, 3; Aitareya Brāhmaṇa, ii. 33, 1; Kāṭhaka Samhitā, xxix. 10; Taittirīya Samhitā, ii. 5, 10, 1; Śatapatha Brāhmaṇa, vi. 4, 4, 13, etc.

⁷¹ Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 32, for the Pañcaviṃśa Brāhmaṇa. The Śatapatha Brāhmaṇa and the later parts of the Aitareya Brāhmaṇa, with their traditions of Aśvamedhas, 'horse

sacrifices,' and their recollections of the glories of the Bharatas, represent a more advanced stage of social relations and of city life, but even they hardly know really great kingdoms.

⁷² *Indian Village Community and Village Communities in India*, where much stress is laid on the idea of a settlement of Aryans on lands already occupied by Dravidian clans, much as Anglo-Saxon invaders on one theory occupied lands already held by Britons who became serfs, while the invaders were a landholding aristocracy, a theory supported by the fact that the normal holding of a hide is estimated at 120 acres.

position is extremely unlikely.⁷³ In war the people shared the conflicts of the nobles, for there was not yet any absolute separation of the functions of the several classes. The priests may be divided into two classes—the Purohitas of the kings, who guided their employers by their counsel, and were in a position to acquire great influence in the state, as it is evident they actually did, and the ordinary priests who led quiet lives, except when they were engaged on some great festival of a king or a wealthy noble.⁷⁴

The relations and functions of the castes are well summed up in a passage of the Aitareya Brāhmaṇa,⁷⁵ which treats of them as opposed to the Kṣatriya. The Brāhmaṇa is a receiver of gifts (*ā-dāyī*), a drinker of Soma (*ā-pāyī*), a seeker of food (*āvasāyī*),⁷⁶ and liable to removal at will (*yathākāma-prayāpyah*).⁷⁷ The Vaiśya is tributary to another (*anyasya balikṛt*), to be lived on by another (*anyasyādyah*), and to be oppressed at will (*yathākāma-jyeyah*).⁷⁸ The Śūdra is the servant of another (*anyasya presyah*), to be expelled at will (*kāmotthāpyah*), and to be slain

⁷³ Cf. Hopkins, *India, Old and New*, 222. The point is much the same as that at issue between the different schools of opinion as to early English history. Did the Aryans in India occupy the land as a people, driving out or exterminating or enslaving the Dāsas, and themselves carrying on the occupations of a people, or did they merely form a small aristocracy of superior military force, and were the Kṣatriyas the true Aryans? The evidence of the Rigveda is really fatal to the latter alternative hypothesis.

⁷⁴ For the superiority of the Brāhmaṇa to the Kṣatriya or Rājanya, see Pañcaviṃśa Brāhmaṇa, xi. 11, 3; Vājasaneyi Samhitā, xxi. 21; Śatapatha Brāhmaṇa, v. 1, 1, 12; 4, 4, 15; xiii. 1, 9, 1; 3, 7, 8; Aitareya Brāhmaṇa, vii. 15, 8; viii. 9, 6; Śāṅkhāyana Śrauta Sūtra, xv. 20, 12. The Brāhmaṇa is, in his turn, dependent on the king (Śatapatha Brāhmaṇa, i. 2, 3, 3; v. 4, 2, 7), and at the Rājastya sits beside him, but is none the less superior

(Bṛhadāraṇyaka Upaniṣad, i. 2, 23). The Kāṭhaka Samhitā, xxviii. 5, says the Kṣatra is over the Brahman, but this is not a usual view. Cf. xxvii. 4. A Brāhmaṇa can get along without a Kṣatriya, but not *vice versa* (Śatapatha Brāhmaṇa, iv. 1, 4, 6), and a Rājanya with a Brāhmaṇa surpasses all other Rājanyas (Taittirīya Samhitā, v. 1, 10, 3; Kāṭhaka Samhitā, xix. 10; xxvii. 4, etc.).

⁷⁵ vii. 29. See Muir, *op. cit.*, i², 430 *et seq.*; Weber, *Indische Studien*, 10, 14.

⁷⁶ Weber, *op. cit.*, 9, 326; 10, 14, prefers 'moving' or 'dwelling' everywhere.

⁷⁷ Muir, Haug, and Weber take the word as active in sense, 'moving at will.' But both the parallelism of the passage and the formation of the word require a passive causative sense. The reference is perhaps to the general political control of the king over the priest, whom he can 'move on' from place to place.

⁷⁸ Aitareya Brāhmaṇa, vii. 29, 3.

at pleasure (*yathākāma-vadhyā*).⁷³ The descriptions seem calculated to show the relation of each of the castes to the Rājanya. Even the Brāhmaṇa he can control, whilst the Vaiśya is his inferior and tributary, whom he can remove without cause from his land,⁷⁴ but who is still free, and whom he cannot maim or slay without due process. The Śūdra has no rights of property or life against the noble, especially the king.

The passage is a late one, and the high place of the Kṣatriya is to some extent accounted for by this fact. It is clear that in the course of time the Vaiśya fell more and more in position with the hardening of the divisions of caste. Weber⁷⁵ shows reason for believing that the Vājapeya sacrifice, a festival of which a chariot race forms an integral part,⁷⁶ was, as the Śāṅkhāyana Śrauta Sūtra⁷⁷ says, once a sacrifice for a Vaiśya, as well as for a priest or king. But the king, too, had to suffer diminution of his influence at the hands of the priest: the Taittirīya texts⁷⁸ show that the Vājapeya was originally a lesser sacrifice which, in the case of a king, was followed by the Rājasūya, or consecration of him as an overlord of lesser kings, and in that of the Brahmin by the Bṛhaspatisava, a festival celebrated on his appointment as a royal Purohita. But the Śatapatha Brāhmaṇa⁷⁹ exalts the Vājapeya, in which a priest could be the sacrificer, over the Rājasūya, from which he was excluded, and identifies it with the Bṛhaspatisava, a clear piece of juggling in the interests of the priestly pretensions. But we must not overestimate the value of such passages, or the exaltation of the Purohita in the later books of the Śatapatha

⁷³ Aitareya Brāhmaṇa, vii. 29, 4.

⁷⁴ This seems to be the most probable reference of *yathākāmajyeyā*. The expulsion of the Vaiśya is here not in allusion to quasi-ownership of land by the King or Kṣatriya; it is an act of royal authority, not an incident of tenure. See Keith, *Journal of the African Society*, 6, 202 *et seq.*, and cf. Hopkins, *India, Old and New*, 222, 223.

⁷⁵ *Ueber den Vājapeya*, 10 *et seq.*

⁷⁶ *Ibid.* Cf. Hillebrandt, *Vedische Mythologie*, 1, 247; *Festgruss an Böht.*

lingh, 40 *et seq.*; *Rituallitteratur*, 141.

⁷⁷ xvi. 17, 4. Cf. xv. 1, 1.

⁷⁸ Taittirīya Saṃhitā, v. 6, 2, 1; Taittirīya Brāhmaṇa, ii. 7, 6, 1. Cf. Lāṭyāyana Śrauta Sūtra, viii. 11, 1; Āśvalāyana Śrauta Sūtra, ix. 9, 19; Eggeling, *Sacred Books of the East*, 41, xxiv, xxv.

⁷⁹ v. 1, 1, 1 *et seq.*; 2, 1, 19; Kātyāyana Śrauta Sūtra, xv. 1, 1-2. Weber, *op. cit.*, 8, 9, interprets the situation differently from Eggeling.

and Aitareya Brāhmaṇas as evidence of a real growth in the priestly power: these books represent the views of the priests of what their own powers should be, and to some extent were in the Madhyadeśa. Another side of the picture is presented in the Pāli literature,⁸⁰ which, belonging to a later period than the Vedic, undoubtedly underestimates the position of the priests; while the Epic,⁸¹ more nearly contemporaneous with the later Vedic period, displays, despite all priestly redaction, the temporal superiority of the nobility in clear light.

Although clear distinctions were made between the different castes, there is little trace in Vedic literature of one of the leading characteristics of the later system, the impurity communicated by the touch or contact of the inferior castes,⁸² which is seen both directly in the purification rendered necessary in case of contact with a Śūdra, and indirectly in the prohibition of eating in company with men of lower caste.⁸³ It is true that prohibition of eating in company with others does appear,⁸⁴ but not in connexion with caste: its purpose is to preserve the peculiar sanctity of those who perform a certain rite or believe in a certain doctrine; for persons who eat of the same food together, according to primitive thought, acquire the same characteristics and enter into a sacramental communion. But Vedic literature does not yet show that to take food from an inferior caste was forbidden as destroying

⁸⁰ Fick, *Die sociale Gliederung*, 107 *et seq.*; Rhys Davids, *Buddhist India*, 53 *et seq.*; 158.

⁸¹ Hopkins, *Journal of the American Oriental Society*, 13, 984 *et seq.*

⁸² See, e.g., Manu, iii. 239; v. 85; Fick, *op. cit.*, 26 *et seq.*

⁸³ Vāsiṣṭha Dharma Sūtra, xiv. 1 *et seq.*; Gautama Dharma Sūtra, xvii. 17; Apastamba Dharma Sūtra, i. 6, 18, 16 *et seq.*; ii. 4, 9, 7. with Bühler's note; Manu, iv. 210 *et seq.*; Viṣṇu, 41. 7 *et seq.*; Fick, *op. cit.*, 30-33, who points out that the Jātakas contain little evidence on the practice. Senart, *Les Castes dans l'Inde*, 48 *et seq.*, 212 *et seq.*, attributes great importance to the question of eating together, and compares the sacri-

ficial meals of the *gens* at Rome, where strangers were excluded (Fustel de Coulanges, *La Cité Antique*, 117). But this is not conclusive; a caste is not a *gens*, and the *gens* excluded strangers only at a solemn festival, when the whole *gens* renewed its blood kinship. If we have no evidence exactly establishing this for the Gotra in early Vedic literature, we need not hesitate to believe that in the earliest Vedic period the Gotra had solemn festivals of union, and of communication with the dead, but that again does not explain or amount to the caste prohibition of taking food from an inferior.

⁸⁴ E.g., Aitareya Aranyaka, v. 3. 3. with Keith's note.

purity.⁸⁶ Nor, of course, has the caste system developed the constitution with a head, a council, and common festivals which the modern caste has; for such an organization is not found even in the Epic or in the Pāli literature.⁸⁶ The Vedic characteristics of caste are heredity, pursuit of a common occupation, and restriction on intermarriage.

3. *Restrictions on Intermarriage*.—Arrian, in his *Indica*,⁸⁷ probably on the authority of Megasthenes, makes the prohibition of marriage between γένη, no doubt 'castes,' a characteristic of Indian life. The evidence of Pāli literature⁸⁸ is in favour of this view, though it shows that a king could marry whom he wished, and could make his son by that wife the heir apparent. But it equally shows that there were others who held that not the father's but the mother's rank determined the social standing of the son. Though Manu⁸⁹ recognizes the possibility of marriage with the next lower caste as producing legitimate children, still he condemns the marriage of an Āryan with a woman of lower caste. The Pāraskara Gṛhya Sūtra⁹⁰ allows the marriage of a Kṣatriya with a wife of his own caste or of the lower caste, of a Brahmin with a wife of his own caste or of the two lower classes, and of a Vaiśya with a Vaiśya wife only. But it quotes the opinion of others that all of them can marry a Śūdra wife, while other authorities condemn the marriage with a Śūdra wife in certain circumstances, which implies that in other cases it might be justified.⁹¹ The earlier

⁸⁶ For a case of objection to eating food after another, see Chāndogya Upaniṣad, i. 10, 1. Possibly the idea there is that eating the food of a chief is dangerous, since the eater thus enters into possession of part of his substance, and consequently at once becomes an object of anger to the chief, as well as of danger to himself; for the chief may be so full of divine force that it would be unsafe for an ordinary man to be assimilated to him—a common idea in primitive societies. See also Taittirīya Āraṇyaka, v. 8, 13.

⁸⁸ Fick, *op. cit.*, 24. Senart, *op. cit.*, 219, 220, compares the family councils of Greece, Rome, and Germany (Leist,

Altarisches Jus Civile, 273 et seq.; Kovalsky, *Famille et Propriété Primitives*, 119; Fustel de Coulanges, *op. cit.*, 118, 119). But here again the system may have applied to the Gotra without its really explaining the later appearance of the practice in the caste, and the absence of the mention of a council in the early and late literature alike is conclusive against its existence.

⁸⁷ xii. 8, 9.

⁸⁸ Fick, *op. cit.*, 34-40.

⁸⁹ x. 5; iii. 15.

⁹⁰ i. 4. Cf. Weber, *Indische Studien*, 10, 21, 74.

⁹¹ Gobhila Gṛhya Sūtra, iii. 2, 42.

literature bears out this impression: much stress is laid on descent from a Ṛṣi, and on purity of descent;⁹² but there is other evidence for the view that even a Brāhmaṇa need not be of pure lineage. Kavaṣa Ailūṣa is taunted with being the son of a Dāsī, 'slave woman,'⁹³ and Vatsa was accused of being a Śūdrā's son, but established his purity by walking unhurt through the flames of a fire ordeal.⁹⁴ He who is learned (*śūśruvān*) is said to be a Brāhmaṇa, descended from a Ṛṣi (*ārṣeya*), in the Taittirīya Saṃhitā;⁹⁵ and Satyakāma, son of Jabālā, was accepted as a pupil by Hārīdrumata Gautama, though he could not name his father.⁹⁶ The Kāṭhaka Saṃhitā⁹⁷ says that knowledge is all-important, not descent. But all this merely goes to show that there was a measure of laxity in the hereditary character of caste, not that it was not based on heredity. The Yajurveda Saṃhitās⁹⁸ recognize the illicit union of Ārya and Śūdrā, and *vice versa*: it is not unlikely that if illicit unions took place, legal marriage was quite possible. The Pāñcaviṃśa Brāhmaṇa,⁹⁹ indeed, recognizes such a case in that of Dīrghatamas, son of the slave girl Uśij, if we may adopt the description of Uśij given in the Bṛhaddevatā.¹⁰⁰

In a hymn of the Atharvaveda¹⁰¹ extreme claims are put

⁹² See Taittirīya Saṃhitā, vi. 6, 1, 4; Vājasaneyi Saṃhitā, vii. 46; Taittirīya Brāhmaṇa, i. 4, 4, 2; Śatapatha Brāhmaṇa, iv. 3, 4, 19; xii. 4, 4, 6; Kātyāyana Śrauta Sūtra, xxv. 3, 17; Lāṭyāyana Śrauta Sūtra, i. 1, 7; Kausika Sūtra, 67, etc. So one of the characteristics of a Brāhmaṇa given in the Śatapatha Brāhmaṇa, xi. 5, 7, 1, is *brāhmaṇya*, which Weber, *op. cit.*, 10, 69, takes as referring to descent. *Brahma-putra* is a title of honour, Śatapatha Brāhmaṇa, xi. 4, 1, 2, 9; Aśvalāyana Śrauta Sūtra, ii. 18, 12; Śāṅkhāyana Śrauta Sūtra, xii. 21, 1, 2; and to be born the son of a wise Brāhmaṇa is the highest fortune, Bṛhadāraṇyaka Upaniṣad, vi. 4, 29.

⁹³ Aitareya Brāhmaṇa, ii. 19, 1; Kauṣītaki Brāhmaṇa, xii. 3. Cf. Weber, *op. cit.*, 2, 311; 9, 42, 44, 46.

⁹⁴ Pāñcaviṃśa Brāhmaṇa, xiv. 6, 6.

⁹⁵ vi. 6, 1, 4.

⁹⁶ Chāndogya Upaniṣad, vi. 4, 4; Weber, *op. cit.*, i, 263. Cf. Śatapatha Brāhmaṇa, xi. 5, 4, 1.

⁹⁷ xxx. 1. Cf. Weber, *op. cit.*, 3, 462.

⁹⁸ Taittirīya Saṃhitā, vii. 4, 19, 3, 4; Kāṭhaka Saṃhitā, Aśvamedha, iv. 7; Vājasaneyi Saṃhitā, xxiv. 30, 31. The word Ārya here must refer in all probability to any Āryan, not merely to a Vaiśya, Weber, *op. cit.*, 10, 6.

⁹⁹ xiv. 11, 17; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 56, n. But there is no mention here of Uśij being a slave.

¹⁰⁰ iv. 24, 25.

¹⁰¹ v. 17, 8, 9. See Muir, *i*, 282, n. 76; Whitney, *Translation of the Atharvaveda*, 249. The exact sense is not clear, but the passage is intended to show in the strongest light the high position of the Brāhmaṇa.

forward for the Brāhmaṇa, who alone is a true husband and the real husband, even if the woman has had others, a Rājanya or a Vaiśya: a Śūdra husband is not mentioned, probably on purpose.¹⁰² The marriage of Brāhmaṇas with Rājanya women is illustrated by the cases of Sukanyā, daughter of king Śaryāta, who married Cyavana,¹⁰³ and of Rathavīti's daughter, who married Śyāvāśva.¹⁰⁴

4. *Occupation and Caste*.—The Greek authorities¹⁰⁵ and the evidence of the Jātakas¹⁰⁶ concur in showing it to have been the general rule that each caste was confined to its own occupations, but that the Brāhmaṇas did engage in many professions beside that of simple priest, while all castes gave members to the Śramaṇas, or homeless ascetics. The Jātakas¹⁰⁷ recognize the Brahmins as engaged in all sorts of occupations, as merchants, traders, agriculturists, and so forth. Matters are somewhat simpler in Vedic literature, where the Brāhmaṇas and Kṣatriyas appear as practically confined to their own professions of sacrifice and military or administrative functions. Ludwig¹⁰⁸ sees in Dīrghaśravas in the Rigveda¹⁰⁹ a Brahmin reduced by indigence to acting as a merchant, as allowed even later by the Sūtra literature; but this is not certain, though it is perfectly possible. More interesting is the question how far the Kṣatriyas practised the duties of priests; the evidence here is conflicting. The best known case is, of course, that of Viśvāmitra. In the Rigveda he appears merely as a priest who is attached to the court of Sudās, king of the Trtsus; but in the Pañcaviṃśa Brāhmaṇa¹¹⁰ he is called a king, a descendant of Jahnu, and the Aitareya Brāhmaṇa¹¹¹ refers to Śunaḥśepa's

¹⁰² The sense of v. 17, 18, is obscure; it can be interpreted to mean that the Brāhmaṇa should be provided with a temporary wife on each occasion when he pays a visit (cf. Whitney, 250). But this is hardly likely. Muir takes it as referring to his own wife.

¹⁰³ Śatapatha Brāhmaṇa, iv. 1, 5, 7. Cf. Ludwig, Translation of the Rigveda, 3, 244, 245; Weber, op. cit., 10, 73 et seq.; Hopkins, Journal of the American Oriental Society, 13, 352, 353.

¹⁰⁴ Cf. Bhāḍdevatā, v. 50 et seq.

¹⁰⁵ Arrian, Indica, xii. 8, 9; Strabo, xv. 4, 49.

¹⁰⁶ Fick, op. cit., 40 et seq.

¹⁰⁷ Rhys Davids, op. cit., 54 et seq.

¹⁰⁸ Op. cit., 3, 237 et seq.

¹⁰⁹ i. 112, 11.

¹¹⁰ xxi. 12, 2. See Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, 15, 54.

¹¹¹ vii. 18, 9. Cf. Śāṅkhāyana Śrauta Sūtra, xv. 21, where the reading is different, but worse. But see Weber, Episches im vedischen Ritual, 16.

succeeding, through his adoption by Viśvāmitra, to the divine lore (*daiva veda*) of the Gāthins and the lordship of the Jahnu. That in fact this tradition is correct seems most improbable, but it serves at least to illustrate the existence of seers of royal origin. Such figures appear more than once in the Pañcaviṃśa Brāhmaṇa,¹¹² which knows the technical terms Rājanyarṣi and Devarājan corresponding to the later Rājarṣi, 'royal sage.' The Jaiminiya Brāhmaṇa¹¹³ says of one who knows a certain doctrine, 'being a king he becomes a seer' (*rājā sann ṛṣir bhavati*), and the Jaiminiya Upaniṣad Brāhmaṇa¹¹⁴ applies the term Rājanya to a Brāhmaṇa. Again, it is argued that Devāpl Ārṣiṣepa, who acted as Purohita, according to the Rigveda,¹¹⁵ for Śantanu, was a prince, as Yāska¹¹⁶ says or implies he was.¹¹⁷ But this assumption seems to be only an error of Yāska's. Since nothing in the Rigveda alludes to any relationship, it is impossible to accept Sieg's view¹¹⁸ that the Rigveda recognizes the two as brothers, but presents the fact of a prince acting the part of Purohita as unusual and requiring explanation. The principle, however, thus accepted by Sieg as to princes in the Rigveda seems sound enough. Again, Muir¹¹⁹ has argued that Hindu tradition, as shown in Sāyaṇa,¹²⁰ regards many hymns of the Rigveda as composed by royal personages, but he admits that in many cases the ascription is wrong; it may be added that in the case of Prthī Vainya, where the hymn¹²¹ ascribed to him seems to be his, it is not shown in the hymn itself that he is other than a seer; the Śatapatha Brāhmaṇa¹²² calls him a king, but that is probably of no more value than the later tradition as to Viśvāmitra. The case of Viśvantara

¹¹² xii. 12, 6; xviii. 10, 5. Cf. Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 235, n. 3.

¹¹³ P. 562 of the manuscript, cited by Hopkins, Journal of the American Oriental Society, 13, 154, n.

¹¹⁴ i. 4, 2. Cf. Aitareya Brāhmaṇa, vii. 17, 6, where Viśvāmitra is addressed as Rājaputra.

¹¹⁵ x. 98. See Zimmer, Altindisches Leben, 196; Senart, Les Castes dans l'Inde, 165; Muir, 1^a, 269 et seq.

¹¹⁶ Nirukta, ii. 10.

¹¹⁷ It may be added that a family of Ārṣiṣepas appear as ritual authorities in a scholium on Kātyāyana Śrauta Sūtra, i. 9, 3; Weber, op. cit., 10, 95.

¹¹⁸ Die Sagenstoffe des Rgveda, 142.

¹¹⁹ Op. cit., 1^a, 265 et seq.

¹²⁰ On Rv. i. 100; iv. 42, 43, 44; v. 27; vi. 15; x. 9, 75, 133, 134, 148, 179, etc.

¹²¹ x. 148, 5.

¹²² v. 3, 5, 4.

and the *Śyāparṇas* mentioned in the *Aitareya Brāhmaṇa*¹²³ has been cited¹²⁴ as that of a king sacrificing without priestly aid, but the interpretation is quite uncertain, while the parallel of the *Kaśyapas*, *Asitamrgas*, and *Bhūtavīras* mentioned in the course of the narrative renders it highly probable that the king had other priests to carry out the sacrifice.

Somewhat different are a series of other cases found in the *Upaniṣads*, where the Brahma doctrine is ascribed to royal persons. Thus *Janaka* is said in the *Śatapatha Brāhmaṇa*¹²⁵ to have become a Brahman; *Ajātasatru* taught *Gārgya Bālāki*;¹²⁶ *Pravāhana Jaivali* instructed *Śvetaketu Āruṇeya*,¹²⁷ as well as *Śilaka Śālāvatya*¹²⁸ and *Caikitāyana Dālbhya*;¹²⁹ and *Aśvapati Kaikeya* taught Brahmins.¹²⁹ It has been deduced¹³⁰ from such passages that the Brahma doctrine was a product of the Kṣatriyas. This conclusion is, however, entirely doubtful,¹³¹ for kings were naturally willing to be flattered by the ascription to them of philosophic activity, and elsewhere¹³² the opinion of a Rājanya is treated with contempt.

It is probably a fair deduction that the royal caste did not much concern itself with the sacred lore of the priests, though it is not unlikely that individual exceptions occurred. But that warriors became priests, that an actual change of caste took place, is quite unproved by a single genuine example. That it was impossible we cannot say, but it seems not to have taken place. To be distinguished from a caste change, as Fick¹³³ points out, is the fact that a member of any caste could, in the later period at least, become a Śramaṇa, as is recorded in effect

¹²³ vii. 27 et seq.

¹²⁴ Zimmer, *op. cit.*, 196.

¹²⁵ xi. 6, 2, 10; Muir, *l.c.*, 426-430.

¹²⁶ *Bṛhadāraṇyaka Upaniṣad*, ii. 1, 1; *Kauṣītaki Upaniṣad*, iv. 1.

¹²⁷ *Bṛhadāraṇyaka Upaniṣad*, vi. 1, 1 (*Mādhyandina* = vi. 2, 1 *Kāṇva*); *Chāndogya Upaniṣad*, v. 3, 1.

¹²⁸ *Chāndogya Upaniṣad*, i. 8, 1.

¹²⁹ *Śatapatha Brāhmaṇa*, x. 6, 1, 2.

¹³⁰ Deussen, *Allgemeine Geschichte der Philosophie*, i. 2, 354; *Philosophy of the Upaniṣads*, 17 et seq.; Garbe, *Beiträge zur indischen Kulturgeschichte*, i et seq.;

Philosophy of Ancient India, 73 et seq.; Grierson, *Journal of the Royal Asiatic Society*, 1908, 602 et seq.; Winternitz, *Geschichte der indischen Literatur*, i, 256 et seq.

¹³¹ Bloomfield, *Religion of the Veda*, 218 et seq.; Keith, *Journal of the Royal Asiatic Society*, 1908, 838, 868, 1142; *Aitareya Aranyaka*, 50, 51, 257; Oldenberg, *Buddha*,⁸ 73, n. 1.

¹³² *Śatapatha Brāhmaṇa*, viii. 1, 4.

¹³³ *Op. cit.*, 44, n. 1.

of many kings in the Epic.¹³⁴ Whether the practice is Vedic is not clear: Yāska¹³⁵ records it of Devāpi, but this is not evidence for times much anterior to the rise of Buddhism.

On the other hand, the Brahmins, or at least the Purohitas, accompanied the princes in battle, and probably, like the mediæval clergy, were not unprepared to fight,¹³⁶ as Vasiṣṭha and Viśvāmitra seem to have done, and as priests do even in the Epic from time to time.¹³⁷ But a priest cannot be said to change caste by acting in this way.

More generally the possibility of the occurrence of change of caste may be seen in the *Śatapatha Brāhmaṇa*,¹³⁸ where *Śyāparṇa Sāyakāyana* is represented as speaking of his offspring as if they could have become the nobles, priests, and commons of the Śalvas; and in the *Aitareya Brāhmaṇa*,¹³⁹ where Viśvantara is told that if the wrong offering were made his children would be of the three other castes. A drunken Rṣi of the *Rigveda*¹⁴⁰ talks as if he could be converted into a king. On the other hand, certain kings, such as *Para Ātṇāra*, are spoken of as performers of *Sattras*, 'sacrificial sessions.'¹⁴¹ As evidence for caste exchange all this amounts to little; later a Brahmin might become a king, while the Rṣi in the *Rigveda* is represented as speaking in a state of intoxication; the great kings could be called sacrificers if, for the nonce, they were consecrated (*dīkṣita*), and so temporarily became Brahmins.¹⁴² The hypothetical passages, too, do not help much. It would be unwise to deny the possibility of caste exchange, but it is not clearly indicated by any record. Even cases like that of *Satyakāma Jābāla* do not go far; for *ex hypothesi* that teacher

¹³⁴ Hopkins, *Journal of the American Oriental Society*, 13, 179 et seq., who treats this as a change of caste.

¹³⁵ *Nirukta*, ii. 10. He went to the forest and practised asceticism, which is not necessarily a change of caste.

¹³⁶ See *Rv.* iii. 53, 12, 13; i. 129, 4; 152, 7; 157, 2; vii. 83, 4; x. 38; 103, etc.; Ludwig, *Translation of the Rigveda*, 3, 220-226; Geldner, *Vedische Studien*, 2, 135, n. 3.

¹³⁷ Hopkins, *op. cit.*, 13, 184.

¹³⁸ x. 4, 1, 10.

¹³⁹ vii. 29.

¹⁴⁰ iii. 43, 5.

¹⁴¹ *Pañcaviṃśa Brāhmaṇa*, xxv. 16, 3.

¹⁴² Cf. for their share in the piling of the sacrificial altar, *Taittirīya Saṃhitā*, v. 6, 5, 3; *Kāṭhaka Saṃhitā*, xxii. 3 (*Indische Studien*, 3, 473); Weber, *op. cit.*, 10, 25.

¹⁴³ *Śatapatha Brāhmaṇa*, xiii. 4, 1, 13; Weber, *op. cit.*, 10, 17, and cf. the case of *Janaka*, *Śatapatha Brāhmaṇa*, xi. 6, 2, 1 et seq.

did not know who his father was, and the latter could quite well have been a Brahmin.

It may therefore be held that the priests and the nobles practised hereditary occupations, and that either class was a closed body into which a man must be born. These two *Varṇas* may thus be fairly regarded as castes. The *Vaiśyas* offer more difficulty, for they practised a great variety of occupations (see *Vaiśya*). Fick¹⁴³ concludes that there is no exact sense in which they can be called a caste, since, in the Buddhist literature, they were divided into various groups, which themselves practised endogamy such as the *gahapatis*, or smaller landowners, the *setthi*s, or large merchants and members of the various guilds, while there are clear traces¹⁴⁴ in the legal textbooks of a view that *Brāhmaṇa* and *Kṣatriya* stand opposed to all the other members of the community. But we need hardly accept this view for Vedic times, when the *Vaiśya*, the ordinary freeman of the tribe, formed a class or caste in all probability, which was severed by its free status from the *Śūdras*, and which was severed by its lack of priestly or noble blood from the two higher classes in the state. It is probably legitimate to hold that any *Vaiśya* could marry any member of the caste, and that the later divisions within the category of *Vaiśyas* are growths of divisions parallel with the original process by which priest and noble had grown into separate entities. The process can be seen to-day when new tribes fall under the caste system: each class tries to elevate itself in the social scale by refusing to intermarry with inferior classes on equal terms—hypergamy is often allowed—and so those *Vaiśyas* who acquired wealth in trade (*Śreṣṭhin*) or agriculture (the *Pālī Gahapatis*) would become distinct, as sub-castes, from the ordinary *Vaiśyas*. But it is not legitimate to regard *Vaiśya* as a theoretic caste; rather it is an old caste which is in process of dividing into innumerable sub-castes under influences of occupation, religion, or geographical situation.

Fick¹⁴⁵ denies also that the *Śūdras* ever formed a single

¹⁴³ *Op. cit.*, 19 et seq.; 162 et seq.

¹⁴⁴ Hopkins, *The Mutual Relations of the Four Castes according to the Mānava-dharmaśāstram*, 78, 82 et seq.

¹⁴⁵ *Op. cit.*, 202 et seq.

caste: he regards the term as covering the numerous inferior races and tribes defeated by the *Āryan* invaders, but originally as denoting only one special tribe. It is reasonable to suppose that *Śūdra* was the name given by the Vedic Indians to the nations opposing them, and that these ranked as slaves beside the three castes—nobles, priests, and people—just as in the Anglo-Saxon and early German constitution beside the priests, the *nobiles* or eorls, and the *ingenui*, ordinary freemen or ceorls, there was a distinct class of slaves proper; the use of a generic expression to cover them seems natural, whatever its origin (see *Śūdra*). In the *Āryan* view a marriage of *Śūdras* could hardly be regulated by rules; any *Śūdra* could wed another, if such a marriage could be called a marriage at all, for a slave cannot in early law be deemed to be capable of marriage proper. But what applied in the early Vedic period became no doubt less and less applicable later when many aboriginal tribes and princes must have come into the *Āryan* community by peaceful means, or by conquest, without loss of personal liberty, and when the term *Śūdra* would cover many sorts of people who were not really slaves, but were freemen of a humble character occupied in such functions as supplying the numerous needs of the village, like the *Caṇḍālas*, or tribes living under *Āryan* control, or independent, such as the *Niśādas*.

But it is also probable that the *Śūdras* came to include men of *Āryan* race, and that the Vedic period saw the degradation of *Āryans* to a lower social status. This seems, at any rate, to have been the case with the *Rathakāras*. In the *Taittirīya Brāhmaṇa*¹⁴⁶ the *Rathakāra* is placed as a special class along with the *Brāhmaṇas*, *Rājanyas*, and *Vaiśyas*: this can hardly be interpreted except to mean that the *Rathakāras* were not included in the *Āryan* classes, though it is just possible that only a subdivision of the *Vaiśyas* is meant. There is other evidence¹⁴⁷ that the *Rathakāras* were regarded as *Śūdras*. But in the *Atharvaveda*¹⁴⁸ the *Rathakāras* and the *Karmāras* appear in a position of importance in connexion with the

¹⁴⁶ i. 1, 4, 8.

¹⁴⁷ Cf. *Kātyāyana Śrauta Sūtra*, i. 1, 9, with the scholiast; iv. 7, 7; 9, 5; Weber, *op. cit.*, 10, 12, 13.

¹⁴⁸ *Av. iv. 5, 6*. That the words *karmāra* and *rathakāra* are here appellatives, as Weber, *op. cit.*, 17, 198, suggests, is quite impossible.

selection of the king; these two classes are also referred to in an honourable way in the Vājasaneyi Saṃhitā;¹⁴⁹ in the Śatapatha Brāhmaṇa,¹⁵⁰ too, the Rathakāra is mentioned as a person of high standing. It is impossible to accept the view suggested by Fick¹⁵¹ that these classes were originally non-Āryan; we must recognize that the Rathakāras, in early Vedic times esteemed for their skill, later became degraded because of the growth of the feeling that manual labour was not dignified. The development of this idea was a departure from the Āryan conception; it is not unnatural, however undesirable, and has a faint parallel in the class distinctions of modern Europe. Similarly, the Karmāra, the Takṣan,¹⁵² the Carmamna, or 'tanner,' the weaver and others, quite dignified occupations in the Rīgveda, are reckoned as Śūdras in the Pāli texts.¹⁵³

The later theory, which appears fully developed in the Dharma Sūtras,¹⁵⁴ deduces the several castes other than the original four from the intermarriage of the several castes. This theory has no justification in the early Vedic literature. In some cases it is obviously wrong; for example, the Sūta is said to be a caste of this kind, whereas it is perfectly clear that if the Sūtas did form a caste, it was one ultimately due to occupation. But there is no evidence at all that the Sūtas, Grāmaṇis, and other members of occupations were real castes in the sense that they were endogamic in the early Vedic period. All that we can say is that there was a steady progress by which caste after caste was formed, occupation being an important determining feature, just as in modern times there are castes bearing names like Gopāla ('cowherd') Kaivarta or Dhīvara ('fisherman'), and Vaṇij ('merchant').¹⁵⁵

¹⁴⁹ xxx. 6. 7. Cf. xiv. 27; Taittiriya Brāhmaṇa, iii. 4. 2, 1 (Rathakāra); 3, 1 (Karmāra).

¹⁵⁰ xiii. 4. 2, 17.

¹⁵¹ *Op. cit.*, 209, 210.

¹⁵² The name is applied to Bṛbu (Rv. vi. 45, 31) in the Śāṅkhāyana Śrauta Sūtra, xvi. 11, 11. According to Brunnhofer, *Iran und Turan*, 127, the name is a people's name,

but this is very unlikely. See Hillebrandt, *Vedische Mythologie*, 1, 107.

¹⁵³ Fick, *op. cit.*, 160, 210.

¹⁵⁴ Gautama Dharma Sūtra, iv; Vāsiṣṭha Dharma Sūtra, xviii; Baudhāyana Dharma Sūtra, i. 16. 17.

¹⁵⁵ Cf. Jolly, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 507 et seq.; Bühler, *Sacred Books of the East*, 14, xxxviii, xxxix.

ORIGIN OF THE CASTES

Varṇa]

Fick¹⁵⁶ finds in the Jātakas mention of a number of occupations whose members did not form part of any caste at all, such as the attendants on the court, the actors and dancers who went from village to village, and the wild tribes that lived in the mountains, fishermen, hunters, and so on. In Vedic times these people presumably fell under the conception of Śūdra, and may have included the Parnaka, Paulkasa, Baidra, who are mentioned with many others in the Vājasaneyi Saṃhitā and the Taittiriya Brāhmaṇa in the list of victims at the Puruṣamedha ('human sacrifice'). The slaves also, whom Fick¹⁵⁷ includes in the same category, were certainly included in the term Śūdra.

5. *Origin of the Castes.*—The question of the origin of the castes presents some difficulty. The ultimate cause of the extreme rigidity of the caste system, as compared with the features of any other Āryan society, must probably be sought in the sharp distinction drawn from the beginning between the Āryan and the Śūdra. The contrast which the Vedic Indians felt as existing between themselves and the conquered population, and which probably rested originally on the difference of colour between the upper and the lower classes, tended to accentuate the natural distinctions of birth, occupation, and locality which normally existed among the Āryan Indians, but which among other Āryan peoples never developed into a caste system like that of India. The doctrine of hypergamy which marks the practical working of the caste system, seems clearly to point to the feeling that the Āryan could marry the Śūdrā, but not the Śūdra the Āryā. This distinction probably lies at the back of all other divisions: its force may be illustrated by the peculiar state of feeling as to mixed marriages, for example, in the Southern States of America and in South Africa, or even in India itself, between the new invaders from Europe and the mingled population which now peoples the country. Marriages between persons of the white and the dark race are disapproved in principle, but varying degrees of condemnation attach to (1) the marriage of a man of the white race with a woman of the dark race;

¹⁵⁷ *Ibid.*, 197 et seq.

¹⁵⁶ *Op. cit.*, 184 et seq.

(2) an informal connexion between these two; (3) a marriage between a woman of the white race and a man of the dark race; and (4) an informal connexion between these two. Each category, on the whole, is subject to more severe reprobation than the preceding one. This race element, it would seem, is what has converted social divisions into castes. There appears, then, to be a large element of truth in the theory, best represented by Risley,¹⁵⁸ which explains caste in the main as a matter of blood, and which holds that the higher the caste is, the greater is the proportion of Āryan blood.

The chief rival theory is undoubtedly that of Senart,¹⁵⁹ which places the greatest stress on the Āryan constitution of the family. According to Senart the Āryan people practised in affairs of marriage both a rule of exogamy, and one of endogamy. A man must marry a woman of equal birth, but not one of the same *gens*, according to Roman law as interpreted by Senart and Kovalevsky;¹⁶⁰ and an Athenian must marry an Athenian woman, but not one of the same *γένος*. In India these rules are reproduced in the form that one must not marry within the Gotra, but not without the caste. The theory, though attractively developed, is not convincing; the Latin and Greek parallels are not even probably accurate;¹⁶¹ and in India the rule forbidding marriage within the Gotra is one which grows in strictness as the evidence grows later in date.¹⁶²

On the other hand, it is not necessary to deny that the development of caste may have been helped by the family traditions of some *gentes*, or *γένη*, or Gotras. The Patricians of Rome for a long time declined intermarriage with the plebeians; the Athenian Eupatridai seem to have kept their *γένη* pure from contamination by union with lower blood; and there may well have been noble families among the Vedic Indians who intermarried only among themselves. The

¹⁵⁸ Best stated and summed up in *The Peoples of India*. See also the summary in *The Indian Empire*, 1, chap. 6.

¹⁵⁹ *Les Castes dans l'Inde*.

¹⁶⁰ *Famille et Propriété Primitives*, 19, et seq. Cf. L. de la Vallée Poussin,

Le Védisme, 15 et seq., with *Le Brahmanisme*, 7.

¹⁶¹ Keith, *Journal of the Royal Asiatic Society*, 1909, 472.

¹⁶² Weber, *Indische Studien*, 10, 74 et seq.

Germans known to Tacitus¹⁶³ were divided into *nobiles* and *ingenui*, and the Anglo-Saxons into *eorls* and *ceorls*, noble and non-noble freemen.¹⁶⁴ The origin of nobility need not be sought in the Vedic period proper, for it may already have existed. It may have been due to the fact that the king, whom we must regard as originally elected by the people, was as king often in close relation with, or regarded as an incarnation of, the deity;¹⁶⁵ and that hereditary kingship would tend to increase the tradition of especially sacred blood: thus the royal family and its offshoots would be anxious to maintain the purity of their blood. In India, beside the sanctity of the king, there was the sanctity of the priest. Here we have in the family exclusiveness of king and nobles, and the similar exclusiveness of a priesthood which was not celibate, influences that make for caste, especially when accompanying the deep opposition between the general folk and the servile aborigines.

Caste, once created, naturally developed in different directions. Nesfield¹⁶⁶ was inclined to see in occupation the one ground of caste. It is hardly necessary seriously to criticize this view considered as an ultimate explanation of caste, but it is perfectly certain that guilds of workers tend to become castes. The carpenters (*Takṣan*), the chariot-makers (*Rathakāra*), the fishermen (*Dhālvara*) and others are clearly of the type of caste, and the number extends itself as time goes on. But this is not to say that caste is founded on occupation pure and simple in its first origin, or that mere difference of occupation would have produced the system of caste without the interposition of the fundamental difference between Āryan and Dāsa or Śūdra blood and colour. This difference rendered increasingly important what the history of the Āryan peoples shows us to be declining, the distinction between the noble and the non-noble

¹⁶³ *Germania*, 7, 13, etc.

¹⁶⁴ Medley, *English Constitutional History*, 2 21 et seq., and authorities there cited. In the formation of a kingdom minor chiefs, once petty kings, would become nobles.

¹⁶⁵ E.g., Frazer, *Early History of the Kingship and The Golden Bough* (ed. 3), Part I., *The Magic Art and the Evolution*

of Kings. The traces of this conception in Āryan peoples are clear—e.g., the *rex sacrificulus* in Rome, the sacred functions of the Archon Basileus in Athens; cf. Ridgway, *Origin of Tragedy*, p. 29.

¹⁶⁶ *Brief View of the Caste System of the North-Western Provinces and Oudh*, Allahabad, 1885.

freemen, a distinction not of course ultimate, but one which seems to have been developed in the Āryan people before the separation of its various branches.

It is well known that the Iranian polity presents a division of classes comparable in some respects¹⁶⁷ with the Indian polity. The priests (Athravas) and warriors (Rathaesthas) are unmistakably parallel, and the two lower classes seem to correspond closely to the Pāli Gahapatis, and perhaps to the Sūdras.¹⁶⁸ But they are certainly not castes in the Indian sense of the word. There is no probability in the view of Senart¹⁶⁹ or of Risley¹⁷⁰ that the names of the old classes were later superimposed artificially on a system of castes that were different from them in origin. We cannot say that the castes existed before the classes, and that the classes were borrowed by India from Iran, as Risley maintains, ignoring the early Brāhmaṇa evidence for the four Varṇas, and treating the transfer as late. Nor can we say with Senart that the castes and classes are of independent origin. If there had been no Varṇa, caste might never have arisen; both colour and class occupation are needed for a plausible account of the rise of caste.¹⁷¹

¹⁶⁷ Ludwig, Translation of the Rig-veda, 3, 243, 244.

¹⁶⁸ Senart, *op. cit.*, 141.

¹⁶⁹ *Ibid.* 140.

¹⁷⁰ *Indian Empire*, I, 336-348.

¹⁷¹ The Indian theories of the origin of caste are merely religious or philosophical, and have no value. See for them, Rv. x. 90 (which is repeated in other Samhitās); Taittirīya Samhitā, vii. 1, 1, 4 *et seq.*; *ibid.*, iv. 3, 10, 1-3 = Kāthaka Samhitā, xvii. 5 = Vājasaneyi Samhitā, xiv. 28-30; Śatapatha Brāhmaṇa, viii. 4, 3, 1 *et seq.* For the origin of the Brahmins, see Av. iv. 6, 1; xv. 9, 1; of the Rājanya, Av. xv. 8, 1; Taittirīya Samhitā, li. 4, 13, 1 *et seq.*; Muir, ¹², 8 *et seq.*; Zimmer, *op. cit.*, 217-220.

The most important collection of texts on caste are those of Muir, *Sanskrit Texts*, ¹², and of Weber, *Indische Studien*, 10, where practically all the data of the

Brāhmaṇas are extracted; there have to be added only the data of the Maitrāyaṇī Samhitā, which are merely confirmatory of those of the Taittirīya and Kāthaka Samhitās. The Epic materials concerning caste are given by Hopkins, *Journal of the American Oriental Society*, 13, who has also analyzed the caste relations of the Mānavadharmasāstra in *The Mutual Relation of the Four Castes according to the Mānavadharmasāstram*. Cf. also Ludwig, Translation of the Rigveda, 3, 212 *et seq.*; Zimmer, *Altindisches Leben*, 185 *et seq.*; Senart, *Les Castes dans l'Inde*; Barth, *Revue de l'Histoire des Religions*, 1894, 75 *et seq.*; Jolly, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 507 *et seq.*; Oldenberg, *ibid.*, 51, 267-290, a valuable criticism of Senart's views; von Schroeder, *Indiens Literatur und Cultur*, 152 *et seq.*; 425 *et seq.*; Schlagintweit, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*,

33, 549; Shridhar V. Katkar, *History of Caste in India*. The Jātaka evidence is all collected by Fick, *Die sociale Gliederung im nordöstlichen Indien zu Buddha's Zeit* (1897); its value is considerable, but its date is extremely doubtful, and it

certainly cannot be regarded as really contemporary with Buddha (fifth century B.C.). The Dharma Sūtras also give full details, but their date likewise is uncertain.

Varta. See Vartra.

Vartani as a part of a chariot seems to denote the 'felly' in the Rigveda¹ and later.²

¹ i. 53, 8; vii. 69, 3; viii. 63, 8.

² Aitareya Brāhmaṇa, v. 33, 2; as part of the sacrificial Soma vehicle,

Taittirīya Samhitā, vi. 4, 9, 5; Śaṅk-
viṃśa Brāhmaṇa, i. 5, etc.

Vartikā, a 'quail,' is mentioned in the Rigveda¹ as having been saved by the Aśvins from a wolf's jaws. It is also included in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurvedas.²

¹ i. 112, 18; 116, 4; 117, 16; 118, 8;
x. 39, 13.

² Taittirīya Samhitā, v. 5, 11, 1;
Vājasaneyi Samhitā, xxiv. 20, 30;
Maitrāyaṇī Samhitā, iii. 14, 1.

As to the form of the word, cf.

Vārtika on Pāṇini, vii. 3, 45 where it is said to be 'northern,' as opposed to the eastern Vartakā. Cf. also Weber, *Indische Studien*, 5, 45, n.; Zimmer, *Altindisches Leben*, 90.

Vartra in the Atharvaveda¹ and the Taittirīya Brāhmaṇa² denote the 'dam' of a tank. In the former passage the commentator and some manuscripts have Varta.³

¹ i. 3, 7.

² i. 6, 8, 1.

³ Whitney, Translation of the Atharvaveda, 4.

Vardhra denotes a 'thong' or 'strap' with which a woven couch is fastened. It is mentioned in the Atharvaveda¹ and the Śatapatha Brāhmaṇa.²

¹ xiv. 1, 60, where the Paippalāda recension has *varadhvā*.

² v. 4, 4, 1.

Varman denotes 'body armour,' 'coat of mail,' 'corselet,' in the Rigveda¹ and later.² Of what material it was made is

¹ i. 31, 15; 140, 10; vi. 75, 1, 8.
18, 19; viii. 47, 8; x. 107, 7, etc.

² Atharvaveda, viii. 5, 7 *et seq.*; ix. 5, 26; xvii. 1, 27, etc.

uncertain; there are references to sewing (*syāta*)³ which may be reckoned in favour of the use of linen corselets such as those recorded by Herodotus,⁴ but there is a later reference⁵ to corselets of *Ayas*, *Loha*, or *Rajata*, on which it is doubtful whether much stress can be laid. They may, however, have been either of metal or of leather covered with metal.

³ Rv. i. 31, 15; x. 101, 8.
⁴ Cf. Hehn, *Kulturpflanzen*, § 167 et seq.;
 Lang, *Homer and his Age*, 150 et seq.
⁵ Jaiminiya Upaniṣad Brāhmaṇa,
 iv. 1, 3.

Cf. Zimmer, *Altindisches Leben*, 298;
 Schrader, *Prehistoric Antiquities*, 222;
 von Schroeder, *Indians Literature und
 Cultur*, 34.

Varṣa denotes primarily 'rain,'¹ then 'rainy season'² and 'year.'³

¹ Neuter: Rv. v. 58, 7; 83, 10;
 Av. iii. 27, 6; iv. 15, 2, etc.

² Feminine plural: Av. vi. 55, 2;
 Taittiriya Saṃhitā, i. 6, 2, 3; ii. 6, 1, 1;

v. 6, 10, 1; Vājasaneyi Saṃhitā, x. 12,
 etc.

³ Aitareya Brāhmaṇa, iv. 17, 5;
 Śatapatha Brāhmaṇa, i. 9, 3, 19, etc.

Valaga in the Atharvaveda¹ and later² seems to denote a 'secret spell.'

¹ v. 31, 4; x. 1, 18; xix. 9, 9.

² Taittiriya Saṃhitā, i. 3, 2, 1 (where
 see Śāyana's note); vi. 2, 11, 1, 2;

Kāthaka Saṃhitā, ii. 11; xxv. 9;
 Vājasaneyi Saṃhitā, v. 23; Śatapatha
 Brāhmaṇa, iii. 5, 4, 2.

Valka in the later Saṃhitās and the Brāhmaṇas¹ denotes 'bark' of a tree.

¹ Taittiriya Saṃhitā, ii. 5, 3, 5; iii. 7, 4, 2; Taittiriya Brāhmaṇa, i. 4, 7, 6.

Valmika denotes an 'ant-hill' in the later Saṃhitās¹ and the Brāhmaṇas.²

¹ Taittiriya Saṃhitā, i. 1, 3, 4;
 Kāthaka Saṃhitā, xix. 2; xxxi. 12;
 xxxv. 19; Vājasaneyi Saṃhitā, xxv. 8.

² Śatapatha Brāhmaṇa, ii. 6, 2, 17;
 Brhadāraṇyaka Upaniṣad, iv. 4, 10;
 Taittiriya Brāhmaṇa, i. 1, 3, 4.

Valśa denotes 'twig,'¹ usually in the compounds *śata-valśa*, 'having a hundred twigs,'² or *śahasra-valśa*, 'having a thousand twigs,'³ which is applied metaphorically of 'offspring.'⁴

¹ Taittiriya Saṃhitā, vii. 3, 9, 1.
² Rv. iii. 8, 11; Av. vi. 30, 2, etc.
³ Rv. iii. 8, 11; vii. 33, 9, etc.

⁴ Taittiriya Saṃhitā, i. 3, 5, 1;
 Kāthaka Saṃhitā, iii. 2, etc.

1. *Vasā Aśvya* is the name in the Rigveda¹ of a protégé of the Aśvins. He is also mentioned in the Śāṅkhāyana Śrauta Sūtra² as having received bounty from *Prthuśravas Kāṇita*. He is the reputed author of a Rigvedic hymn,³ which is repeatedly referred to by his name *Vasā*.⁴ Cf. also *Vyaśva*.

¹ i. 112, 10; ii. 6, 21; viii. 8, 20;
 24, 14; 46, 21, 23; 50, 9; x. 40, 7.

² xvi. 11, 13.

³ viii. 46.

⁴ Śatapatha Brāhmaṇa, viii. 6, 2, 3;

ix. 3, 3, 19; Aitareya Āraṇyaka, i. 5,
 1, 2; Śāṅkhāyana Āraṇyaka, ii. 10.

11.

Cf. Weber, *Episches im vedischen Ritual*,
 38, 39.

2. *Vasā*, plur., is the name of a tribe mentioned in the Aitareya Brāhmaṇa¹ as being in *Madhyadeśa* along with the *Kurus*, the *Pañcālas*, and the *Uśīnaras*. They are also connected with the *Matsyas* according to the Kauṣītaki Upaniṣad.² The *Vasās* and *Uśīnaras* are spoken of as united in the Gopatha Brāhmaṇa:³ the names⁴ seem to indicate that the *Vasās* and *Uśīnaras* were connected.

¹ viii. 14, 3.

² iv. 1 (reading *sa-Vasā-Matsyeṣu* for
 the *śavasan-Matsyeṣu* of the manuscripts,
 which is otherwise emended to *Satvan-
 Matsyeṣu*, Keith, *Śāṅkhāyana Āraṇyaka*,
 36, n. 2; *Journal of the Royal Asiatic
 Society*, 1908, 367).

³ i. 2, 9, where the text has *śava-*

sa-Uśīnareṣu, which is nonsense. Cf.
Sa-Vasā-Uśīnarāṇām in Aitareya Brāh-
 maṇa, viii. 14, 3, and n. 2.

⁴ As both derived from the root *vaś*,
 'desire.'

Cf. Oldenberg, *Buddha*, 393, n.;
 407, n.

Vasā denotes 'cow' in the Rigveda¹ and later.² According to the commentators, the word means a 'barren cow,' but this is not a necessary sense except in a few passages.³

¹ ii. 7, 5; vi. 63, 9; x. 91, 14, etc.

² Av. iv. 24, 4; x. 10, 2; xii. 4, 1,
 etc.; Taittiriya Saṃhitā, ii. 1, 4, 4-5;
 iii. 4, 2, 2; Kāthaka Saṃhitā, xiii. 4,
 etc.

³ Av. vii. 113, 2, where the *Parivṛktā*,
 'rejected wife,' is compared with a
Vasā. In xi. 4 (where *vaśā* alternates
 with *ge*) there is no indication that *Vasā*
 means a barren cow, except perhaps

in verse 16, on which cf. Bloomfield,
Hymns of the Atharvaveda, 656, 658. The
 Brahmins there claim as their own a
 barren cow. A *sūta-vaśā*—i.e., a cow
 barren after once calving—is mentioned
 in the Taittiriya Saṃhitā, ii. 1, 5, 4,
 etc. In the Taittiriya Saṃhitā, ii. 1,
 2, 2, and the Taittiriya Brāhmaṇa, i. 2,
 5, 2, used with *Avi*, *Sūtā* denotes a
 'mother sheep,' 'ewe.'

Vasati denotes in the Rigveda¹ and later² 'abode,' 'house.'

¹ i. 31, 15; v. 2, 6.

² Vājasaneyi Samhitā, xviii. 15; Tait. | tīrīya Brāhmaṇa, li. 3, 5, 4; iii. 7, 3, 3; etc.

Vasana in the Rigveda¹ and later² denotes 'dress.'

¹ i. 95, 7.

² Chāndogya Upaniṣad, viii. 8, 5; | Kauṣītaki Upaniṣad, ii. 15; Nirukta, viii. 9, etc.

Vasanta, 'spring,' is mentioned in the Rigveda¹ and later.² It is regularly identified with the first of the months. See *Rtu*.

¹ x. 90, 6; 161, 4.

² Av. vi. 55, 2; viii. 2, 22; xii. 1, 36, etc.

Vasāvi in one passage of the Rigveda¹ denotes, according to Roth,² a 'treasure house.'

¹ x. 73, 4.

² St. Petersburg Dictionary, s.v.

Vasiṣṭha is the name of one of the most prominent priestly figures of Vedic tradition. The seventh Maṇḍala of the Rigveda is ascribed to him; this ascription is borne out by the fact that the Vasiṣṭhas¹ and Vasiṣṭha² are frequently mentioned in that Maṇḍala, besides being sometimes referred to elsewhere. That by the name Vasiṣṭha a definite individual is always meant is most improbable, as Oldenberg³ shows; Vasiṣṭha must normally mean simply 'a Vasiṣṭha.' But it is not necessary to deny that a real Vasiṣṭha existed, for one hymn⁴ seems to show clear traces of his authorship, and of his assistance to Sudās against the ten kings.

The most important feature of Vasiṣṭha's life was apparently

¹ Rv. vii. 7, 7; 12, 3; 23, 6; 33, 1 et seq.; 37, 4; 39, 7; 40, 7; 76, 6, 7; 77, 6; 80, 1; 90, 7; 91, 7; x. 15, 8; 66, 14; 122, 8.

² Rv. vii. 9, 6; 13, 4, 21; 22, 3; 23, 1; 26, 5; 33, 11 et seq.; 42, 6; 59, 3; 70, 6; 73, 3; 86, 5; 88, 1; 95, 6; 96, 1; x. 65, 15; 150, 5; i. 112, 9.

³ Zeitschrift der Deutschen Morgen.

ländischen Gesellschaft, 42, 204 et seq. Cf. vii. 23, 1 (singular) with verse 6 (plural).

⁴ Rv. vii. 18. As to vii. 33, Oldenberg and Geldner differ. See *Vedische Studien*, 2, 130. But it is rather doubtful whether it can possibly be said to be as early as vii. 18, or to have any claim to be really an utterance of Vasiṣṭha.

his hostility to Viśvāmitra. The latter was certainly⁵ at one time the Purohita ('domestic priest') of Sudās, but he seems to have been deposed from that post, to have joined Sudās' enemies, and to have taken part in the onslaught of the kings against him, for the hymn of Sudās' triumph⁶ has clear references to the ruin Viśvāmitra brought on his allies.⁶ Oldenberg,⁷ however, holds that the strife of Viśvāmitra and Vasiṣṭha is not to be found in the Rigveda. On the other hand, Geldner⁸ is hardly right in finding in the Rigveda⁹ a compressed account indicating the rivalry of Śakti, Vasiṣṭha's son, with Viśvāmitra, the acquisition by Viśvāmitra of special skill in speech, and the revenge of Viśvāmitra, who secured the death of Śakti by Sudās' servants, an account which is more fully related by Śaṅkaraśiṣya,¹⁰ which appeared in the Śātyāyanaka,¹¹ and to which reference seems to be made in the brief notices of the Taittirīya Samhitā¹² and the Pañcaviṃśa Brāhmaṇa¹³ regarding Vasiṣṭha's sons having been slain, and his overcoming the Saudāsas. But it is important to note that no mention is made in these authorities of Sudās himself being actually opposed to Vasiṣṭha, while in the Aitareya Brāhmaṇa¹⁴ Vasiṣṭha appears as the Purohita and consecrator of Sudās Pajavana. Yāska¹⁵ recognizes Viśvāmitra as the Purohita of Sudās; this accords with what seems to have been the fact

⁵ See Rv. iii. 33, 53; Muir, *Sanskrit Texts*, 1², 328 et seq.

⁶ Hopkins, *Journal of the American Oriental Society*, 15, 260 et seq.

⁷ *Op. cit.*, 204, n. 3.

⁸ *Op. cit.*, 2, 158 et seq.

⁹ iii. 53, 15, 16, 21-24, the last four verses being the famous Vasiṣṭha-dveṣṇyaḥ, which Durga, the commentator on the Nirukta, declines to explain, because he was a Kāpiṣṭhala Vasiṣṭha (see Muir, *op. cit.*, 1², 344; Brhaddevatā, iv. 117 et seq., with Macdonell's notes). What the verses really mean is not at all certain. See Oldenberg, *Rgveda-Noten*, 1, 259 et seq.

¹⁰ Cf. Śāyana on Rv. vii. 32, and Macdonell's edition of the Sarvānukramaṇī, 107; Weber, *Indische Studien*, 1, 119.

¹¹ See the note in the Anukramaṇī on vii. 32, where both the Tāṇḍaka and the Śātyāyanaka are quoted (Muir, *op. cit.*, 1², 328).

¹² vii. 4, 7, 1. In iii. 1, 7, 3; v. 4, 11, 3, also Vasiṣṭha is a foe of Viśvāmitra.

¹³ iv. 7, 3; viii. 2, 3; xix. 3, 8; xxi. 11, 2. The story is alluded to in the Kauṣītaki Brāhmaṇa, iv. 8, and in the Jaiminiya Brāhmaṇa, i. 150; iii. 26, 83, 149, 204. In ii. 390 it is definitely stated, as in the Śātyāyanaka (n. 10), that Śakti was cast into the fire by the Saudāsas.

¹⁴ vii. 34, 9; viii. 21, 11. Cf. Śāṅkhāyana Śrauta Sūtra, xvi. 11, 14.

¹⁵ Nirukta, ii. 24; Śāṅkhāyana Śrauta Sūtra, xxvi. 12, 13.

that Viśvāmitra originally held the post. Probably, however, with the disappearance of Sudās, Viśvāmitra recovered his position, whereupon Vasiṣṭha in revenge for the murder of his sons secured in some way unspecified the defeat of the Saudāsas.¹⁶

At any rate it is hardly necessary to suppose that the enmity of the Saudāsas and Vasiṣṭhas was permanent. There is evidence¹⁷ that the Bharatas had the Vasiṣṭhas as Purohitas, while other versions¹⁸ regard them as Purohitas for people (*prajāh*) generally. It seems that the Vasiṣṭhas were pioneers in adopting the rule that Purohitas should act as Brahman priest¹⁹ at the sacrifice: the Śatapatha Brāhmaṇa²⁰ states that the Vasiṣṭhas were once the only priests to act as Brahman, but that later any priest could serve as such.²¹ A rivalry with Jamadgni and Viśvāmitra is reported in the Taittirīya Saṃhitā.²² Parāśara and Śatayātu are associated with Vasiṣṭha in the Rigveda,²³ being apparently, as Geldner²⁴ thinks, the grandson and a son of Vasiṣṭha. According to Pischel,²⁵ in another hymn,²⁶ Vasiṣṭha appears as attempting to steal the goods of his father Varuṇa; Geldner²⁷ also shows that the Rigveda²⁸ contains a clear reference to Vasiṣṭha's being a son of Varuṇa and the nymph Urvaśi. Perhaps this explains the fact that the Vasiṣṭhas are called the *Ṭṛtsas* in one passage

¹⁶ Roth, *Zur Litteratur und Geschichte des Weda*, 121 et seq., considered that the Vasiṣṭhas were finally successful in the effort to remove the Viśvāmitras from favour. Weber, *Indische Studien*, i, 120; *Episches im vedischen Ritual*, 34, doubted this, and Muir, *op. cit.*, i², 371-375, held the problem to be insoluble. Roth and Muir, however, both complicated the question by regarding the Bharatas as enemies of the *Ṭṛtsas*, which (see *Ṭṛtsu*) is not at all probable, though it is still the view of Bloomfield, *Journal of the American Oriental Society*, 16, 41, 42.

¹⁷ *Pañcaviṃśa Brāhmaṇa*, xv. 4, 24; Weber, *Indische Studien*, 10, 34.

¹⁸ Taittirīya Saṃhitā, iii. 5, 2, 1; Kāthaka Saṃhitā, xxxvii. 17.

¹⁹ Vasiṣṭha was Brahman at the sacri-

fice of *Śunahṣepa*, Aitareya Brāhmaṇa, vii. 16; Śāṅkhāyana Śrauta Sūtra, xv. 21, 4.

²⁰ xii. 6, 1, 41. Cf. iv. 6, 6, 5.

²¹ *Ṣaḍviṃśa Brāhmaṇa*, i. 5; Weber, *Indische Studien*, 10, 35.

²² iii. 1, 7, 3. Cf. n. 11.

²³ vii. 18, 21.

²⁴ *Vedische Studien*, 2, 132.

²⁵ *Vedische Studien*, 2, 55 et seq.

²⁶ vii. 55. Aufrecht, *Indische Studien*,

4, 337, took the hymn to refer to a lover's visit to a maiden. Cf. Lanman, *Sanskrit Reader*, 370; *Bṛhaddevatā*, vi. 11, with Macdonell's notes.

²⁷ *Vedische Studien*, 2, 138. So also Nirukta, v. 13; Muir, *Sanskrit Texts*, i², 231, n. 97; *Bṛhaddevatā*, v. 150, 151.

²⁸ vii. 33, 11.

of the Rigveda;²⁹ for being of miraculous parentage, Vasiṣṭha would need adoption into a Gotra, that of the princes whom he served, and to whom Agastya seems to have introduced him.

There are numerous other references to Vasiṣṭha as a Ṛṣi in Vedic literature,³⁰ in the Sūtras,³¹ and in the Epic, where he and Viśvāmitra fight out their rivalry.³²

²⁹ vii. 83, 8.

³⁰ Rv. i. 112, 9; vii. 88, 4; 96, 3; x. 95, 17; 181, 1; Kāthaka Saṃhitā, xvi. 19; xx. 9; xxxii. 2 (*Indische Studien*, 3, 478); Maitrāyaṇī Saṃhitā, i. 4, 12; ii. 7, 9; iv. 2, 9; Taittirīya Saṃhitā, v. 2, 10, 5; Av. iv. 29, 4; Aitareya Brāhmaṇa, vi. 18, 3; Kauṣītaki Brāhmaṇa, xxvi. 14; xxix. 2, 3; xxx. 3; Jaiminīya Upaniṣad Brāhmaṇa, iii. 3, 13; 15, 2; 18, 6; Aitareya Āraṇyaka,

ii. 2, 2; *Bṛhadāraṇyaka Upaniṣad*, ii. 2, 4, etc.

³¹ See Weber, *Indische Studien*, 10, 89-92; *Episches im vedischen Ritual*, 35.

³² Muir, *Sanskrit Texts*, i², 375-414. Cf. Ludwig, Translation of the Rigveda, 3, 131 et seq.; Weber, *Episches im vedischen Ritual*, 31-34; *Indian Literature*, 31, 37, 53, 79, 123, 162; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 204-207.

Vasu in the Rigveda¹ and later² denotes 'wealth,' 'property.'

¹ iv. 17, 11, 13; 20, 8; vi. 55, 3; viii. 13, 22, etc.

² Av. vii. 115, 2; ix. 4, 3; x. 8, 20; xiv. 2, 8, etc.

Vasukra and his wife are the reputed composers of certain hymns of the Rigveda.¹ The ascription goes back to the Rigveda Āraṇyakas.²

¹ x. 27-29. ² Aitareya Āraṇyaka, i. 2, 2; Śāṅkhāyana Āraṇyaka, i. 3.

Vasu-roci is a name occurring only once in the Rigveda¹ in a form which may be interpreted as either plural or singular. In the former alternative it denotes a family of singers;² in the latter a patron.³

¹ viii. 34, 16.

² Ludwig, Translation of the Rigveda, 3, 162.

³ Griffith, *Hymns of the Rigveda*, 2, 175, n.

Vastu as a designation of time is the 'early morning' in the Rigveda.¹

¹ i. 79, 6; 104, 1; 179, 1, etc. So Vājasaneyi Saṃhitā, xxviii. 12. Cf. Zimmer, *Altindisches Leben*, 361.

Vastra in the Rigveda¹ and later² denotes 'dress,' 'clothing.' See *Vāsas*.

¹ i. 26, 1; 134, 4; iii. 39, 2; v. 29, 15, etc. | ² Av. v. 1, 3; ix. 5, 25; xii. 3, 21, etc.

Vasna in the Rigveda¹ and later² denotes the 'price' paid for anything or its 'value,' or the thing itself as an object of purchase, 'ware.'

¹ iv. 24, 9, where the phrase *bhūyasā vasnam acarat haniyaḥ* must mean 'with a greater price he obtained a lesser value.' For the exact sense, cf. Oldenberg, *Rigveda-Noten*, 1, 419, 420.

² Av. xii. 2, 36 ('price') = *Vājasaneyi Samhitā*, iii. 49 = *Taittiriya Samhitā*, i. 8, 4, 1; *Kāthaka Samhitā*, ix. 5;

Maitrāyaṇi Samhitā, i. 10, 2, where the sense seems to be 'let us barter food and drink like wares.' Cf. also *vasniha*, 'worth a price,' in *Pañcaviṃśa Brāhmaṇa*, xiv. 3, 13.

Cf. Zimmer, *Allindisches Leben*, 247; Schrader, *Prehistoric Antiquities*, 382.

Vahatu is the regular name in the Rigveda¹ and later² for the ceremonial conducting of the bride from the house of her parents to that of her husband.

¹ i. 184, 3; iv. 58, 9; x. 17, 1 (= Av. iii. 31, 5); 32, 3; 85, 13 *et seq.*

² Av. x. 1, 1; xiv. 2, 9, 12, 66, 73;

Aitareya Brāhmaṇa, iv. 7, 1; *Taittiriya Brāhmaṇa*, i. 5, 1, 2.

Vahni, 'carrier,' denotes any draught animal—*e.g.*, a 'horse,'¹ a 'goat,'² or an 'ox.'³

¹ Rv. ii. 24, 13; 37, 3; iii. 6, 2, etc. | ² Rv. vi. 57, 3.

³ *Taittiriya Brāhmaṇa*, i. 8, 2, 5; etc.

Vahya denotes in the Rigveda¹ and the Atharvaveda² a 'couch' or 'bed' of a comfortable kind used by women.

¹ vii. 55, 8.

² iv. 5, 3; 20, 3; xiv. 2, 30.

Cf. Zimmer, *Allindisches Leben*, 154.

Vāko-vākya, 'dialogue,' is the name given in the *Brāhmaṇas*¹ to certain portions of the Vedic texts. In one place² the *Brahmodya* is said to be a dialogue; very probably in all the passages the *Brahmodya* is meant by this term. Geldner's

¹ *Śatapatha Brāhmaṇa*, iv. 6, 9, 20; xi. 5, 6, 8; 7, 5; *Chāndogya Upaniṣad*, vii. 1, 2, 4; 2, 1; 7, 1.

² *Śatapatha Brāhmaṇa*, iv. 6, 9, 20.

view³ is different: he sees in the *Vākovākya* an essential part of the *Itihāsa-Purāṇa*, the dialogue or dramatic element as opposed to the narrative portion.

³ *Vedische Studien*, 1, 291.

Cf. Weber, *Indische Studien*, 1, 267; Eggeling, *Sacred Books of the East*, 44, 98, n. 3. It is certain that 'logic' is

not meant, though Max Müller so renders it in his translation of the *Chāndogya Upaniṣad*.

Vāc, 'speech,' plays a great part in Vedic speculation, but only a few points are of other than mythological significance. Speech is in the *Śatapatha Brāhmaṇa*¹ divided into four kinds—that of men, of animals, of birds (*vayāmsi*), and of small creeping things (*kṣudraṇ sarīṣṛpaṃ*). The discrimination or making articulate of speech is ascribed to Indra by the *Samhitās*.² The 'speech' of the following musical instruments—*Tūṇava*, *Viṇā*, *Dundubhi*³—is mentioned, and in one *Samhitā*⁴ also that of the axle of a chariot. The speech of the *Kuru-Pañcālas* was especially renowned,⁵ as well as that of the northern country, according to the *Kauṣītaki Brāhmaṇa*,⁶ so that men went there to study the language. On the other hand, barbarisms in speech were known, and were to be avoided.⁷

¹ iv. 1, 3, 16. There are quite different accounts in the *Kāthaka Samhitā*, xiv. 5; *Maitrāyaṇi Samhitā*, i. 11, 5. Oldenberg finds traces of the origin of the legend in Rv. viii. 100; but see v. Schroeder, *Mysterium und Mimus*, 339 *et seq.*; Keith, *Journal of the Royal Asiatic Society*, 1911, 993 *et seq.*

² *Taittiriya Samhitā*, vi. 4, 7, 3; *Maitrāyaṇi Samhitā*, iv. 5, 8.

³ *Pañcaviṃśa Brāhmaṇa*, vi. 5, 10-13; *Taittiriya Samhitā*, vi. 1, 4, 1; *Maitrāyaṇi Samhitā*, iii. 6, 8; *Kāthaka Samhitā*, xxiii. 4.

⁴ *Pañcaviṃśa Brāhmaṇa*, *loc. cit.*

⁵ *Śatapatha Brāhmaṇa*, iii. 2, 3, 15. The difficult phrase has caused some doubt as to the sense, for *uttarāhi vāg vadati Kurupañcālātrā* seems to mean 'speech in the north among the *Kuru-Pañcālas*,' this version being slightly supported by the *Kāṇva* recension of the passage quoted by Eggeling, *Sacred Books of the East*, 12, xlii, n. 1. That

recension, however, is not merely obscure, but it seems to couple the *Kurus* with the northern *Mahāvṛṣas* (so we must emend *Mahāvṛṣa*), and it cannot be relied on. Eggeling's attempt to remove the difficulty by taking *uttarāhi* as 'higher' in tone is not satisfactory. The most probable solution is that of Weber, *Indische Studien*, 1, 191, who takes *Kurupañcālātrā* to be 'as among the *Kuru-Pañcālas*,' which gives a good sense, especially when it is remembered that the northerners were probably the *Uttara-Kurus* in *Kāśmīr*, which seems to have been a home of Sanskrit (cf. Franke, *Pāli und Sanskrit*, 89).

⁶ vii. 6.

⁷ *Śatapatha Brāhmaṇa*, iii. 2, 1, 23, 24, where the *Asuras* are described as saying *he 'lavaḥ*, perhaps for *he 'rayaḥ*. But the *Kāṇva* version is different. See Eggeling, *Sacred Books of the East*, 26, 31, n. 3.

One division of speech referred to⁸ is that of the divine (*daivi*) and the human (*mānuṣī*), of which some specimens are given, such as *om*, the divine counterpart of *tathā*, and so forth. The Brahmin is said to know both;⁹ it seems best to regard the distinction not as between Sanskrit and Apabhraṃśa, as Śāyaṇa¹⁰ suggests, but as between the Sanskrit of the ritual and the hymns and that of ordinary life.

Reference is also made to Āryan¹¹ and to Brahmin¹² speech, by which Sanskrit, as opposed to non-Āryan tongues, seems to be meant. The *Vrātyas* are described as speaking the language of the initiated (*dīkṣita-vāc*), though not themselves initiated (*a-dīkṣita*), but as calling that which is easy to utter (*a-durukta*), difficult to utter.¹³ This may mean that the non-Brahminical Indians were advancing more rapidly than the Brahminical tribes to Prākṛit speech, especially if it is legitimate to connect the *Vrātyas* with the barbarians in speech alluded to in the Śatapatha Brāhmaṇa.⁷

⁸ See *Kāthaka Samhitā*, xiv. 5; *Maitrāyaṇī Samhitā*, i. 12. 5 (where the words *yaś ca veda* are replaced by *daivi* and *mānuṣī*: perhaps *vedo* should be read); Śatapatha Brāhmaṇa, vi. 2, 1, 34; Aitareya Brāhmaṇa, vii. 18, 13; Aitareya Āraṇyaka, i. 3, 1; a Brāhmaṇa in *Nirukta*, xiii. 9, etc.
⁹ *Kāthaka Samhitā*, loc. cit.; *Maitrāyaṇī Samhitā*, loc. cit., etc.

¹⁰ See Eggeling, *Sacred Books of the Hindus*, i. 2. 5; Aitareya Āraṇyaka, iii. 2, 5; Śāṅkhāyana Āraṇyaka, viii. 9. 13; Aitareya Āraṇyaka, i. 5, 2. Cf. Lévi, *La Doctrine du Sacrifice*, 34; 35; Weber, *Indian Literature*, 175-180; Keith, *Aitareya Āraṇyaka*, 179, 180; 196.

Vācakanvī, 'descendant of Vacaknu,' is the patronymic of a woman with the further patronymic of *Gārgī*, who appears as a student of Brahman in the *Bṛhadāraṇyaka Upaniṣad*.¹

¹ iii. 6, 1; 8, 1. Cf. *Āśvalāyana Gṛhya Sūtra*, iii. 4, 4; *Śāṅkhāyana Gṛhya Sūtra*, iv. 10; *Atharvaveda Pariśiṣṭa*, xliii. 4, 23.

Vāja from the meaning of 'strength,' 'speed,' in its application to horses derives the sense of 'race'² and 'prize,'³ or

² Rv. ii. 23, 13; iii. 11, 9; 37, 6; 42, 6; v. 35, 1; 86, 2, etc.

³ Rv. i. 64, 13; ii. 26, 3; 31, 7; iii. 2, 3; viii. 103, 5, etc.]

merely 'prosperity.'⁴ That it ever means 'horse' is most improbable, that sense being given by *Vājīn*.⁴

² Rv. i. 27, 5; 92, 7; vi. 45, 21, 23. etc.; Av. xiii. 1, 22; *Pañcaviṃśa Brāhmaṇa*, xviii. 7, 1, 12.

⁴ See Pischel, *Vedische Studien*, i. 10

et seq., where he explains otherwise all the passages cited for the sense by the *St. Petersburg Dictionary*, s.v. 8.

Vājapeya is the name of a ceremony which, according to the Śatapatha Brāhmaṇa¹ and later authorities,² is only performed by a Brahmin or a Kṣatriya. The same Brāhmaṇa³ insists that this sacrifice is superior to the *Rājasūya*, but the consensus of other authorities⁴ assigns to it merely the place of a preliminary to the *Bṛhaspatisava* in the case of a priest, and to the *Rājasūya* in the case of a king, while the Śatapatha⁵ is compelled to identify the *Bṛhaspatisava* with the *Vājapeya*. The essential ceremony is a chariot race in which the sacrificer is victorious. There is evidence in the Śāṅkhāyana Śrauta Sūtra⁶ showing that once the festival was one which any Āryan could perform. Hillebrandt,⁷ indeed, goes so far as to compare it with the Olympic games; but there is hardly much real ground for this: the rite seems to have been developed round a primitive habit of chariot racing, transformed into a ceremony which by sympathetic magic secures the success of the sacrificer. In fact⁸ Eggeling seems correct in holding that the *Vājapeya* was a preliminary rite performed by a Brahmin prior to his formal installation as a *Purohita*, or by a king prior to his consecration. The *Kuru Vājapeya* was specially well known.⁹

¹ v. 1, 5, 2, 3.

² See Weber, *Über den Rousūya*; Hillebrandt, *Ritualliteratur*, i. 1 et seq.

³ v. 1, 1, 13; *Kātyāyana Śrauta Sūtra*, xv. 1, 1, 2.

⁴ *Taittirīya Samhitā*, v. 6, 1; *Taittirīya Brāhmaṇa*, i. 7, 6, 1; *Āśvalāyana Śrauta Sūtra*, ix. 9, 1; *Lātyāyana Śrauta Sūtra*, viii. 11, 1, etc.

⁵ v. 2, 1, 2. Cf. *Lātyāyana Śrauta Sūtra*, v. 1. See Weber, *op. cit.*, 41 et seq.

⁶ (v. 1). See Weber, *op. cit.*, 41 et seq.

⁷ *Vedische Mythologie*, i. 247.

⁸ *Sacred Books of the East*, 41, xxiv, xxv.

⁹ *Śāṅkhāyana Śrauta Sūtra*, xv. 3.

¹⁴ et seq.; *Āpastamba Śrauta Sūtra*, xviii. 5, 7.

Vāja-bandhu in one verse of the *Rigveda* (viii. 68, 19) may be a proper name. It may, however, merely be an adjective meaning 'ally in conflict.'

Vāja-ratnāyana, 'descendant of Vājaratna,' is the patronymic of Somaśuśman in the Aitareya Brāhmaṇa (viii. 21, 5).²

Vāja-śravas is mentioned in the last Vaṃśa (list of teachers) of the Brhadāraṇyaka Upaniṣad¹ as a pupil of Jihvāvant Bādhyoga.

¹ vi. 4, 33 (Mādhyamdina = vi. 5, 3 Kāṇva).

Vāja-śravasa, 'descendant of Vājaśravas,' is the patronymic of Kuśrī in the Śatapatha Brāhmaṇa.¹ It is also the patronymic of the father of Naotketas in the Taittirīya Brāhmaṇa,² where the name is apparently Uśant, though it is understood by Sāyaṇa as a participle in the sense of 'desiring.' The Vājaśravases are in the Taittirīya Brāhmaṇa said to have been sages.³ They were Gotamas.⁴

¹ x. 5, 5, 1.

² iii. 11, 8, 1. Cf. Kāthaka Upaniṣad. i. 1, with different names, on which see Weber, *Indian Literature*, 157, n.

³ i. 3, 10, 3.

⁴ Cf. Taittirīya Brāhmaṇa, iii. 11, 8.

Vājasaneyā is the patronymic of Yājñavalkya in the Brhadāraṇyaka Upaniṣad¹ and the Jaiminiya Brāhmaṇa.² His school, the Vājasaneyins, are mentioned in the Sūtras.³

¹ vi. 3, 15; 4, 33 (Mādhyamdina = vi. 3, 7; 5, 3 Kāṇva).

² ii. 76 (*Journal of the American Oriental Society*, 15, 238).

³ Anuśāstra Sūtra, vii. 12; viii. 1.

Cf. Weber, *Indische Studien*, 83, 283; 2, 9; 4, 140, 257, 309; 10, 37, 76, 393, etc.

Vājīn in several passages of the Rigveda¹ denotes 'steed' with reference to its swiftness and strength. In one passage² it is perhaps, as Ludwig³ thinks, a proper name, that of a son of Brhaduktha, and this view seems forced.

¹ ii. 5, 1; 10, 1; 34, 7; iii. 53, etc. vi. 75, 6; x. 103, 10, etc.

² x. 56, 2.

³ Translation of the Rigveda, 3, 133.

Vājina in the later Saṃhitās¹ and the Brāhmaṇas² denotes a mixture of hot fresh milk with sour milk.

¹ Taittirīya Saṃhitā, i. 6, 3, 10; Vājasaneyi Saṃhitā, xix. 21, 23.

² Śatapatha Brāhmaṇa, ii. 4, 4, 2; iii. 3, 3, 2; ix. 5, 1, 57, etc.

Cf. Eggeling, *Sacred Books of the East*, 12, 381, n. 2; Garbe, *Apastamba Śrauta Sūtra*, 3, 443, calls it 'whey.'

Vājya, 'descendant of Vāja,' is the patronymic of Ketu in the Vaṃśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 372, 383.

Vādeyī-putra. See Bādeyīputra.

Vāṇa in the Rigveda¹ and the Atharvaveda² denotes 'instrumental music' according to the St. Petersburg Dictionary; but in the later Saṃhitās³ and the Brāhmaṇas⁴ a 'harp' or 'lyre' with a hundred strings (*śata-tantu*), used at the Mahāvratā ceremony. The Rigveda⁵ clearly refers to the seven 'notes' (*dhātu*) of the instrument, which are called elsewhere⁶ the seven Vāṇis, unless the latter expression be taken as referring to the metres.⁷

¹ i. 85, 10; viii. 20, 8; ix. 97, 8; x. 32, 4. Cf. Hopkins, *Journal of the American Oriental Society*, 17, 67.

² x. 2, 17.

³ Taittirīya Saṃhitā, vii. 5, 9, 2; Kāthaka Saṃhitā, xxxiv. 5.

⁴ Pañcaviṃśa Brāhmaṇa, v. 6, 12; xiv. 7, 8; Aitareya Āraṇyaka, v. 1, 4, etc.

⁵ x. 32, 4.

⁶ i. 164, 24; iii. 1, 6; 7, 1; ix. 103, 3, etc.

⁷ Macdonell, *Vedic Grammar*, 64.

Cf. Zimmer, *Altindisches Leben*, 289, who thinks the meaning is 'flute' in Rv. i. 85, 10, but not necessarily. Max Müller, *Sacred Books of the East*, 32, 138, render it 'voice' in i. 85, 10; ix. 97, 8, and 'arrow' in viii. 20, 8; ix. 50, 1, and this sense is accepted in Böhtlingk's Dictionary, s.v. i. vāṇa for ix. 50, 1.

Vāṇija denotes a 'merchant' as a hereditary profession ('son of a Vāṇij') in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹

¹ Vājasaneyi Saṃhitā, xxx. 17; Taittirīya Brāhmaṇa, iii. 4, 14, 1.

Vāṇī. See Vāṇa.

Vāṇicī occurs in a verse of the Rigveda (v. 75, 4), where the St. Petersburg Dictionary ascribes to it the sense of 'musical instrument.'

Vāta is the regular word for 'wind' in the Rigveda¹ and later.² Five winds are mentioned.³ In one passage⁴ Zimmer⁵ sees a reference to the north-east monsoon. Cf. *Salilavāta*.

¹ i. 28, 6; ii. 1, 6; 38, 3; iii. 14, 3, etc.

⁴ Rv. v. 53, 8.

² Av. iv. 5, 2; v. 5, 7; xii. 1, 51, etc.

⁵ *Altindisches Leben*, 45, who compares also Rv. x. 137, 2, which refers to two winds.

³ Taittiriya Saṃhitā, i. 6, 1, 2; Kāthaka Saṃhitā, xxxii. 6.

Vāta-pāna ('wind guard') apparently means some sort of garment as protecting against wind in the Taittiriya Saṃhitā (vi. 1, 1, 3).

Vāta-raśana, 'wind-girt,' is applied to the Munis in the Rigveda¹ and to the R̥ṣis in the Taittiriya Āraṇyaka.² Naked ascetics, such as are known throughout later Indian religious history, are evidently meant.

¹ x. 136, 2.

² i. 23, 2; 24, 4; ii. 7, 1. Weber, *Indische Studien*, i. 78, was inclined,

though without sufficient reason, to take the word as a proper name.

Vātavant is the name of a R̥ṣi in the Pañcaviṃśa Brāhmaṇa (xxv. 3, 6). He and Dṛti performed a certain Sattrā or sacrificial session, but by stopping at a particular time he came to grief, and his descendants, the Vātavatas, were less prosperous than the Dārtēyas.

Vātavata, 'descendant of Vātavant,' is the patronymic of Vṛṣasūṣma in the Aitareya Brāhmaṇa.¹ The Kauṣītaki Brāhmaṇa² has the same form with a variant Vādhāvata.

¹ v. 29. Cf. *Indische Studien*, 4, 373.

² ii. 9.

Vātsi, 'descendant of Vatsa,' is the patronymic of Sarpi in the Aitareya Brāhmaṇa (vi. 24, 16).

Vātsī-putra, 'son of a female descendant of Vatsa,' as the name of a teacher mentioned in the last Vaṃśa (list of teachers)

of the Bṛhadāraṇyaka Upaniṣad as a pupil of Pārāśarīputra according to the Kāṇva recension (vi. 5, 2), as a pupil of Bhāradvājīputra according to the Mādhyamīna (vi. 4, 31).

Vātsī-Māṇḍavī-putra is the name of a teacher, a pupil of Pārāśarīputra, according to the last Vaṃśa (list of teachers) in the Mādhyamīna recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 30).

Vātsya, 'descendant of Vatsa,' is the name of one or more teachers. One is mentioned in the Śāṅkhāyana Āraṇyaka,¹ where the Aitareya Āraṇyaka² in the parallel passage has Bādhva. Others occur in the Vaṃśas (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad as pupils of Kuśri,³ Śaṇḍilya,⁴ or another Vātsya,⁵ while a Vātsya is mentioned in the Śatapatha Brāhmaṇa.⁶

¹ viii. 3.

² iii. 2, 3.

³ vi. 5, 4 Kāṇva.

⁴ ii. 5, 22; iv. 5, 28 (Mādhyamīna)

= ii. 6, 3; iv. 6, 3 Kāṇva; Śatapatha Brāhmaṇa, x. 6, 5, 9.

⁵ ii. 5, 20; iv. 5, 26 Kāṇva.

⁶ ix. 5, 1, 62.

Vātsyāyana, 'descendant of Vātsya,' is the name of a teacher in the Taittiriya Āraṇyaka (i. 7, 2).

Vādāna denotes the plectrum of a harp in the Āraṇyakas of the Rigveda.¹

¹ Aitareya Āraṇyaka, iii. 2, 5; Śāṅkhāyana Āraṇyaka, viii. 9; Śāṅkhāyana Śrauta Sūtra, xvii. 3, 14, etc.

Vādita is found denoting 'music' in the compound *gīta-vādita*, 'song and music,' in the Chāndogya Upaniṣad (viii. 2, 8), and uncompounded in the Kauṣītaki Brāhmaṇa (xxix. 5) along with Nṛtya, 'dance,' and Gīta, 'song.' See *Śilpa*.

Vādhāvata is a various reading in the Kauṣītaki Brāhmaṇa¹ for Vātāvata.

¹ ii. 9. Cf. Weber, *Indische Studien*, i. 215, n.; 2, 293, n.

Vādhūya denotes the garment of the bride worn at the marriage ceremony and afterwards given to a Brahmin.¹

¹ Rv. x. 85, 34; Av. xiv. 2, 41. Cf. Kauṣika Sūtra, lxxix. 21; Āśvalāyana Gṛhya Sūtra, i. 8, 12, etc.

Vādhryasva, 'connected with Vadhryasva,' is apparently the epithet of Agni in a hymn of the Rigveda (x. 69, 5).

Vānaspatya (as a masculine) in one or two passages of the Atharvaveda¹ seems to denote a 'small tree.' Elsewhere² (as a neuter) it has the sense of the 'fruit of a tree' (Vanaspati).

¹ viii. 8, 14; xi. 9, 24. Cf. xii. 1, 27. ² Śatapatha Brāhmaṇa, xi. 1, 7, 2; 3, 1, 3; Aitareya Brāhmaṇa, viii. 16, 1.

Vāma-kakṣāyana is the name of a teacher, a pupil of Vātsya¹ or Śāṇḍilya² in the Śatapatha Brāhmaṇa.

¹ x. 6, 5, 9. Cf. vii. 2, 1, 11.

² Bṛhadāraṇyaka Upaniṣad, vi. 5. ³ Kāpva. Cf. Śatapatha Brāhmaṇa, x. 4, 1, 11.

Vāma-deva is credited¹ by tradition with the authorship of the fourth Maṇḍala of the Rigveda, and he is once mentioned in that Maṇḍala.² He is, moreover, credited with the authorship of the fourth hymn of the Maṇḍala by the Yajurveda Samhitā.³ He there appears as a son of Gotama, while in one hymn of the fourth Maṇḍala of the Rigveda⁴ Gotama is mentioned as the father of the singer, and in another⁵ the Gotamas occur as praising Indra. In the Bṛhaddevatā⁶ two absurd legends are narrated of Vāmadeva. One describes Indra as revealing himself in the form of an eagle to the seer as he cooked the entrails of a dog; the other tells of his successful conflict with Indra, whom he sold among the seers. Sieg⁷ has endeavoured to trace these tales in the

¹ Aitareya Āraṇyaka, ii. 2, 1, etc.

² iv. 16, 18.

³ Kāthaka Samhitā, x. 5; Maitrāyaṇī Samhitā, ii. 1, 11; iii. 2, 6.

⁴ iv. 4, 11.

⁵ iv. 32, 9, 12.

⁶ iv. 126 131 et seq., with Macdonell's notes.

⁷ Die Sagenstoffe des Rigveda, 76 et seq.

Rigveda,⁸ but without any success. Moreover, though Vāmadeva is mentioned in the Atharvaveda⁹ and often in the Brāhmaṇas,¹⁰ he never figures there as a hero of these legends.

⁸ Rv. iv. 27 and iv. 24 respectively. On the former hymn, see Oldenberg, *Rigveda-Noten*, i. 291 et seq.; on the latter, *ibid.*, 419 et seq.

⁹ See Av. xviii. 3, 15, 16.

¹⁰ Aitareya Brāhmaṇa, iv. 30, 2; vi. 18, 1, 2; Aitareya Āraṇyaka, ii. 5, 1 (= Aitareya Upaniṣad, ii. 5, where Vāmadeva is credited with knowledge

before birth); Bṛhadāraṇyaka Upaniṣad, i. 4, 22 (Mādhyamdina = i. 4, 10 Kāpva); Pañcaviṃśa Brāhmaṇa, xiii. 9, 27.

Cf. Ludwig, Translation of the Rigveda, 3, 123, 124; Weber, Proceedings of the Berlin Academy, 1894, 789 et seq.; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 215.

Vāyata, 'descendant of Vayant,' is the patronymic of Pāsadyumna in the Rigveda (vii. 33, 2). Cf. Vyant.

Vāyasa in the Rigveda¹ and later² denotes a 'large bird.' The sense of 'crow'³ occurs in the Ṣaḍviṃśa Brāhmaṇa only.⁴

¹ i. 164, 32.

² In a Vedic citation in Nirukta, iv. 17; and in verse 1 of Khila after Rv. v. 51.

³ The only sense of the word in the post-Vedic language.

⁴ vi. 8.

Vāyo-vidyika, 'bird-catcher,' is found in the Śatapatha Brāhmaṇa.¹

¹ xiii. 4, 3, 13. Cf. Eggeling, *Sacred Books of the East*, 44, 369, n. 5.

Vāyya, 'descendant of Vayya,' is the patronymic of Satyaśravas in the Rigveda (v. 79, 1, 2).

Vār is found in the Rigveda¹ and later² denoting 'water.' In some passages³ 'stagnant water,' 'pond,' is meant.

¹ i. 116, 22; ii. 4, 6; x. 12, 3; 99, 4; 105, 1, etc. ² Av. iii. 13, 8; Śatapatha Brāhmaṇa, vi. 1, 1, 9, etc.

³ Rv. iv. 19, 4; viii. 98, 8; ix. 112, 4.

Vāraki, 'descendant of Varaka,' is the patronymic of Kamsa in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 41, 1).

Vārakya, 'descendant of Varaka,' is the patronymic, in the Jaiminiya Upaniṣad Brāhmaṇa, of Kamsa, Kubera, Janaśruta, Jayanta, and Proṣṭhapad.

Vāraṇa in two passages of the Rigveda¹ is taken by Roth² as an adjective with *Mrga*, meaning 'wild beast.' But the sense intended must have been 'elephant,' the usual sense of Vāraṇa in the classical literature. Probably the feminine Vāraṇī in the Atharvaveda³ likewise denotes a 'female elephant.'

¹ viii. 33, 8; x. 40, 4.

² St. Petersburg Dictionary, s.v., 1c.

³ v. 14, 11.

Cf. Pischel and Geldner, *Vedische*

Studien, I, xv, 100-102; Whitney, Translation of the Atharvaveda, 296; Muir, *Sanskrit Texts*, 5, 467; Zimmer, *Altindisches Leben*, 80.

Vārūṇi, 'descendant of Varuṇa,' is the patronymic of Bhṛgu.¹

¹ Aitareya Brāhmaṇa, iii. 34, 1; Śatapatha Brāhmaṇa, xi. 6, 1, 1; Taittiriya Upaniṣad, iii. 1, etc.

Vārkali, 'descendant of Vṛkalā,' is the metronymic of a teacher in the Śatapatha Brāhmaṇa.¹ The name in the form of Vārkalin has been seen in the Aitareya Āraṇyaka,² but wrongly.

¹ xii. 3, 2, 6.

² iii. 2, 2, and Keith's note; Śāṅkh. āyana Āraṇyaka, viii. 2. Cf. Weber,

Indian Literature, 33, 123, who thinks Vārkali is equivalent to Vāṣkali.

Vārkārūṇi-putra is the name of a teacher, a pupil of Ārtabhāgi-putra, in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.¹

¹ vi. 4, 31 (Mādhyamīna = vi. 5, 2 Kāṇva, where also Vārkārūṇi-putra

is duplicated, one being the pupil of the other).

Vārdhrā-ṇasa,¹ Vārdhrī-ṇasa² is the name of an animal in the list of victims at the Aśvamedha ('horse sacrifice') in the

¹ Taittiriya Samhitā, v. 5, 20, 1; Maitrāyaṇī Samhitā, iii. 14, 20.

² Vajasaneyi Samhitā, xxiv. 39 (Prātiśākhya, iii. 89; vi. 28).

Yajurveda Samhitās. The meaning seems to be, as taken by Sāyaṇa,³ 'rhinoceros.' Böhtlingk⁴ quotes as other interpretations 'an old white he-goat' or 'a kind of crane.'

³ On Taittiriya Samhitā, loc. cit.

Cf. Zimmer, *Altindisches Leben*, 80.

⁴ Dictionary, s.v.

Vārṣa-gaṇa, 'descendant of Vṛṣagaṇa,' is the patronymic of Asita in the Bṛhadāraṇyaka Upaniṣad.¹

¹ vi. 4, 33 (Mādhyamīna = vi. 5, 3 Kāṇva).

Vārṣagaṇi-putra, 'son of a female descendant of Vṛṣagaṇa,' is the name of a teacher, a pupil of Gautamī-putra in the last Vaṃśa (list of teachers) in the Mādhyamīna recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 31).

Vārṣa-gaṇya, 'descendant of Vṛṣagaṇa,' is the name of a teacher in the Vaṃśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 372; Nidāna Sūtra, ii. 9; vi. 7, etc. Cf. Garbe, *Sāṃkhya Philosophie*, 36.

Vārṣā-gira, 'descendant of Vṛṣāgir,' is the patronymic of Ambarīṣa, Rjraśva, Bhayamāna, Sahadeva, and Surādhas, in the Rigveda (i. 100, 17).

Cf. Ludwig, Translation of the Rigveda, 3, 113.

Vārṣṇa, 'descendant of Vṛṣan or Vṛṣṇi or Vṛṣṇa,' is the patronymic of Gobala¹ and Barku,² and of Aikṣvāka.³

¹ Taittiriya Brāhmaṇa, iii. 11, 9, 3; Jaiminiya Upaniṣad Brāhmaṇa, i. 6, 1.

² Śatapatha Brāhmaṇa, i. 1, 1, 10;

³ Jaiminiya Upaniṣad Brāhmaṇa, Bṛhadāraṇyaka Upaniṣad, iv. 1, 8, i. 5, 4.

Vārṣṇi-vṛddha, 'descendant of Vṛṣṇivṛddha,' is the patronymic of Ula in the Kauṣītaki Brāhmaṇa (vii. 4).

Vārṣṇeya, 'descendant of Vṛṣṇi,' is the patronymic of Śūṣa in the Taittiriya Brāhmaṇa (iii. 10, 9, 15).

Vārṣṇya, 'descendant of *Vṛṣṇi*,' is the patronymic of a man in the Śatapatha Brāhmaṇa.¹

¹ iii. 1, 1, 4. The Kāṇva recension omits the name. See Eggeling *Sacred Books of the East*, 26, 2, n. 2.

Vārṣma. See *Vārṣṇa*.

Vāla denotes a 'hair sieve' in the later Saṃhitās and the Brāhmaṇas.¹

¹ *Vājasaneyi Saṃhitā*, xix. 88; Śatapatha Brāhmaṇa, xii. 7, 3, 11; 8, 1, 14, etc.

Vāla-khilya is the term applied in the Brāhmaṇas¹ to the supplementary hymns inserted after Rigveda viii. 48. The *Ṛṣis* of these hymns are so named in the Taittiriya Āraṇyaka.² Cf. 2. Khila.

¹ Aitareya Brāhmaṇa, v. 15, 1, 3, 4; vi. 24, 1, 4, 5, 10, 11; Kauṣṭaki Brāhmaṇa, xxx. 4, 8; Pañcaviṃśa Brāhmaṇa, xiii. 11, 3; xiv. 5, 4; Aitareya Āraṇyaka, v. 2, 4, etc.; Gopatha Brāhmaṇa, ii. 6, 9.
² i. 23.

Cf. Max Müller, *Ancient Sanskrit Literature*, 220; *Sacred Books of the East*, 32, xlvii et seq.; Brhaddevatā, vi. 84 et seq., with Macdonell's notes; Scheftelowitz, *Die Apokryphen des Rgveda*, 35 et seq.

Vāla-dāman denotes a 'horse-hair strap' in the Śatapatha Brāhmaṇa (v. 3, 1, 10).

Vālīśikhāyani is the name of a teacher in the Śāṅkhāyana Āraṇyaka.¹

¹ vii. 21. Cf. Keith, *Śāṅkhāyana Āraṇyaka*, 49, n. 5.

Vāvātā is in the Brāhmaṇas¹ the name of the king's 'favourite' wife, inferior to the *Mahīṣī* only.

¹ Aitareya Brāhmaṇa, iii. 22, 1, 7; Taittiriya Brāhmaṇa, i. 7, 3, 3; Śatapatha Brāhmaṇa, xiii. 2, 15 4, 1 8; 5, 2, 6, etc.

Vāśītā in the Atharvaveda¹ and later² denotes a cow desiring the bull.

¹ v. 20, 2.

² Kāṭhaka Saṃhitā, xiii. 4; Taittiriya Brāhmaṇa, i. 1, 9, 9; Aitareya Brāhmaṇa, vi. 18, 10; 21, 14, etc.

Vāśī is mentioned in the Rigveda both as a weapon of the Maruts¹ and as held by the god *Tvaṣṭr*,² as well as in other mythical surroundings.³ It is used, however, in the Atharvaveda⁴ of the carpenter's knife; here it may mean 'awl,' in accordance with *Sāyaṇa*'s view.

¹ i. 37, 2; 88, 3; v. 53, 4.

² viii. 29, 3.

³ viii. 12, 12; x. 53, 10; 101, 10 (of the stones with which the Soma plant is manipulated), all doubtful passages.

⁴ x. 6, 3 (where the manuscripts all have *vāsyā*: perhaps this is really a different word).

⁵ Zimmer, *Altindisches Leben*, 301.

Vāsaḥ-palpūli, 'washer of clothes,' is the name of one of the victims at the *Puruṣamedha* ('human sacrifice') in the Yajurveda.¹

¹ *Vājasaneyi Saṃhitā*, xxx. 12; Taittiriya Brāhmaṇa, iii. 4, 7, 1.

Vāsas is the most usual word in the Rigveda¹ and later² for 'clothing.' Clothes were often woven of sheep's wool (cf. *Ūṣṇā*); the god *Pūṣan* is called a 'weaver of garments' (*vāso-vāya*)³ because of his connexion with the fashioning of forms. The garments worn were often embroidered (cf. *Peśas*), and the Maruts are described as wearing mantles adorned with gold.⁴ When the 'giver of garments' (*vāso-dā*)⁵ is mentioned along with the giver of horses and gold, ornamental garments are probably meant. There are several references in the Rigveda⁶ to the Indians' love of ornament, which is attested by Megasthenes.

¹ i. 34, 1; 115, 4; 162, 16; viii. 3, 24; x. 26, 6; 102, 2, etc.

² Taittiriya Saṃhitā, vi. 1, 9, 7; 11, 2; *Vājasaneyi Saṃhitā*, ii. 32; xi. 40; Aitareya Brāhmaṇa, i. 3, etc.

A garment of Kuśa grass is mentioned in Śatapatha Brāhmaṇa, v. 2, 1, 8, as worn by the wife of the sacrificer at the consecration, but it is doubtful

whether such dresses were normally worn. Cf. also *hausumbha-paridhāna*, 'a silken garment,' Śāṅkhāyana Āraṇyaka, xi. 4.

³ Rv. x. 26, 6.

⁴ Rv. v. 55, 6 (*hiraṇyayān athān*).

⁵ Rv. x. 107, 2. Cf. *vastra-dā*, v. 24, 8.

⁶ Rv. i. 85, 1; 92, 4; ix. 96, 1; x. 1, 6.

thenes for his day.⁷ The Rigveda also presents epithets like *su-vasana*⁸ and *su-rabhi*,⁹ implying that garments were becoming or well-fitting.

The Vedic Indian seems often to have worn three garments—an undergarment (cf. *Nivi*),¹⁰ a garment,¹¹ and an overgarment (cf. *Adhivāsa*),¹² which was presumably a mantle, and for which the names *Atka* and *Drāpi* also seem to be used. This accords with the description of the sacrificial garments given in the Śatapatha Brāhmaṇa,¹³ which comprise a *Tārpya*, perhaps a 'silken undergarment'; secondly, a garment of undyed wool, and then a mantle, while the ends of the turban, after being tied behind the neck, are brought forward and tucked away in front. The last point would hardly accord with the usual practice in ordinary life, but seems to be a special sacrificial ritual act. A similar sort of garments in the case of women appears to be alluded to in the Atharvaveda¹⁴ and the Śatapatha Brāhmaṇa.¹⁵ There is nothing to show exactly what differences there were between male and female costume, nor what was exactly the nature of the clothes in either case.

It is important to note that the Vedic Indian evidently assumed that all civilized persons other than inspired Munis would wear clothing of some sort.¹⁶

See also *Vasana*, *Vastra*, *Otu*, *Tantu*. For the use of skin garments, see *Mala*.

⁷ See Strabo, p. 709; Arrian, *Indica*, v. 9.

⁸ Rv. ix. 97, 50.

⁹ With *atka*, vi. 29, 3; x. 123, 7, this word may possibly indicate that early Vedic dress was fitted like the Minoan style of dress, and unlike the later Achaean style as seen in Homer (cf. Lang, *The World of Homer*, 60 et seq.).

¹⁰ Av. viii. 2, 16; xiv. 2, 50. Cf. Taittirīya Saṃhitā, vi. 1, 1, 3; Vājasaneyi Saṃhitā, iv. 10, etc.

¹¹ *Vāsas* in the narrower sense, Av. viii. 2, 16.

¹² Rv. i. 140, 9; 162, 16; x. 5, 4.

¹³ v. 3, 5, 20 et seq. See Eggeling, *Sacred Books of the East*, 41, 85 et seq.

¹⁴ viii. 2, 16; xiv. 2, 50.

¹⁵ v. 2, 1, 8.

¹⁶ Cf. Śatapatha Brāhmaṇa, xi. 5, 1, 1; and iii. 1, 2, 13-17, where the fact that man alone wears clothes is accounted for by a silly legend.

Cf. Zimmer, *Altindisches Leben*, 261, 262.

Vāsiṣṭha, 'descendant of *Vāsiṣṭha*,' is the patronymic of *Sātyahavya*, a teacher mentioned several times in the later

Saṃhitās,¹ of *Rauhina* in the Taittirīya Āraṇyaka,² and of *Calakitāneya*.³ Moreover, reference is made to the claim of the *Vāsiṣṭhas* to be Brahman priest at the sacrifice.⁴ A *Vāsiṣṭha* is mentioned as a teacher in the *Vaṃśa Brāhmaṇa*⁵ and the *Jaiminiya Upaniṣad Brāhmaṇa*.⁶

¹ Taittirīya Saṃhitā, vi. 6, 2, 2; *Kāthaka Saṃhitā*, xxxiv. 17 (*Indische Studien*, 3, 474); *Maitrāyaṇi Saṃhitā*, iii. 3, 9; iv. 8, 7. For his enmity to *Atyarāti*, see *Aitareya Brāhmaṇa*, viii. 23, 9, 10.

² i. 12, 7.

³ *Jaiminiya Upaniṣad Brāhmaṇa*, i. 42, 1; *Śaṅkṛiṣa Brāhmaṇa*, iv. 1; *Indische Studien*, 4, 384. Cf. *Gopatha Brāhmaṇa*, ii. 2, 10.

⁴ Taittirīya Saṃhitā, iii. 5, 2, 1; *Kāthaka Saṃhitā*, xxxvii. 17; *Śatapatha Brāhmaṇa*, xii. 6, 1, 41. See Weber, *Indische Studien*, 10, 34; Eggeling, *Sacred Books of the East*, 44, 212, n. (correcting the rendering of Delbrück, *Altindische Syntax*, 570).

⁵ *Indische Studien*, 4, 373.

⁶ iii. 15, 2.

Vāstu-pāśya, according to Böhtlingk¹ a name of a *Brāhmaṇa*, is a mere error for *Vāstupasya*² in the *Jaiminiya Brāhmaṇa*.³

¹ Dictionary, s.v., supplement 6.

² Hopkins, *Journal of the American Oriental Society*, 26, 61.

³ iii. 120.

Vāha is found in the Rigveda (iv. 57, 4-8) and the Atharvaveda (vi. 102, 1) apparently denoting an ox for 'drawing' the plough. See also *Rathavāhana*.

Vāhana (neut.) in the *Brāhmaṇas*¹ denotes a 'beast of burden,' or occasionally² a 'cart.' Cf. *Rathavāhana*.

¹ *Aitareya Brāhmaṇa*, iv. 9, 4; *Śatapatha Brāhmaṇa*, i. 8, 2, 9; ii. 1, 4, 4; iv. 4, 4, 10.

² *Śatapatha Brāhmaṇa*, ix. 4, 2, 11.

Vāhasa, 'boa constrictor,' is included in the list of victims at the *Aśvamedha* ('horse sacrifice') in the *Yajurveda Saṃhitās*.¹

¹ Taittirīya Saṃhitā, v. 5, 13, 1; *Vājasaneyi Saṃhitā*, xxiv. 34. Cf. 14, 1; *Maitrāyaṇi Saṃhitā*, iii. 14, 15; Zimmer, *Altindisches Leben*, 94.

294 A BIRD—A TREE—CATARRH—CLUB—TEACHERS [VI

VI in the Rigveda,¹ and sometimes later,² denotes 'bird.'

¹ ii. 29, 5; 38, 7; vi. 64, 6, etc. ² Pañcaviṃśa Brāhmaṇa, v. 6, 15, etc.
Cf. Zimmer, *Altindisches Leben*, 87.

Vi-kakara is the name of some bird, a victim at the Aśva-medha ('horse sacrifice') according to the Vājasaneyi Samhitā.¹

¹ xxiv. 20. Cf. Zimmer, *Altindisches Leben*, 94; in Āpastamba Śrauta Sūtra, xx. 14, 5. *vikira* (with variants *vikikira*, *viḥakara*) is read.

Vi-kaṅkata is the name of a tree (*Flacourtia sapida*), often mentioned in the later Samhitās¹ and the Brāhmaṇas.²

¹ Taittirīya Samhitā, iii. 5, 7, 3; vi. 4, 10, 5; Kāthaka Samhitā, xix. 10; Maitrāyaṇī Samhitā, iii. 1, 9. Cf. Av. xi. 10, 3. ² Śatapatha Brāhmaṇa, ii. 2, 4, 10; v. 2, 4, 18, etc.
Cf. Zimmer, *Altindisches Leben*, 59.

Vi-kraya is found in the Atharvaveda (iii. 15, 4) and the Nirukta (iii. 4) denoting 'sale.' See *Kraya*.

Vi-klindu is the name of a disease in the Atharvaveda.¹ Bloomfield² suggests 'catarrh.'

¹ xii. 4, 5.

² *Hymns of the Atharvaveda*, 658.

Vi-ghana in the Taittirīya Samhitā¹ seems to denote 'club.'

¹ iii. 2, 4, 1. The Av., vii. 28, 1, has *drughaṇa*.

Vi-cakṣaṇa Tāndya is the name of a teacher, a pupil of Gardabhīmukha in the Vamśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 373.

Vi-cārin Kābandhi ('descendant of Kābandha') is the name of a mythical teacher in the Gopatha Brāhmaṇa.¹

¹ i. 2, 9, 18. Cf. Hillebrandt, *Vedische Mythologie*, 2, 176, n. 4; Bloomfield, *Atharvaveda*, III, 112.

Vitta] AN ASTERISM—A RIVER—WEALTH

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Vi-*ort* in the dual is found in three passages of the Atharvaveda,¹ where Roth² sees in the term the name of two stars, while in the Taittirīya Samhitā³ he thinks they mean the Nakṣatra called Mūla. There can, however, be no doubt that the asterism is intended in all the passages.⁴

¹ ii. 8, 1; vi. 110, 2; 121, 3. See also iii. 7, 4.

² St. Petersburg Dictionary, s.v.

³ iv. 4, 10, 2.

⁴ Zimmer, *Altindisches Leben*, 356;

Whitney, Translation of the Atharvaveda, 361, points out that Vi $\check{c}$ tau are λ and ν Scorpionis, while Mūla includes the tail as a whole.

Vij. See 2. Akṣa.

Vi-jāmātr. See Jāmātr.

Vitastā, the most westerly of the five rivers of the Panjab, is only mentioned in the Rigveda¹ in the Nadistuti ('Praise of Rivers').² It is the Hydaspes of Alexander's historians, more correctly reproduced by Ptolemy as Bidaspes. The name appears in the Mohammedan historians corrupted to Bihat or Wihat, and survives in the modern Kashmirī form of Veth.

¹ x. 75, 5; Nirukta, ix. 26; cf. Kāśikā Vṛtti on Pāṇini, i. 4, 31. Cf. Zimmer, *Altindisches Leben*, 12; *Imperial Gazetteer of India*, 14, 160.

² The rareness of the name in the Rigveda points to the Panjab not having been the seat of the activity of the greater part of the Vedic Indians.

Vitta in the Rigveda¹ and later² denotes 'wealth,' 'possessions.' The earth is referred to in the Taittirīya Upaniṣad³ as full of riches (*vittasya pūrṇā*). The doctrine that a man's greatness depends on his wealth is found as early as the Taittirīya Brāhmaṇa.⁴ The striving after wealth (*vittaiṣaṇā*) is mentioned in the Bṛhadāraṇyaka Upaniṣad⁵ as one of the things abandoned by the sage.

¹ v. 42, 9; x. 34, 13.

² Av. xii. 3, 52; Taittirīya Samhitā, i. 5, 9, 2; vi. 2, 4, 3; Vājasaneyi Samhitā, xviii. 11, 14, etc.

³ ii. 8. Cf. the name *vasumati* found in the Śāṅkhāyana Āraṇyaka, xiii. 1.

⁴ i. 4, 7, 7.

⁵ iii. 4, 1; iv. 4, 26.

Vidagdha Śākalya is the name of a teacher, a contemporary and rival of Yājñavalkya at the court of Janaka of Videha in the Brhadāranyaka Upaniṣad,¹ the Jaiminiya Upaniṣad Brāhmaṇa,² and the Śatapatha Brāhmaṇa.³

¹ iii. 9, 1; iv. 1, 17 (Mādhyandina = 7 Kāṇva). | ² ii. 76 (Journal of the American Oriental Society, 15, 239).

³ xi. 6, 3, 3.

Vidatha is a word of obscure sense, confined mainly to the Rigveda. According to Roth,¹ the sense is primarily 'order,' then the concrete body which gives orders, then 'assembly' for secular² or religious ends,³ or for war.⁴ Oldenberg⁵ once thought that the main idea is 'ordinance' (from *vi-dhā*, 'dispose,' 'ordain'), and thence 'sacrifice.' Ludwig⁶ thinks that the root idea is an 'assembly,' especially of the Maghavans and the Brahmins. Geldner⁷ considers that the word primarily means 'knowledge,' 'wisdom,' 'priestly lore,' then 'sacrifice' and 'spiritual authority.' Bloomfield,⁸ on the other hand, insists that Vidatha refers to the 'house'⁹ in the first place (from *vid*, 'acquire'), and then to the 'sacrifice,' as connected with the house; this interpretation, at any rate, appears to suit all the passages. The term *vidathya*, once¹⁰ applied to the king (*samrāṭ*), might seem to be against this view, but it may refer to his being 'rich in homesteads'; and the connexion of the woman with the Vidatha, as opposed to

¹ Rv. i. 31, 6; 117, 25; iii. 1, 18; 27, 7; iv. 38, 4; vi. 8, 1; x. 85, 26; 92, 2; Av. iv. 25, 1; v. 20, 12; xviii. 3, 70, etc.

² ii. 1, 4; 27, 12, 17; iii. 38, 5, 6; v. 63, 2; vii. 66, 10; viii. 39, 1; x. 12, 7; Av. xvii. 1, 15. So Whitney renders the word in Av. i. 13, 4, as 'council,' Translation of the Atharvaveda, 15.

³ Rv. i. 60, 1; ii. 4, 8; 39, 1; iii. 1, 1; 56, 8, etc.

⁴ Rv. i. 166, 2; 167, 6; v. 59, 2, etc.

⁵ Sacred Books of the East, 46, 26 et seq. But in Zeitschrift der Deutschen Morgenländischen Gesellschaft, 54, 609-611,

he falls back on the derivation from *vidh*, 'worship.' Cf. Macdonell, Vedic Grammar, p. 23, n. 10.

⁶ Translation of the Rigveda, 3, 259 et seq.

⁷ Vedische Studien, 1, 147; Zeitschrift der Deutschen Morgenländischen Gesellschaft, 52, 757; Rigveda, Glossar, 161.

⁸ Journal of the American Oriental Society, 19, 12 et seq.

⁹ See Rigveda, x. 85, 26, 27 (of the wife in the marriage ritual); i. 117, 25; ii. 1, 6; Av. xviii. 3, 70.

¹⁰ iv. 27, 2. In i. 91, 20; 167, 3; Av. xx. 128, 1, *vidathya*, 'having an establishment,' seems adequate.

the Sabhā, tells in favour¹¹ of Bloomfield's explanation. That the word ever denotes an asylum, like the house of the Brahmin,¹² as Ludwig¹³ suggests, is doubtful.¹⁴

¹¹ Cf. Av. vii. 38, 4; Maitrāyaṇī Samhitā, iv. 7, 4.

¹² Śatapatha Brāhmaṇa, v. 3, 1, 13, with Kātyāyana Śrauta Sūtra, xv. 3, 35.

¹³ Op. cit., 3, 261.

¹⁴ Rv. i. 31, 6; v. 62, 6; Aitareya Brāhmaṇa, i. 30, 27, 28, certainly does not show this clearly.

Cf. Zimmer, Altindisches Leben, 177, who suggests that Vidatha sometimes means (e.g., in *vidathesu prafastah*, Rv. ii. 27, 12) a smaller assembly than the Samiti. But we have no ground to be certain that such smaller assemblies ever existed at an early date either in India or elsewhere among Aryan peoples.

Vidanvant Bhārgava ('descendant of Bhṛgu') is mentioned as the seer of a Sāman or chant in the Pañcaviṃśa Brāhmaṇa¹ and in the Jaiminiya Upaniṣad Brāhmaṇa.²

¹ xiii. 11, 10.

² iii. 159 et seq. (Journal of the American Oriental Society, 26, 64).

Vidarbha occurs in the earlier Vedic literature as the name of a place only in the Jaiminiya Upaniṣad Brāhmaṇa,¹ where its Mācalas (perhaps a species of dog) are said to kill tigers.

¹ ii. 440 (Journal of the American Oriental Society, 19, 103, n. 3).

Vidarbhī-Kaupḍineya is the name of a teacher, a pupil of Vatsanapāt in the first two Vamśas (lists of teachers) of the Brhadāranyaka Upaniṣad.¹

¹ ii. 5, 22; iv. 5, 28 (Mādhyandina = ii. 6, 3; iv. 6, 3 Kāṇva).

Vi-dīś denotes¹ an 'intermediate quarter.' See Dīś.

¹ Vājasaneyi Samhitā, vi. 19; Śaṭviṃśa Brāhmaṇa, iv. 4.

Vidigaya is the name of an animal in the Taittiriya Samhitā¹ and the Taittiriya Brāhmaṇa.² The commentary on the former takes it as a kind of cock (*kukkuṭa-viśeṣa*), that on the latter as a white heron (*śveta-baka*).

¹ v. 6, 22, 1.

² iii. 9, 9, 3; Āpastamba Śrauta Sūtra, xx. 22, 13. Cf. Zimmer, Altindisches Leben, 94.

Videgha is the name of a man, Māthava, in the Śatapatha Brāhmaṇa.¹ It is legitimate to assume² that it is a name given to him as king of the Videghas who are the later Videhas.

¹ i. 4, 1, 10 et seq.

² Cf. Eggeling, *Sacred Books of the East*, 12, xli, n. 4; 104, n.; Weber, *Indische Studien*, 1, 170; *Indische Streifm.*, 1, 13; *Indian Literature*, 134.

Videha is the name of a people who are not mentioned before the Brāhmaṇa period. In the Śatapatha Brāhmaṇa¹ the legend of Videgha Māthava preserves clearly a tradition that in Videha culture came from the Brahmins of the West, and that Kosala was brahminized before Videha. The Videhas, however, derived some fame later from the culture of their king Janaka, who figures in the Bṛhadāraṇyaka Upaniṣad² as one of the leading patrons of the Brahman doctrine. In the Kauṣītaki Upaniṣad³ the Videhas are joined with the Kāśis; in the list of peoples in the Aitareya Brāhmaṇa⁴ the Videhas are passed over, probably because, with Kosala and Kāśi, they are included in the term Prācyas, 'easterners.' Again, in the Śāṅkhāyana Śrauta Sūtra⁵ it is recorded that the Kāśi, Kosala, and Videha kingdoms had each the one Purohita, Jala Jātūkarnya; and in another passage of the same text⁶ the connexion between the Videha king, Para Ātṇāra, and the Kosala king, Hiranya-nābha, is explained, while the Śatapatha Brāhmaṇa⁷ speaks of Para Ātṇāra as the Kosala king, descendant of Hiranyanābha.

Another king of Videha was Nami Sāpya, mentioned in the Pañcaviṃśa Brāhmaṇa.⁸ In the Saṃhitās of the Yajurveda⁹ 'cows of Videha' seem to be alluded to, though the commentator on the Taittirīya Saṃhitā merely takes the adjective *vaidēhī* as 'having a splendid body' (*viśiṣṭa-deha-sambandhinī*), and the point of a place name in the expression is not very obvious. The Videhas also occur in the Baudhāyana Śrauta Sūtra¹⁰ in Brāhmaṇa-like passages.

The boundary of Kosala and Videha was the Sadānirā.

¹ i. 4, 1, 10 et seq.

² iii. 8, 2. Cf. iv. 2, 6; 9, 30; Śatapatha Brāhmaṇa, xi. 3, 1, 2; 6, 2, 1; 3, 1; Taittirīya Brāhmaṇa, iii. 10, 9, 9.

³ iv. 1.

⁴ viii. 14.

⁵ xvi. 29, 5.

⁶ xvi. 9, 11, 13.

⁷ xlii. 5, 4, 4.

⁸ xv. 10, 17.

⁹ Taittirīya Saṃhitā, ii. 1, 4, 5; Kāthaka Saṃhitā, xiv. 5.

¹⁰ ii. 5; xxi. 13.

probably the modern Gandak¹¹ (the Kondochates of the Greek geographers), which, rising in Nepal, flows into the Ganges opposite Patna. Videha itself corresponds roughly to the modern Tirhut.

¹¹ Cf. *Imperial Gazetteer of India*, 12, 125.

Cf. Weber, *Indische Studien*, 1, 170; *Indian Literature*, 10, 33, 53, 127, 129. etc.; Eggeling, *Sacred Books of the East*,

12, xli; Oldenberg, *Buddha*, 398, 399; Rhys Davids, *Buddhist India*, 26, 37; Pargiter, *Journal of the Royal Asiatic Society*, 1910, 19 et seq.

Vidyā in the Atharvaveda¹ and later² denotes 'knowledge,' especially that of the three Vedas, which are called the *trayī vidyā*, 'the threefold knowledge,' as early as the Taittirīya Brāhmaṇa.³ In a more special sense Vidyā occurs in lists of objects of study in the Śatapatha Brāhmaṇa.⁴ What exactly the expression here means is uncertain: Sāyaṇa⁵ suggests the philosophic systems; Geldner⁶ the first Brāhmaṇas; and Eggeling,⁷ more probably, special sciences like the Sarpavidyā or the Viśavidyā.

¹ vi. 116, 1; xi. 7, 10; 8, 3.

² Taittirīya Saṃhitā, ii. 1, 2, 8; v. 1, 7, 2; Aitareya Brāhmaṇa, viii. 23, 8, 9, etc.

³ iii. 10, 11, 5. Cf. Śatapatha Brāhmaṇa, v. 5, 5, 6, etc.

⁴ xi. 5, 6, 8; Bṛhadāraṇyaka Upaniṣad, ii. 4, 10; iv. 5, 11.

⁵ On Śatapatha Brāhmaṇa, xi. 5, 6, 8.

⁶ *Vedische Studien*, 1, 290, n. 4.

⁷ *Sacred Books of the East*, 44, 98, n. 2.

Vidradha denotes a disease, 'abscesses,' in the Atharvaveda.¹ According to Zimmer,² it was a symptom accompanying Yakṣma. Later it is called Vidradhi. Ludwig³ compares the obscure Vidradha of the Rigveda,⁴ where, however, the sense of the word is very uncertain.⁵

¹ vi. 127, 1; ix. 8, 20.

² *Altindisches Leben*, 386.

³ Translation of the Rigveda, 5, 93.

Cf. Roth, *Nirukta, Erläuterungen*, 42, 43.

⁴ iv. 32, 23.

⁵ Oldenberg, *Rigveda-Noten*, 1, 295.

Cf. Wise, *System of Hindu Medicine*, 210; Bloomfield, *Hymns of the Atharvaveda*, 531, 602; *Atharvaveda*, 60; Grohmann, *Indische Studien*, 9, 397; Whitney, Translation of the Atharvaveda, 376.

Vidhavā denotes 'widow' as the 'desolate one,' from the root *vidh*, 'be bereft.' The masculine *vidhava* is conjectured

by Roth¹ in a difficult passage of the Rigveda,² where the received text presents the apparent false concord *vidhantaṃ vidhavām*, in which he sees a metrical lengthening for *vidhavam*, 'the sacrificing widower.' Ludwig in his version takes *vidhantaṃ* as equivalent to a feminine, while Delbrück³ prefers 'the worshipper and the widow.' Possibly 'the widower and the widow' may be meant; but we know nothing of the mythological allusion in question, the feat being one of those attributed to the Aśvins, and the natural reference to *Ghoṣā* as 'husbandless' being rendered unlikely because their feat in regard to her has already been mentioned a few verses before in the same hymn.⁴ The word *Vidhavā* is not of common occurrence.⁵

¹ St. Petersburg Dictionary, s.v.; so also Grassmann.

² x. 40, 8.

³ *Die indogermanischen Verwandtschaftsnamen*, 443.

⁴ x. 40, 5.

⁵ Rv. iv. 18, 12; x. 40, 2; *Śaṣvimpā Brāhmaṇa*, iii. 7; *Nirukta*, iii. 15.

Vidhu seems clearly to mean (as it does in the post-Vedic language) the 'moon' in a passage of the Rigveda,¹ where it is alluded to as 'wandering solitary in the midst of many' (*vidhuṃ dadraṇam samane bahūnām*).

¹ x. 55, 5; *Nirukta*, xiv. 18. Cf. Hillebrandt, *Vedische Mythologie*, I, 465. That the 'many' are the *Nakṣatras* is neither certain nor even probable. The stars are an adequate explanation.

Vi-naśana, 'disappearance,' is the name of the place where the *Sarasvatī* is lost in the sands of the desert. It is mentioned in the *Pañcaviṃśa Brāhmaṇa*¹ and the *Jaiminiya Upaniṣad Brāhmaṇa*.² The locality is the Patiala district of the Panjab.³ Cf. *Plakṣa Prāśravāṇa*.

¹ xxv. 10, 6; *Kātyāyana Śrauta Sūtra*, xxiv. 5, 30; *Lāṭyāyana Śrauta Sūtra*, x. 15, 1; *Baudhāyana Dharma Sūtra*, i. 1, 2, 12. Cf. Bühler, *Sacred Books of the East*, 14, 2, 147.

² iv. 26.

³ Cf. *Imperial Gazetteer of India*, 22, 97.

Vip in several passages of the Rigveda¹ refers, according to Roth,² to the rods which form the bottom of the Soma filter,

¹ ix. 3, 2; 65, 12; 99, 1.

² St. Petersburg Dictionary, s.v.

and on which the straining cloth is stretched. But this explanation is very doubtful.³

³ Hillebrandt, *Vedische Mythologie*, I, 203; Bergaigne, *Religion Védique*, I, v; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 54, 171; Geldner, *Vedische Studien*, 3, 97-110.

Vi-patha, in the description of the *Vrātya*,¹ denotes a vehicle suited for rough roads. Cf. *Anas*.

¹ Av. xv. 2, 1; *Pañcaviṃśa Brāhmaṇa*, xvii. 1, 14; *Lāṭyāyana Śrauta Sūtra*, viii. 6, 9; *Anupada Sūtra*, v. 4; *Kātyāyana Śrauta Sūtra*, xxii. 4, 11; *Apastamba Śrauta Sūtra*, xxii. 5, 5; cf. vii. 3, 8. Cf. Weber, *Indische Studien*, I, 44.

1. *Vipaścīt Dr̥dha-jayanta Lauhitya* ('descendant of Lohita') is mentioned in the *Jaiminiya Upaniṣad Brāhmaṇa* (iii. 42, 1) as the pupil of *Dakṣa Jayanta Lauhitya*.

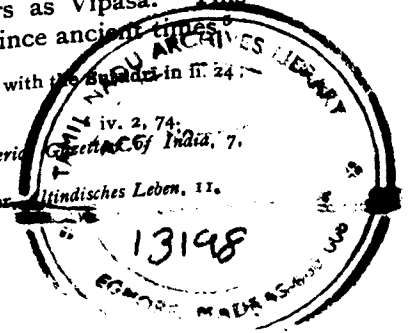
2. *Vipaścīt Śakuni-mitra Pārāśarya* ('descendant of *Parāśara*') is the name of a teacher, pupil of *Aṣāḍha Uttara Pārāśarya*, in a *Vaṃśa* (list of teachers) of the *Jaiminiya Upaniṣad Brāhmaṇa* (iii. 41, 1).

Vi-pās ('fetterless') is the name of a river mentioned twice in the Rigveda.¹ It is the modern *Beās* in the Panjab, the *Hyphasis*, *Hypanis* or *Bipasis* of the Greeks. Its small importance for the Vedic Indians is indicated by the fact that it is never mentioned in the earlier Vedic literature except in two hymns of the Rigveda. The *Nirukta*² preserves the notice that its earlier name was *Uruñjirā*, while the *Gopatha Brāhmaṇa*³ places in the middle of it the *Vasiṣṭha-śilāḥ*. *Pāṇini*⁴ mentions the name, which otherwise in post-Vedic literature appears as *Vipāsā*. This river has changed its course considerably since ancient times.

¹ iii. 33, 1, 3; iv. 30, 11. *Yāska*, *Nirukta*, xi. 48, sees in the latter passage an adjective *vi-pāsin*, but this is very improbable. See Oldenberg, *Rigveda-Noten*, I, 294.

² ix. 26. The *Vipās* is also mentioned

in connexion with the *Beās* in ii. 24, ix. 36.
³ i. 2, 7.
⁴ See *Imperial Gazetteer of India*, 7, 138 (*Beās*).
Cf. Zimmer, *Altindisches Leben*, 11.



302 TEACHERS—ROUGH CART—A STREAM [*Vipujana Saurāki*

*Vi-pūjana Saurāki*¹ or *Saurāki*² is the name of a teacher in the Yajurveda Samhitās.

¹ *Maitrāyaṇi Samhitā*, iii. 1, 3.

² *Kāthaka Samhitā*, xxvii. 5.

Viprthu in the Śāṅkhāyana Śrauta Sūtra (xiv. 72, 3) is apparently equivalent to the *Vipatha*, 'rough cart,' of other texts. It is probably a mere blunder.

Vipra seems to mean 'inspired singer' (from *vip*, 'quiver') in the Rigveda¹ and later.² More especially in the later texts³ it denotes a 'learned Brahmin.' In the epic style it comes to mean no more than 'Brahmin.'

¹ i. 129, 2, 11; 162, 7; iv. 26, 1, etc. Seven are spoken of in iii. 7, 7; 31, 5; iv. 2, 15, etc.

Vājasaneyi Samhitā, ix. 4; *Śatapatha Brāhmaṇa*, i. 4, 2, 7, etc.

² *Taittirīya Samhitā*, ii. 5, 9, 1; etc.

³ *Śatapatha Brāhmaṇa*, iii. 5, 3, 12, etc.

*Vipra-citti*¹ or *Vipra-jitti*² is the name of a teacher in the first two Vamśas (lists of teachers) in the Brhadāraṇyaka Upaniṣad.

¹ ii. 6, 3; iv. 6, 3 *Kaṇva*

² ii. 5, 22; iv. 5, 28 *Mādhyandina*.

Vipra-jana Saurāki is the form of the name of *Vipūjana* given by the St. Petersburg Dictionaries for the *Kāthaka Samhitā*.¹

¹ xxvii. 5; Weber, *Indische Studien*, 3, 477, gives this form, which is due to a misreading of the ligature for ṣ.

Vibālī is found once in the Rigveda,¹ apparently as the name of an unknown stream.

¹ iv. 30, 12. Cf. Zimmer, *Altindisches Leben*, 12, 18.

Vibhāṇḍaka Kāśyapa ('descendant of Kāśyapa') is the name of a teacher, a pupil of *Rṣyaśrīṅga* in the Vamśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 374. Cf. St. Petersburg Dictionary, s.v. *Vibhāṇḍaka*, which is the more correct spelling (Böhtlingk, Dictionary, s.v.).

Vi-bhīndu is the name of a sacrificer in the Rigveda (viii. 2, 91).

Cf. Hopkins, *Journal of the American Oriental Society*, 17, 59.

Vibhinduka occurs in the Pañcaviṃśa Brāhmaṇa¹ as the name of a man or a demon² from whom *Medhātithi* drove away the cows. Hopkins³ is inclined to read *Vaibhinduka* as a patronymic of *Medhātithi*. Cf. *Vibhindukiya*.

¹ xv. 10, 11.

² Cf. *Sāyaṇa*, a.l.

³ *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 60, n. 1.

Vibhindukiya is the name of a group of priests whose Sattrā is mentioned in the Jaiminīya Upaniṣad Brāhmaṇa.¹

¹ iii. 233 (*Journal of the American Oriental Society*, 18, 38).

*Vibhītaka*¹ and *Vibhīdaka*,² the latter being the old form, denote a large tree, the *Terminalia bellerica*, the nut of which was used in dicing.³ The wood was also used for making the sacrificial fire burn.⁴

¹ This form is the regular one after the Rigveda.

Cf. *Śatapatha Brāhmaṇa*, xiii. 8, 1, 16, etc.

² Rv. vii. 86, 6; x. 34, 1.

Cf. Zimmer, *Altindisches Leben*, 62;

³ Rv., loc. cit. See 2. *Akṣa*.

Roth, *Gurupūjākaumudī*, 1-4; Lüders,

⁴ *Taittirīya Samhitā*, ii. 1, 5, 8; 7, 3.

Das Würfelspiel im alten Indien, 17-19.

1. *Vi-mada* is credited by the Anukramanī (Index) with the authorship of a number of hymns of the Rigveda.¹ This attribution is supported by the occurrence in this group of the name of the seer,² and once of his family, the *Vimadas*,³ besides the repeated refrain⁴ *vi vo made*, 'in your carouses.' *Vimada* is occasionally alluded to later.⁵

¹ Rv. x. 20-26.

² Rv. x. 20, 10; 23, 7.

³ Rv. x. 23, 6.

⁴ Rv. x. 21, 1-8; 24, 1-3.

⁵ Av. iv. 29, 4; *Aitareya Brāhmaṇa*,

v. 5, 1.

2. *Vimada* is mentioned in several passages of the *Rigveda*¹ as a protégé of the *Aśvins*, who gave him a wife, *Kamadyū*. His identity with the preceding is improbable.

¹ i. 51, 3; 112, 19; 116, 1; 117, 20; 3. 105, has inferred that *Vimada* and *Vata* were identical.
x. 39, 7; 65, 12. From viii. 9, 15. Ludwig, Translation of the *Rigveda*.

Vi-muktā (lit., 'secreted'), 'pearl,' is found in the late *Śaṅkara Brāhmaṇa* (v. 6).

Vi-mokṣ in the list of victims at the *Puruṣamedha*¹ ('human sacrifice') denotes one who unharnesses horses from the chariot, as opposed to *Yokṣ*, 'one who yokes.' The corresponding verbal noun *Vimocana*, 'unyoking,' is often found.²

¹ *Vājasaneyi Samhitā*, xxx. 14; *Taittiriya Brāhmaṇa*, iii. 4, 10, 1 (*cf. vimokṣ*), used metaphorically, *ibid.*, iii. 7, 14, 1).

² *Rv.* iii. 53, 5, 20; iv. 46, 7, etc.; *Taittiriya Samhitā*, vii. 5, 1, 5, etc.

Vi-rāj as a title of royalty is mentioned several times in the *Rigveda*,¹ but only in a metaphorical sense. As an actual title, it is asserted in the *Aitareya Brāhmaṇa*² to be used by the *Uttara Kurus* and the *Uttara Madras*.

¹ i. 188, 5; ix. 96, 18; x. 166, 1, etc.; *Av.* xii. 3, 11; xiv. 2, 15, etc.
² viii. 14, 3.

Vi-rūpa is the name of an *Angirasa* who is twice mentioned in the *Rigveda*,¹ and to whom certain hymns are attributed by the *Anukramaṇī* (Index).

¹ i. 45, 3; viii. 75, 6.

² viii. 43 *et seq.*; 64.

Vilgī denotes a kind of snake in the *Atharvaveda* (v. 13, 7).

Vilīṣṭa-bheṣaja in the *Atharvaveda* (*Paippalāda*, xx. 5, 2) denotes a remedy for a dislocation or a sprain.

Vi-lohita is the name of a disease mentioned in the *Atharvaveda*.¹ Bloomfield² thinks that 'flow of blood from the nose' is meant; Henry³ renders it 'decomposition of the blood'; and Whitney⁴ has 'anæmia.'

¹ ix. 8, 1; xii. 4, 4

² *Hymns of the Atharvaveda*, 657.

³ *Les livres viii. et ix. de l'Atharvaveda*, 105, 142.

⁴ Translation of the *Atharvaveda*, 549.

Vi-vadha or *Vi-vadha* seems to denote a yoke borne on the shoulders to enable one to carry a weight. But it is found in the *Brāhmaṇas* used only metaphorically in such phrases as *vi-vivadhā*,¹ 'with the weight unequally distributed,' and *sa-vivadhata*,² 'equality of burden.'

¹ *Taittiriya Samhitā*, vii. 2, 5, 2; 7, 3; *vivadhā*, *Pañcaviṃśa Brāhmaṇa*, iv. 5, 19; *ubhayato-vivadhā*, *Kāthaka Samhitā*, xxvii. 10.

² *Aitareya Brāhmaṇa*, viii. 1, 4; *Pañcaviṃśa Brāhmaṇa*, xiv. 1, 10; *sa-vivadhā-iva*, v. 1, 11; xxii. 5, 7, etc.

Vi-vayana denotes in the *Brāhmaṇas* 'plaited work,' such as that used in a couch (*Asandī*).

¹ *Aitareya Brāhmaṇa*, viii. 5, 3; the *Sūtras vivāna* has the same sense: *Śatapatha Brāhmaṇa*, xii. 8, 3, 6. In *Lāṭyāyana Srauta Sūtra*, iii. 12, 1, etc.

Vi-vāha, 'marriage,' is mentioned in the *Atharvaveda*¹ and later.² See *Patī*.

¹ xii. 1, 24; xiv. 2, 65. The *Rig-vedic* term is *Vahatu*. *Kāthaka Samhitā*, xxv. 3; *Pañcaviṃśa Brāhmaṇa*, vii. 10, 4; *Aitareya Brāhmaṇa*, iv. 27, 5, and often in the *Sūtras*.

² *Taittiriya Samhitā*, vii. 2, 8, 7;

Viś is an expression of somewhat doubtful significance. In many passages of the *Rigveda*¹ the sense of 'settlement' or 'dwelling' is adequate and probable, since the root *viś* means to 'enter' or 'settle.' In other passages, where the *Viśaḥ*

¹ iv. 4, 3; 37, 1; v. 3, 5; vi. 21, 4; 48, 8; vii. 56, 22; 61, 3; 70, 3; 104, 18; x. 91, 2, etc.

stand in relation to a prince, the term must mean 'subject';³ so, for example, when the people of *Tṛṣṇakanda*⁴ or of the *Tṛṣṇas* are mentioned.⁴ Again, in some passages⁵ the general sense of 'people' is adequate; as when the *Rigveda* speaks of the 'Āryan people,'⁶ or the 'divine people,'⁷ or the 'Dāsa people,' and so on.⁸

Sometimes,⁹ however, the *Viś* appear in a more special sense as a subdivision of the *Jana* or whole people. This is, however, not common, for in most passages one or other of the senses given above is quite possible. Moreover, it is very difficult to decide whether the *Viś* as a subdivision of the *Jana* is to be considered as being a local subdivision (canton) or a blood kinship equivalent to a clan in the large sense of the word, while the relation of the *Viś* to the *Grāma* or to the *Gotra* is quite uncertain. In one passage of the *Atharvaveda*¹⁰ the *Viśah* are mentioned along with the *sabandhavaḥ* or relatives, but no definite conclusion can be drawn from that fact. Nor does the analogy of the Roman *curia* or the Greek *φύλη* throw much light, as these institutions are themselves of obscure character, and the parallelism need not be cogent. It is, at any rate, possible that the *Viś* may in some cases have been no more than a *Gotra* or clan, or different clans may sometimes

³ Rv. iv. 50, 8; vi. 8, 4; x. 124, 8; 173, 6; Av. iii. 4, 1; iv. 8, 4; 22, 1, 3; *Taittirīya Samhitā*, iii. 2, 8, 6; *Vājasaneyi Samhitā*, viii. 46; *Sātapatha Brāhmaṇa*, i. 8, 2, 17; iv. 2, 1, 3; v. 3, 3, 12; 4, 2, 3; x. 6, 2, 1; xiii. 6, 2, 8; *Kaṇṇṭaki Upaniṣad*, iv. 12, etc. Many of the passages cited under note 11 may also belong here, while in Av. lii. 4, 1, etc., reference to the cantons as electing a king has been seen; but see *Rājan* and cf. *Pischel, Vedische Studien*, i. 179; *Geldner, Vedische Studien*, 2, 303; *Hopkins, Journal of the American Oriental Society*, 13, 113.

⁴ Rv. i. 172, 3.

⁵ Rv. vii. 33, 6; *Geldner, op. cit.*, 136.

⁶ E.g., Rv. vi. 1, 8; 26, 1; viii. 71, 11; *manuṣya viśah*, vi. 14, 2; viii. 23, 13; *mānuṣiḥ*, x. 80, 6, etc.

⁸ Rv. x. 11, 4.

⁷ Rv. iii. 34, 2; Av. vi. 98, 2; *Vājasaneyi Samhitā*, xvii. 86.

⁹ Rv. iv. 28, 4; vi. 25, 2; *adeviḥ*, viii. 96, 15; *asikniḥ*, vii. 5, 3, etc.

¹⁰ Rv. ii. 26, 3, where it is opposed to *jana*, *janman*, and *putrāḥ*; x. 84, 4, where in battle *viśam-viśam* apparently refers to divisions of the host (cf. also iv. 24, 4, *viśo yudhmāḥ*); x. 91, 2, where it is opposed to *gr̥ha* and *jana*; Av. xiv. 2, 27, where *gr̥hebhyaḥ* is followed by *asyai sarvasyaḥ viśe*, which must mean a division less than a whole people. *Zimmer, Altindisches Leben*, 159, reckons here Rv. i. 172, 3; vii. 33, 6; ix. 7, 5; x. 124, 8; 173, 1; but these cases and many others are rather instances of 'subjects' than of a division of the tribe such as 'canton.'

¹¹ xv. 8, 2, 3. Cf. xiv. 2, 27, and Rv. x. 91, 2, in n. 9.

have made up a *Viś*, while *Grāma* is more definitely, perhaps, a local designation. But the Vedic evidence is quite inconclusive.¹¹ Cf. *Viśpati*.

In the later period the sense of *Viś* is definitely restricted in some cases¹² to denote the third of the classes of the Vedic polity, the people or clansmen as opposed to the nobles (*Kṣatra*, *Kṣatriya*) and the priests (*Brahman*, *Brāhmaṇa*). For the position of this class, see *Valśya*.

¹¹ The *Viś* may have been originally a clan settled in one place: there is no passage where 'Gotra' would not probably make sense; Rv. ii. 26, 3, cannot be pressed unduly to distinguish *janman* and *Viś*. Compare the phrase used of the *Maruts* *śardham śardham*, *vrātaṃ vrātaṃ*, *gaṇaṃ gaṇaṃ*, in Rv. v. 53, 11, where no precise sense can fairly be attributed to the words, though *Zimmer* sees in them a threefold division of the host corresponding to *Jana*, *Viś*, and *Grāma*. The rendering 'Gau' has therefore little foundation.

¹² Perhaps to this sense belong the numerous passages in the *Brāhmaṇas* and later *Samhitās* referring to strife between the *Viś* and the *Kṣatra*, the clansmen and the chiefs, or the peasantry and the nobles—e.g., *Taittirīya Samhitā*, ii. 2, 11, 2; *Maitrāyaṇi Samhitā*, ii. 1, 9; iii. 3, 10; *Kāṭhaka Samhitā*, xix. 9 and often. See also *Pañcaviṃśa Brāhmaṇa*, xviii. 10, 9; *Sātapatha Brāhmaṇa*, ii. 1, 3, 5; viii. 7, 2, 3; xiii. 2, 2, 17, 19; 9, 6; xiv. 1, 3, 27, etc.; *Chāndogya Upaniṣad*, viii. 14.

Cf. *Zimmer, Altindisches Leben*, 15 et seq.; *Schrader, Prehistoric Antiquities*, 800 et seq.; *Macdonell, Sanskrit Literature*, 158; von *Schroeder, Indiens Literatur und Cultur*, 32, 33; *St. Petersburg Dictionary*, s.v. For the Roman *curia*, which was apparently a collection of *gentes*, perhaps local, cf. *Mommsen, History of Rome*, i. 72 et seq.; *Römische Forschungen*, i. 140-150; *Römisches Staatsrecht*, 3, 9; *Taylor, History of Rome*, 11, 12; *Smith, Dictionary of Antiquities*, i. 576; *Cug, Les institutions juridiques des Romains*, 30-36. For the Greek *Phratry*, which was probably similar in character, consisting of a union of *γένη*, see *Dictionary of Antiquities*, 2, 876 et seq.; *Greenidge, Greek Constitutional History*, 128 et seq.; *Bury, History of Greece*, 69, 70; *Gilbert, Greek Constitutional Antiquities*, i. 104 et seq., 210. For the English hundreds, and the supposed analogy of the *pagi* of *Tacitus*, see the references in *Medley, English Constitutional History*,³ 318 et seq.

Viśara is found as the name of a disease, perhaps 'tearing pains,' in the *Atharvaveda*.¹ *Zimmer*² thinks that the pains in the limbs attendant on fever (*Takman*) are alluded to. *Roth*³ sees in the word the name of a demon. The view of *Zimmer* is supported by the use of *viśarika*, 'rending,' beside *Balāsa* in another passage.⁴

¹ ii. 4, 2.

² *Altindisches Leben*, 391.

³ *St. Petersburg Dictionary*, s.v.

⁴ xix. 34, 10.

Cf. *Bloomfield, Hymns of the Atharvaveda*, 284.

Vi-śakhe. See Nakṣatra.

Viś-pati is a word of somewhat uncertain signification, reflecting in this respect the nature of Viś. Zimmer holds that in its strict sense it denotes the head of a canton, but he admits that there is no passage requiring this sense, the only one quoted by him² being certainly indecisive. In the great majority of passages the word simply means the 'lord of the dwelling,' whether used of a man or of the god Agni as the householder *par excellence*, or possibly as the fire of the *Sabhā* or assembly house of the people. This sense suits even the passage of the *Rigveda*⁴ in which the Viśpati, as well as the father and the mother of a maiden,⁵ are to be lulled to sleep in order to allow her lover to approach her, for the household may well be deemed to have been a joint family, in which the Viśpati could easily be different from the father of the girl—e.g., a grandfather or uncle. In other passages⁶ the Viśpati is the king as 'lord of the subject-people' (*viśām*), though here Zimmer⁷ thinks reference is made to the election of a king.⁸ Or again,⁷ the Viśpati is the chief of the Viś, probably in the sense of 'subjects.'

¹ *Altindisches Leben*, 171.

² *Rv.* i. 37, 8.

³ *Rv.* i. 12, 2; 26, 7; 164, 1; ii. 1, 8; iii. 2, 10; 40, 3; vii. 39, 2; ix. 108, 10; x. 4, 4; 135, 1, etc. So Viśpatni of the lady of the house, *Taittiriya Samhitā*, iii. 1, 11, 4.

⁴ vii. 55, 5 = *Av.* iv. 5, 6.

⁵ So Aufrecht, *Indische Studien*, 4, 337 *et seq.*; Zimmer, *op. cit.*, 308. Cf. Lanman, *Sanskrit Reader*, 370. Geldner, *Vedische Studien*, 2, 55 *et seq.*, accepts the view of the *Bṛhaddevatā*, vi. 11 *et seq.* (where see Macdonell's note), that the hymn refers to Vasiṣṭha's approaching a house as a thief! The

interpretation does not affect the sense of Viśpati, which here is clearly not the title of a cantonal chief. Viś is sometimes equivalent to *Sajāta*; cf. *Taittiriya Samhitā*, ii. 1, 3, 2, 3.

⁶ *Av.* iii. 4, 1; iv. 22, 3. Perhaps *Rv.* iii. 13, 5, is so to be taken; cf. vii. 39, 2. Cf. Weber, *Indische Studien*, 18, 22.

⁷ *Op. cit.*, 164, 165.

⁸ But see *Rājān*.

⁹ E.g., *Taittiriya Samhitā*, ii. 3, 1, 3, where Viś must clearly be the people or subject class, and the Viśpati their chief representative; we cannot from such a passage infer a formal office of Viśpati even as head of the Viś.

Viśpalā is, according to the tradition in the *Rigveda*,¹ the name of a woman to whom the Aśvins gave an iron (*āyast*)

¹ i. 112, 10; 116, 15; 117, 11; 118, 8; x. 39, 8.

limb to replace one lost by her in a contest. Pischel² considers that a racing horse miraculously cured of a broken limb by the Aśvins is meant, but this is no more than an improbable conjecture.

² *Vedische Studien*, 1, 171-173.

Religion of the Veda, 113; Oldenberg, *Cf. Macdonell, Vedic Mythology*, 52; *Rgveda-Noten*, 1, 110, 111. Muir, *Sanskrit Texts*, 5, 245; Bloomfield,

Viśvaka, in the *Rigveda*¹ called Kṛṣṇi (possibly 'son of Kṛṣṇa') is a protégé of the Aśvins, who restored to him his lost son, Viṣṇāpu. See 2. Kṛṣṇa.

¹ i. 116, 23; 117, 7; viii. 86, 1; x. 65, 12. Cf. Macdonell, *Vedic Mythology*, 52.

Viśva-karman Bhauvana ('descendant of Bhuvana') is the name of a quite mythical king. He is said in the *Aitareya Brāhmaṇa* to have been consecrated by Kaśyapa, to whom he offered the earth (*i.e.*, presumably a piece of land) as a sacrificial fee; in the *Śatapatha Brāhmaṇa*² he performed the Sarvamedha ('universal sacrifice'), and made a similar offer; in both cases the earth refused to be given. The story seems to contain a reference to the early dislike of gifts of land,³ but it cannot be stated with certainty that this is the meaning.

¹ viii. 21, 8.

² xiii. 7, 1, 15.

³ Rhys Davids, *Buddhist India*, 47.

Cf. Eggeling, *Sacred Books of the East*, 44, 421, n. 1; Muir, *Sanskrit Texts*, 1², 456, 457.

Viśvan-tara Sau-śadmana ('descendant of Suśadman') is the name in the *Aitareya Brāhmaṇa*¹ of a prince who set aside the Śyāparṇas, his priests, and performed a sacrifice without their help, presumably with the aid of others. Rāma Mārgaveya, one of the Śyāparṇas, however, succeeded in inducing the king to reinstate the Śyāparṇas, and to give him a thousand cows.

¹ vii. 27, 3, 4; 34, 7, 8. Cf. Muir, *Sanskrit Texts*, 1², 431-440; Eggeling, *Sacred Books of the East*, 43, 344, n.

Viśva-manas is the name of a Rṣi mentioned in two passages of the *Rigveda*,¹ and as a friend of Indra in the *Pañcaviṃśa*

¹ viii. 23, 2; 24, 7.

Brāhmaṇa.² According to the *Anukramaṇī* (Index), he was a descendant of *Vyaśva*, and the author of certain hymns.³

² xv. 5, 20.

³ Rv. viii. 23-26.

Cf. Ludwig, Translation of the Rigveda, 3, 106.

Viśva-mānuṣa in one passage of the *Rigveda*¹ may be a proper name, but more probably merely means 'all mankind.'

¹ viii. 45, 22. Cf. Ludwig, Translation of the Rigveda, 3, 187.

Viśva-vāra occurs in one passage of the *Rigveda*¹ apparently as the name of a sacrificer.

¹ v. 44, 11. Cf. Ludwig, Translation of the Rigveda, 3, 138.

Viśvā-sāman is the name of a Ṛṣi, an *Atreya*, in the *Rigveda*.¹

¹ v. 22, 1. Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 215.

Viśva-srj is the name of certain mythical beings to whom, however, a *Sattra*, or sacrificial session, is ascribed in the *Pañcaviṃśa Brāhmaṇa* (xxv. 18, 1 *et seq.*).

Viśvā-mitra ('friend of all') is the name of a Ṛṣi who is mentioned in the *Rigveda*,¹ and to whom the third *Maṇḍala* is attributed by tradition. In one hymn² which appears to be his own composition, he praises the rivers *Vipās* (Beas) and *Śutudrī* (Sutlej). There he calls himself the son of *Kuśika*, and seems unquestionably to be the helper of the *Bharatas*, whom he mentions. The tribe, engaged in a raid, apparently came to the rivers from the east.⁴ Anxious to cross them, they

¹ As son of *Kuśika* in Rv. iii. 33, 5; as *Viśvāmītra* in iii. 53, 7, 12.

² iii. 33. Ludwig, Translation of the *Rigveda*, 3, 121, thinks the hymn too poetical to be a real composition of the reputed author.

³ Rv. iii. 33, 5.

⁴ So Geldner, *Vedische Studien*, 3, 152. Zimmer, *Altindisches Leben*, 127, 128, takes a different view: with Roth, *Zur*

Litteratur und Geschichte des Weda, 90, he assumes that the *Bharatas* were different from the *Tṛtṣas*, and that they came under *Viśvāmītra* from the West, but were defeated (see Rv. vii. 33, 6). But see Weber, *Episches im vedischen Ritual*, 34, n. 1; Plischel, *Vedische Studien*, 2, 136. Bloomfield, *Journal of the American Oriental Society*, 16, 41, 42, still defends Roth's view.

found them in high flood, but *Viśvāmītra* by prayer induced the waters to subside. The same feat appears to be referred to in another passage of the same book of the *Rigveda*.⁶ Curiously enough, *Sāyaṇa*⁶ quite misunderstands the situation: according to him, *Viśvāmītra* having obtained wealth by the exercise of his office, went off with it to the rivers, pursued by others. *Yāska*'s⁷ version of the tale merely seems to mean that the king paid *Viśvāmītra* to act as his *Purohita*, or domestic priest. For the relations of *Viśvāmītra* to *Vasiṣṭha* connected with their service of *Sudās*, see *Vasiṣṭha*.

The *Viśvāmītras* are mentioned in several other passages of the *Rigveda*,⁸ and are also designated as a family by the term *Kuśikas*.⁹

In the later literature *Viśvāmītra* becomes, like *Vasiṣṭha*, a mythical sage, usually¹⁰ mentioned in connection with *Jamadagni*; he was *Hotṛ* priest at the sacrifice of *Śunaḥśepa*, whom he adopted, and to whom he gave the name of *Devarāta*.¹¹ He was a protégé of *Indra*, with whom he had an interview according to the *Rigveda Āraṇyakas*.¹² He is also often mentioned as a Ṛṣi.¹³

In the *Epic*¹⁴ *Viśvāmītra* is represented as a king, who becomes a Brahmin. There is no trace of his kingship in the *Rigveda*, but the *Nirukta*¹⁵ calls his father, *Kuśika*, a king; the

⁵ iii. 53, 9-11. This hymn is probably later.

⁶ *Sāyaṇa* on Rv. iii. 33.

⁷ *Nirukta*, ii. 24.

⁸ iii. 1, 21; 18, 4; 53, 13; x. 89, 17; Av. xviii. 3, 6; 4, 54; *Jaiminiya Upaniṣad Brāhmaṇa*, iii. 15, 1.

⁹ Rv. iii. 26, 1, 3; 29, 15; 30, 20; 42, 9; 53, 9, 10.

¹⁰ Cf. Rv. iii. 53, 15, 16; *Ṣaḍguru-śiṣya* in Macdonell's edition of the *Sarvānukramaṇī*, p. 107; Weber, *Indische Studien*, 1, 117; Muir, *Sanskrit Texts*, 1⁹, 343; Geldner, *Vedische Studien*, 3, 158 *et seq.*

¹¹ *Aitareya Brāhmaṇa*, vii. 16 *et seq.*; *Śāṅkhāyana Śrauta Sūtra*, xv. 17 *et seq.*

¹² *Aitareya Āraṇyaka*, ii. 2, 3; *Śāṅkhāyana Āraṇyaka*, i. 5.

¹³ *Aitareya Āraṇyaka*, ii. 2, 1; *Aitareya Brāhmaṇa*, vi. 18, 1; 20, 3; *Taittirīya Saṃhitā*, ii. 2, 1, 2; iii. 1, 7, 3; v. 2, 3, 4, etc.; *Kāṭhaka Saṃhitā*, xvi. 19; xx. 9; *Maitrāyaṇī Saṃhitā*, ii. 7, 19; *Kauṣītaki Brāhmaṇa*, xv. 1; xxvi. 14; xxviii. 1, 2; xxix. 3; *Pañcaviṃśa Brāhmaṇa*, xiv. 3, 12; *Bṛhadāraṇyaka Upaniṣad*, ii. 2, 4; *Jaiminiya Upaniṣad Brāhmaṇa*, iii. 3, 13; 15, 1, etc. *Jamadagni* is often associated with him, Av. iv. 29, 5, etc.

¹⁴ Muir, *Sanskrit Texts*, 1⁹, 388 *et seq.*

¹⁵ ii. 24.

Aitareya Brāhmaṇa¹⁶ refers to Śunaḥśepa as succeeding to the lordship of the Jahnuṣ, as well as the 'divine lore' (*daiva veda*) of the Gāthins; and the Pañcaviṃśa Brāhmaṇa¹⁷ mentions Viśvāmitra as a king. But there is no real trace of this kingship of Viśvāmitra: it may probably be dismissed as a mere legend, with no more foundation at most than that Viśvāmitra was of a family which once had been royal. But even this is doubtful.

¹⁶ vii. 18, 9. But the Śāṅkhāyana Śrauta Sūtra, xv. 27, has a completely different version, which Weber, *Episches im vedischen Ritual*, 16, n. 3, prefers, and which omits all allusion to the 'lordship' of the Jahnuṣ. This shows how little stress can be laid on this late tradition.

¹⁷ xxi. 12, 2. Cf. Ludwig, Translation of the Rigveda, 3, 121; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 209, 210; Muir, *Sanskrit Texts*, 1³, 337 et seq.; Weber, *op. cit.*, 16 et seq.; *Indian Literature*, 31, 37, 38, 53, etc.

Viṣa in the Rigveda¹ and later² regularly denotes 'poison' as an antidote, for which the Atharvaveda supplies spells.³

¹ i. 117, 16; 191, 11; vi. 61, 3; x. 87, 18, etc.

² Av. iv. 6, 2; v. 19, 10; vi. 90, 2, etc.

³ Bloomfield, *Atharvaveda*, 61.

Viṣa-vidyā, the 'science of poison,' is enumerated with other sciences in the Āśvalāyana Śrauta Sūtra (x. 75). Cf. *Vidyā*.

Viṣāṇā in the Atharvaveda¹ and later² denotes an animal's 'horn.'

¹ iii. 7, 1, 2; vi. 121, 1; Aitareya Brāhmaṇa, ii. 11, 10; Śatapatha Brāhmaṇa, vii. 3, 2, 17. Primarily a deciduous

horn is meant. See Whitney, Translation of the Atharvaveda, 94.

Viṣāṇakā is the name of a plant in the Atharvaveda.¹ Bloomfield,² however, thinks that the word may merely mean 'horn.' It is used as a remedy against the disease Vātikāra.³ That

¹ vi. 44, 3. Cf. *Viṣāṇikā* in Wise, *Hindu System of Medicine*, 146, perhaps the *Asclepias geminata*; Bloomfield, *American Journal of Philology*, 12, 426; Zimmer, *Altindisches Leben*, 68. But cf. Whit-

ney, Translation of the Atharvaveda, 313.

² *Hymns of the Atharvaveda*, 482.

³ Av. ix. 8, 20; Vāti-kṛta, vi. 44, 3; 109, 3.

disease is of doubtful character: Zimmer⁴ thinks that it is one 'caused by wounds,' comparing the adjective *a-vāta*, 'uninjured,' in the Rigveda,⁵ but Bloomfield⁶ shows that 'wind' in the body is meant as causing the disease.

⁴ *Op. cit.*, 389, 390.

⁵ vi. 16, 20; ix. 96, 8.

⁶ *Op. cit.*, 481 et seq., 516.

Viṣāṇin occurs once in the Rigveda¹ as the name of a tribe in the list of the enemies of the Trtsus, not as Roth² thought, of their allies. The word seems to mean 'having horns,' but in what sense is unknown; perhaps their helmets were horn-shaped or ornamented with horns. They may, like their allies, the Alinas, Bhalānas, Śivas, and Pakthas, be reckoned as belonging to the tribes of the north-west.

¹ vii. 18, 7.

² *Zur Litteratur und Geschichte des Weda*, 95; Zimmer, *Altindisches Leben*, 126. But Zimmer, *op. cit.*, 430, 431, altered his view, and Hopkins' criticism,

overlooking this retraction, in the *Journal of the American Oriental Society*, 15, 260, 261, is so far unjustified. Cf. Ludwig, Translation of the Rigveda, 3, 173.

1. *Viṣūvant* denotes in the Atharvaveda¹ and later² the middle day in the Sattrā or sacrificial session of a year's duration. Tilak³ argues that the *Viṣūvant* literally means the day when night and daylight are equal—i.e., the equinoctial day—and that this is the true sense of the word. But the theory is without probability.

¹ xi. 7, 15.

² Pañcaviṃśa Brāhmaṇa, iv. 5, 2; 7, 1; v. 9, 10; Aitareya Brāhmaṇa, iii. 41, 4; iv. 18, 1; 22, 1, 2; vi. 18, 8; Kauṣītaki Brāhmaṇa, xxv. 1; xxvi. 1; Taittirīya Brāhmaṇa, i. 2, 3, 2; Sata-

patha Brāhmaṇa, x. 1, 2, 2; 3, 14, 23; 4, 2; 2, 1, 8, etc.

³ *Orion*, 21, 22.

⁴ Cf. Whitney, *Journal of the American Oriental Society*, 16, lxxxiii, et seq.

2. *Viṣūvant* occurs in the description of the house in the Atharvaveda.¹ The meaning seems to be the 'ridge of the roof.'²

¹ ix. 3, 8.

² Cf. Zimmer, *Altindisches Leben*, 151 (who thinks it is a metaphor from the

parting of the hair); Bloomfield, *Hymns of the Atharvaveda*, 598; Whitney, Translation of the Atharvaveda, 526.

Viśācika is the name of a disease mentioned in the *Vājasaneyi Samhitā*¹ as a result of over-indulgence in *Soma* drinking. It seems clearly to be 'dysentery,' or, as Wise calls it, 'sporadic cholera.' The term apparently means 'causing evacuations in both directions.'

¹ xix. 10 = *Maitrāyaṇī Samhitā*, iii. 11, 7 = *Kāthaka Samhitā*, xxxvii. 18 = *Taittirīya Brāhmaṇa*, ii. 6, 1, 5 = *Śatapatha Brāhmaṇa*, xii. 7, 3, 2.

² *Hindu System of Medicine*, 330. Cf. Zimmer, *Altindisches Leben*, 275, 392.

Vi-śkandha occurs several times in the *Atharvaveda*¹ as the name of a disease. As remedies against it a lead amulet,² or hemp,³ or a salve,⁴ or the *Jaṅgīda* plant are recommended for use.⁵ Weber⁶ suggests that the disease meant is 'rheumatism,' because it draws the shoulders apart (*vi-śkandha*), but Bloomfield⁷ thinks that it is rather the name of a demon, like the *Rigvedic Vyāṃśa*⁸ and *Vigrīva*,⁹ both of which are similarly formed and are names of demons. Possibly *Karśapha* and *Viśapha* mentioned in one hymn¹⁰ are plants used to cure the disease.

¹ i. 16, 3; ii. 4, 1 *et seq.*; iii. 9, 2, 6; iv. 9, 5; xix. 34, 5. It is also found in the *Taittirīya Samhitā*, vii. 3, 11, 1.

² *Av.* i. 16, 3. Cf. ii. 4; iii. 9, 6.

³ *Av.* ii. 4, 5.

⁴ *Av.* iv. 9, 5.

⁵ *Av.* ii. 4, 1, 5; xix. 34, 5; 35, 1.

⁶ *Indische Studien*, 4, 410; 13, 141;

17, 215. See Zimmer, *Altindisches Leben*, 390, 391; Grill, *Hundert Lieder*, 75.

⁷ *Hymns of the Atharvaveda*, 282, 283.

⁸ *Rv.* i. 32, 5, etc.

⁹ *Rv.* viii. 4, 24.

¹⁰ *Av.* iii. 9, 1. Cf. Bloomfield, *op. cit.*, 340.

Roth, *St. Petersburg Dictionary*, s.v., thinks demons are meant: this seems the more probable view.

Vi-śtārin in the *Atharvaveda*¹ denotes a special sort of *Odana* or porridge.

¹ iv. 34, 1 *et seq.* According to Whitney, *Translation of the Atharvaveda*, 206, the designation 'outspread' is due to the fact that the rice meas

was kneaded into furrows and juices (*rasa*) were poured into them. See *Kaṇḍika Sūtra*, lxvi. 6.

Viṣṭhā-vrājīn is a word of doubtful significance in the *Śatapatha Brāhmaṇa*.¹ According to *Sāyaṇa*, it means 'remaining in one and the same place'; if this is right, the rendering of the

¹ v. 1, 12.

St. Petersburg Dictionary and of *Böhtlingk's Dictionary*, 'one whose herd is stationary,' seems legitimate. But, as Eggeling² points out, the *Kāṇva* recension of the *Śatapatha Brāhmaṇa* in another passage³ seems to treat the word as denoting a disease: thus *Viṣṭhāvrajīn* may mean 'one afflicted by dysentery.'

² *Sacred Books of the East*, 41, 123, n. 1.

³ *Ibid.*, 50, n. 1.

Viṣṇāpu is the son of *Viśvaka* in the *Rigveda*.¹ When lost he was restored to his father by the *Aśvins*.

¹ i. 116, 23; 117, 7; viii. 86, 3; x. 65, 12.

Viṣphulīṅga denotes a 'spark' of fire in the *Upaniṣads*.¹

¹ *Bṛhadāraṇyaka Upaniṣad*, ii. 1, 23; ing sparks of fire,' in *Rv.* i. 191, 12 vi. 1, 12; *Kauṣṭhiki Upaniṣad*, iii. 3; (*Sāyaṇa*, 'a tongue of fire,' or iv. 20, etc. Cf. *viṣphulīṅga*, 'scatter-' 'sparrow').

Viṣvak-sena is the name of a teacher, a pupil of *Nārada*, mentioned in the *Vaṃśa* (list of teachers) at the end of the *Sāmavidhāna Brāhmaṇa*.

*Visalya*¹ and *Visalyaka*² are names of a disease in the *Atharvaveda*. Since *Shan̄kar Paṇḍit's* reciters³ pronounced the word as *Visalpaka* in all the passages, that should probably be adopted as the right reading.⁴ Some sort of pain is meant, perhaps 'neuralgia,' in connexion with fever.

¹ ix. 8, 20.

² vi. 127, 1 *et seq.*; ix. 8, 2, 5; xix. 44, 2.

³ See Bloomfield, *Hymns of the Atharvaveda*, 601; Whitney, *Translation of*

the *Atharvaveda*, 376. Cf. Zimmer, *Altindisches Leben*, 378, 384.

⁴ The commentator *Sāyaṇa* on vi. 127 reads *visalpakaḥ*, and on xix. 44, 2, *visarpakaḥ*.

Vi-sras denotes the 'decay' of old age, 'decrepitude,' 'senility'.¹

¹ *Av.* xix. 34, 3, where *Böhtlingk's Dictionary*, s.v., suggests for *visrasas* the emendation *visruhas* (cf. *Rv.* vi. 7, 6); *Taittirīya Brāhmaṇa*, iii. 8, 20, 5;

Aitareya Āraṇyaka, ii. 3, 7; *Aitareya Brāhmaṇa*, viii. 20, 7; *Kāthaka Upaniṣad*, vi. 4.

Vihalha is found in the Atharvaveda¹ apparently as the name of a plant. The forms **Vihamla** and **Vihahla** occur as variants.

¹ vi. 16, 2. Cf. Zimmer, *Altindisches Leben*, 72.

Vipā in the later Samhitās¹ and the Brāhmaṇas² denotes a 'lute.' A **Viṇā-vāda**, 'lute-player,' is included in the list of victims at the **Puruṣamedha** ('human sacrifice') in the Yajurveda,³ and is also mentioned elsewhere.⁴ The **Aitareya Āraṇyaka**,⁵ which states that the instrument was once covered with a hairy skin, enumerates its parts as **Śiras**, 'head' (i.e., neck); **Udara**, 'cavity'; **Ambhaṇa**, 'sounding board'; **Tantra**, 'string'; and **Vādana**, 'plectrum.' In the **Śatapatha Brāhmaṇa**⁶ the **Uttaramandrā** is either a tune or a kind of lute. Cf. **Vāṇa**.

¹ Taittiriya Samhitā, vi. 1, 4, 1; Kāṭhaka Samhitā, xxxiv. 5; Maitrāyaṇī Samhitā, iii. 6, 8.

² Śatapatha Brāhmaṇa, iii. 2, 4, 6; xiii. 1, 5, 1; *śata-tantri*, 'hundred-stringed' (like the **Vāṇa**), at the **Mahāvratā** rite, Śāṅkhāyana Śrauta Sūtra, xvii. 3, 1, etc.; Jaiminiya Brāhmaṇa, i. 42 (*Journal of the American Oriental Society*, 15, 235).

³ Vājasaneyi Samhitā, xxx. 20; Taittiriya Brāhmaṇa, iii. 4, 15, 1.

⁴ Bṛhadāraṇyaka Upaniṣad, ii. 4, 8; iv. 5, 9.

⁵ iii. 2, 5; cf. Śāṅkhāyana Āraṇyaka, viii. 9.

⁶ xiii. 4, 2, 8. Cf. Eggeling, *Sacred Books of the East*, 44, 356, n. 3.

Cf. Zimmer, *Altindisches Leben*, 289; Hopkins, *Journal of the American Oriental Society*, 13, 328; von Schroeder, *Indiens Literatur und Cultur*, 755.

Viṇā-gāthīn denotes 'lute-player' in the Brāhmaṇas.¹ In the **Śatapatha Brāhmaṇa** **Viṇāgaṇagin** denotes the 'leader of a band.'

¹ Taittiriya Brāhmaṇa, iii. 9, 14, 1; Śatapatha Brāhmaṇa, xiii. 1, 5, 1; 4, 2, 8. 11, 14; 3, 5.

² xiii. 4, 3, 3; 4, 2; Śāṅkhāyana Śrauta Sūtra, xvi. 1, 29.

Viṇā-vāda. See **Viṇā**.

Vita-havya is the name of a prince who is mentioned in the Rigveda¹ along with **Bharadvāja**, and as a contemporary of **Sudās**,² though in both passages it is possible to understand the

¹ vi. 15, 2, 3.

² vii. 19, 3.

word as a mere adjective. In the Atharvaveda³ **Vitahavya** appears as connected with **Jamadagni** and **Asita**, but it is clear that the legend there has no value. It is possible, though not certain, that he was a king of the **Srñjayas**.⁴ In the Yajurveda Samhitās⁵ a **Vitahavya Śrāyasa** appears as a king: he may be identical with the **Vitahavya** of the Rigveda, or belong to the same line. Cf. **Vaitahavya**.

³ vi. 137, 1.

⁴ Hillebrandt, *Vedische Mythologie*, I, 105.

⁵ Taittiriya Samhitā, v. 6, 5, 3; Kāṭhaka Samhitā, xxii. 3; Pañcaviṃśa Brāhmaṇa, xxv. 16, 3. *Ibid.*, ix. 1, 9, he is represented as being *niruddha*,

apparently in 'banishment'; but the scholiast explains him as not a king, but a Rṣi, which is quite possible. Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 212; *Buddha*, 405.

Vira in the Rigveda¹ and later² denotes 'man' as the strong and heroic. Collectively in the singular³ the word denotes 'male offspring,' an object of great desire (cf. **Putra**) to the Vedic Indian. The **Pañcaviṃśa Brāhmaṇa**⁴ gives a list of eight **Vīras** of the king, constituting his supporters and entourage.

¹ i. 18, 4; II. 4, 8; iv. 29, 2; v. 20, 4; 61, 5, etc.

² Av. ii. 26, 4; iii. 5, 8, etc.

³ Rv. ii. 32, 4; iii. 4, 9; 36, 10; vii. 34, 20, etc.; Taittiriya Samhitā, vii. 1, 8, 1, etc.

⁴ xix. 1, 4. Viz., the king's brother, his son, **Purohita**, **Mahīṣi**, **Sūta**, **Grāmāṇi**, **Kṣattri**, and **Samgrahitṛ**. See **Ratnin**.

Virāṇa is the form in the late **Ṣaḍviṃśa Brāhmaṇa** (v. 2) of the name of the plant **Virīṇa**.

Vira-hatyā, 'murder of a man,' is one of the crimes referred to in the Taittiriya Āraṇyaka.¹ The **Vira-han**, 'man-slayer,' is often mentioned in the older texts.² Cf. **Vaira**.

¹ x. 40.

² Taittiriya Samhitā, i. 5, 2, 1; ii. 2, 5, 5; Kāṭhaka Samhitā, xxxi. 7; Kapiṣṭhala Samhitā, xxxvii. 7; Maitrāyaṇī

Samhitā, iv. 1, 9; Taittiriya Brāhmaṇa, iii. 2, 8, 12; Vājasaneyi Samhitā, xxx. 5; Pañcaviṃśa Brāhmaṇa, xii. 6, 8; xvi. 1, 12, etc.

Viripa in the Śatapatha Brāhmaṇa¹ denotes a kind of grass (*Andropogon muricatus*). See *Vairipa*.

¹ xiii. 8, 1, 15. Cf. Zimmer, *Altindisches Leben*, 70.

Virudh means 'plant' in the Rigveda¹ and later.² As contrasted with *Oṣadhi*, it denotes the inferior order of plants, but it often has practically the same sense as *Oṣadhi*.

¹ i. 67, 9; 141, 4; ii. 1, 14; 35, 8; etc. ² Av. i. 32, 3; 34, 1; ii. 7, 1; v. 4, 1; xix. 35, 4, etc.

Cf. Zimmer, *Altindisches Leben*, 57.

1. *Vṛka*, 'wolf,' is mentioned frequently in the Rigveda,¹ and also later.² It was an enemy of sheep³ and of calves,⁴ being dangerous even to men.⁵ Its colour is stated to be reddish (*aruna*).⁶ The 'she-wolf,' *Vṛkī*, is also mentioned several times in the Rigveda.⁷

¹ i. 42, 2; 105, 7; 116, 14; ii. 29, 6; vi. 51, 14; vii. 38, 7, etc.

² Av. vii. 95, 2; xii. 1, 49; Kāthaka Samhitā, xii. 10; Maitrāyaṇī Samhitā, iii. 14, 4; Vājasaneyi Samhitā, iv. 34; xix. 10, 92, etc.

³ Rv. viii. 34, 3; *urā-mathī*, 'worrying sheep,' x. 66, 8.

⁴ Av. xii. 4, 7.

⁵ Rv. i. 105, 11, 18; ii. 29, 6. In

Nirukta, v. 21, Roth, St. Petersburg Dictionary, s.v. 16, sees the sense of 'dog,' which seems needless. Cf. *Nirukta*, *Erläuterungen*, 67.

⁶ Rv. i. 105, 18.

⁷ i. 116, 16; 117, 17; 183, 4; vi. 51, 6; x. 127, 6.

Cf. Zimmer, *Altindisches Leben*, 81; Weber, *Indische Studien*, 18, 14.

2. *Vṛka* in two passages of the Rigveda¹ denotes 'plough.'

¹ i. 117, 21; viii. 22, 6; Nirukta, v. 26.

Vṛka-dvaras is found in one passage of the Rigveda,¹ which Ludwig² interprets as referring to a battle against *Vṛkadvaras*, king of the *Śandikas*. But this is quite uncertain. Roth³ and Oldenberg⁴ incline to read *vṛkadhvaras*. Hillebrandt⁵ suggests Iranian connections, but without any clear reason.

¹ ii. 30, 4.

² Translation of the Rigveda, 3, 153; Griffith, *Hymns of the Rigveda*, 1, 297, n.

³ St. Petersburg Dictionary, s.v.;

Zeitschrift der Deutschen Morgenländischen Gesellschaft, 48, 110.

⁴ *Rigveda-Noten*, 1, 211.

⁵ *Vedische Mythologie*, 3, 442.

Vṛkṣa is the ordinary term for 'tree' in the Rigveda¹ and later.² In the Atharvaveda³ it denotes the coffin made from a tree, no doubt by hollowing it out. The Śaḍviṃśa Brāhmaṇa⁴ refers to the portent of a tree secreting blood.

¹ i. 164, 20, 22; ii. 14, 2; 39, 1; iv. 20, 5; v. 78, 6, etc.

² Av. i. 14, 1; ii. 12, 3; vi. 45, 1; xii. 1, 27, 51, etc.

³ Av. xviii. 2, 25. Cf. Bṛhaddevatā, v. 83, with Macdonell's note (d).

⁴ *Indische Studien*, 1, 40, and cf. *Journal of the American Oriental Society*, 15, 214.

Vṛkṣa-sarpī, 'tree-creeper,' is the name of a species of worm or female serpent in the Atharvaveda.¹

¹ ix. 2, 22. Cf. Zimmer, *Altindisches Leben*, 98.

Vṛkṣya in the Śatapatha Brāhmaṇa (i. 1, 1, 10) denotes the 'fruit of a tree.'

Vṛcayā is referred to once in the Rigveda¹ as the spouse given by the Aśvins to *Kakṣivant*.

¹ i. 51, 3. Cf. Pischel, *Vedische Studien*, 1, 3, 203, who distinguishes two *Kakṣivants*, but without sufficient

reason, since i. 116, 17, must clearly refer to *Vṛcayā*.

Vṛcivant is the name of a tribe referred to once in the Rigveda,¹ where it is clearly stated that the *Sṛñjaya* king, *Daivavāta*, conquered the *Turvaśa* king and the *Vṛcivants*. Zimmer² thinks that the *Vṛcivants* and the *Turvaśa* people should be identified, but this is both unnecessary and improbable; it is adequate to assume that they were allied against³ the *Sṛñjayas*. The *Vṛcivants* appear again only in the strange legend in the Pañcaviṃśa Brāhmaṇa,⁴ according to which the *Jahnus* and the *Vṛcivants* contended for sovereignty, *Viśvā-mitra*, the *Jahnu* king, winning it by his knowledge of a certain rite. See also *Harīyūpiyā*.

¹ vi. 27, 5 et seq.

² *Altindisches Leben*, 124.

³ Oldenberg, *Buddha*, 404; Ludwig,

Translation of the Rigveda, 3, 153; Hillebrandt, *Vedische Mythologie*, 1, 105.

⁴ xxi. 12, 2.

Vṛjana, according to Roth,¹ denotes in several passages of the *Rigveda*² the 'settlement' or 'village,' the German 'Mark' and its inhabitants. Zimmer,³ accepting this view, sees in *Vṛjana* the 'secure abode' (*kṣiti dhruvā*) where the clan lives,⁴ the clan itself as a village community (like *Grāma*), and the clan in war.⁵ Geldner,⁶ on the other hand, takes the literal sense of *Vṛjana* to be 'net,' developing all the other senses from that idea, but the traditional view seems more natural.

¹ St. Petersburg Dictionary, s.v. 2.

² i. 51, 15; 73, 2; 91, 21; 105, 19; 128, 7; 165, 15; 166, 14, etc.

³ *Altindisches Leben*, 142, 159, 161.

⁴ Rv. i. 51, 15; 73, 2 (cf. i. 73, 4).

⁵ Rv. vii. 32, 27; x. 42, 10.

⁶ *Vedische Studien*, 1, 139 et seq.

Vṛtra-ghna occurs in a passage of the *Aitareya Brāhmaṇa*,¹ where in a *Gāthā* reciting the prowess of *Bharata* it is said that he bound horses on the *Yamunā* (Jumna) and *Gaṅgā* (Ganges) *Vṛtraghne*, which *Sāyaṇa* renders 'at *Vṛtraghna*,' as the name of a place. Roth,² however, seems right in interpreting the form as a dative, 'for the slayer of *Vṛtra*'—i.e., *Indra*.

¹ viii. 23, 5.

² St. Petersburg Dictionary, s.v. Cf. Aufrecht, *Aitareya Brāhmaṇa*, 425.

Vṛtra-śaṅku, literally 'Vṛtra-peg,' found in one passage of the *Śatapatha Brāhmaṇa*,¹ is said by the scholiast on the *Kātyāyana Śrauta Sūtra*² to denote a stone pillar. This improbable interpretation is based on another passage in the same *Brāhmaṇa*.³

¹ xiii. 8, 4, 1.

² xxi. 3, 31.

³ iv. 2, 5, 15. Cf. Eggeling, *Sacred Books of the East*, 44, 437, n. 1.

Vṛddha-dyumna Abhipratāriṇa ('descendant of *Abhipratārin*') is the name of a prince (*rājanya*) in the *Aitareya Brāhmaṇa* (iii. 48, 9), where his priest, *Śucivṛkṣa Gaupalāyana*, is praised. In the *Śāṅkhāyana Śrauta Sūtra* (xv, 16, 10-13), on the contrary, he is said to have erred in the sacrifice, when a Brahmin prophesied that the result would be the expulsion of the *Kurus* from *Kurukṣetra*, an event which actually came to pass.

Vṛddha-vāṇinī in the *Nirukta* (v. 21) denotes the 'female jackal.'

1. *Vṛṣa*. See *Vṛṣa*.

2. *Vṛṣa Jāna* ('descendant of *Jana*') is the name of a famous *Purohita*, who was unfortunate enough, while with his royal master, *Tryaruna*, to see a boy killed by the chariot which the king drove too fast. He thereupon recalled the boy to life. The story is told briefly in the *Pañcaviṃśa Brāhmaṇa*,¹ the *Śātyāyanaka*,² the *Tāṇḍaka*,³ was also narrated in the *Bhāllavi Brāhmaṇa*,⁴ and is preserved in the *Bṛhaddevatā*.⁵ Sieg⁶ has endeavoured to trace the story in part in the *Rigveda*,⁷ but there is a consensus of opinion⁸ against the correctness of such a view.

¹ xiii. 3, 12.

² See *Sāyaṇa* on Rv. v. 2, and the *Jaiminiya* version in the *Journal of the American Oriental Society*, 18, 20.

³ See *Sāyaṇa*, loc. cit.

⁴ Referred to in the *Bṛhaddevatā*, v. 23, apparently as cited in the *Nidāna*. The passage is not in the extant text of the *Nidāna Sūtra*. See Sieg, *Die Sagenstoffe des Rgveda* 65, n. 5.

⁵ v. 14 et seq., where see Macdonell's notes.

⁶ *Op. cit.*, 64-76.

⁷ v. 2.

⁸ Ludwig, *Translation of the Rigveda*, 4, 324; Hillebrandt, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 33, 248 et seq.; Oldenberg, *Sacred Books of the East*, 46, 366 et seq.; *Rgveda-Noten*, 1, 312. On the other hand, Geldner, *Festgruss an Roth*, 192, supports the tradition. Cf. Weber, *Indische Studien*, 10, 32.

Vṛścika in the *Rigveda*¹ and the *Atharvaveda*² denote 'scorpion.' Its poison was feared³ like that of serpents. It is described as lying torpid in the earth during winter.⁴

¹ i. 191, 16.

² x. 4, 9, 15; xii. 1, 46; *Śāṅkhāyana Aranyaka*, xii. 27.

³ Rv., loc. cit.; Av. x. 4, 9, 15.

⁴ Av. xii. 1, 46.

Cf. Zimmer, *Altindisches Leben*, 98.

Vṛṣa is the name of a plant of some kind in the *Kāthaka Saṃhitā*.¹ Later the *Gendarussa vulgaris* is so styled. *Maitrāyaṇi Saṃhitā*² has *Vṛṣa*, which *Böhtlingk*³ takes to mean a small animal, a quite possible sense. Cf. *Yevāṣa*.

¹ xxx. 1.

² iv. 8, 1.

³ Dictionary, General Index to Supplements, 376.

Vṛṣa-kṣādi is used as an epithet of the Maruts in the Rigveda.¹ The sense is doubtful: Bollensen² thought the expression referred to the wearing of rings in the ears; Max Müller³ renders it 'strong rings,' comparing the later Cakra or discus.

¹ i. 64, 10.

² *Orient und Occident*, 2, 461, n.

³ *Sacred Books of the East*, 32, 107, 120.
Cf. Zimmer, *Altindisches Leben*, 263.

Vṛṣa-gaṇa is the name of a family of singers mentioned in one passage of the Rigveda.¹

¹ ix. 97, 8. Cf. Ludwig, *Translation of the Rigveda*, 3, 132.

Vṛṣa-aśva is the name of a man referred to in the Rigveda,¹ where Indra is called *Menā*, perhaps his 'wife' or 'daughter.' The same legend is alluded to in the Jaiminiya Brāhmaṇa,² the Śatapatha Brāhmaṇa,³ the Śaṅviṃśa Brāhmaṇa,⁴ and the Taittiriya Āraṇyaka,⁵ but it is clear that all of these texts had no real tradition of what was referred to.

¹ i. 51, 13.

² ii. 79 (*Journal of the American Oriental Society*, 18, 37).

³ iii. 3, 4, 18.

⁴ i. 1, 16.

⁵ i. 12, 3.

Cf. Eggeling, *Sacred Books of the East*, 26, 81, n. 2.

Vṛṣa-damśa, 'strong-toothed,' is the name of the cat in the Yajurveda Samhitās,¹ where it figures as a victim at the *Aśva-medha* ('horse sacrifice'). It also appears in the Pañcaviṃśa Brāhmaṇa;² the fact that the sneeze of the cat is here referred to renders it likely that the animal was already tamed. Geldner³ sees a house cat in the animal alluded to in a hymn of the Atharvaveda⁴ by a set of curious epithets, including *vṛṣadati*, 'strong-toothed,' but Whitney⁵ decisively rejects the idea that the hymn refers to the domestic cat.

¹ Taittiriya Samhitā, v. 5, 21, 1; Maitrāyaṇī Samhitā, iii. 14, 12; Vājasaneyi Samhitā, xxiv. 31.

² viii. 2, 2.

³ *Vedische Studien*, 1, 313-315.

⁴ i. 18.

⁵ *Translation of the Atharvaveda*, 19, 20; Bloomfield, *Journal of the American Oriental Society*, 15, 153, n.; *Hymns of the Atharvaveda*, 261.

Cf. Zimmer, *Altindisches Leben*, 86.

Vṛṣan in two passages of the Rigveda¹ seems to denote a man, with the patronymic *Pāthya* in one of them.

¹ i. 36, 10; vi. 16, 14, 15. Cf. Max Müller, *Sacred Books of the East*, 32, 152, 153; Ludwig, *Translation of the Rigveda*, 3, 104.

Vṛṣabha regularly denotes a 'bull' in the Rigveda,¹ but usually in a metaphorical sense.

¹ i. 94, 10; 160, 3; vi. 46, 4; of Parjanya, vii. 101, 1, 6, etc. Roth renders *vṛṣabhāna*, ii. 16, 5, 'eating strong food'; but the literal sense, 'whose food is bulls,' will answer. Cf. *Māṇṣa*.

Vṛṣala in the dicing hymn of the Rigveda¹ denotes an 'out-cast'; the same sense appears in the Bṛhadāraṇyaka Upaniṣad,² where the touch of either a *Vṛṣala* or a *Vṛṣali* is to be avoided.

¹ x. 34, 11. Cf. Nirukta, iii. 16.

² vi. 4, 12 *Mādhyamīna*.

Vṛṣa-suṣma Vātāvata ('descendant of Vātāvant') *Jātū-karṇya* is the name of a priest in the Brāhmaṇas of the Rigveda.¹ *Vṛṣasuṣma* in the *Vaṃśa Brāhmaṇa*² is probably intended for the same name.

¹ Aitareya Brāhmaṇa, v. 29, 1; Kaṇṣṭhaki Brāhmaṇa, ii. 9 (with a *varia* lectio *Vādhāvata*: *Indische Studien*, 1, 215, n. 1).
² *Indische Studien*, 4, 373.

Vṛṣā-rava, 'roaring like a bull,' is the name of some animal in the Rigveda.¹ In the Śatapatha Brāhmaṇa² the word occurs in the dual, meaning perhaps 'mallet' or 'drumstick.'

¹ x. 146, 2 = Taittiriya Brāhmaṇa, ii. 5, 5, 6. Cf. Bloomfield, *Hymns of the Atharvaveda*, 426; Zimmer, *Altindisches Leben*, 90.
² xii. 5, 2, 7.

Vṛṣṭi is the regular word for 'rain' in the Rigveda¹ and later.²

¹ i. 116, 12; ii. 5, 6, etc.

² Av. iii. 31, 11; vi. 22, 3, etc.

Vṛtī-havya is in the Rigveda¹ the name of a R̥ji, whose sons were the Upastutas.

¹ x. 115, 9. Cf. Max Müller, *Sacred Books of the East*, 32, 152, 153; Ludwig, *Translation of the Rigveda*, 3, 108, 109.

Veṇu in the Atharvaveda¹ and later² denotes a 'reed' of bamboo. It is described in the Taittiriya Saṃhitā³ as 'hollow' (*su-ṣira*). In the Rigveda⁴ it occurs only in a Vāḷakhilya hymn in a Dānastuti ('praise of gifts'), where Roth⁵ thinks that 'flutes of reed' are meant, a sense which Veṇu has in the later texts. The Kauṣītaki Brāhmaṇa⁶ couples Veṇu with **Sasya**, stating that they ripen in Vasanta, 'spring.' Apparently bamboo reeds are meant.⁷

¹ i. 27, 3.

² Taittiriya Saṃhitā, v. 2, 5, 2; vii. 4, 19, 2; Kāthaka Saṃhitā, xlii. 12; Śatapatha Brāhmaṇa, i. 1, 4, 19; ii. 6, 2, 17, etc.

³ v. 1, 1, 4.

⁴ viii. 55, 3.

⁵ St. Petersburg Dictionary, s.v. 2.

⁶ iv. 12.

⁷ Cf. Kātyāyana Śrauta Sūtra, iv. 6, 17, with the scholiast; Weber, *Indische Studien*, 10, 343.

Cf. Zimmer, *Altindisches Leben*, 71.

Vetasa is the name of the water plant *Calamus Rotang*, or a similar reed, in the Rigveda¹ and later.² It is called 'golden' (*hiranyaya*) and 'water-born' (*apsuja*).⁴

¹ iv. 58, 5.

² Av. x. 7, 41; xviii. 3, 5; Taittiriya Saṃhitā, v. 3, 12, 2; 4, 4, 2; Vājasaneyi Saṃhitā, xvii. 6; Taittiriya Brāhmaṇa, iii. 8, 4, 3, etc.

³ Rv., loc. cit.; Av. x. 7, 41.

⁴ Taittiriya Saṃhitā, v. 3, 12, 2, etc.

Cf. Zimmer, *Altindisches Leben*, 71.

Vetasu is a name occurring in the singular in two passages of the Rigveda¹ and once in the plural.² It seems that he was defeated by Indra, but there is no reason to assume that he was a demon. Zimmer³ thinks that the Vetasus were probably the tribe of which **Daśadyu** was a member, and that they defeated the **Tugras**. The passages are too obscure to render any version probable.

¹ vi. 20, 8; 26, 4.

² x. 49, 4.

³ *Altindisches Leben*, 128. Cf. Kaegi, *Der Rigveda*, n. 337.

Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 55, 328.

Vetasvant, 'abounding in reeds,' is the name of a place in the Pañcaviṃśa Brāhmaṇa,¹ not, as Weber² once took it, a part of the name of **Ekayāvan Gāmdama**.

¹ xxi. 14, 20.

² *Indische Studien*, 1, 32. Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 69.

Veda in the Atharvaveda¹ and later² denotes 'sacred lore.' In the plural³ it more definitely refers to the Vedas of the R̥c, Yajus, and Sāman. Cf. *Vidyā*.

¹ Av. vii. 54, 2; x. 8, 17; xv. 3, 7.

² *Traya*, 'threefold,' Śatapatha Brāhmaṇa, v. 5, 5, 10; xiii. 4, 3, 3; Nirukta, i. 2, 18, 20, etc.

³ Av. iv. 35, 6; xix. 2, 12; Taittiriya Saṃhitā, vii. 5, 11, 2; Aitareya Brāhmaṇa, v. 32, 1; vi. 15, 11; Taittiriya

Brāhmaṇa, iii. 10, 11, 4; Śatapatha Brāhmaṇa, xi. 3, 3, 7; xii. 3, 4, 11, etc. In the Brāhmaṇas the word, no doubt, has normally the sense of the extant collections, which appear under their accepted titles, *R̥gveda*, *Yajurveda*, *Sāmaveda*, in the *Āraṇyakas*.

Vedāṅga, as the name of a text subsidiary to the study of the Rigveda, is first found in the Nirukta¹ and the Rigveda Prātiśākhya.²

¹ i. 20.

² xii. 40.

Cf. Roth, *Nirukta*, xv. et seq.; Weber, *Indische Studien*, 9, 42.

1. **Vena** occurs in one passage of the Rigveda¹ as a generous patron. **Prthavāna**, found in the same passage, may or may not be another name of his, and **Pārthya** in the following stanza of the hymn is perhaps his patronymic.

¹ x. 93, 14. Cf. Ludwig, *Translation of the Rigveda*, 3, 166.

2. **Vena** in the Rigveda¹ is thought by Tilak² to be the planet Venus. But this is certainly impossible.

¹ x. 123.

² *Orion*, 163 et seq.

Cf. Whitney, *Journal of the American Oriental Society*, 16, xciv.

1. *Veśa* is a term of somewhat doubtful sense, apparently denoting 'vassal,' 'tenant,' in a few passages,¹ and, according to Roth,² 'dependent neighbour.'

¹ Rv. iv. 3, 13; v. 85, 7; possibly x. 49, 5; but cf. 2. *Veśa*: *Kāthaka Samhitā*, xii. 5 (*veśatva*); xxxi. 12; xxxii. 4; *Vājasaneyi Samhitā*, Kāṇva, ii. 5, 7; *Maitrāyaṇī Samhitā*, i. 4, 8; ii. 3, 7; iv. 1, 13. Cf. Weber, *Indische Studien*, 13, 204, who takes *veśas* in Av. ii. 32, 5, where *pari-veśas* also occurs in the same sense, and compares *vaiśya* in *Taittirīya Samhitā*, ii. 3, 7, 1, as meaning 'servitude.'

² St. Petersburg Dictionary, s.v. 1, *veśa*, and *veśatva*. Cf. Whitney, Translation of the *Atharvaveda*, 75, who seems inclined to read *veśas* in Av. ii. 32, 5; but Weber's explanation of the origin of the sense of 'servant' is adequate. Geldner, *Vedische Studien*, 3, 135, n. 4, sees in *Veśa* either a neighbour or a member of the same village community. Cf. *Sajāta*.

2. *Veśa* may be a proper name in two passages of the *Rigveda*;¹ if so, it is quite uncertain whether a demon is meant or not.

¹ ii. 13, 8; x. 49, 5. Cf. Ludwig, Translation of the *Rigveda*, 3, 152, 164.

Veśantā,¹ *Veśantī*,² *Veśāntā*,³ all denote a 'pond' or 'tank.' Cf. *Vaiśanta*.

¹ Av. xi. 6, 10; xx. 128, 8, 9; *Taittirīya Brāhmaṇa*, iii. 4, 12, 1.

² Av. i. 3, 7.

³ *Bṛhadāraṇyaka Upaniṣad*, iv. 3, 11.

Veśas. See 1. *Veśa*.

Veśāntā. See *Veśantā*.

Veśī in one passage of the *Rigveda*¹ seems to denote a 'needle.'

¹ vii. 18, 17. Cf. Hopkins, *Journal of the American Oriental Society*, 15, 264, n.

Veśman, 'house,' occurs in the *Rigveda*¹ and later.² It denotes the house as the place where a man is 'settled' (*viś*).

¹ x. 107, 10; 146, 3.

² Av. v. 17, 13; ix. 6, 30; *Aitareya Brāhmaṇa*, viii. 24, 6, etc. In *Śatapatha Brāhmaṇa*, i. 3, 2, 14, the single

house (*śka-veśman*) of the king is contrasted with the numerous dwellings of the people.

Veśya in two passages of the *Rigveda* (iv. 26, 3; vi. 61, 14) seems to denote the relation of 'dependence' rather than 'neighbourhood.' Cf. 1. *Veśa*.

Veṣka in the *Śatapatha Brāhmaṇa* (iii. 8, 1, 15) denotes the 'noose' for strangling the sacrificial animal. See *Bleṣka*.

Vehat seems to mean a 'cow that miscarries.' It is mentioned in the *Atharvaveda*¹ and later.²

¹ xii. 4, 37 *et seq.* In iii. 23, 1, a woman is called *vehat*.

² *Vājasaneyi Samhitā*, xviii. 27; xxiv. 1, etc.; *Taittirīya Samhitā*, ii. 1, 5, 3, etc. In *Śatapatha Brāhmaṇa*,

xii. 4, 4, 6, Eggeling, *Sacred Books of the East*, 44, 195, adopts the sense 'a cow desiring the bull.' But cf. Whitney, Translation of the *Atharvaveda*, 127.

Vaikarṇa occurs but once in the *Rigveda*¹ in the description of the *Dāśarājña*, where *Sudās* is stated to have overthrown the twenty-one tribes (*janān*) of the kings or folk of the two *Vaikarṇas*. Zimmer² conjectures that they were a joint people, the *Kuru-Krivis*: this is quite possible, and even probable. *Vikarṇa* as the name of a people is found in the *Mahābhārata*,³ and a lexicographer⁴ places the *Vikarṇas* in *Kāśmīr*, a reminiscence probably of a real settlement of the *Kurus* in that country. Cf. *Uttara Kuru*.

¹ vii. 18, 11.

² *Altindisches Leben*, 103.

³ vi. 2105.

⁴ St. Petersburg Dictionary, s.v.

Cf. Hopkins, *Journal of the American Oriental Society*, 15, 261 *et seq.*, who sees in *Vaikarṇau* the two *Vaikarṇa* kings.

Valkhānasa is the name of a mythical group of *Rṣis* who are said in the *Pañcaviṃśa Brāhmaṇa*¹ to have been slain at *Munimaraṇa* by *Rahasyu Devamalimluc*, and who are mentioned in the *Taittirīya Āraṇyaka* also.² An individual *Valkhānasa* is *Puruhanman*.³

¹ xiv. 4, 7.

² i. 23, 3 (*Indische Studien*, 1, 78).

³ xiv. 9, 29.

Vaijāna, 'descendant of Vijāna,' is Sāyaṇa's version of the patronymic of **Vṛṣa** in the Pañcaviṃśa Brāhmaṇa.¹ The real reading is *vai Jānaḥ*, as pointed out by Weber.²

¹ xiii. 3, 12.² *Indische Studien*, 10, 32.

Vaiṭṭabhaṭi-putra is the name in the Kāṇva recension of the Brhadāraṇyaka Upaniṣad (vi. 5, 2) of a teacher, a pupil of **Kāśakeyiputra**, Cf. **Vaidabhṛtiputra**.

Vaidava, 'descendant of Viḍu,' is the patronymic of a **Vasiṣṭha** in the Pañcaviṃśa Brāhmaṇa (xi. 8, 14), where he is said to have been the seer of a Sāman or Chant.

Vaidūrya, 'beryl,' is first found in the late Adbhuta Brāhmaṇa.¹

¹ Weber, *Indische Studien*, 1, 40; *Omina und Portenta*, 325 et seq.

Vaitaraṇa occurs once in the Rigveda.¹ Roth² thinks the word is a patronymic, but it seems rather³ to be an adjective in the sense of 'belonging to Vitarāṇa' used of Agni, like Agni of **Bharata** or of **Vadhryasva**.

¹ x. 61, 17.² St. Petersburg Dictionary, s.v. 2.³ Ludwig, Translation of the Rig-veda, 3, 165; Griffith, *Hymns of the Rigveda*, 2, 457, n.

Vaitahavya, 'descendant of Vitahavya,' is the name of a family who are said in the Atharvaveda¹ to have come to ruin because they devoured a Brahmin's cow. They are said to be **Sṛñjayas**, but as the exact form of the legend here referred to does not occur elsewhere, its authenticity is open to some doubt.² According to Zimmer,³ Vaitahavya is a mere epithet of the **Sṛñjayas**, but this is not probable⁴ in view of the existence of a Vitahavya.

¹ v. 18, 10, 11; 19, 1.² Bloomfield, *Hymns of the Atharvaveda*, 434.³ *Altindisches Leben*, 132.⁴ Cf. Oldenberg, *Buddha*, 405; Weber *Indische Studien*, 18, 233.

Vaida, 'descendant of Vida,' is the patronymic of **Hiranyadant** in the Aitareya Brāhmaṇa¹ and the Aitareya Āraṇyaka.² The word is also written Baida.

¹ iii. 6, 4; Āśvalāyana Śrauta Sūtra, xii. 10, 9.² ii. 1, 5.

Vaidathina, 'descendant of Vidathin,' is the patronymic of **Rjīśvan** in the Rigveda (iv. 16, 11; v. 29, 13).

Vaidad-asvi, 'descendant of Vidadaśva,' is the patronymic of **Taranta** in the Rigveda.¹ In the Pañcaviṃśa Brāhmaṇa² and the Jaiminīya Brāhmaṇa³ the Vaidadaśvis are **Taranta** and **Purumīḷha**. The latter is not a Vaidadaśvi in the Rigveda, a clear sign of the worthlessness of the legends relative to these two men in the Brāhmaṇas.

¹ v. 61, 10.² xiii. 7, 12. Cf. Śātyāyanaka in Sāyaṇa on Rv. ix. 58, 3.³ i. 151; iii. 139, where Vaitadaśvi is the form. Cf. Āraṇyaka Brāhmaṇa, p. 54 (ed. Burnell).Cf. Max Müller, *Sacred Books of the East*, 32, 360; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 232, n.; *Rigveda-Noten*, 1, 354; Sieg, *Die Sagenstoffe des Rigveda*, 62 et seq.

Vaidabhṛti-putra, 'son of a female descendant of Vedabhṛt,' is the name of a teacher in the last Vaṃśa (list of teachers) of the Mādhyamīna recension of the Brhadāraṇyaka Upaniṣad (vi. 4, 32). Cf. **Vaiṭṭabhaṭiputra**.

Vaidarbha, 'prince of Vidarbha,' is applied to **Bhīma** in the Aitareya Brāhmaṇa (vii. 34, 9).

Vaidarbhi, 'descendant of Vidarbha,' is the patronymic of a **Bhārgava** in the Praśna Upaniṣad (i. 1; ii. 1).

Vaideha, 'prince of Videha,' is the title of **Janaka** and of **Namī Sāpya**.

Vaidhasa, 'descendant of Vedhas,' is the patronymic of **Hariścandra** in the Aitareya Brāhmaṇa (vii. 13, 1) and the Śāṅkhāyana Śrauta Sūtra (xv. 17, 1).

Vainya, 'descendant of Vena,' is the patronymic of the mythic **Prthi**, **Prthī**, or **Prthu**.¹

¹ Rv. viii. 9, 10; Pañcaviṃśa Brāhmaṇa, xiii. 5, 20; Śatapatha Brāhmaṇa, v. 3, 5, 4, etc.

Vaiṣācīta ('descendant of **Vipaścit**') **Dārdha-jayanti** ('descendant of **Dr̥dhajayanta**') **Gupta Lauhitya** ('descendant of **Lohita**') is the name of a teacher, a pupil of **Vaiṣācīta Dārdhajayanti Dr̥dhajayanta Lauhitya**, in a **Vaṃśa** (list of teachers) of the **Jaiminiya Upaniṣad Brāhmaṇa** (iii. 42, 1).

Vaiṣācīta ('descendant of **Vipaścit**') **Dārdhajayanti** ('descendant of **Dr̥dhajayanta**') **Dr̥dhajayanta Lauhitya** ('descendant of **Lohita**') is the name of a teacher, a pupil of **Vipaścit Dr̥dhajayanta Lauhitya**, in a **Vaṃśa** (list of teachers) of the **Jaiminiya Upaniṣad Brāhmaṇa** (iii. 42, 1).

Vaiyaśva, 'descendant of **Vyaśva**,' is the patronymic of **Viśvamanas** in the **Rigveda** (viii. 23, 24; 24, 23; 26, 11).

Vaiyāghrapadī-putra, 'son of a female descendant of **Vyāghrapad**,' is the name of a teacher, a pupil of **Kāpvī-putra**, in the **Kāṇva** recension of the last **Vaṃśa** (list of teachers) in the **Bṛhadāraṇyaka Upaniṣad** (vi. 5, 1).

Vaiyāghra-padya, 'descendant of **Vyāghrapad**,' is the patronymic of **Indradyumna Bhāllaveya** in the **Śatapatha Brāhmaṇa**¹ and the **Chāndogya Upaniṣad**,² of **Buḍila Āsvatarāśvī** in the **Chāndogya Upaniṣad**,³ and of **Gośrutī** in that **Upaniṣad**⁴ and in the **Śāṅkhāyana Āraṇyaka**.⁵ In the **Jaiminiya Upaniṣad Brāhmaṇa**⁶ the patronymic is applied to **Rāma Krātujāteya**.

¹ x. 6, 1, 8.

² v. 14, 1.

³ v. 16, 1.

⁴ v. 2, 3.

⁵ ix. 7 (Gośruta-vaiyāghrapadya as a compound).

⁶ iii. 40, 1; iv. 16, 1.

Vaiyāśka is read in one passage of the **Rigveda Prātiśākhya**,¹ as the name of an authority on the metres of the **Rigveda**. **Roth**² is clearly right in thinking that **Yāśka** is meant.³

¹ xvii. 25.

² St. Petersburg Dictionary, s.v.

³ The name not being a patronymic

from **Viyāśka**, but standing for **vai Yāśka**. Cf. **Valjāna**.

Vaira¹ and **Vaira-deya**² seem to have in the later **Samhitās** and the **Brāhmaṇas** the definite and technical sense of 'wergeld,' the money to be paid for killing a man as a compensation to his relatives. This view is borne out by the **Sūtras** of **Āpastamba**³ and **Baudhāyana**.⁴ Both prescribe the scale of 1,000 cows for a **Kṣatriya**,⁵ 100 for a **Vaiśya**, 10 for a **Śūdra**, and a bull over and above in each case. **Āpastamba** leaves the destination of the payment vague, but **Baudhāyana** assigns it to the king. It is reasonable to suppose that the cows were intended for the relations, and the bull was a present to the king for his intervention to induce the injured relatives to abandon the demand for the life of the offender. The **Āpastamba Sūtra**⁶ allows the same scale of wergeld for women, but the **Gautama Sūtra**⁷ puts them on a level with men of the **Śūdra** caste only, except in one special case. The payment is made for the purpose of *vaira-yātana* or *vaira-niryātana*, 'requit of enmity,' 'expiation.'

The **Rigveda**⁸ preserves, also, the important notice that a man's wergeld was a hundred (cows), for it contains the epithet *śata-dāya*, 'one whose wergeld is a hundred.' No doubt the values varied, but in the case of **Śunaḥśepa** the amount is a hundred (cows) in the **Aitareya Brāhmaṇa**.⁹ In the **Yajurveda Samhitās**¹⁰ *śata-dāya* again appears.

¹ Pañcaviṃśa Brāhmaṇa, xvi. 1, 12.

Cf. **Taittiriya Samhitā**, i. 5, 2, 1; **Kāthaka Samhitā**, ix. 2; **Kapisthala Samhitā**, viii. 5; **Maitrayaṇī Samhitā**, i. 7, 5, all of which have *vairam* for *vairam*, perhaps wrongly.

² Rv. v. 61, 8 (on the exact sense of which, cf. Max Müller, *Sacred Books of the East*, 32, 361; Hillebrandt, *Vedische Mythologie*, 1, 92; Oldenberg, *Rigveda-Noten*, 1, 354); **Kāthaka Samhitā**, xxiii. 8; xxviii. 2, 3, 6.

³ i. 9, 24, 1-4.

⁴ i. 10, 19, 1, 2.

⁵ The crime of slaying a Brahmin is too heinous for a wergeld. See **Āpastamba**, i. 9, 24, 7 *et seq.*; **Baudhāyana**, i. 10, 18, 18.

⁶ i. 9, 24, 5.

⁷ i. 10, 19, 3.

⁸ ii. 32, 4.

⁹ vii. 15, 7.

¹⁰ See n. 1. The word is not found in the **Taittiriya**.

The fixing of the price shows that already public opinion, and perhaps the royal authority, was in Rigvedic times diminishing the sphere of private revenge; on the other hand, the existence of the system shows how weak was the criminal authority of the king (cf. *Dharma*).

Cf. Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 41, 672. 676; Bühler and von Schroeder, *Festschrift an Roth*, 44-52; Bühler, *Sacred Books of the East*, 2, 78, 79; 14, 201 Schrader, *Prehistoric Antiquities*, 402 Jolly, *Recht und Sitte*, 131, 132; Delbrück in Leist, *Altarisches Jus Gentium*, 297.

Vaira-hatya, 'manslaughter,' is mentioned in the *Vājasaneyi Samhitā* (xxx. 13) and the *Taittiriya Brāhmaṇa* (i. 5, 9, 5). Cf. *Virahan*.

Vai-rāja. See *Rāja*.

Vairūpa, 'descendant of Virūpa,' is the patronymic of *Aṣṭādampstra* in the *Pañcaviṃśa Brāhmaṇa* (viii. 9, 21).

Vaiśanta is the name in the *Rigveda*¹ of a prince whose offering Indra is said to have deserted for that of *Sudās* through the aid of the *Vasiṣṭhas*. Ludwig² thinks that the name is *Veśanta*, and that he was a priest of the *Prthu-Parsus*; Griffith³ says that probably a river is meant, but neither of these views is plausible.

¹ vii. 33, 2.

² Translation of the *Rigveda*, 3, 173.

³ *Hymns of the Rigveda*, 2, 24, n.

Cf. Geldner, *Vedische Studien*, 2, 130.

Vaiśampāyana, 'descendant of Viśampa,' is the name of a teacher, famous later, but in the earlier Vedic literature known only to the *Taittiriya Āraṇyaka* (i. 7, 5) and the *Gṛhya Sūtras*.

Vaiśāleya, 'descendant of Viśāla,' is the patronymic of the mythic *Takṣaka* in the *Atharvaveda* (viii. 10, 29).

Vaiśi-putra, 'the son of a Vaiśya wife,' is mentioned in the *Brāhmaṇas*.¹

¹ *Taittiriya Brāhmaṇa*, iii. 9, 7, 3; *Satapatha Brāhmaṇa*, xiii. 2

Vaiśya denotes a man, not so much of the people, as of the subject class, distinct from the ruling noble (*Kṣatriya*) and the *Brāhmaṇa*, the higher strata of the Āryan community on the one side, and from the aboriginal *Śūdra* on the other. The name is first found in the *Puruṣa-sūkta* ('hymn of man') in the *Rigveda*,¹ and then frequently from the *Atharvaveda*² onwards,³ sometimes in the form of *Viśya*.⁴

The *Vaiśya* plays singularly little part in Vedic literature, which has much to say of *Kṣatriya* and *Brahmin*. His characteristics are admirably summed up in the *Aitareya Brāhmaṇa*⁵ in the adjectives *anyasya bali-kṛt*, 'tributary to another'; *anyasyādya*, 'to be lived upon by another'; and *yathākāma-jyeyah*, 'to be oppressed at will.' He was unquestionably taxed by the king (*Rājan*), who no doubt assigned to his retinue the right of support by the people, so that the *Kṣatriyas* grew more and more to depend on the services rendered to them by the *Vaiśyas*. But the *Vaiśya* was not a slave: he could not be killed by the king or anyone else without the slayer incurring risk and the payment of a wergeld (*Vaira*), which even in the *Brahmin* books extends to 100 cows for a *Vaiśya*. Moreover, though the *Vaiśya* could be expelled by the king at pleasure, he cannot be said to have been without property in his land. Hopkins⁶ thinks it is absurd to suppose that he could really be a landowner when he was subject to removal at will, but this is to ignore the fact that normally the king could not remove the landowner, and that kings were ultimately dependent on the people, as the tales of exiled kings show.

On the other hand, Hopkins⁷ is clearly right in holding that the *Vaiśya* was really an agriculturist, and that Vedic society was not merely a landholding aristocracy, superimposed upon an agricultural aboriginal stock, as Baden Powell⁸ urged. Without ignoring the possibility that the *Dravidians* were agriculturists, there is no reason to deny that the Āryans were

¹ x. 90, 12.

² v. 17, 9.

³ *Vājasaneyi Samhitā*, xxx. 5, etc.

See *Varṇa*.

⁴ *Av. vi. 13, 1*; *Vājasaneyi Samhitā*, xviii. 48, etc.

⁵ vii. 29. Cf. Muir, *Sanskrit Texts*, 1st, 439.

⁶ *India, Old and New*, 222 et seq.

⁷ *Op. cit.*, 210 et seq.

⁸ *Indian Village Community*, 190 et seq.

so likewise, and the goad of the plougher was the mark of a Vaiśya in life⁹ and in death.¹⁰ It would be absurd to suppose that the Āryan Vaiśyas did not engage in industry and commerce (cf. *Paṇi*, *Varṇi*), but pastoral pursuits and agriculture must have been their normal occupations.

In war the Vaiśyas must have formed the bulk of the force under the Kṣatriya leaders (see *Kṣatriya*). But like the Homeric commoners, the Vaiśyas may well have done little of the serious fighting, being probably ill-provided with either body armour or offensive weapons.

That the Vaiśyas were engaged in the intellectual life of the day is unlikely; nor is there any tradition, corresponding to that regarding the Kṣatriyas, of their having taken part in the evolution of the doctrine of Brahman, the great philosophic achievement of the age. The aim of the Vaiśya's ambition was, according to the Taittiriya Samhitā,¹¹ to become a *Grāmaṇi*, or village headman, a post probably conferred by the king on wealthy Vaiśyas, of whom no doubt there were many. It is impossible to say if in Vedic times a Vaiśya could attain to nobility or become a Brahmin. No instance can safely be quoted in support of such a view,¹² though such changes of status may have taken place (see *Kṣatriya* and *Varṇa*).

It is denied by Fick¹³ that the Vaiśyas were ever a caste, and the denial is certainly based on good grounds if it is held that a caste means a body within which marriage is essential, and which follows a hereditary occupation (cf. *Varṇa*). But it would be wrong¹⁴ to suppose that the term Vaiśya was merely applied by theorists to the people who were not nobles or priests. It must have been an early appellation of a definite class which was separate from the other classes, and properly to be compared with them. Moreover, though there were differences among Vaiśyas, there were equally differences among Kṣatriyas and Brāhmaṇas, and it is impossible to deny

⁹ Kāthaka Samhitā, xxxvii. 1.

¹⁰ Kausika Sūtra, lxxx.

¹¹ ii. 5, 4, 4.

¹² Rhys Davids, *Buddhist India*, 55 et seq., argues to the contrary from Buddhist evidence; but this has no

cogency for the Vedic period, and much, if not all, of it is hardly in point as concerns this issue.

¹³ *Die soziale Gliederung*, 163 et seq.

¹⁴ Cf. *Indian Empire*, 1, 347.

the Vaiśyas' claim to be reckoned a class or caste if the other two are such, though at the present day things are different.

Cf. Zimmer, *Altindisches Leben*, 213 et seq.; Weber, *Indische Studien*, 10, 1 et seq.; Muir, *Sanskrit Texts*, 1², 7 et seq.; Ludwig, *Translation of the Rigveda*, 3, 242, 243; Hopkins, *Journal of the American Oriental Society*, 13, 76 et seq. (for the Epic Vaiśya).

Vaiśvā-mitra, 'descendant of *Viśvāmitra*,' is the term by which that famous priest's line is referred to in the Aitareya Brāhmaṇa (vii. 17 et seq.).

Vaiṣṭha-pureya, 'descendant of *Viṣṭhapura*,' is the name of a teacher in the first two *Varṇas* (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad in the *Mādhyamīna* recension (ii. 5, 20; iv. 5, 25). He was a pupil of *Śaṇḍilya* and *Rauhiṇyana*.

Vyacha in *go-vyacha*, the name of one of the victims at the *Puruṣamedha* ('human sacrifice') in the Yajurveda,¹ is of uncertain signification. According to Sāyaṇa,² the compound denotes a 'driver out of cows.' Perhaps it means a 'tormentor of cows,' as the St. Petersburg Dictionary takes it. Weber³ renders it as 'knacker of cows,' Eggeling as 'one who approaches cows.'

¹ Vājasaneyi Samhitā, xxx. 18; Taittiriya Brāhmaṇa, iii. 4, 16, 1. Cf. Kāthaka Samhitā, xv. 4.

² On Taittiriya Brāhmaṇa, loc. cit.

³ *Indische Streifen*, 1, 82, n. 11. This

interpretation is supported by the use of the word in the Kāthaka, where it replaces the *Govikartana* of other texts. See *Ratna* (p. 200).

⁴ *Sacred Books of the East*, 44, 416.

Vy-advāra,¹ *Vy-advārī*,² are the names of a 'gnawing' (*ad*, 'eat') animal in the Atharvaveda and the Śatapatha Brāhmaṇa. Cf. also *Vyadhvara*, which the St. Petersburg Dictionary would read throughout.

¹ Śatapatha Brāhmaṇa, vii. 4, 1, 27. Cf. Av. vi. 50, 2.

² Av. iii. 28, 2, where a worm is certainly not meant.

Vyadhvara, 'perforating,' designates a worm in one passage of the Atharvaveda,¹ where there seems to be no good reason to alter the reading to Vyadvara, though Whitney² thinks that it may rather be connected with *vi-adhvan*³ than with the root *vyadh*, 'pierce.'⁴ The term occurs with *Maśaka*, 'fly,' in the Hiranyakeśi Grhya Sūtra,⁵ and perhaps also in another passage of the Atharvaveda,⁶ where, however, both Whitney⁷ and Shankar Paṇḍit read Vyadvara.

¹ ii. 31, 4.

² Translation of the Atharvaveda, 74.

³ This would mean 'diverging from the road,' 'devious.'

⁴ The Padapāṭha analyzes the word as *vi-adhvara*.

⁵ ii. 16, 3.

⁶ vi. 50, 3.

⁷ *Op. cit.*, 318. Cf. 135.

Cf. also Bloomfield, *Hymns of the Atharvaveda*, 316, 361, 487; Lanman in Whitney, *op. cit.*, 318.

Vyalkaśā is the name of a plant in the Rigveda.¹

¹ x. 16, 13. Cf. Zimmer *Altindisches Leben*, 70.

Vy-aśva is the name of a R̥ṣi, a protégé of the Aśvins,¹ mentioned in several hymns of the eighth Maṇḍala,² which may have been the composition of a descendant of his, Viśva-manas. In two other passages³ he is referred to only as a R̥ṣi of the past, and Oldenberg⁴ points out that none of his own work appears in the Saṃhitā. The Rigveda also mentions⁵ the Vyaśvas, with whom Ludwig⁶ is inclined to connect *Vaśa Aśvya*. An Āṅgīrasa Vyaśva occurs as a seer of Sāmans or Chants in the Pañcaviṃśa Brāhmaṇa.⁷

¹ Rv. i. 112, 15.

² viii. 23, 16, 23; 24, 22; 26, 9.

³ Rv. viii. 9, 10; ix. 65, 7.

⁴ *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 42, 217.

⁵ Rv. viii. 24, 28.

⁶ Translation of the Rigveda, 3.

106.

⁷ xiv. 10, 9.

Vy-aṣṭi is the name of a mythical teacher in the first two Vaṃśas (lists of teachers) in the Bṛhadāraṇyaka Upaniṣad.¹

¹ iv. 5, 22; iv. 5, 28 Mādhyamīna.

Vyā-khyāna in one passage of the Satapatha Brāhmaṇa¹ clearly denotes a 'narrative' merely—viz., that of the dispute of Kadrū and Suparnī. In other passages² the word means simply 'commentary.' In the Bṛhadāraṇyaka Upaniṣad,³ used in the plural, it signifies a species of writing, apparently 'commentaries,' though its exact relation to *Anuvyākhyāna* must remain obscure. Sieg⁴ thinks that the Vyākhyānas were forms of narrative like *Anvākhyāna* and *Anuvyākhyāna*.

¹ iii. 6, 2, 7.

² vi. 1, 27, 33; vii. 2, 4, 28.

³ ii. 4, 10; iv. 1, 6 (Mādhyamīna = 2 Kāṇva); 5, 11.

⁴ *Die Sagenstoffe des R̥gveda*, 21, 34.

Vyāghra, 'tiger,' is never found in the Rigveda, but frequently occurs in the Atharvaveda,¹ as well as the lion. This fact is legitimately regarded as an indication that the Atharvaveda belongs to a period when the Vedic Indian had approached and entered the territory of Bengal. Later,² also, mention of the tiger is quite common. The Taittirīya Saṃhitā³ preserves a reference to the danger of waking a sleeping tiger. The destructive character of the animal is often alluded to,⁴ the man-eater (*puruṣād*)⁵ being also mentioned. Like the lion, the tiger passes as a symbol of strength.⁶ This idea is illustrated by the fact that the king at the Rājasūya ('royal consecration') steps⁷ on a tiger's skin to win himself the strength of the animal. Cf. also Śārdūla, Petva.

¹ iv. 3, 1; 36, 6; vi. 38, 1; 103, 3;

140, 1; xii. 1, 49; 2, 43; xix. 46, 5;

49, 4.

² Taittirīya Saṃhitā, vi. 2, 5, 5;

Kāṭhaka Saṃhitā, xvii. 2; Maitrāyaṇī

Saṃhitā, ii. 1, 9; Vājasaneyi Saṃhitā,

xiv. 9; xix. 10; Aitareya Brāhmaṇa,

vii. 5, 3. Satapatha Brāhmaṇa, xii. 7,

1, 8; Chāndogya Upaniṣad, vi. 9, 3;

10, 2, etc.

³ v. 4, 10, 5.

⁴ Cf. Av. iv. 36, 6; viii. 5, 11, and see Śaśaya.

⁵ Av. xii. 1, 49.

⁶ Av. iv. 8, 4, 7. Cf. Yaska, Nirukta, iii. 18.

⁷ Av. iv. 8, 4. Cf. Eggeling, *Sacred Books of the East*, 41, 92. He does not wear the skin, as Zimmer, *Altindisches Leben*, 79, says.

Cf. Schrader, *Prehistoric Antiquities* 249, 250.

Vyāghra-padya is a false reading in the Chāndogya Upaniṣad (v. 16, 1) for *Valyāghrapadya*.

Vyādhi, 'disease,' occurs several times in Vedic literature.¹ The specific diseases are dealt with under the separate names, but the Vedic texts also mention innumerable bodily defects. The list of victims² at the Puruṣamedha ('human sacrifice') includes a 'dwarf' (*vāmana*, *kubja*), a 'bald' person (*khalati*),³ a 'blind' man (*andha*),⁴ a 'deaf' man (*badhira*),⁵ a 'dumb' man (*mūka*),⁶ a 'fat' man (*pīvan*), a 'leper' (*sidhmala*, *kilāsa*),⁷ a 'yellow-eyed' man (*hary-akṣa*), a 'tawny-eyed' man (*piṅg-ākṣa*), a 'cripple' (*pīṭha-sarpin*), a 'lame' man (*srāma*), a 'sleepless' man (*jāgarana*), a 'sleepy' man (*svapana*), one⁸ 'too tall' (*ati-dīrgha*), one 'too short' (*ati-hrasva*), one 'too stout' (*ati-sthūla* or *aty-aṃsala*), one 'too thin' (*ati-kṛśa*), one 'too white' (*ati-śukla*), one 'too dark' (*ati-kṛṣṇa*), one 'too bald' (*ati-kulva*), and one 'too hairy' (*ati-lomaśa*).

In the Maitrāyaṇī Saṃhitā⁹ the man with bad nails and the man with brown teeth are mentioned along with sinners like the **Didhīśūpati**. The Śatapatha Brāhmaṇa¹⁰ mentions a 'white-spotted (*śukla*), bald-headed man, with projecting teeth (*viklidha*) and reddish-brown eyes.' Interesting is Zimmer's¹¹ suggestion that *kirmira* found in the Vājasaneyi Saṃhitā¹² means 'spotty' as an intermixture of races, but it is only a conjecture, apparently based on a supposed connexion of the word with *kṛ*, 'mix.' In the Vājasaneyi Saṃhitā¹³ and the

¹ Chāndogya Upaniṣad, iv. 10, 3; Śaṅkha Brāhmaṇa, v. 4; Śāṅkhāyana Śrauta Sūtra, iii. 4, 8.

² Vājasaneyi Saṃhitā, xxx. 10, 17, 21; Taittirīya Brāhmaṇa, iii. 4, 6, 1; 14, 1; 17, 1.

³ Cf. Śatapatha Brāhmaṇa, xiii. 3, 6, 5.

⁴ Cf. Bṛhadāraṇyaka Upaniṣad, vi. 2, 9; Chāndogya Upaniṣad, v. 1, 9; 13, 2; viii. 4, 2; 9, 1; 10, 1; Kauṣītaki Upaniṣad, iii. 3.

⁵ Bṛhadāraṇyaka Upaniṣad, vi. 2, 10; Chāndogya Upaniṣad, v. 1, 10; Kauṣītaki Upaniṣad, loc. cit.

⁶ Kauṣītaki Upaniṣad, loc. cit.

⁷ *Kilāsa* also in Pañcaviṃśa Brāhmaṇa, xiv. 3, 17; xxiii. 16, 11, etc.

⁸ Vājasaneyi Saṃhitā, xxx. 22; Taittirīya Brāhmaṇa, iii. 4, 19, 1, where are added the man who winks too much (*ati-mirmira*), has too prominent teeth (*ati-dantura*) or too small teeth (*ati-kiriṣa*), and who stares excessively (*ati-memiṣa*). Cf. Weber, *Indische Streifen*, 1, 84, n. 4.

⁹ iv. 1, 9; Taittirīya Brāhmaṇa, iii. 2, 9, 9. Cf. Av. vii. 65, 3.

¹⁰ xiii. 3, 6, 5. See Eggeling, *Sacred Books of the East*, 44, 323, n.

¹¹ *Altindisches Leben*, 428.

¹² xxx. 21.

¹³ xxx. 15, especially *avijātā* and *vijarjarā*, beside *avutakā* and *paryāyini*; *atitvari* and *atishkadvari* are also possibly so to be understood. Cf. Weber, *Indische Streifen*, 1, 80.

Taittirīya Brāhmaṇa¹⁴ various epithets are applied to women, some of which seem to denote disease, and in the Atharvaveda¹⁵ the feminine adjectives, 'antelope-footed' (*rśya-pādī*) and 'bull-toothed' (*vr̥ṣa-dati*), probably refer to bodily defects.

¹⁴ iii. 4, 11, 1, where *apashkadvari* and *paryāyini* are read.

¹⁵ i. 18, 4. Geldner, *Vedische Studien*, 1, 314, understands the hymn as refer-

ring to the domestic cat, but this lacks plausibility. The sense of the other epithets there occurring is quite obscure.

Vy-āna is the name of one of the vital airs. See **Prāṇa**.

Vyāma in the Saṃhitās¹ and the Brāhmaṇas² denotes the 'span' of the outstretched arms as a measure of length. It may be estimated at six feet or equivalent to a fathom.³

¹ Av. vi. 137, 2; Taittirīya Saṃhitā, v. 1, 1, 4; 2, 5, 1, etc.

² Śatapatha Brāhmaṇa, x. 2, 3, 1, 2; i. 2, 5, 14; vii. 1, 1, 37, where the scholiast equates it to 4 Aratnis or cubits (while the scholiast on Aśvalāyana Gṛhya Sūtra, ix. 1, 9, regards it

as equal to 5 Aratnis). According to the Śulva Sūtra of Baudhāyana, the *Aratni* equals 24 *angula* (= $\frac{3}{4}$ inch). See Fleet, *Journal of the Royal Asiatic Society*, 1912, 231, 233, 234.

³ See Eggeling, *Sacred Books of the East*, 41, 309, n. 5.

Vyāsa Pārāśarya ('descendant of **Parāśara**') is the name of a mythical sage who in the Vedic period is found only as a pupil of **Viśvaksena** in the *Varṇa* (list of teachers) at the end of the *Sāmavidhāna Brāhmaṇa* and in the late Taittirīya Āraṇyaka.¹

¹ i. 9, 2. Cf. Weber, *Indische Studien*, 1, 156; 4, 377; *Indian Literature*, 184, n. 199.

Vra, according to Roth,¹ means 'troop' in the Rigveda² and the Atharvaveda.³ Zimmer⁴ sees in the word (in the feminine form of *vr̥ā*) a designation in one passage of the village host which formed part of the **Viś**, and was composed of relations (*su-bandhu*). On the other hand, Pischel⁵ thinks that in all the passages *Vr̥ā* means 'female,' used either of animals⁶ or of

¹ St. Petersburg Dictionary, s.v. Cf. Bechtel, *Nachrichten der königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1894, 393.

² i. 124, 8; 126, 5; iv. 1, 16; viii. 2, 6; x. 123, 2. He omits i. 121, 2, where Böhtlingk, Dictionary, s.v., treats the word as a feminine (*vr̥ā*).

³ ii. 1, 1, a confused passage, on which see Whitney, Translation of the Atharvaveda, 37, 38.

⁴ *Altindisches Leben*, 162.

⁵ *Vedische Studien*, 2, 121, 313 et seq.

⁶ Rv. i. 121, 2; viii. 2, 6 (female elephants).

women who go to the feast (**Samana**),⁷ or courtezans (*viśyā*, 'of the people'),⁸ or, metaphorically,⁹ the hymns compared with courtezans: these senses are perhaps adequate.

⁷ Rv. i. 124, 8.

⁸ Rv. i. 126, 5.

⁹ Rv. iv. 1, 16; x. 123, 2; Av. loc. cit.

Vraja denotes in the first instance, in the Rigveda,¹ the place to which the cattle resort (from *vraj*, 'go'), the 'feeding ground' to which the milk-giving animals go out² in the morning from the village (**Grāma**), while the others stay in it all day and night.³ Secondly it denotes the 'herd'⁴ itself. This is Geldner's view,⁵ which seems clearly better than that of Roth⁶ who regards **Vraja** as primarily the 'enclosure' (from *vṛj*), and only thence the 'herd'; for the **Vraja** does not normally mean an 'enclosure' at all: the Vedic cattle were not stall-fed as a general rule. In some passages, however, 'pen,'⁷ in others 'stall,'⁸ is certainly meant. The word is often used in the myth of the robbing of the kine.⁹ It occasionally denotes a 'cistern.'¹⁰

¹ Rv. ii. 38, 8; x. 26, 3, and perhaps 97, 10; 101, 8. Cf. Medhātithi on *Manu*, iv. 45, and *Mahābhārata*, i. 41, 15, where *go-vraja* is equal to *gavāṇa-pracārāḥ*, 'the pastures of the kine,' in i. 40, 17.

² Rv. ii. 38, 8.

³ Cf. Sāyaṇa on *Aitareya Brāhmaṇa*, ii. 18, 14.

⁴ Rv. v. 35, 4; vii. 27, 1; 32, 10; viii. 46, 9; 51, 5.

⁵ *Vedische Studien*, 2, 282 et seq.; *Rigveda Glossar*, 174. Cf. Hopkins, *Journal of the American Oriental Society*, 13, 77.

⁶ St. Petersburg Dictionary, s.v. But cf. Böhtlingk, Dictionary, s.v.

⁷ Av. iii. 11, 5; iv. 38, 7; Śāṅkhāyana *Āraṇyaka*, ii. 16. Metaphorically, in the *Bṛhadāraṇyaka Upaniṣad*, vi. 4, 22, *Mādhyandina*, it is a pen with a bolt (*sārgala*) and with a palisade (*sa-pari-*

śraya). The sense of 'pen' is also possible in Rv. x. 97, 10; 101, 8, and is not radically opposed to it, for **Vraja** denotes the place where the cattle are fed, and can therefore be applied to the stall where they are during the night. Cf. *Goptha*.

⁸ Rv. x. 4, 2, where the 'warm **Vraja**' to which the cows resort is alluded to, and iv. 51, 2, where the Dawns open wide the doors of the **Vraja** of darkness; *Taittiriya Brāhmaṇa*, iii. 8, 12, 2, where the **Vraja** is said to be made of *Aśvattha* wood. The sense of 'stall' is probable in *Vājasaneyi Samhitā*, i. 25.

⁹ See Geldner, *op. cit.*, 2, 283 et seq.

¹⁰ *Vājasaneyi Samhitā*, x. 4 = *Taittiriya Brāhmaṇa*, i. 8, 11, 1 = *Maitrāyaṇi Samhitā*, ii. 6, 7.

Vrata ('vow') in the later *Samhitās*¹ and the *Brāhmaṇas*² has the peculiar sense of the 'milk' used by one who is living on that beverage alone as a vow or penance.

¹ Av. vi. 133, 2; *Taittiriya Samhitā*, vi. 2, 5, 3, 4; *Vājasaneyi Samhitā*, iv. 11, etc.

² *Śatapatha Brāhmaṇa*, iii. 2, 2, 10. 14, 17; 4, 2, 15; ix. 2, 1, 18. Cf. *ghṛta-*

vrata, *Pañcaviṃśa Brāhmaṇa*, xviii. 2, 5, 6, and *vrata-dughā*, the 'cow that gives the **Vrata** milk,' *Śatapatha Brāhmaṇa*, iii. 2, 2, 14; xiv. 3, 1, 34, etc.

Vratati in the *Rigveda*¹ and later² denotes a 'creeping plant.'

¹ viii. 40, 6; *Nirukta*, i. 14; vi. 28.

² *Taittiriya Brāhmaṇa*, i. 5, 1, 3, etc.

Vrāja-pati is found in one passage of the *Rigveda*,¹ where it is said that comrades attend Indra, as the **Kulapas** the **Vrāja-pati**, when he goes about. Zimmer² thinks that this refers to the heads of families being subordinate in war to the village headman (**Grāmaṇi**), but Whitney³ seems to be right in seeing merely the chieftain surrounded by the leading men, the family heads, not necessarily merely a village headman. **Vrāja** alone occurs in one passage of the *Atharvaveda*,⁴ adverbially in the sense of 'in troops.'

¹ x. 179, 2 = Av. vii. 72, 2.

² *Altindisches Leben*, 171.

³ Translation of the *Atharvaveda*, 436. 4 i. 16, 1. Cf. Whitney, *op. cit.*, 17.

Vrāja-bāhu is used in the *Kauṣītaki Brāhmaṇa* (ii. 9) of the 'encompassing arms' of death, **Vrāja** here apparently meaning a 'pen,' like **Vraja**. Cf. **Viṣṭhā-vrājin**.

Vrāta is found in several passages of the *Rigveda*¹ and later² in the sense of 'troop.' In one passage of the *Rigveda*³ the troops of the Maruts are referred to by three different terms—*śardha*, *vrāta*, and *gaṇa*. From this fact Zimmer⁴ has

¹ i. 163, 8; iii. 26, 2; v. 53, 11; ix. 14, 2 (perhaps an allusion to the five tribes); x. 34, 8, 12 (of dice). In x. 57, 5, the host of the living (*jīva vrāta*) is referred to.

² Av. ii. 9, 2 ('host of the living');

Taittiriya Samhitā, i. 8, 10, 2; *Vājasaneyi Samhitā*, xvi. 25; *Pañcaviṃśa Brāhmaṇa*, vi. 9, 24; xvii. 1, 5, 12, etc. ³ v. 53, 11. Cf. iii. 26, 2, where *śardha* is not mentioned.

⁴ *Altindisches Leben*, 162.

deduced that a Vedic host fought according to clan (Viś), village (Grāma), and family, but this conclusion is hardly warranted, there being nothing to show that there is any intention to present a distinct series of divisions. It is not probable that the word ever has the technical sense of 'guild,' as Roth⁵ thinks. Cf. Vrātapati.

⁵ In the St. Petersburg Dictionary, where this is taken to be the sense; Pañcaviṃśa Brāhmaṇa, vi. 9, 25; xvii. 1.

5. 12; Vājasaneyi Saṃhitā, xvi. 25; Taittirīya Saṃhitā, i. 8, 10, 2.

Vrāta-pati, 'lord of troops,' is an epithet included in the names of Rudra in the Yajurveda Saṃhitās,¹ along with the epithet Gaṇa-pati, 'lord of groups.' The exact sense is quite uncertain, but the term may allude to the chief of a band of robbers, as Zimmer² thinks.

¹ Taittirīya Saṃhitā, iv. 5, 4, 1; Kāṭhaka Saṃhitā, xvii. 13; Maitrāyaṇi Saṃhitā, ii. 9, 4; Vājasaneyi Saṃhitā, xvi. 25.

² Altindisches Leben, 179.

Vrātya is included in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda,¹ where, however, no further explanation of the name is given. Fuller information is furnished by the Atharvaveda,² the Pañcaviṃśa Brāhmaṇa,³ and the Sūtras,⁴ which describe at length a certain rite intended for the use of Vrātyas. According to the Pañcaviṃśa Brāhmaṇa, there are four different kinds of 'outcasts'—viz., the *hīna*, who are merely described as 'depressed'; those who have become outcasts for some sin (*nindita*); those who become outcasts at an early age, apparently by living among outcasts; and those old men who, being impotent (*sama-nicamedhṛa*), have gone to live with outcasts. The last three categories are by no means of the same importance as the first. The motive of the fourth is hard to understand: according to Rājārām Rām-

¹ Vājasaneyi Saṃhitā, xxx. 8; Taittirīya Brāhmaṇa, iii. 4, 5, 1.

² xv. 1, 1 et seq.

³ xvii. 1-4.

⁴ Kātyāyana Śrauta Sūtra, xii. 1; xvii. 4; Lātyāyana Śrauta Sūtra, vii. 6; Apastamba Śrauta Sūtra, xxii. 5, 4-14. See Hillebrandt, *Ritualstudien*, 139, 140.

krishṇa Bhāgavat,⁵ they were men who had enfeebled their constitutions by undue intercourse with women in the lands of the outcasts, and returned home in a debilitated state. But this is not stated in the text.

It seems probable that the really important Vrātyas were those referred to as *hīna*, and that the other classes were only subsidiary. According to Rājārām,⁶ there were two categories of the first class: (a) The depressed (*hīna*), who were non-Āryan; and (b) degraded Āryans (*gara-gir*). This, however, is a mere guess, and devoid of probability. There seems to have been but one class of Vrātyas. That they were non-Āryan is not probable, for it is expressly said⁷ that, though unconsecrated, they spoke the tongue of the consecrated: they were thus apparently Āryans. This view is confirmed by the statement that 'they call what is easy of utterance, difficult to utter': probable they had already a somewhat Prakritic form of speech (cf. *Vāc*). The Sūtras mention their Arhants ('saints') and Yaudhas ('warriors'), corresponding to the Brahminical Brāhmaṇa and Kṣatriya.

Other particulars accord with the view that they were Āryans outside the sphere of Brahmin culture. Thus they are said⁸ not to practise agriculture or commerce (an allusion to a nomadic life), nor to observe the rules of **Brahmacarya**—i.e., the principle regulating the Brahminic order of life. They were also allowed to become members of the Brahminical community by performance of the ritual prescribed, which would hardly be so natural in the case of non-Āryans.

Some details are given of the life and dress of the Vrātyas. Their principles were opposed to those of the Brahmins: they beat those unworthy of correction.⁹ Their leader (Gr̥hapati) or householder wore a turban (*Uṣṇīṣa*), carried a whip (*Pratoda*), a kind of bow (*Jyāhroḍa*), was clothed in a black (*kṛṣṇaśa*) garment and two skins (*Ajina*), black and white (*kṛṣṇa-valakṣa*), and owned a rough wagon (*Vipatha*) covered with planks

⁵ *Journal of the Bombay Branch of the Royal Asiatic Society*, 19, 360.

⁶ *Ibid.*, 359.

⁷ Pañcaviṃśa Brāhmaṇa, xvii. 1, 9.

⁸ *Ibid.*, xvii. 1, 2.

⁹ *Ibid.*, xvii. 1, 14.

(*phalakāśīrṇa*). The others,¹⁰ subordinate to the leader, had garments with fringes of red (*valūkāntāni dāmatūśāni*), two fringes on each, skins folded double (*dviṣaṃhitāny ajināni*), and sandals (*Upānah*). The leader wore also an ornament (*Niṣka*) of silver, which Rājārām¹¹ converts into a silver coinage. The *Vrātyas*, on becoming consecrated, were expected to hand over their goods to the priest. Many other details are given in the *Sūtras* (e.g., that the shoes or sandals were of variegated black hue and pointed), but these are not authenticated by the *Pañcaviṃśa Brāhmaṇa*.

The locality in which the *Vrātyas* lived cannot be stated with certainty, but their nomad life¹² suggests the western tribes beyond the *Sarasvatī*. But they may equally well have been in the east: this possibility is so far supported by the fact that the *Sūtras* make the Brahmin receiving the gift of the *Vrātya's* outfit an inhabitant of *Magadha*. The *Atharvaveda*¹³ does not help, for it treats the *Vrātya* in so mystical a way that he is represented as being in all the quarters. Indeed, Roth¹⁴ believed that it was here not a case of the *Vrātya* of the *Pañcaviṃśa Brāhmaṇa* at all, but of a glorification of the *Vrātya* as the type of the pious vagrant or wandering religious mendicant (*Parivrājaka*). This view is clearly wrong, as the occurrence of the words *uṣṇīsa*, *vīpatha*, and *pratoda* shows. It is probable that the 15th Book of the *Atharvaveda*, which deals with the *Vrātya*, and is of a mystical character, exalts the converted *Vrātya* as a type of the perfect *Brahmacārin*, and, in so far, of the divinity.¹⁵

¹⁰ *Ibid.*, xvii. 1, 15. The exact sense of the passages is obscure, and was, as Lātāyana shows, already obscure in his time and earlier; the translations given are all vague. Cf. Weber, *Indische Studien*, i. 32 et seq.; *Indian Literature*, 67, 68; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 31, 32; Rājārām, *loc. cit.*

¹¹ *Op. cit.*, 361.
¹² Which is indicated by their name, 'belonging to a roving band' (*vrāta*), 'vagrant.'

¹³ See Whitney. Translation of the *Atharvaveda*, 770 et seq., with Lanman's additions.

¹⁴ St. Petersburg Dictionary, s.v.

¹⁵ Bloomfield, *Atharvaveda*, 94.

Cf. Weber, *Indische Studien*, i. 33, 52, 445, n.; *Indian Literature*, 67, 78, 110-112, 141, 146; Aufrecht, *Indische Studien*, i. 130 et seq.; Ludwig, Translation of the *Rigveda*, 3, xxvi et seq.; Zimmer, *Altindisches Leben*, 216.

Vrihi, 'rice,' is never mentioned in the *Rigveda*,¹ but is frequently alluded to in the *Atharvaveda*² and later.³ Rice seems to be indigenous in the south-east of India:⁴ this fact accounts well for the absence of any mention of it in the *Rigveda*. Black and white rice is contrasted in the *Taittiriya Saṃhitā*,⁵ where also⁶ the distinctions of dark, swift-growing (*āśu*), and large rice (*mahā-vrihi*) are found. Probably the swift-growing variety is that later known as *śaṣṭika*, 'ripening in sixty days.' *Vrihi* and *Yava*, 'barley,' are normally conjoined in the texts.⁷ Cf. *Plāśuka*.

¹ To take *dhānya bija* in *Rv.* v. 53, 13, as 'rice seeds' is unnecessary and very improbable, nor is there better reason to see in *dhānya rasa* in *Av.* ii. 26, 5, a 'rice drink.'

² vi. 140, 2; viii. 7, 20; ix. 6, 14, etc.

³ *Taittiriya Saṃhitā*, vii. 2, 10, 3, where it is said to ripen in autumn; *Kāthaka Saṃhitā*, x. 6; xi. 5; *Maitrāyaṇī Saṃhitā*, iii. 10, 2; iv. 3, 2; *Vājasaneyi Saṃhitā*, xviii. 12; *Aitareya Brāhmaṇa*, ii. 8, 7; 11, 12; viii. 16,

3. 4; *Śatapatha Brāhmaṇa*, v. 5, 5, 9; *Bṛhadāraṇyaka Upaniṣad*, vi. 3, 22 (*Mādhyandina* = vi. 3, 13 *Kāṇva*); *Chāndogya Upaniṣad*, iii. 14, 3.

⁴ ii. 3, 1, 3. Cf. *Taittiriya Brāhmaṇa*, i. 7, 3, 4; *Kāthaka Saṃhitā*, xii. 4, 5, 6, etc.

⁵ i. 8, 10, 1.

⁶ *Av.* xi. 4, 13; *Jaiminiya Brāhmaṇa*, i. 43; *Chāndogya Upaniṣad*, v. 10, 6, etc.

Cf. Zimmer, *Altindisches Leben*, 239.

Vleṣka. See *Bleṣka*.

S.

Śamyu is the name of a mythical son of *Bṛhaspati*. He is quoted as a teacher in the texts of the *Yajurveda*.¹

¹ *Taittiriya Saṃhitā*, ii. 6, 10, 1; 8, 11; *Śatapatha Brāhmaṇa*, i. 9, 1, v. 2, 6, 4; *Taittiriya Brāhmaṇa*, iii. 3, 24; *Taittiriya Āraṇyaka*, i. 5, 2.

Cf. Lévi, *La Doctrine du Sacrifice*, 113.

Śakaṭa,¹ *Śakaṭi*,² are rare words in the older literature for a 'cart.' The creaking of a cart is referred to in the *Rigveda*³ as like the sound heard by night in the forest.

¹ *Nirukta*, vi. 22; xi. 47; *Chāndogya Upaniṣad*, iv. 1, 8.

² *Rv.* x. 146, 3; *Saṁviṃśa Brāhmaṇa*, iv. 7.

Śaka-dhūma is found in one hymn of the Atharvaveda,¹ where it is celebrated as the king of the asterisms. The word seems to mean the 'smoke of (burning) cow-dung,' or else the 'smoke (rising) from (fresh) cow-dung': it may well be, as Weber² thinks, that this was deemed to be significant of the weather. Bloomfield,³ however, considers that the word is to be rendered as 'weather prophet,' that is, one who foretells the weather by means of the smoke of a fire. Whitney⁴ objects to this view with reason. It is not at all improbable that, as Roth⁵ believed, an asterism of some sort is meant, probably the 'milky way.'

¹ vi. 128, 1. 3. 4. and in the Nakṣatra Kalpa.

² *Omina und Portenta*, 363; *Indische Studien*, 5, 257; 10, 65; *Nakṣatra*, 2, 272, n.; 293.

³ *American Journal of Philology*, 7, 484 et seq.; *Journal of the American Oriental*

Society, 13, cxxxiii; *Hymns of the Atharvaveda*, 532, 533.

⁴ Translation of the Atharvaveda, 377, 378.

⁵ St. Petersburg Dictionary, s.v.

Cf. Zimmer, *Altindisches Leben*, 353; Caland, *Altindisches Zauberitual*, 175, n. 3.

Śakan. See Śakrt.

Śaka-pūta ('purified by cow-dung') is the name, apparently, of a prince, in one hymn of the Rigveda (x. 132, 5).

Śakam-bhara, 'bearer of dung,' is found in one passage of the Atharvaveda,¹ where the sense is doubtful. Ludwig² and Grill³ see in it a tribal name, Bloomfield⁴ the personification of excessive evacuation (diarrhoea), while Whitney⁵ considers that it may refer to the Mahāvṛṣas, despised as having to collect dung for fuel in the absence of wood in their country.

¹ v. 22, 4.

² Translation of the Rigveda, 3, 510.

³ *Hundert Lieder*, 154.

⁴ *Hymns of the Atharvaveda*, 445, 446.

⁵ Translation of the Atharvaveda, 259.

Cf. Weber, *Indische Studien*, 18, 253.

Śakā is the name of one of the victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Samhitās.¹ It is uncertain whether it is the same as the Śakadhūma of the Atharvaveda.

¹ Taittirīya Samhitā, v. 5, 12, 1; 18, 1; Maitrāyaṇi Samhitā, iii. 14, 13; Vājasaneyi Samhitā, xxiv. 32.

tain whether a kind of bird² or fly,³ or long-eared beast⁴ is intended.

² Mahidhara on Vājasaneyi Samhitā, loc. cit.

³ Sāyaṇa on Taittirīya Samhitā, v. 5, 12, 1; 18, 1.

⁴ Sāyaṇa on Taittirīya Samhitā, v. 5, 12, 1.

Cf. Zimmer, *Altindisches Leben*, 99.

Śakuna, 'bird,' is mentioned frequently in the Rigveda¹ and later.² It usually denotes a large bird,³ or a bird which gives omens.⁴ Zimmer⁵ compares κύνος, which also is a bird of omen.

¹ iv. 26, 6; ix. 85, 11; 86, 13; 107, 20; 112, 2; x. 68, 7; 106, 3; 123, 6; 165, 2.

² Av. xii. 1, 51; 3, 13; xx. 127, 4; Taittirīya Samhitā, iii. 2, 6, 2; Vājasaneyi Samhitā, xviii. 53, etc.

³ Cf. Av. xi. 2, 24, as compared with Vayas; Nirukta, iii. 18.

⁴ Cf. Kauṣītaki Brāhmaṇa, vii. 4; Maitrāyaṇi Upaniṣad, vi. 34, etc.

⁵ *Altindisches Leben*, 430.

Śakuni, 'bird,' is used practically like Śakuna, but with a much clearer reference to divination. It was smaller than the Śyena or Suparna,¹ gave signs,² and foretold ill-luck.³ When it is mentioned⁴ in the list of sacrificial victims at the Aśvamedha ('horse sacrifice'), a special species must be meant: later the falcon is so called, but the 'raven' may be intended; the commentator on the Taittirīya Samhitā thinks that it is the 'crow.' It is mentioned several times elsewhere.⁵

¹ Rv. ii. 42, 2.

² Rv. ii. 42, 1; 43, 3.

³ Av. x. 3, 6.

⁴ Taittirīya Samhitā, v. 5, 19, 1; Vājasaneyi Samhitā, xxiv. 40; Maitrāyaṇi Samhitā, iii. 14, 21.

⁵ Av. ii. 25, 2; vii. 64, 1; xi. 9, 9.

Kāthaka Samhitā, xxv. 7; Aitareya Brāhmaṇa, ii. 15, 12; iv. 7, 3; Satapatha Brāhmaṇa, xiv. 1, 1, 31; Chāndogya Upaniṣad, vi. 8, 2, etc.

Cf. Zimmer, *Altindisches Leben*, 88, 430.

Śakuni-mitra is one of the names of Vipascit Pārāśarya in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 41, 1).

Śakunta is a name for 'bird' in the Atharvaveda (xi. 6, 8).

Śakuntala,¹ Śakuntikā,² are diminutives, meaning 'little bird' in the Samhitās.

¹ Khila after Rv. ii. 43; Vājasaneyi Samhitā, xxiii. 23. | ² Rv. i. 191, 1; Vājasaneyi Samhitā, xxiii. 22.

Śakuntalā is the name of an Apsaras who bore Bharata, according to the Śatapatha Brāhmaṇa,¹ at Nāḍapit. Weber² doubtfully reads the latter word as Nāḍapitī, an epithet of Śakuntalā.

¹ xiii. 5, 4, 13.

² *Episches im vedischen Ritual*, 6.

Śakuntī is found in the Rigveda (ii. 42, 3; 43, 1) denoting a 'bird' of omen.

Śakula in the later Samhitās¹ denotes an unknown species of fish.

¹ Av. xx. 136, 1; Vājasaneyi Samhitā, xxiii. 28. Cf. Zimmer, *Altindisches Leben*, 97.

Śakṛt,¹ Śakan,² denotes 'dung' in the Rigveda and later. It is clear that the value of manure was early appreciated (see *Karīṣa*). For the use of the smoke of dung or of a dung fire for prognosticating the weather, see Śakadhūma.

¹ Used only in nominative and accusative: Rv. i. 161, 10; Av. xii. 4, 9; Taittirīya Samhitā, vii. 1, 19, 3, etc. | base, Av. xii. 4, 4; Taittirīya Samhitā, v. 7, 23, 1; Vājasaneyi Samhitā, xxxvii. 9.

² In the oblique cases Śakan is the | Cf. Zimmer, *Altindisches Leben*, 236.

1. Śakti is said in the Jaiminiya Brāhmaṇa¹ to have been the son of Vasiṣṭha, and to have been cast into the fire by the Viśvāmitras. According to Śaḍguruśiṣya,² who appears to follow the Śātyāyanaka,³ the story of Śakti is as follows: Viśvāmitra, being defeated in a contest by Śakti, had recourse

¹ ii. 390 (*Journal of the American Oriental Society*, 18, 47). | ² Sarvānukramaṇī, ed. Macdonell, p. 107, and on Rv. vii. 32.

³ Geldner, *Vedische Studien*, 2, 159, n. 3.

to Jamadagni, who taught him the Sasarpārī; later he revenged himself on Śakti by having him burnt in the forest. The Brhaddevatā⁴ relates the first part of the tale only. Geldner⁵ sees in the Rigveda⁶ a description of the death struggle of Śakti, but this interpretation is more than doubtful.⁷

⁴ iv. 112 et seq., with Macdonell's notes.

⁵ *Op. cit.*, 2, 159 et seq.; more doubtfully, *Rigveda, Kommentar*, 89.

⁶ iii. 53, 22.

⁷ Oldenberg, *Rigveda-Noten*, 1, 254.

2. Śakti Āṅgīrasa ('descendant of Āṅgīras') is the name of a seer of a Sāman or Chant in the Pañcaviṃśa Brāhmaṇa.¹

¹ xii. 5, 16. Cf. Hillebrandt, *Vedische Mythologie*, 2, 160.

Śakvarī, fem. plur., denotes the Śakvarī verses, known also as the Mahānāmni verses, to which the Śākvara Sāman (chant) is sung. This sense seems to occur in the Rigveda,¹ and is certain later.²

¹ vii. 33, 4; x. 71, 14; Nirukta, i. 8.

² Av. xiii. 1, 5; Taittirīya Samhitā, ii. 2, 8, 5; 6, 2, 3; iii. 4, 4, 1; v. 4, 12, 2; Kāthaka Samhitā, xxvi. 4; Pañcaviṃśa Brāhmaṇa, x. 6, 5; xii. 13.

12; Taittirīya Brāhmaṇa, ii. 1, 5, 11; Śatapatha Brāhmaṇa, iii. 3, 1, 1; 9, 2, 17, etc.

Cf. Keith, *Aitareya Āraṇyaka*, 258 et seq.

Śaṅku in the Rigveda¹ and later² denotes a 'wooden peg.' Thus the term is used of the pegs by which a skin is stretched out in the Śatapatha Brāhmaṇa,³ and of the pin of hobbles (Paḍbīṣa).⁴ In the Chāndogya Upaniṣad⁵ it may mean 'stalk'⁶ or 'fibre of a leaf.'⁷

¹ i. 164, 48.

² Śatapatha Brāhmaṇa, iii. 5, 1, 1; 2, 2; 6, 1, 3; xiii. 8, 4, 1; Aitareya Brāhmaṇa, iii. 18, 6, etc.

³ ii. 1, 1, 10.

⁴ Brhadāraṇyaka, vi. 2, 13 (Mādhyam-dina = vi. 1, 13 Kāṇva), etc.

⁵ ii. 23, 4.

⁶ Max Müller, *Sacred Books of the East*, 1, 35.

⁷ Little, *Grammatical Index*, 149. But cf. Oertel, *Journal of the American Oriental Society*, 16, 228, who compares *śūci* in Jaiminiya Brāhmaṇa, ii. 10; Jaiminiya Upaniṣad Brāhmaṇa, i. 10, 3.

1. *Śaṅkha* in the Atharvaveda,¹ with the epithet *Kṛṣṇa*, denotes a pearl-shell used as an amulet. In the later literature² it denotes a 'shell' or 'conch' used for blowing as a wind instrument.

¹ iv. 10, 1. See Lanman in Whitney, Translation of the Atharvaveda, 161. | ² Brhadāraṇyaka Upaniṣad, ii. 4, 9; iv. 5, 10.

2. *Śaṅkha Kauṣya* is mentioned as a teacher whom *Jāta Śākāyanya* criticized in the Kāthaka Samhitā (xxii. 7; cf. 6).

3. *Śaṅkha Bābhavya* ('descendant of *Babhrū*') is the name of a teacher, a pupil of *Rāma*, in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 41, 1; iv. 17, 1).

Śaṅkha-dhṃa, a 'conch-blower,' is enumerated among the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda,¹ and is mentioned in the Brhadāraṇyaka Upaniṣad.²

¹ Vājasaneyi Samhitā, xxx. 19; Taittirīya Brāhmaṇa, iil. 4, 13, 1.
² ii. 4, 9; iv. 5, 10.

Śaṅga Śātyāyani ('descendant of *Śātyāyana*') *Ātreya* ('descendant of *Atri*') is the name of a teacher, a pupil of *Nagarin*, in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 40, 1).

Śacivant is apparently the name of a man in one passage of the Rigveda,¹ where the vocative *Śacīvaḥ* occurs. But Roth² prefers to read *Śacīca* instead.

¹ x. 74, 5.

² St. Petersburg Dictionary, s.v.

Cf. Ludwig, Translation of the Rig-

veda, 3, 108; Griffith, *Hymns of the Rigveda*, 2, 489, n.

Śapa denotes a kind of 'hemp' (*Cannabis sativa* or *Crotolaria juncea*). It is mentioned in the Atharvaveda¹ as growing in the forest, and as used like the *Jaṅgiḍa* as a remedy against *Viṣkandha*. It also occurs in the Satapatha Brāhmaṇa.²

¹ ii. 4, 5.

² iii. 2, 1, 11 | i 6, 1, 24; 2, 15.
Cf. Zimmer, *Altindisches Leben*, 68.

Śaṇḍa is joined with *Marka* as a Purohita of the Asuras in the Yajurveda Samhitās¹ and Brāhmaṇas.²

¹ Taittirīya Samhitā, vi. 4, 10, 1; Maitrāyaṇī Samhitā, iv. 6, 3; Vājasaneyi Samhitā, vii. 12, 13 (Marka in 16, 17).

² Satapatha Brāhmaṇa, iv. 2, 1, 4; Taittirīya Brāhmaṇa, i. 1, 1, 5. Cf. Hillebrandt, *Vedische Mythologie*, 1, 223.

Śaṇḍika is found in one passage of the Rigveda¹ in the plural. According to Ludwig,² the hymn is a prayer for victory over the *Śaṇḍikas* and their king.

¹ iii. 30, 8.

² Translation of the Rigveda, 3, 153.

Śata-dyumna ('possessing a hundred glories') is the name of a man who, along with *Yajñeṣu*, was made prosperous by the priest *Mātsya* through his knowledge of the exact moment for sacrifice, according to the Taittirīya Brāhmaṇa (i. 5, 2, 1).

Śata-pati occurs in a verse of the Maitrāyaṇī Samhitā¹ and the Taittirīya Brāhmaṇa² as an epithet of Indra, who is described as alone the 'lord of a hundred' among men. To interpret the expression as 'lord of a hundred gods,' as does the commentary on the Taittirīya Brāhmaṇa, is obviously impossible. It seems clear that there is a reference to an analogous human functionary—viz., the lord of a hundred villages, known in the later law³—who was probably at once a judicial deputy of the sovereign and a revenue collector, an ancient magistrate and collector.

¹ iv. 14, 12.

² ii. 8, 4, 2.

³ See Foy, *Die königliche Gewalt*, 74.

Śata-balākṣa Maudgalya ('descendant of *Mudgala*') is the name of a grammarian in the Nirukta (xi. 6).

Śata-māna. See *Māna* and *Kṛṣṇala*.

Śata-yātu ('having a hundred magic powers') is the name of a R̥ṣi in the Rigveda.¹ He is enumerated after Parāśara and before Vasiṣṭha. Geldner² thinks he may have been a son of Vasiṣṭha.

¹ vii. 18, 21.

² *Vedische Studien*, 2, 132.

Cf. Ludwig, Translation of the Atharvaveda, 3, 139.

Śata-rudriya,¹ Śata-rudriya² (hymn 'relating to the hundred Rudras'), is the name of a section of the Yajurveda,³ which celebrates the god Rudra in his hundred aspects, enumerating his many epithets.

¹ Kāthaka Samhitā, xxi. 6; Śatapatha Brāhmaṇa, ix. 1, 1, 1; 2, 1; x. 1, 5, 3, 15.

² Taittirīya Samhitā, v. 4, 3, 1; 5, 9, 4; 7, 3, 3; Taittirīya Brāhmaṇa, iii. 11, 9, 9, etc.

³ Taittirīya Samhitā, iv. 5, 1, 11;

Kāthaka Samhitā, xvii. 11-16; Maitrāyaṇī Samhitā, ii. 9, 1 et seq.; Vājasaneyi Samhitā, xvi. 1 et seq.

Cf. Zimmer, *Altindisches Leben*, 202; Weber, *Indian Literature*, 108, 111, 159, 169, 170; Eggeling, *Sacred Books of the East*, 43, 150 et seq.

Śata-sārada in the Rigveda¹ and the Atharvaveda² denotes a 'period of a hundred autumns' or years.

¹ vii. 101, 6; x. 161, 2.

² i. 35, 1; viii. 2, 2; 5, 21.

Śatānika Sātrājita is mentioned in the Aitareya Brāhmaṇa¹ and the Śatapatha Brāhmaṇa² as a great king who defeated Dhṛtarāṣṭra, the prince of Kāśī, and took away his sacrificial horse. He was clearly a Bharata. He is also alluded to in the Atharvaveda.³

¹ viii. 21, 5.

² xiii. 5, 4, 9-13.

³ i. 35, 1 = Vājasaneyi Samhitā,

xxxiv. 52, in connexion with the Dakṣaṇas.

Śatri Āgni-veśi ('descendant of Agniveśa') is the name of a generous patron in the Rigveda.¹

¹ v. 34, 9. Cf. Ludwig, Translation of the Rigveda, 3, 155.

Śatru denotes 'enemy' in the Rigveda¹ and later.²

¹ i. 33, 13; 61, 13; ii. 23, 11; 30, 3 et seq.; iii. 16, 2; iv. 28, 4, etc.

² Av. iv. 3, 1; vi. 4, 2; x. 3, 1, etc.

Śam-tanu is the hero of a tale told by Yāska,¹ and often found later.² He supersedes his elder brother Devāpi as king of the Kurus. When his improper deed brings on a prolonged drought in his realm, he is compelled to ask his brother to assume the kingship; Devāpi, however, refuses, but instead performs a sacrifice which produces rain. Sieg³ endeavours to trace this story in the Rigveda,⁴ but all that is there stated is that Devāpi Arṣiṣeṇa obtained (no doubt as priest) rain for Śamtanu (no doubt a king). There is no hint of relationship at all.

¹ Nirukta, ii. 10.

² Bṛhaddevatā, vii. 155 et seq., with Macdonell's notes; Sieg, *Die Sagenstoffe des Rigveda*, 129 et seq.

³ *Loc. cit.*

⁴ x. 98.

Śapatha in the Rigveda¹ and later² denotes a 'curse,' not an 'oath,' as a judicial process. But that an oath of such a kind was possible as it was later,³ is shown by at least one passage of the Rigveda,⁴ where the speaker, possibly Vasiṣṭha, imprecates death on himself if he is a wizard, and death on his foes if he is not.

¹ x. 87, 15; Nirukta, vii. 3.

² Av. iii. 9, 5; iv. 9, 5; 18, 7; 19, 7, etc.

³ vii. 104, 15.

⁴ Cf. Muir, *Sanskrit Texts*, 1², 326, 327.

1. Śapha, 'hoof,' comes to be used to denote the fraction 'one-eighth,' because of the divided hoofs of the cow, just as Pāda, the 'foot' of a quadruped, also means a 'quarter.' This sense is found as early as the Rigveda,¹ and is not rare later.²

¹ viii. 47, 17.

² Av. vi. 46, 3; xix. 57, 1; Taittirīya Samhitā, vi. 1, 10, 1; Śatapatha Brāhmaṇa, iii. 3, 3, 3, etc.

Cf. Hopkins, *Journal of the American Oriental Society*, 16, 278; 17, 47; Zimmer, *Altindisches Leben*, 259.

2. Śapha in the Brāhmaṇa¹ is the name (used in the dual) of a wooden implement, acting like a pair of tongs, for lifting an iron pot from the fire. It is probably so called because it resembled a hoof in being divided.

¹ Aitareya Brāhmaṇa, i. 22, 14; Śatapatha Brāhmaṇa, xiv. 2, 1, 16. Cf. Eggeling, *Sacred Books of the East*, 44, 458, n. 4; 476.

Śaphaka is the name of some plant in the Atharvaveda.¹ It is also mentioned in the Āpastamba Śrauta Sūtra,² where it seems to denote an edible water plant or fruit, perhaps a water nut. It may be so called from its leaves being shaped like hoofs (Śapha).

¹ iv. 34, 5.

² ix. 14, 14.

Cf. Weber, *Indische Studien*, 18, 138;

Zimmer, *Altindisches Leben*, 70; Whitney, Translation of the Atharvaveda 207.

Śaphāla is the name of R̥tuparna's kingdom in the Baudhāyana Śrauta Sātra.¹

¹ xx. 12. Cf. Caland, *Über das rituelle Sūtra des Baudhāyana*, 21, 36.

Sabara is the name of a wild tribe who in the Aitareya Brāhmaṇa¹ are classed as Dasyus, with the Andhras, Pulindas, Mūtibas, and Puṇḍras.

¹ vii. 18, 2; Saṅkhāyana Śrauta Sūtra, xv. 26, 6. Cf. Muir, *Sanskrit Texts*, 13, 483.

Śamitr denotes the 'man who cuts up' the slaughtered animal in the Rigveda¹ and later,² sometimes having merely the sense of 'cook.'

¹ i. 162, 9 *et seq.*; ii. 3, 10; iii. 4, 10; v. 43, 4, etc.

² Av. x. 9, 7 ('cook' of the Śataudana, or offering of a cow and a hundred rice-dishes); Vājasaneyi Sam-

hitā, xvii. 57; xxi. 21; xxiii. 39; Aitareya Brāhmaṇa, ii. 6, 2; 7, 10-12; vii. 1, 2; Pañcaviṃśa Brāhmaṇa, xxv. 18, 4, etc.

Śamī is the name of a tree in the Atharvaveda¹ and later.² It is described in the Atharvaveda³ as destructive to the hair,⁴ as producing intoxication, and as broad-leaved. These characteristics are totally wanting in the two trees, *Prosopis spicigera* or *Mimosa suma*, with which the Śamī is usually identified.⁵

¹ Av. vi. 11, 1; 30, 2, 3.

² Taittiriya Samhitā, v. 1, 9, 6; 4, 7, 4 (for the lower *araṇī*); Kāthaka Samhitā, xxxvi. 6; Taittiriya Brāhmaṇa, i. 1, 3, 11 *et seq.*; 6, 4, 5; Śatapatha Brāhmaṇa, ii. 5, 2, 12; ix. 2, 3, 37, etc.

³ Av. vi. 30, 2, 3.

⁴ In the Dhanvantariya Nighaṇṭu, p. 188 (ed. Poona), the Śamī and its fruit are said to destroy the hair.

⁵ See Roth in Whitney, Translation of the Atharvaveda, 302.

From the soft wood of the Śamī was formed the lower of the two sticks (*araṇī*) used for kindling the sacred fire,⁶ the upper one (the drill) being of *Aśvattha*. The fruit of the tree is called Śamidhānya.⁷

⁶ Av. vi. 11, 1; Śatapatha Brāhmaṇa, xi. 5, 1, 15; cf. 13; iii. 4, 1, 22; Taittiriya Samhitā, v. 1, 9, 6; 4, 7, 4.

⁷ Śatapatha Brāhmaṇa, i. 1, 1, 10. Cf. Zimmer, *Altindisches Leben*, 59, 60.

Śambara is the name of an enemy of Indra in the Rigveda.¹ He is mentioned along with Śuṣṇa, Pipru, and Varcin, being in one passage called a Dāsa, son of Kulitara.² In another passage³ he is said to have deemed himself a godling (*devaka*). His forts, ninety,⁴ ninety-nine,⁵ or a hundred⁶ in number, are alluded to, the word itself in the neuter plural once⁷ meaning the 'forts of Śambara.' His great foe was Divodāsa Atithigva, who won victories over him by Indra's aid.⁸

It is impossible to say with certainty whether Śambara was a real person or not. Hillebrandt⁹ is strongly in favour of the theory that he was a real chief as enemy of Divodāsa: he relies on the statistics¹⁰ of the mention of the name to show that, whereas he was conceived as a real foe in the hymns of the time of Divodāsa, later texts, like those of the seventh Maṇḍala, make him into a demon, as a result of the change of scene from Arachosia to India. As a matter of fact, apart from this theory, Śambara was quite possibly an aboriginal enemy in India, living in the mountains.¹¹

¹ i. 51, 6; 54, 4; 59, 6; 101, 2; 103, 8; 112, 14; 130, 7; ii. 12, 11; 14, 6; 19, 6; iv. 26, 3; 30, 14; vi. 18, 8; 26, 5; 31, 4; 43, 1; 47, 2, 21; vii. 18, 20; 99, 5.

² Rv. vi. 26, 5.

³ Rv. vii. 18, 20.

⁴ Rv. i. 130, 7.

⁵ Rv. ii. 19, 6.

⁶ Rv. ii. 14, 6.

⁷ Rv. ii. 24, 2.

⁸ Rv. i. 51, 6; 130, 7; ii. 19, 6; iv. 26, 3, etc.

⁹ *Vedische Mythologie*, I, 103, 108; 3, 273.

¹⁰ Seven times in Maṇḍala i; four in ii; two in iv; six in vi; two in vii. These references show *prima facie* greater reality in Maṇḍala vi than elsewhere. The references in ii are certainly all of the mythical kind, and those in vii are of much the same sort.

¹¹ Rv. i. 130, 7; iv. 30, 14; vi. 26, 5. Cf. Ludwig, Translation of the Rigveda, 3, 177; Macdonell, *Vedic Mythology*, p. 161; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 210; Geldner, *Rigveda, Glossar*, 178.

Sambin, a word occurring only once, appears to mean 'ferryman' in the Atharvaveda (ix. 2, 6). The literal sense is probably 'pole-man' (from *samba*, a word of doubtful signification found in the Rigveda, x. 42, 7).

Śammad Āngirasa ('descendant of Āngirasa') is the name of the seer of a Sāman or Chant in the Pañcaviṃśa Brāhmaṇa (xv. 5, 11).

Cf. Hillebrandt, *Vedische Mythologie*, 2, 160.

Śamyā denotes in the Rigveda¹ and later² a 'peg,' more particularly one on the millstone;³ and on the yoke,⁴ where it seems to mean the pin of wood attached to either end so as to keep the yoke in place on the ox's neck.⁵ The Śamyā was also used as a measure of length.⁶

¹ x. 31, 10.

² Av. vi. 138, 4; xx. 136, 9; Taittiriya Samhitā, vi. 2, 7, 1; Pañcaviṃśa Brāhmaṇa, xxv. 10, 4; Śatapatha Brāhmaṇa, xii. 5, 2, 7, etc.

³ Taittiriya Brāhmaṇa, i. 6, 1, 1; Śatapatha Brāhmaṇa, i. 1, 1, 22; 2, 1, 16 et seq.; v. 2, 3, 2, etc.

⁴ Rv. iii. 33, 13; Śatapatha Brāhmaṇa, iii. 3, 4, 25; Taittiriya Samhitā, i. 6, 8, 3.

⁵ Pañcaviṃśa Brāhmaṇa, vi. 5, 20.

Cf. xi. 1, 6; xv. 7, 6; Grierson, *Biher Peasant Life*, 194, and illustration, p. 33; Cuninghame, *The Stūpa of Bharhut*, Plate xxviii.; Caland and Henry, *L'Agniśoma*, 49.

⁶ Taittiriya Brāhmaṇa, iii. 2, 6, 2. According to the commentary on Kātyāyana Śrauta Sūtra, v. 3, 20, the length was 32 Angūlas, or finger-breadths. This would be equivalent to 2 feet: cf. Fleet, *Journal of the Royal Asiatic Society*, 1912, 232.

Śayaṇḍaka. See Śayaṇḍaka.

Sayana in the Atharvaveda¹ and later² denotes a 'couch.' Cf. *Talpa*, *Vahya*.

¹ iii. 25, 1; v. 29, 8.

² Śatapatha Brāhmaṇa, xi. 5, 1, 2; 7, 4.

Śayaṇḍaka is the form in the Taittiriya Samhitā¹ of the name of an animal which in the Maitrāyaṇī² and Vājasaneyi Samhitās³ is written as Śayaṇḍaka. Some sort of bird is meant according to Roth,⁴ but the commentator on the Taittiriya Samhitā equates the word with *Kṛkalāsa*, 'chameleon.'

¹ v. 5, 14, 1.

² xxiv. 33.

³ iii. 14, 14.

⁴ St. Petersburg Dictionary, s.v. Cf. Zimmer, *Altindisches Leben*, 95.

Sāyu is the name in the Rigveda¹ of a protégé of the Āsvins, who made his cow to give milk.

¹ i. 112, 16; 116, 22; 117, 20; 118, 8; 119, 6; vi. 62, 7; vii. 68, 8; x. 39, 13; 40, 8.

1. **Śara** in the Rigveda¹ and later² denotes a kind of 'reed' (*Saccharum Sara*). Its use for arrow shafts,³ and its brittleness,⁴ are expressly referred to in the Atharvaveda. Cf. **Śarya**.

¹ i. 191, 3.

² Av. iv. 7, 4; Taittiriya Samhitā, v. 2, 6, 2; vi. 1, 3, 3; Kāthaka Samhitā, xi. 5; xxiii. 4; Śatapatha Brāhmaṇa, i. 2, 4, 1; iii. 1, 3, 13; Bṛhadāraṇyaka

Upaniṣad, vi. 4, 11, etc.; Nirukta, v. 4, etc.

³ Av. i. 2, 1; 3, 1.

⁴ Av. viii. 8, 4.

Cf. Zimmer, *Altindisches Leben*, 71.

2. **Śara Arcatka** ('descendant of Arcatka') is the name of a R̥ṣi in the Rigveda.¹ It is very doubtful, however, whether Arcatka is really a patronymic.

¹ i. 116, 22; cf. perhaps i. 112, 16; Oldenberg, *Rigveda-Noten*, 1, 103. Cf. Ludwig, *Translation of the Rigveda*, 3, 150.

3. **Śara Śaura-devya** ('descendant of Śūradeva') is the name of a generous prince in the Rigveda,¹ who gave one calf to three singers. That this Dānastuti ('praise of gifts') is ironical seems certain.²

¹ viii. 70, 13-15.

² Pischel, *Vedische Studien*, 1, 5-7; Ludwig, *Translation of the Rigveda*, 3, 163; 5, 175.

Śarad. See *R̥tu*.

1. **Śarabha** is the name of some wild animal in the Atharvaveda¹ and later.² In the classical literature it is a fabulous, eight-legged beast, dwelling in the snowy mountains, a foe of lions and elephants: the commentator Mahīdhara sees this sense, but without reason, in the Vājasaneyi Samhitā. The

¹ ix. 5, 9. Cf. *Śarabha*.

² Taittiriya Samhitā, iv. 2, 10, 4; Vājasaneyi Samhitā, xiii. 51; Aitareya

Brāhmaṇa, ii. 8, 5; Śatapatha Brāhmaṇa, i. 2, 3, 9, etc.

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animal is spoken of as akin to the goat;² it was probably a kind of deer.

² Av., loc. cit.; Śatapatha Brāhmaṇa, loc. cit. Eggeling, *Sacred Books of the East*, 12, 52, n. 1, accepts the traditional rendering.

Cf. Zimmer, *Altindisches Leben*, 89.

2. Śarabha is the name of a Ṛṣi in the Rigveda.¹

¹ viii. 100, 6. Cf. Ludwig, *Translation of the Rigveda*, 3, 163.

Śaravyā, 'arrow-shot,' is an expression found in the Rigveda¹ and later.²

¹ vi. 75, 16; x. 87, 13.

² Av. i. 19, 1. 3; v. 18, 9; xi. 10, 6; xii. 5, 25, 29; Taittirīya Saṃhitā, iv. 5, 1, 1, etc.

Śarāva is a measure of corn in the Brāhmaṇas.¹

¹ *Saptadśa-śarāva*, Taittirīya Brāhmaṇa, i. 3, 4, 5, 6, 8; Śatapatha Brāhmaṇa, v. 1, 4, 12.

Śarīra, 'body,' is a word of frequent occurrence in Vedic literature.¹ The interest of the Vedic Indians seems early to have been attracted to the consideration of questions connected with the anatomy of the body. Thus a hymn of the Atharvaveda² enumerates many parts of the body with some approach to accuracy and orderly arrangement.³ It mentions the heels (*pārṣṇī*), the flesh (*māṃsa*), the ankle-bones (*gulphau*), the fingers (*aṅgulīḥ*), the apertures (*kha*), the two metatarsi (*uchlakau*), the tarsus (*pratiṣṭhā*), the two knee-caps (*aṣṭhī-vantau*), the two legs (*jaṅghe*), the two knee-joints (*jānunoh sandhī*). Then comes above the two knees (*jānū*) the four-sided (*catustāya*), pliant (*śīthira*) trunk (*kabandha*). The two hips (*śronī*) and the two thighs (*ūrū*) are the props of the frame

¹ Rv. i. 32, 10; x. 16, 1, etc.; Av. v. 9, 7; xviii. 3, 9, etc.; Vājasaneyi Saṃhitā, xxxiv. 55; Taittirīya Saṃhitā, i. 7, 2, 1; Aitareya Brāhmaṇa, ii. 6, 13; 14, 2; Śatapatha Brāhmaṇa, x. 1, 4, 1; Taittirīya Brāhmaṇa, i. 2, 1, 8.

² x. 2.

³ Cf. Hoernle, *Journal of the Royal Asiatic Society*, 1907, 10-12; *Osteology*, 109-111, 242.

(*kusindha*). Next come the breast-bone (*uras*), the cervical cartilages (*grīvāḥ*), the two breast pieces (*stanau*), the two shoulder-blades (*kaphodau*), the neck-bones (*skandhau*), and the backbones (*prṣṭīḥ*), the collar-bones (*aṃsau*), the arms (*bāhū*), the seven apertures in the head (*sapta khāni śrṣaṇī*), the ears (*karna*), the nostrils (*nāsike*), the eyes (*caṣṇī*), the mouth (*mukha*), the jaws (*hanū*), the tongue (*jihvā*), the brain (*mas-tiṣka*), the forehead (*lalāṭa*), the facial bone (*kakāṭika*), the cranium (*kapāla*), and the structure of the jaws (*cityā hanvoḥ*).

This system presents marked similarities with the later system of Caraka and Suśruta,⁴ which render certain the names ascribed to the several terms by Hoernle. *Kaphodau*, which is variously read in the manuscripts,⁵ is rendered 'collar-bone' by Whitney, but 'elbow' in the St. Petersburg Dictionary. *Skandha* in the plural regularly⁶ denotes 'neck-bones,' or, more precisely, 'cervical vertebræ,' a part denoted also by *uṣṇīhā* in the plural.⁷ *Prṣṭī*⁸ denotes not 'rib,' which is *parśu*,⁹ but a transverse process of a vertebra, and so the vertebra itself, there being in the truncal portion of the spinal column seventeen vertebræ and thirty-four transverse processes. The vertebræ are also denoted by *kikasā* in the plural,¹⁰ which sometimes¹¹ is limited to the upper portion of the vertebral column, sometimes¹² to the thoracic portion of the spine. *Anūka* also denotes the vertebral column,¹³ or more specially the lumbar¹⁴ or thoracic¹⁵ portion of the spine; it is said in the Śatapatha Brāhmaṇa¹⁶

⁴ *Osteology*, 112.

⁵ Whitney, *Translation of the Atharvaveda*, 568.

⁶ Av. x. 7, 3 (where the Skandhas are compared with the Kṛttikās, probably because both were seven in number, but this is not certain); 9, 20; vi. 135, 1; xii. 5, 67; Hoernle, *Journal*, 1906, 918; 1907, 1, 2.

⁷ Av. vi. 134, 1; Rv. vi. 163, 2 = Av. ii. 33, 2; Av. ix. 8, 21; x. 10, 20.

⁸ Rv. x. 87, 10 = Av. viii. 3, 10; Av. ix. 7, 5, 6; x. 9, 20; xii. 1, 34; xviii. 4, 10; Śatapatha Brāhmaṇa, vii. 6, 2, 7. See Hoernle, *Journal*, 1907, 2 et seq.; Whitney, *op. cit.*, 548; Eggel-

ing, *Sacred Books of the East*, 44, 164, n. 2.

⁹ Av. ix. 7, 6, etc.

¹⁰ Av. ix. 7, 5; 8, 14.

¹¹ Av. xi. 8, 15.

¹² Av. ii. 33, 2; Śatapatha Brāhmaṇa, vii. 6, 2, 10.

¹³ Av. iv. 14, 8. Cf. ix. 8, 21 (the spine of the trunk).

¹⁴ Av. ii. 33, 2.

¹⁵ Śatapatha Brāhmaṇa, xii. 2, 4, 12, 14. Cf. the phrase *ipe anūkye*, Av. xi. 3, 9, where the two shafts of a cart are compared with the transverse processes of a vertebra.

that there are twenty transverse processes in the lumbar spine (*udara*) and thirty-two in the thoracic, which gives twenty-six vertebræ, the true number (but the modern division is seven cervical, twelve thoracic, five lumbar, and two false—the sacrum and the coccyx). The vertebral column is also denoted by *karūkara*,¹⁶ which, however, is usually found in the plural¹⁷ denoting the transverse processes of the vertebræ, a sense expressed also by *kuntāpa*.¹⁸

Grīvā, in the plural, denotes cervical vertebræ, the number seven being given by the Śatapatha Brāhmaṇa,¹⁹ but usually²⁰ the word simply means windpipe, or, more accurately, the cartilaginous rings under the skin. *Jatru*, also in the plural, denotes the cervical cartilages,²¹ or possibly the costal cartilages, which are certainly so called in the Śatapatha Brāhmaṇa,²² where their number is given as eight.

Bhaṃsas, which occurs thrice in the Atharvaveda,²³ seems to denote the pubic bone or arch rather than the 'buttocks' or 'fundament,' as Whitney²⁴ takes it.

In the Śatapatha Brāhmaṇa²⁵ the number of bones in the human body is given as 360. The number of the bones of the head and trunk are given in another passage²⁶ as follows: The head is threefold, consisting of skin (*tvac*), bone (*asthi*), brain (*matīṣka*); the neck has 15 bones: 14 transverse processes (*karūkara*) and the strength (*virya*)—i.e., the bone of the centre regarded as one—as the 15th; the breast has 17: 16 cervical cartilages (*jatru*), and the sternum (*uras*) as the 17th; the abdominal portion of the spine has 21: 20 trans-

¹⁶ Av. xi. 9, 8; Bloomfield, *Hymns of the Atharvaveda*, 124.

¹⁷ Śatapatha Brāhmaṇa, xii. 2, 4, 10, 14.

¹⁸ *Ibid.*, xii. 2, 4, 12.

¹⁹ *Ibid.*, xii. 2, 4, 10.

²⁰ Rv. vi. 163, 2 = Av. ii. 33, 2; Av. vi. 134, 1; ix. 7, 3; x. 9, 20; xi. 8, 15; Hoernle, *Journal*, 1906, 916 et seq.

²¹ Rv. vii. 1, 12 = Av. xiv. 2, 12.

²² xii. 2, 4, 11. Cf. vii. 6, 2, 10; Hoernle, *Journal*, 1906, 922 et seq.

²³ Av. ii. 33, 5; ix. 8, 21, with a

fuller version in the Paippalāda recension (Whitney, Translation of the Atharvaveda, 77, 551). In viii. 6, 5, it denotes vulva: Hoernle, 16-18.

²⁴ *Loc. cit.*

²⁵ x. 5, 4, 12; xii. 3, 2, 3, 4; Hoernle, *Osteology*, 238, 239, and the criticism in 106-109, which shows how far removed the Śatapatha Brāhmaṇa is from a scientific system. Cf. Keith, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 62, 135 et seq.

²⁶ xii. 2, 4, 9-14; Hoernle, *Osteology*, 240.

verse processes (*kuntāpa*), and the abdominal portion (*udara*) as the 21st; the two sides have 27: 26 ribs (*parśu*), and the two sides as the 27th; the thoracic portion of the spine (*anūka*) has 33: 32 transverse processes, and the thoracic portion as 33rd.

There are several enumerations of the parts of the body, not merely of the skeleton, in the Yajurveda Samhitās.²⁷ They include the hair (*lomāni*), skin (*tvac*), flesh (*māṃsa*), bone (*asthi*), marrow (*majjan*), liver (*yakṛt*), lungs (*kloman*), kidneys (*matasne*), gall (*pitta*), entrails (*āntrāni*), bowels (*gudāḥ*), spleen (*plīhan*), navel (*nābhī*), belly (*udara*), rectum (*vanīṣṭhu*), womb (*yoni*), penis (*plāśi* and *śepa*), face (*mukha*), head (*śiras*), tongue (*jihvā*), mouth (*āsan*), rump (*pāyu*), leech (*vāla*), eye (*cakṣus*), eyelashes (*paṅkṣmāni*), eyebrows (*utāni*), nose (*nas*), breath (*vyāna*), nose-hairs (*nasyāni*), ears (*karnau*), brows (*bhrū*), body or trunk (*ātman*), waist (*upastha*), hair on the face (*śmaśrūni*), and on the head (*keśāḥ*). Another enumeration²⁸ gives *śiras*, *mukha*, *keśāḥ*, *śmaśrūni*, *prāṇa* (breath), *cakṣus*, *śrotra* (ear), *jihvā*, *vāc* (speech), *manas* (mind), *aṅgulīḥ*, *aṅgāni* (limbs), *bāhū*, *hastau* (hands), *karnau*, *ālmā*, *uras* (sternum), *prṣṭhīḥ* (vertebræ), *udara*, *aṃsau*, *grīvāḥ*, *śroni*, *ūrū*, *aratnī* (elbows), *jānūni*, *nābhī*, *pāyu*, *bhasat* (fundament), *āṇḍau* (testicles), *pasas* (membrum virile), *jaṅghā*, *pad* (foot), *lomāni*, *tvac*, *māṃsa*, *asthi*, *majjan*. Another set of names²⁹ includes *vanīṣṭhu*, *purītat* (pericardium), *lomāni*, *tvac*, *lohita* (blood), *medas* (fat), *māṃsāni*, *snāvāni* (sinews), *asthīni*, *majjānaḥ*, *retas* (semen), *pāyu*, *kośya* (flesh near the heart), *pārśvya* (intercostal flesh), etc.

The bones of the skeleton of the horse are enumerated in the Yajurveda Samhitās.³⁰

In the Aitareya Āraṇyaka³¹ the human body is regarded as made up of one hundred and one items; there are four parts,

²⁷ Vājasaneyi Samhitā, xix. 81-93; Maitrāyaṇi Samhitā, iii. 11, 9; Kāthaka Samhitā, xxxviii. 3; Taittirīya Brāhmaṇa, ii. 6, 4.

²⁸ Vājasaneyi Samhitā, xx. 5-13; Maitrāyaṇi Samhitā, iii. 11, 8; Kāthaka Samhitā, xxxviii. 4; Taittirīya Brāhmaṇa, ii. 6, 5.

²⁹ Vājasaneyi Samhitā, xxxix. 8, 9.

³⁰ Vājasaneyi Samhitā, xxv. 1-9; Maitrāyaṇi Samhitā, iii. 15. Cf. Aitareya Brāhmaṇa, vii. 1.

³¹ i. 2, 2.

each of twenty-five members, with the trunk as one hundred and first. In the two upper parts there are five four-jointed³² fingers, two *kakṣast* (of uncertain meaning),³³ the arm (*dos*), the collar-bone (*akṣa*), and the shoulder-blade (*aṇṣa-phalaka*). In the two lower portions there are five four-jointed toes, the thigh, the leg, and three articulations, according to Sāyana's commentary.

The Sāṅkhāyana Āraṇyaka³⁴ enumerates three bones in the head,³⁵ three joints (*parvāṇi*) in the neck,³⁶ the collar-bone (*akṣa*),³⁷ three joints in the fingers,³⁸ and twenty-one transverse processes in the spine (*anūka*).³⁹ The Maitrāyaṇi Saṃhitā⁴⁰ enumerates four constituents in the head (*prāṇa*, *caṁṣus*, *śrotra*, *vāc*), but there are many variations, the number going up to twelve on one calculation.⁴¹ In the Taittirīya Upaniṣad⁴² an enumeration is given consisting of *carma* (skin), *māṇṣa*, *snāvan*, *asthi*, and *majjan*; the Aitareya Brāhmaṇa⁴³ has *lomāni*, *māmsa*, *tvac*, *asthi*, *majjan*, and the Aitareya Āraṇyaka⁴⁴ couples *majjānaḥ*, *snāvāni*, and *asthīni*. Other terms relating to the body are *kaṅkūṣa*,⁴⁵ perhaps a part of the ear,⁴⁶ *yoni* (female organ), *kakṣa*⁴⁷ (armpit), *Danta* (tooth), *nakha* (nail), *prapada*⁴⁸ (forepart of the foot), *halikṣṇa*⁴⁹ (gall).

³² This is contrary to fact: Hoernle, *Osteology*, 122, 123.

³³ Perhaps the armpit regarded as in some way double; Keith, *Aitareya Āraṇyaka*, 175.

³⁴ ii. 2.

³⁵ Cf. Hoernle, *Osteology*, 172 et seq.; Śatapatha Brāhmaṇa, xii. 2, 4, 9.

³⁶ ii. 3. See Keith, *Sāṅkhāyana Āraṇyaka*, 9, n. 4.

³⁷ ii. 4; Hoernle, *Osteology*, 202 et seq.; Keith, *op. cit.*, 9, n. 5.

³⁸ ii. 5. Cf. n. 32. The later Sāṅkhāyana here improves on the Aitareya osteology.

³⁹ ii. 6. See Keith, *op. cit.*, 10, n. 4.

⁴⁰ iii. 2, 9.

⁴¹ See references in Keith, *Aitareya Āraṇyaka*, 185, 192, 195. The numbers

vary and are fanciful, being of no scientific importance.

⁴² i. 7, 1.

⁴³ vi. 29, 4.

⁴⁴ iii. 2, 1, 2; Sāṅkhāyana Āraṇyaka, viii. 1, 2.

⁴⁵ Av. ix. 8, 2, where the Paippalāda recension has *kaṅkūṣa*.

⁴⁶ Zimmer, *Altindisches Leben*, 378.

⁴⁷ Av. vi. 127, 2. Cf. *kakṣi*, Maitrāyaṇi Saṃhitā, iv. 5, 9.

⁴⁸ Av. ii. 33, 5, with Lanman's note in Whitney's Translation, p. 77; Keith, *Aitareya Āraṇyaka*, 204. In that Āraṇyaka the passage ii. 1, 4 makes the sense 'toe' improbable.

⁴⁹ Av. ii. 33, 3; Whitney, *op. cit.*, 76. Cf. Hoernle, *Journal of the Royal Asiatic Society*, 1906, 916 et seq., 1907, 1 et seq.; *Osteology*, *passim*.

Śaru denotes in the Rigveda¹ and Atharvaveda² a missile weapon, often certainly an 'arrow,'³ but perhaps sometimes a 'dart' or 'spear.'⁴

¹ i. 100, 18; 172, 2; 186, 9; ii. 12, 10; iv. 3, 7; 28, 3, etc.

² i. 2, 3; 19, 2; vi. 65, 2; xii. 2, 47.

³ Eg., Rv. x. 125, 6; and x. 87, 6.

⁴ Perhaps Rv. iv. 3, 7, where *brhāṇi*

is applied to it, and where 'lance' seems the best sense, the use being metaphorical.

Cf. Schrader, *Prehistoric Antiquities*, 223; Zimmer, *Altindisches Leben*, 301.

Śarkarā, fem. plur., denotes in the later Saṃhitās¹ and the Brāhmaṇas² 'grit' or 'gravel.'

¹ Av. xi. 7, 21; Taittirīya Saṃhitā, v. 1, 6, 2; 2, 6, 2; 6, 4, 4, etc.

² Taittirīya Brāhmaṇa, i. 1, 3, 7;

2, 1, 4; iii. 12, 6, 2; Śatapatha Brāhmaṇa, ii. 1, 1, 8, etc.

Śarkarākhyā. See Śarkarākṣa.

Śarkoṭa is the name of an animal in the Atharvaveda,¹ either a 'serpent,' as Roth² and Zimmer³ held, or a 'scorpion,' as Grill,⁴ Henry,⁵ and Bloomfield⁶ think.

¹ vii. 56, 5.

² St. Petersburg Dictionary, s.v., comparing the later Karkoṭaka.

³ *Altindisches Leben*, 95.

⁴ *Hundert Lieder*,² 183.

⁵ *Le livre vii de l'Atharvaveda*, 82.

⁶ *Hymns of the Atharvaveda*, 554, 555.

Śardha. See Vrāta.

Śardhya in one passage of the Rigveda¹ is taken by Roth² as perhaps denoting a part of the chariot. The sense is, however, quite uncertain.

¹ i. 119, 5.

² St. Petersburg Dictionary, s.v.

Śarya,¹ Śaryā,² seem in the Rigveda to denote an 'arrow.'³ Perhaps, also, Śaryā⁴ and Śarya⁵ (neut.) mean the 'wicker-

¹ i. 119, 10, where the sense is not certain.

² i. 148, 4; x. 178, 3. Cf. Nirukta v. 4; x. 29.

³ As derived from i. Śara, and meaning literally 'made from a reed.'

⁴ Rv. ix. 110, 5; x. 61, 3.

⁵ Rv. ix. 14, 4; 68, 2.

work' in the Soma sieve, but the exact sense of the passages is doubtful.⁶

⁶ Hillebrandt, *Vedische Mythologie*, 1, 52, takes śaryāṇi in Rv. ix. 68, 2, as denoting the outer husk of the Soma plant. See also Geldner, *Vedische Studien*, 2, 255, n. 1.

Śaryāṇāvant occurs in several passages of the Rigveda,¹ in all of which Śāyaṇa sees a local name. According to his account, Śaryāṇāḥ (masc. plur.) is a district in Kurukṣetra, Śaryāṇāvant being a lake not far from it in the back part (jaghanārdhe) of Kurukṣetra. The unusual consistency of his statements on this point is in favour of the word being a place name; it is also to be noted that Kurukṣetra contained the lake Anyataḥplakṣā. Roth,² however, thought that in two passages³ the word denoted merely a 'lake,' literally '(water) covered with a thicket of reeds' (śaryāṇa), and in the others a Soma vessel. Zimmer⁴ inclines to this rendering. On the other hand, Pischel⁵ accepts Śāyaṇa's view. Hillebrandt⁶ also sees in the word a place name, but he is inclined to locate it among the 'five tribes,'⁷ which is not quite inconsistent with its being in Kurukṣetra, for the connexion of the Pūrus with the later Kurus is known;⁸ or perhaps, he suggests, Śaryāṇāvant is an old name for the Wular sea of Kaśmīr, which was only a reminiscence in Vedic times. This is not probable; still less so is Ludwig's hypothesis⁹ that the Śaryāṇāvant is the later eastern Sarasvatī. Bergaigne¹⁰ regards the name as that of a celestial preparer of Soma.

¹ i. 84, 14; viii. 6, 39; 7, 29; 64, 11; ix. 65, 22; 113, 1; x. 35, 2. See Jaiminiya Brāhmaṇa, iii. 64 (*Journal of the American Oriental Society*, 18, 17); Śātyāyanaka in Śāyaṇa on Rv. i. 84, 13.

² St. Petersburg Dictionary, s.v.

³ i. 84, 14; x. 35, 2.

⁴ *Altindisches Leben*, 19, 20.

⁵ *Vedische Studien*, 2, 217. So Max

Müller, *Sacred Books of the East*, 32, 398, 399.

⁶ *Vedische Mythologie*, 1, 126 et seq.

⁷ This is deduced, not with any certainty, from Rv. ix. 65, 22.

⁸ Hillebrandt, *op. cit.*, 1, 142, n. 4; Ludwig, *Translation of the Rigveda*, 3, 205.

⁹ *Op. cit.*, 3, 201.

¹⁰ *Religion Védique*, 1, 206.

Śaryāta is mentioned once in the Rigveda¹ as a protégé of the Aśvins. Of him in the Śatapatha Brāhmaṇa² and the

¹ i. 112, 17.

² iv. 1, 5, 2.

Jaiminiya Brāhmaṇa³ is told a story how Cyavana was annoyed by the Śaryātas, and appeased by the gift of Sukanyā, Śaryāta's daughter, as a wife, and how Cyavana was then restored to youth by the Aśvins. He is there called Mānava ('descendant of Manu'). He appears also as Śaryāta Mānava, a sacrificer, in the Jaiminiya Upaniṣad Brāhmaṇa.⁴

³ iii. 120-122 (*Journal of the American Oriental Society*, 11, cxlv).

⁴ iv. 7, 1; 8, 3, 5.

Cf. Muir, *Sanskrit Texts*, 5, 250 et seq.;

Eggeling, *Sacred Books of the East*, 26, 272 et seq.; Oertel, *Journal of the American Oriental Society*, 16, 236, 237.

Śarva-datta ('given by the god Śarva') Gārgya ('descendant of Garga') is the name of a teacher in the Vaṃśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 372.

Śala is explained by the St. Petersburg Dictionary as a measure of length in the Atharvaveda,¹ Kāṭhaka Saṃhitā,² and Taittirīya Brāhmaṇa.³ Whitney⁴ objects that the sense in all⁵ these passages is not suited by this meaning.

¹ viii. 7, 28.

² xii. 10 (*Indische Studien*, 3, 464).

³ i. 5, 10, 1 (where this is the interpretation of the commentator).

⁴ Translation of the Atharvaveda, 501.

⁵ He does not notice the Kāṭhaka. Against his criticism it must be noted that in every one of the passages a numeral is compounded with Śala, as tri-śala, etc.

Śalabha, 'locust,' appears in the Paippalāda recension of the Atharvaveda¹ for Śarabha, the reading of the received text, and is regarded by Whitney² as making better sense.

¹ ix. 5, 9.

the passage strongly supports Śarabha.

² Translation of the Atharvaveda, 534. But the mention of the goat in

See Śatapatha Brāhmaṇa, i. 2, 3, 9.

Śalālī denotes the 'quill' of the porcupine, used for parting the hair and anointing the eyes.¹

¹ Kāṭhaka Saṃhitā, xxiii. 1; Taittirīya Brāhmaṇa, i. 5, 6, 6; Śatapatha Brāhmaṇa, ii. 6, 4, 5.

Śaluna is found in the Atharvaveda¹ denoting a 'worm.' The Paippalāda recension reads Śalūla, and Sāyana Śalga.

¹ ii. 31, 2. Cf. Whitney, Translation of the Atharvaveda, 73; Bloomfield, *Hymns of the Atharvaveda*, 315; Zimmer, *Altindisches Leben*, 98 (Śalunna).

Śalka denotes in the later Saṃhitās¹ and the Brāhmaṇas² chip' or 'shaving' used for kindling a fire, etc.

¹ Taittirīya Saṃhitā, v. 2, 9, 3; ² Aitareya Brāhmaṇa, ii. 14, 4; Taittirīya Brāhmaṇa, i. 1, 9, 9; 2, 1, 15. Cf. Kāthaka Saṃhitā, xx. 8; xxi. 7, etc.

Śalmali is the name of the 'silk cotton tree' (*Salmalia Malabarica*). Its fruit is regarded as poisonous in the Rigveda,¹ but the car of the bridal procession is made of its wood.² It is described as the tallest of trees.³

¹ vii. 50, 3. ² x. 85, 20. ³ Taittirīya Saṃhitā, vii. 4, 12, 1; Vājasaneyi Saṃhitā, xxiii. 13; Śata-
patha Brāhmaṇa, xiii. 2, 7, 4; Pañca-
vīṃśa Brāhmaṇa, ix. 4, 11, etc.
Cf. Eggeling, *Sacred Books of the East*,
44. 317, n. 2.

Śalya. See *Iṣu*.

Śalyaka denotes in the Vājasaneyi Saṃhitā¹ and later² the 'porcupine.'

¹ xxiv. 35. ² Aitareya Brāhmaṇa, iii. 26, 3.
Cf. Zimmer, *Altindisches Leben*, 82.

Śavarta is the name of a species of 'worm' in the Atharvaveda¹ and the Taittirīya Saṃhitā.²

¹ ix. 4, 16, with the various reading Svavarta, Whitney, Translation of the Atharvaveda, 531. ² v. 7, 23, 1.
Cf. Zimmer, *Altindisches Leben*, 98. Possibly Roth is right in holding that the word = śava-varta, a worm 'living on carrion.'

Śavas is the name of a teacher, a pupil of Agnibhū Kāśyapa in the Vamśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 373.

Śavasa occurs only in the false reading Śavasa-Uśinareṣu in the Gopatha Brāhmaṇa (i, 2, 9) for sa-Vaśośinareṣu. See 'aśa.'

Śaviṣṭha is, according to Ludwig,¹ the name of a generous patron in the Rigveda.²

¹ Translation of the Rigveda, 3, 163.

² viii. 74, 14, 15.

Śasa, 'hare,' is found once in the Rigveda,¹ where it is said to have swallowed a razor. The animal is occasionally mentioned later also.²

¹ x. 28, 2. Later, a goat supplants the hare in this curious story; see Böhling, Proceedings of the Saxon Academy, 1894, et seq. ² Vājasaneyi Saṃhitā, xxiii. 56; xxiv. 38; Maitrāyaṇī Saṃhitā, iii. 14, 15; the hare in the moon, Śatapatha Brāhmaṇa, xi. 1, 5, 3. Cf. Zimmer, *Altindisches Leben*, 84.

Śasayu, 'pursuing the hare,' is the epithet of some animal (*Mṛga*) in the Atharvaveda.¹ Zimmer² thinks the tiger is meant, but this is not likely. Roth³ considers that a bird of prey is intended, while Whitney,⁴ following the commentator, renders the word by 'lurking.'

¹ iv. 3, 6.

² *Altindisches Leben*, 79, 84.

³ In Whitney, Translation of the Atharvaveda, 149.

⁴ *Loc. cit.*

Cf. Bloomfield, *Hymns of the Atharvaveda*, 368.

Śasvatī. See *Āsaṅga*.

Śaspa in the later Saṃhitās and the Brāhmaṇas¹ denotes 'young or sprouting grass.'

¹ Vājasaneyi Saṃhitā, xix. 13, 81; xxi. 29; Aitareya Brāhmaṇa, viii. 5, 3; 8, 4; Śatapatha Brāhmaṇa, xii. 7, 2, 8; 9, 1, 2, etc.

Śastr in the Rigveda (i. 162, 5) and the Atharvaveda (ix. 3, 3) denotes the slaughterer of an animal.

Śaṣṭra is the technical term¹ for the 'recitation' of the Hotṛ priest, as opposed to the **Stotra** of the Udgātr. The recitations at the morning offering of Soma are called the Ājya and Praṭga; at the midday offering, the Marutvatiya and the Niṣkevalya; at the evening offering, the Vaiśvadeva and the Agnimāruta.

¹ Taittirīya Saṃhitā, iii. 2, 7, 2, etc.; Cf. Weber, *Indische Studien*, 10, 333. Kāthaka Saṃhitā, xxix. 2, etc.; Vajasaneyi Saṃhitā, xix. 25, 28, etc.; Śatapatha Brāhmaṇa, iv. 2, 4, 20, etc. and Caland and Henry, *L'Agniṣoma*, *passim*, where the Śaṣṭras are set out at length.

Śakaṭāyana, 'descendant of Śakaṭa,' is the patronymic of a grammarian referred to by Yaska¹ and in the Prātiśākhya,² as well as often later.

¹ Nirukta, i. 3, 12 *et seq.* Cf. Weber, *Indian Literature*, 143.
² Rigveda Prātiśākhya, i. 3; xlii. 16; 151, 152, 217.
Vajasaneyi Prātiśākhya, iii. 8, etc.

Śaka-dāsa Bhāditāyana ('descendant of Bhāditā') is mentioned in the Vamśa Brāhmaṇa¹ as the pupil of Vlocakṣapa Tāṇḍya.

¹ *Indische Studien*, 4, 373

Śaka-pūṇi, 'descendant of Śakapūṇa,' is the name of a grammarian often mentioned in the Nirukta.¹

¹ iii. 11; viii. 5, 6, 14; xii. 19; xlii. 10, 11. Cf. Weber, *Indian Literature*, 85.

Śakala in the Aitareya Brāhmaṇa¹ denotes the 'teaching of Śakalya' according to the St. Petersburg Dictionary. But Böhtlingk² seems right in taking it as a kind of snake in that passage.

¹ iii. 43, 5 (Weber, *Indische Studien*, 9, 277). Cf. Weber, *Indian Literature*, 33, n.
² Dictionary, s.v.

Śakalya, 'descendant of Śakala,' is the patronymic of Vidagdha in the Śatapatha Brāhmaṇa,¹ and of Sthavira in the Aitareya² and Śāṅkhāyana Āraṇyakas.³ An undefined Śakalya

¹ xi. 6, 3, 3; Brhadāraṇyaka Upaniṣad, iii. 9, 1; iv. 1, 7, etc.

² iii. 2, 1, 6.

³ vii. 16; viii. 1, 11.

is mentioned in the same Āraṇyakas,⁴ in the Nirukta,⁵ and often later, as a teacher dealing with the text of the Rigveda. Weber⁶ is inclined to identify Vidagdha with the Śakalya who is known as the maker of the Pada Pāṭha of the Rigveda, but Oldenberg⁷ thinks that the latter was later than the Brāhmaṇa period. Geldner⁸ identifies the two; this view, however, is not very probable.⁹

⁴ Aitareya, iii. 1, 1; Śāṅkhāyana, vii. 1.

⁷ *Prolegomena*, 380, n.

⁸ *Vedische Studien*, 3, 144-146.

⁵ vi. 28.

⁹ Keith, *Aitareya Āraṇyaka*, 239, 240.

⁶ *Indian Literature*, 32, 33.

Śākāyanin, in the plural, denotes the followers of Śākāyanya in the Śatapatha Brāhmaṇa (x. 4, 5, 1).

Śākāyanya, 'descendant of Śāka,' is the patronymic of Jāta in the Kāthaka Saṃhitā.¹

¹ xxii. 7 (*Indische Studien*, 3, 472). Cf. Maitrāyaṇi Upaniṣad, i. 2; vi. 29.

Śākin, plur., is believed by Ludwig¹ to designate a group of generous donors in the Rigveda.²

¹ Translation of the Rigveda, 3, 155; Griffith, *Hymns of the Rigveda*, I, 521, n.
² v. 52, 17.

Śāktya, 'descendant of Śakti,' is the patronymic of Gaurivīti.¹

¹ Aitareya Brāhmaṇa, iii. 19, 4; xii. 13, 10; xxv. 7, 2; Apastamba Śatapatha Brāhmaṇa, xii. 8, 3, 7; Śrauta Sūtra, xxiii. 11, 14; xxiv. 10, Pañcaviṃśa Brāhmaṇa, xi. 5, 14; 6, 8.

Śākvara. See Śakvari.

Śākhā in the Rigveda¹ and later² denotes the 'branch' of a tree. **Vayā** is more often used in this sense in the Rigveda.

¹ i. 8, 8; vii. 43, 1; x. 94, 3.

² Av. iii. 6, 8; x. 7, 21; xi. 2, 19, etc.

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Śāṅkhāyana as the name of a teacher is not mentioned in the Kauṣītaki Brāhmaṇa, but it occurs in the Vaṃśa (list of teachers) at the end of the Śāṅkhāyana Āraṇyaka,¹ where Guṇākhyā is given as the authority for that work. In the Śrauta Sūtras² the name of Śāṅkhāyana never occurs, but the Gṛhya Sūtras³ seem to recognize as a teacher **Suyajña Śāṅkhāyana**. In later times⁴ the school flourished in Northern Gujarat. Śāṅkhāyana appears in the Taittirīya Prātisākhya⁵ along with Kāṇḍamāyana.

¹ xv. 1. Oldenberg's suggestion (*Sacred Books of the East*, xxix. 4, 5) that Guṇākhyā is intended as the author of the Sūtras is quite unnecessary; Keith, *Aitareya Āraṇyaka*, 328.

² Hillebrandt, *Śāṅkhāyana Śrauta Sūtra*, i, viii *et seq.*

³ Śāṅkhāyana Gṛhya Sūtra, iv. 10; vi. 10; Śāmbavya Gṛhya Sūtra in *Indische Studien*, 15, 154; Āśvalāyana Gṛhya Sūtra, iii. 4, 4. Cf. Kārikā in

Nārāyaṇa on Śāṅkhāyana Gṛhya Sūtra, i. 1, 10; Anartīya on Śāṅkhāyana Śrauta Sūtra, i. 2, 18.

⁴ Bühler, *Sacred Books of the East*, 2, xxxi.

⁵ xv. 7.

Cf. Weber, *Indian Literature*, 32, 44, 50 *et seq.*; 80, 313, 314; Macdonell, *Sanskrit Literature*, 45, 191, 205, 245, 249.

Śātyāyana, 'descendant of Śātya,' is the patronymic of a teacher mentioned twice in the Śatapatha Brāhmaṇa¹ and often in the Jaiminiya Upaniṣad Brāhmaṇa.² In a Vaṃśa (list of teachers) in the latter work³ he is called a pupil of **Jvālāyana**, while in the Vaṃśa at the end of the Sāmavidhāna Brāhmaṇa he appears as a pupil of **Bādarāyaṇa**. The Śātyāyanins, his followers, are frequently mentioned in the Sūtras,⁴ the Śātyāyani Brāhmaṇa⁵ and the Śātyāyanaka⁶ being also referred to in them. It has been shown by Oertel⁷ that this Brāhmaṇa bore a close resemblance to, and probably belonged to the same period as, the Jaiminiya Brāhmaṇa.

¹ viii. 1, 4, 9; x. 4, 5, 2.

² i. 6, 2; 30, 1; ii. 2, 8; 4, 3; 9, 10; iii. 13, 6; 28, 5.

³ iv. 16, 1.

⁴ Lātyāyana Śrauta Sūtra, iv. 5, 18; Anupada Sūtra, i. 8; ii. 9; iii. 2, 11; iv. 8, etc.; Weber, *Indische Studien*, 1, 44.

⁵ Āpastamba Śrauta Sūtra, v. 23, 3.

⁶ *Ibid.*, x. 12, 13, 14; Lātyāyana Śrauta Sūtra, i. 2, 24; Āśvalāyana Śrauta Sūtra, i. 4, 13.

⁷ *Journal of the American Oriental Society*, 16, ccxli; 18, 20 *et seq.*

Cf. Macdonell, *Sanskrit Literature*, 203; Aufrecht, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 151, 152.

Śaṇḍa, 'descendant of Śaṇḍa,' is the name of a man in the Rīgveda¹ who is praised for his generosity. It is not likely that he is identical with **Purupanthā** mentioned in the next verse.

¹ vi. 63, 9. Cf. Ludwig, *Translation of the Rīgveda*, 3, 158.

Śaṇḍila, masc. plur. is the term applied to the 'descendants of Śaṇḍilya' in the Taittirīya Āraṇyaka (i. 22, 10).

Śaṇḍilī-putra, 'pupil of a female descendant of Śaṇḍila,' is the name of a teacher, a pupil of **Rāthitariputra**, in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.¹

¹ vi. 4, 32 (Mādhyamīna = vi. 5, 2 Kāṇva).

Śaṇḍilya, 'descendant of Śaṇḍila,' is the patronymic of several teachers (see **Udara** and **Suyajña**). The most important Śaṇḍilya is the one cited several times as an authority in the Śatapatha Brāhmaṇa,¹ where his Agni, or 'sacrificial fire,' is called Śaṇḍila.² From this it appears clearly that he was one of the great teachers of the fire ritual which occupies the fifth and following books of the Śatapatha Brāhmaṇa. In the Vaṃśa (list of teachers) at the end of the tenth book³ he is given as a pupil of **Kuśri** and a teacher of **Vātsya**; another list at the end of the last book in the Kāṇva recension⁴ gives him as a pupil of Vātsya, and the latter as a pupil of Kuśri. In the confused and worthless⁵ lists of teachers at the end of the second and fourth books of the Bṛhadāraṇyaka Upaniṣad he is said to be the pupil of various persons—**Kaiśorya Kāpya**,⁶ **Vaiṣṭapureya**,⁷ **Kauśika**,⁸ **Gautama**,⁹ **Baijavāpa**,¹⁰ and **Āna-**

¹ ix. 4, 4, 17; 5, 2, 15; x. 1, 4, 10; 4, 1, 11; 6, 3, 5; 5, 9. Cf. Chāndogya Upaniṣad, iii. 11, 4.

² ix. 1, 1, 43; 3, 3, 18; 5, 1, 61, 68, etc.

³ x. 6, 5, 9.

⁴ vi. 5, 4.

⁵ Eggeling, *Sacred Books of the East*, 12, xxxiv, n. 2.

⁶ ii. 5, 22; iv. 5, 28 (Mādhyamīna = ii. 6, 3; iv. 6, 3 Kāṇva).

⁷ ii. 5, 20; iv. 5, 26 Mādhyamīna.

⁸ ii. 6, 1; iv. 6, 1 Kāṇva.

⁹ ii. 5, 20; iv. 5, 26 (Mādhyamīna = ii. 6, 1; iv. 6, 1 Kāṇva).

¹⁰ ii. 5, 20; iv. 5, 26 Mādhyamīna.

bhīmīlāta.¹¹ No doubt different Śaṇḍilyas may be meant, but the lists are too confused to claim serious consideration.

¹¹ ii. 6, 2 Kāṇva.
Cf. Eggeling, *Sacred Books of the East*,
12, xxxi et seq.; 43, xviii et seq.; Weber,

Indian Literature, 71, 76 et seq.; 120,
131, 132; Macdonell, *Sanskrit Literature*,
213.

Śaṇḍilyāyana, 'descendant of Śaṇḍilya,' is the patronymic of a teacher in the Śatapatha Brāhmaṇa.¹ Apparently he is identical with Celaka, also mentioned in that text;² it is thus reasonable to suppose that Callaki Jīvala³ was his son. It is much more doubtful whether he was⁴ the grandfather of Pravāhaṇa Jaivala, who was a prince rather than a Brahmin.

¹ ix. 5, 1, 64.

² x. 4, 5, 3. The name Śaṇḍilyāyana, like that of Śaṇḍilya, is common in the Sūtras. See Weber, *Indische Studien*, I, 45 et seq.

³ Śatapatha Brāhmaṇa, ii. 3, 1, 34.

⁴ Weber, *op. cit.*, I, 259.
Cf. Weber, *Indian Literature*, 53, 76,
120.

Śata-parṇeya 'descendant of Śataparṇa,' is the patronymic of Dhira in the Śatapatha Brāhmaṇa (x. 3, 3, 1).

Śāda denotes 'grass' in the Rigveda¹ and later.²

¹ ix. 15, 6.

² Vājasaneyi Samhitā, xxv. 1, etc.

Śāpa in the Rigveda¹ and later² denotes the 'drift' brought down by streams, possibly conceived as the 'curse' of the waters.³

¹ vii. 18, 5; x. 28, 4.

² Av. iii. 24, 3; Śāṅkhāyana Aranyaka, xii. 11.

³ Cf. Geldner, *Rigveda, Glossar*, 178;
Vedische Studien, 3, 184, 185.

Śāmulya in the marriage hymn of the Rigveda¹ denotes a 'woollen garment' worn at night.

¹ x. 85, 29. Cf. Zimmer, *Altindisches Leben*, 262.

Śāmūla in the Jaiminiya Upaniṣad Brāhmaṇa¹ seems to have much the same sense as Śāmulya, 'a woollen shirt,' generally. Roth² emends to śamīla, 'pieces of Śamī wood.'

¹ i. 38, 4. Cf. Oertel, *Journal of the American Oriental Society*, 16, 116, 233;
Lātyāyana Śrauta Sūtra, ix. 4, 7;
Kauṣika Sūtra, lxix. 3.

² *Journal of the American Oriental Society*, 16, ccxliii.

Śāmba. See Śārkarākṣa.

Śāmbara, properly an adjective in the sense of 'relating to Śambara,' appears in one passage of the Rigveda (iii. 47, 4) to be used as a substantive denoting 'the contest with Śambara.'

Śāmbu occurs in the plural with the Āṅgirasas in a passage of the Atharvaveda,¹ no doubt as the name of a family of ancient teachers. There is extant in manuscript a Gṛhya Sūtra of the Śāmbavyas.²

¹ xix. 39, 5, where Whitney, Translation of the Atharvaveda, 960, retracts the emendation Bhṛgubhyaḥ for Śāmbubhyaḥ in the text.

² Oldenberg, *Indische Studien*, 15, 4, 154.
Cf. Bloomfield, *Hymns of the Atharvaveda*, 678.

Śāyasthi is the name of a teacher in the Vamśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 372.

Śārada. See Pur.

1. Śāri occurs in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Samhitās.¹ It seems clear, since it is described as 'of human speech' (*puruṣa-vāc*), that it was some kind of bird, possibly the later Sārikā ('starling'), as Zimmer² suggests. See also Śārisākā.

¹ Taittirīya Samhitā, v. 5, 12, 1; Maitrāyaṇī Samhitā, iii. 14, 14; Vājasaneyi Samhitā, xxiv. 33.

² *Altindisches Leben*, 90, 91.

2. Śāri, occurring in one passage of the Rigveda,¹ is said by Sāyaṇa to mean 'arrow.' This is uncertain, but connexion with Śara or 1. Śāri is quite possible.²

¹ i. 112, 16.

² Oldenberg, *Rigveda-Noten*, i. 103.

Śāriśākā is an utterly obscure expression found in one passage of the Atharvaveda.¹ Weber² thinks it means 'dung (śakan) of the Śāri bird'; Grill³ sees in the word the śārikā, 'the hooded crow'; Roth⁴ suggests the emendation (śāriḥ) śaka iva, 'like rice in manure'; and Bloomfield⁵ emends śāri-śukeva, 'like starlings and parrots.'

¹ iii. 14, 5.

² *Indische Studien*, 17, 246.

³ *Hundert Lieder*, 112.

⁴ In Whitney, Translation of the Atharvaveda, 110.

⁵ *Hymns of the Atharvaveda*, 351. But see Lanman's note in Whitney, loc. cit.

Śārkarākṣa is found in the Vaṃśa Brāhmaṇa¹ as the patronymic of a teacher, Śāmba, perhaps by a blunder for Śārkarākṣya, 'descendant of Śārkarākṣa.' In the Kāthaka Samhitā² a teacher, Śārkarākṣya, occurs, again probably a blunder, in this case for Śārkarākṣa himself. The patronymic Śārkarākṣi is found in the Āśvalāyana Śrauta Sūtra.³

¹ *Indische Studien*, 4, 372.

² xxii, 8.

³ xii, 10, 10.

Śārkarākṣya, 'descendant of Śārkarākṣa,' is the patronymic of Jana in the Śatapatha Brāhmaṇa¹ and the Chāndogya Upaniṣad.² In the plural they occur in the Aitareya Āraṇyaka³ and the Taittirīya Āraṇyaka.⁴ It is not necessary to assume that the form is incorrect for Śārkarākṣa.

¹ x. 6, 1, 1.

² v. 11, 1; 15, 1.

³ ii. 1, 4.

⁴ *Indische Studien*, 4, 382.

Cf. Keith, *Aitareya Āraṇyaka*, 204; Weber, *Indische Studien*, 1, 388; 3, 259.

Śārga is the name of a bird in the list of victims at the Āśvamedha ('horse sacrifice') in the Yajurveda Samhitās.¹ Sāyaṇa on the Taittirīya Samhitā calls it the 'wild Caṭaka.'

¹ Taittirīya Samhitā, v. 5, 19, 1; Maitrāyaṇī Samhitā, iii. 14, 14; Vāja-
saneyi Samhitā, xxiv. 33. Cf. Zimmer, *Altindisches Leben*, 93.

Śārṅga.—The Anukramaṇī¹ (Index) of the Rigveda ascribes a hymn of that text² to the Śārṅgas, Jaritr, Droṇa, Śārisrkva, and Stambamitra. The Mahābhārata³ contains a tale describing how the four Śārṅgas, sons of the Ṛṣi Mandapāla, were saved from the great fire in the Khāṇḍava forest by means of prayers. Sieg⁴ has attempted to use this tale for the elucidation of the hymn in question, but without substantial success. As Oldenberg⁵ says, the tale is based on the hymn rather than vice versa.

¹ See also Sāyaṇa on Rv. x. 142; Śaḍguruśiṣya on the Sarvānukramaṇī (ed. Macdonell), p. 163.

² x. 142.

³ i. 8334 et seq.

⁴ *Die Sagenstoffe des Rigveda*, 44-50.

⁵ *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 39, 79.

Śārdūla, 'tiger,' is mentioned in the later Samhitās¹ and the Brāhmaṇas.² Cf. Vyāghra.

¹ Taittirīya Samhitā, v. 5, 11, 1; iv. 1, 9, 11; 5, 4, 10; xi. 8, 4, 1; Taittirīya Brāhmaṇa, i. 7, 8, 1; 8, 5, 2; Kāthaka Samhitā, xii. 10; Maitrāyaṇī Samhitā, iii. 14, 11; Vājasaneyi Samhitā, xxiv. 30. Kausitaki Upaniṣad, i. 2, etc.

² Śatapatha Brāhmaṇa, v. 3, 5, 3; Cf. Zimmer, *Altindisches Leben*, 79.

Śāryāta, perhaps 'descendant of Śāryāta,' is the name of a singer in the Rigveda.¹ A Śāryāta appears also in the Aitareya Brāhmaṇa² with the patronymic Mānava as the seer of a Rigvedic hymn,³ and as having been anointed by Cyavana.⁴ The same man is evidently meant by Śāryāta in the story of Cyavana in the Śatapatha Brāhmaṇa⁵ and the Jaiminīya Brāhmaṇa.⁶ In both these passages the Śāryātas are mentioned as his descendants, and his daughter is called Śāryātī.

¹ i. 51, 12; iii. 51, 7.

² iv. 32, 7.

³ x. 92.

⁴ viii. 21, 4.

⁵ iv. 1, 5, 1 et seq.

⁶ iii. 121 et seq. (Whitney, *Journal of the American Oriental Society*, 11, cxlv.; Hopkins, *ibid.*, 26, 58.

Śālankāyana, 'descendant of Śālanku,' is the patronymic of a teacher in the Vaṃśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 383; Āśvalāyana Śrauta Sūtra, xii. 10, 10; Āpastamba Śrauta Sūtra, xxiv. 9, 1. Cf. Weber, *Indian Literature*, 75; *Indische Studien*, 1, 49.

Śālāṅkāyani-putra, 'son of a female descendant of Śālāṅku,' is the name of a teacher, a pupil of Vārṣagani-putra in the last Vamśa (list of teachers) of the Mādhyamīna recension of the Brhadāraṇyaka Upaniṣad (vi. 4, 31).

Śālā in the Atharvaveda¹ and later² denotes a 'house' in the wide sense of the word, including such meanings as 'stall' for cattle, 'shed' for corn, etc.³ See Gr̥ha. The householder is called Śālā-pati, 'lord of the house,' in the Atharvaveda.⁴

¹ v. 31, 5; vi. 106, 3; viii. 6, 10; ix. 3, 1 et seq.; xiv. 1, 63. ² Av. iii. 12, 1 et seq. and cf. ix. 3, 1 et seq. ³ Taittirīya Brāhmaṇa, i. 2, 3, 1; Satapatha Brāhmaṇa, iii. 1, 1, 6, etc.

Śālāvatiya, 'descendant of Śālāvanti,' is the patronymic of Śilaka in the Chāndogya Upaniṣad (i. 8, 1), and of Galūnasa Arksākāyana in the Jaiminiya Upaniṣad Brāhmaṇa (i. 38, 4).

Śālī, a later word for 'rice,' is conjectured by Roth to be the equivalent of Śāri in the word Śārisākā in the Atharvaveda.

Śālūka in the Atharvaveda¹ denotes the edible roots of the lotus.

¹ iv. 34, 5. Cf. Zimmer, *Altindisches Leben*, 70. Whitney, Translation of the Atharvaveda, 207.

Śālva as the name of a people is found in the Gopatha Brāhmaṇa¹ coupled with that of the Matsyas.

¹ i. 2, 9. Cf. Salva.

Sāvasāyana, 'descendant of Śavas,' is the patronymic of Devataras in the Vamśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 373.

Śāsa denotes in the Brāhmaṇas¹ a 'sword' or 'knife.'

¹ Aitareya Brāhmaṇa, vii. 17, 5; Śāṅkhāyana Śrauta Sūtra, xv. 25, 1 (of the knife to be used in slaying Śunah-sepa); Satapatha Brāhmaṇa, iii. 8, 1, 4. 5; xiii. 2, 3, 16.

Śimsāpā is the name of a tree (*Dalbergia Sisu*) in the Rigveda¹ and later.² It is a stately and beautiful tree.

¹ iii. 53, 19 (with the Khadira).

² Av. xx. 129, 7. Cf. śimsāpā in

vi. 129, 1; Whitney, Translation of the Atharvaveda, 378.

Cf. Zimmer, *Altindisches Leben*, 61.

Śimsu-māra,¹ or Śīsu-māra,² is the name of an aquatic creature in the Rigveda and the later Samhitās. It is either the 'crocodile,' the 'alligator,'³ or the 'porpoise'⁴ (*Delphinus Gangeticus*).

¹ Rv. i. 116, 18; Taittirīya Samhitā, v. 5, 11; Av. xi. 2, 25. In Śāṅkhāyana Āraṇyaka, xii. 28, the reading is doubtful.

² Maitrāyaṇī Samhitā, iii. 14, 2; Vājasaneyi Samhitā, xxiv. 30, and the Paippalāda recension of the Av., loc. cit.; Taittirīya Āraṇyaka, ii. 19.

³ Weber, *Indische Studien*, 5, 325, and

Sāyana on Rv., loc. cit.; Av., loc. cit.; Taittirīya Samhitā, loc. cit.

⁴ St. Petersburg Dictionary, s.v. śīsumāra; Bloomfield, *Hymns of the Atharvaveda*, 157; Whitney, Translation of the Atharvaveda, 624.

Cf. Zimmer, *Altindisches Leben*, 96; Geldner, *Rigveda, Glossar*, 179.

Śikya in the Atharvaveda¹ and later² seems to mean a carrying 'sling' of rope.³

¹ ix. 3, 6, where Whitney suggests that it may be an ornamental hanging appendage. See Lanman in Whitney, Translation of the Atharvaveda, 526. Whitney's alternative rendering 'slings' is better. See Bloomfield, *Hymns of the Atharvaveda*, 597. Cf. perhaps Av. xiii. 4, 8.

² Taittirīya Samhitā, v. 2, 4, 2. 3; 6, 9, 1, etc.

³ This is pretty clearly the meaning in Satapatha Brāhmaṇa, v. 5, 4, 28; vi. 7, 1, 16. Cf. Eggeling, *Sacred Books of the East*, 41, 268, n. 3.

Śikha and Anuśikha are the names of two priests who served as Neṣṭra and Potra at the snake festival in the Pañcaviṃśa Brāhmaṇa.¹

¹ xxv. 15, 3. Cf. Weber, *Indische Studien*, 1, 35.

Śikhaṇḍa denotes a 'tuft' or 'lock,' as a mode of wearing the hair, in the later Samhitās and the Brāhmaṇas.¹

¹ Taittirīya Samhitā, vii. 3, 16, 2 (in the plural); catuḥ-śikhaṇḍa, Taittirīya Brāhmaṇa, i. 2, 1, 27; iii. 7, 6, 4 (corresponding to catuḥ-kaparda, Rv.

x. 114, 3). So śikhaṇḍin means 'wearing a tuft of hair,' and is found in Av. iv. 37, 7; xi. 2, 12, etc.

Śikhapdin Yājñasena ('descendant of Yājñasena') is mentioned in the Kauṣītaki Brāhmaṇa (vii. 4) as a priest of Keśin Dālbhya.

Śikhara as a 'peak' of a mountain is found in the Kauṣītaki Brāhmaṇa (xxvi. 1), and often in the Epic.

Śikhā denotes in the Śatapatha Brāhmaṇa¹ the 'knot of hair' worn on the top of the head. Wearing the top-knot unloosened was the sign of mourning in the case of women and men alike.²

¹ i. 3. 3. 5.

² Āśvalāyana Gṛhya Sūtra, iv. 2. 9. Cf. Bloomfield, *American Journal of Philology*, 11, 340; *Hymns of the Atharvaveda*, 534, on Av. ix. 9. 7.

Śigru is the name of a tribe occurring in the passage of the Rigveda,¹ in which they are mentioned with the Ajas and the Yakṣus as having been defeated by the Trtsus and King Sudās. It is impossible to say whether they were or were not under the leadership of Bheda, as Ludwig² plausibly suggests. If Śigru is connected with the later śigru, 'horse-radish' (*Moringa pterygosperma*), which is quite probable, it is possible that the tribe was totemistic and non-Āryan, but this is a mere matter of conjecture.³ The Matsyas ('Fishes') were probably Āryan.

¹ vii. 18, 19.

² Translation of the Rigveda, 3, 173.
³ Cf. Oldenberg, *Religion des Veda*, 85; Macdonell, *Vedic Mythology*, 153; Hopkins, *Journal of the American Oriental Society*, 16, cliv; Keith, *Journal of the Royal Asiatic Society*, 1907, 929 et seq.; Aitareya Brāhmaṇa, 200, n. Cf. Zimmer, *Altindisches Leben*, 127.

Śiñjāra is the name of a Rṣi twice mentioned in the Rigveda¹ along with Kapva, Priyamedha, Upastuta, and Atri. Geldner² takes the word either as a name of Atri or an adjective.

¹ viii. 5, 25; x. 40, 7. Cf. Ludwig, *Translation of the Atharvaveda*, 3, 139.
² *Rigveda, Glossar*, 179.

Śiti-kakṣī in the Taittirīya Saṃhitā¹ is explained by Sāyaṇa as a 'white-breasted' (*pāṇḍarodara*) vulture. The word may, however, well be only an adjective.²

¹ v. 5, 20, 1. Cf. Vājasaneyi Saṃhitā, xxiv. 4; Av. v. 23, 5. Cf. Zimmer, *Altindisches Leben*, 93.

Śiti-prṣṭha ('white-backed') is the name of the Maitrāvaruṇa priest at the snake festival in the Pañcaviṃśa Brāhmaṇa.¹

¹ xxv. 15, 3. Cf. Weber, *Indische Studien*, 1, 35.

Śiti-bāhu Aśakṛta Naimiśi is mentioned as a sacrificer in the Jaiminiya Brāhmaṇa,¹ where it is recorded that a monkey ran off with his sacrificial cake.

¹ i. 363 (*Journal of the American Oriental Society*, 26, 192).

Śitpuṭa in the Taittirīya Saṃhitā¹ denotes, according to the commentator, a kind of cat.

¹ v. 5, 17, 1. Cf. Zimmer, *Altindisches Leben*, 86.

Śipada occurs only in the Rigveda¹ in the negative form *a-śipada*, together with *a-śimida*. Both Śipada and Śimida are perhaps names of unknown diseases.²

¹ vii. 50, 4.

² Zimmer, *Altindisches Leben*, 394.

Śipavitnuka in the Atharvaveda¹ seems to denote a species of worm.

¹ v. 20, 7. Cf. Zimmer, *Altindisches Leben*, 98; Whitney, *Translation of the Atharvaveda*, 262.

Śiprā is a word of somewhat uncertain sense: it seems to mean 'cheeks' in several passages;¹ in others² it appears to

¹ Rv. iii. 32, 1; v. 36, 2; viii. 76, 10; x. 96, 9; 105, 5, all according to Roth, *St. Petersburg Dictionary*, s.v. Geldner, *Rigveda, Glossar*, 179, who treats the word as a neuter (*śipra*), takes it in i. 101, 10, as 'lip' (cf. Zimmer, *Altindisches Leben*, 249, n.), and sees in
iii. 32, 1; viii. 76, 10; x. 96, 9, the sense of 'moustache.' Yāska, *Nirukta*, vi. 17, gives the alternative senses of 'jaw' and 'nose.'
² Rv. v. 54, 11; viii. 7, 25. Geldner, *loc. cit.*, here accepts *śiprā* as 'helmet.'

designate the 'cheek-pieces' of a helmet, or of the 'bit' of a horse. In *ayaḥ-śīpra*, used of the Aśvins,⁴ and the other compounds, *hiranya-śīpra*,⁵ *hari-śīpra*,⁶ and *hiri-śīpra*,⁷ the word probably has the extended sense of 'helmet,' described as 'of iron,' 'of gold,' or 'yellow.' Similarly *śīprin*⁸ would mean 'wearing a helmet.'

⁴ Rv. i. 101, 10; Zimmer, *loc. cit.*

⁵ Rv. iv. 37, 4.

⁶ Rv. ii. 34, 3.

⁷ Rv. x. 96, 4.

⁸ Rv. ii. 2, 3; vi. 25, 9.

⁸ Rv. i. 29, 2; 81, 4; vi. 44, 14; etc.

Cf. Max Müller, *Sacred Books of the East*, 32, 301; Geldner, *Vedische Studien*, 2, 39, n. 2.

Śīphā is found in one passage of the Rigveda,¹ where Sāyaṇa explains the word as the name of a river, quite a possible interpretation.

¹ i. 104, 3. Cf. Zimmer, *Altindisches Leben*, 18; Perry, *Journal of the American Oriental Society*, 11, 201.

Śibi, son of Uśinara, is mentioned in the Baudhāyana Śrauta Sūtra¹ as a protégé of Indra, who sacrificed for him on the Varṣiṣṭhiya plain, and saved him from fear of foreign invasion.

¹ xxi. 18. Cf. Caland, *Über das rituelle Sūtra des Baudhāyana*, 28.

Śimida, occurring in the Rigveda¹ in the compound *a-śimida*, perhaps denotes a disease. The feminine form, Śimidā, is found as the name of a demoness in the Atharvaveda² and the Śatapatha Brāhmaṇa.³ Cf. Śīpada.

¹ vii. 50, 4. Cf. Zimmer, *Altindisches Leben*, 394.

² iv. 25, 4.

³ vii. 4, 1, 27.

Śimbala in the Rigveda¹ denotes, according to Sāyaṇa, the flower of the Śālmali (= Śālmali), 'silk-cotton tree.'

¹ iii. 53, 22. Cf. Geldner, *Rigveda, Glossar*, 179; Oldenberg, *Rigveda-Noten*, 1, 254.

Śimyu occurs in the Rigveda¹ as the name of one of the peoples or kings who were defeated by Sudās in the Dāśarājña 'battle of the ten kings'. Since in another passage² the Śimyus are coupled with the Dasyus, Zimmer³ plausibly concludes that they were non-Āryans.

¹ vii. 18, 5.

² *Altindisches Leben*, 118, 119.

³ i. 100, 18, where Roth, St. Petersburg Dictionary, s.v., thinks that the word simply means 'enemy.' Cf. Hopkins, *Journal of the American Oriental Society*, 15, 261.

Śirimbīṭha occurs in one passage of the Rigveda,¹ where the name of a man may possibly be meant, the Anukramaṇī (Index) ascribing the hymn in which the word occurs to his authorship. Yāska,² however, renders the term by 'cloud.'

¹ x. 155, 1.

² Nirukta, vi. 30. Cf. Ludwig, *Translation of the Rigveda*, 3, 167.

Śilaka Śālāvātya ('descendant of Śālāvanta') is the name of a teacher, a contemporary of Caikitāyana Dālbyha and Pravāhaṇa Jaivala, in the Chāndogya Upaniṣad (i. 8, 1).

1. Śilpa means 'art,' of which three kinds—*nṛtya*, 'dance'; *gīta*, 'song'; and *vādita*, 'instrumental music,' are enumerated in the Kauṣītaki Brāhmaṇa (xxix. 5).

2. Śilpa Kaśyapa is named in the last Vaṃśa (list of teachers) in the Brhadāranyaka Upaniṣad¹ as a teacher, a pupil of Kaśyapa Naidhruvi.

¹ vi. 4, 33 (Mādhyamīna = vi. 5, 3 Kāṇva).

Śiva as the name of a people occurs once in the Rigveda,¹ where they share with the Alinas, Pakthas, Bhalānases, and Viśānins the honour of being defeated by Sudās, not of being, as Roth² thought, his allies. There can hardly be any doubt

¹ vii. 18, 7.

² *Zur Litteratur und Geschichte des* | *Veda*, 95 et seq.; once accepted by Zimmer, *Altindisches Leben*, 126.

of their identity with the Σίβα³ or Σίβοι⁴ of the Greeks, who dwelt between the Indus and the Akesines (Asiknī) in Alexander's time. The village of Śiva-pura, mentioned by the scholiast on Pāṇini⁵ as situated in the northern country, may also preserve the name. Cf. Śībi.

³ Arrian, *Indica*, v. 12.

⁴ Diodorus, xvii. 96.

⁵ iv. 2, 109. Connected with Śiva by Weber, *Indische Studien*, 13, 376. Cf. St. Petersburg Dictionary, s.v.

Cf. Zimmer, *op. cit.*, 431; Ludwig, *Translation of the Rigveda*, 3, 173; Hopkins, *Journal of the American Oriental Society*, 15, 260 et seq.

Śīśira. See Rtu.

Śīśu Āṅgīrasa ('descendant of Āṅgīras') is the name of the seer of a Sāman or Chant in the Pañcaviṃśa Brāhmaṇa.¹

¹ xiii. 3, 24. Cf. Hillebrandt, *Vedische Mythologie*, 2, 160.

Śīśuka in the Atharvaveda¹ seems to be an adjective meaning 'young,' but according to Bloomfield² it has the sense of 'foal.' The commentator, Sāyaṇa, reads Śuśuka, which he explains as a 'wild animal so called.' Cf. Āśumga.

¹ vi. 14, 3. Cf. Whitney, *Translation of the Atharvaveda*, 291.

² *Hymns of the Atharvaveda*, 464.

1. Śīśumāra. See Śīmśumāra.

2. Śīśumāra is a term applied to Śarkara in the Pañcaviṃśa Brāhmaṇa (xiv. 5, 15), where he is called a Śīśumārāṇi, explained by the commentator to mean a R̥ṣi in the form of a Śīśumāra.

Śīśna-deva, occurring twice in the Rigveda¹ in the plural, means 'those who have the phallus for a deity.' The term most probably refers to the phallus worship of the aborigines.

¹ vii. 21, 5; x. 99, 3. Cf. Zimmer, *Altindisches Leben*, 118; Hopkins, *Religions of India*, 150; von Schroeder, *Vienna Oriental Journal*, 9, 237; Mac-

donell, *Vedic Mythology*, 155; Keith, *Journal of the Royal Asiatic Society*, 1911, 1002, n. 5.

Śīpāla is the name of a water plant (*Blyxa Octandra*) mentioned in the Rigveda.¹ Its later name is Śaivala.

¹ x. 68, 5. Cf. the derivative adjective 'plants,' Śaḍviṃśa Brāhmaṇa, iii. 1. tive *Śīpālya*, 'overgrown with Śīpāla' Cf. Zimmer, *Altindisches Leben*, 71.

Śīpālā is found once in the Atharvaveda,¹ where it may mean either a 'pool abounding in Śīpāla plants' or the proper name of a river or lake.

¹ vi. 12, 3. Cf. Zimmer, *Altindisches Atharvaveda*, 289, 290; Bloomfield, *Leben*, 71; Whitney, *Translation of the Hymns of the Atharvaveda*, 462.

Śīpudru is merely an incorrect reading in the text of the Atharvaveda¹ for Cipudru.

¹ vi. 127, 1. See Whitney, *Translation of the Atharvaveda*, 376.

Śīrṣakti is a common word for 'headache' in the Atharvaveda.¹

¹ i. 12, 3; ix. 8, 1; xii. 2, 19; 5, 23. Cf. Bloomfield, *Journal of the American Oriental Society*, 16, xxxv; *Hymns of the Atharvaveda*, 252; *American Journal of Philology*, 17, 416, who sees in it *śīrṣa-sakti* (cf. Macdonell, *Vedic Grammar*, 64, 2). Böhtlingk, *Proceedings of the Saxon Academy*, 1897, 50, thinks the word means 'a stiff neck, with head awry.' See Lanman in Whitney, *Translation of the Atharvaveda*, 14. In Av. xix. 39, 10, *śīrṣa-śoka* is used for 'headache.'

Śīrṣanya in the Brāhmaṇas¹ denotes the 'head' of a couch (Asandī).

¹ Aitareya Brāhmaṇa, viii. 5, 3; 12, 3; 17, 2; Kauṣītaki Upaniṣad, i. 5. Sāṅkhāyana Śrauta Sūtra, xvii. 2, 8.

Śīrṣāmaya, 'disease of the head,' is mentioned in the Atharvaveda (v. 4, 10; ix. 8, 1).

Śīṣṭa occurs only in a Vālakhilya hymn of the Rigveda,¹ where the word seems to be the name of an unimportant clan.

¹ viii. 53, 4. Cf. Ludwig, *Translation of the Rigveda*, 3, 163.

Śuka, 'parrot,' is mentioned in the Rigveda,¹ where a desire is expressed to transfer to the Śuka and the Ropanāka the yellowness of jaundice. The bird is included in the list of sacrificial victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Samhitās.² It is described as yellow and as 'of human speech' (*puruṣa-vāc*).³ According to Bloomfield,⁴ this word is the correct reading for the second half of the obscure Śārīśākā of the Atharvaveda.⁵

¹ i. 50, 12.

² Taittiriya Samhitā, v. 5, 12, 1; Maitrāyaṇī Samhitā, iii. 14, 14; Vājasaṇeyi Samhitā, xxiv. 33; and cf. Śukababhrū, 'reddish, like a parrot,' *ibid.*, xxiv. 2.

³ Taittiriya and Maitrāyaṇī Samhitās, *loc. cit.*

⁴ Hymns of the Atharvaveda, 352.

⁵ iii. 14, 5.

Cf. Zimmer, *Altindisches Leben*, 90.

Śukti Āṅgīrasa ('descendant of Āṅgīras') is the name of the seer of a Sāman or Chant in the Pañcaviṃśa Brāhmaṇa (xii. 5, 16).

1. Śukra, according to Tilak,¹ has in two passages of the Rigveda² the sense of a planet. This is most improbable. Cf. Manthin.

¹ Orion, 162.

² iii. 32, 2; ix. 46, 4.

2. Śukra Jābāla ('descendant of Jābālā') is the name of a teacher in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 7, 7).

Śukla. See Yajus.

Śukla-dant, 'white-tusked,' is applied as an epithet to Mrga, 'wild beast,' in the Aitareya Brāhmaṇa (viii. 23, 3). 'Elephants' must be meant.

Śuca and Śucā occur in an obscure verse of the Rigveda (x. 26, 6), where a man and a woman may be meant.

Śucanti is the name of a protégé of the Aśvins in the Rigveda.¹

¹ i. 112, 7. Cf. Ludwig, Translation of the Rigveda, 3, 165.

Śuci-vrkṣa Gaupālāyana ('descendant of Gopāla') is the name of the priest of Vṛddhadyumna Abhipratāriṇa in the Aitareya Brāhmaṇa.¹ He is also mentioned in the Maitrāyaṇī Samhitā.²

¹ iii. 48, 9 (Gaupālāyana in Aufrecht's edition).

² iii. 10, 4.

Śutudrī, twice mentioned in the Rigveda,¹ is the name of the most easterly river of the Panjab, the modern Sutlej, the Zaradros of Ptolemy and Arrian.² In the post-Vedic period the name of this river appears transformed to Śatadru ('flowing in a hundred channels'). The Sutlej has changed its course very considerably within historical times.³

¹ iii. 33, 1; x. 75, 5; Nirukta, ix, 26.

² In Arrian's time the Sutlej flowed independently into the Rann of Cutch: *Imperial Gazetteer of India*, 23, 179.

³ *Ibid.*

Cf. Zimmer, *Altindisches Leben*, 10, 11.

Śunaḥ-pucha, 'Dog's tail,' is the name of a brother of Śunaḥśepa.¹

¹ Aitareya Brāhmaṇa, vii. 15, 7; Śāṅkhāyana Śrauta Sūtra, v. 20, 1.

Śunaḥśepa, 'Dog's tail,' is the name of a man with the patronymic Ājigartī. According to a tale told in the Aitareya Brāhmaṇa¹ and the Śāṅkhāyana Śrauta Sūtra,² he was purchased as a victim by Rohita, King Harīścandra's son, who had been promised by his father to Varuṇa as a sacrifice. He was actually bound to the stake, but was released in time through his supplications, supposed to be preserved in certain hymns of the Rigveda.³ He was adopted by Viśvāmitra, to whose advice he owed the inspiration to ask the gods to release him, and became his son as Devarāta, much to the annoyance

¹ vii. 13-18.

² xv. 20, 1 et seq. Cf. xvi. 11, 2.

³ i. 24 et seq. Cf. v. 2, 7.

of some of Viśvāmitra's sons, who in consequence were cursed by their father. The Rigveda, however, contains merely the statement of Śunahśepa's deliverance from peril of death by the divine help, and the Yajurvedas⁴ simply say that he was seized by Varuṇa (perhaps with dropsy),⁵ but saved himself from Varuṇa's bonds.

⁴ Taittirīya Saṃhitā, v. 2, 1, 3; Kāthaka Saṃhitā, xix. 11. The story is not found in Maitrāyaṇī Saṃhitā, iii. 2, 1.

⁵ Cf. Varuṇa gr̥hita. Cf. Max Müller, *Ancient Sanskrit Literature*, 408 et seq.; 573 et seq.; Roth,

Indische Studien, 1, 457; ii. 112 et seq.; Weber, *Indian Literature*, 47, 48; *Episches im vedischen Ritual*, 10-16; Muir, *Sanskrit Texts*, i³, 355 et seq.; Macdonell, *Sanskrit Literature*, 207; Ludwig, *Translation of the Rigveda*, 3, 146; Keith, *Journal of the Royal Asiatic Society*, 1911, 988, 989.

Śunās-kārpa, 'Dog-ear,' is the name of a king,¹ son of Śibi or of Baṣkiha,² who performed a certain rite, the Sarvasvāra, and so died without disease.

¹ Baudhāyana Śrauta Sūtra, xxi. 17; Caland, *Über das rituelle Sūtra des Baudhāyana*, 28.

² Pañcaviṃśa Brāhmaṇa, xvii. 12, 6.

Śuna-hotra, in the plural, denotes a family of seers in the Rigveda (ii. 18, 6; 41, 14, 17).

Śunā-sīra, in the dual, occurs in the Rigveda¹ and later² as the names of two agricultural deities, the personifications, probably, of 'the share and the plough,' as Roth³ thinks.

¹ iv. 57, 5, 8.

² Av. iii. 17, 5; Maitrāyaṇī Saṃhitā, i. 7, 12; Vājasaneyī Saṃhitā, xii. 69, etc.

³ St. Petersburg Dictionary, s.v. For

the native explanations, see Brhad-devatā, v. 8 et seq., with Macdonell's notes. Whitney, *Translation of the Atharvaveda*, 116, 117, renders śunam adverbially as 'successfully.'

Śuno-lāṅgūla, 'Dog's tail,' is the name of a brother of Śunahśepa.¹

¹ Aitareya Brāhmaṇa, vii. 15, 7; Sāṅkhāyana Śrauta Sūtra, xv. 20, 1.

Śumbala is found in the Śatapatha Brāhmaṇa.¹ The meaning of the word is uncertain: Harisvāmi in his commentary takes it to be 'straw'; Eggeling² suggests that dried cotton fibre or pods may be meant. In any case, some substance that easily catches fire is intended.³

¹ xii. 5, 2, 3.

² *Sacred Books of the East*, 44, 202, n. 3; comparing Kātyāyana Śrauta Sūtra, xxv. 7, 12.

³ Roth, *St. Petersburg Dictionary*, s.v.

Śulka in the Rigveda¹ clearly means 'price.' In the Dharma Sūtras² it denotes a 'tax,' a sense which is found by Muir³ in a passage of the Atharvaveda,⁴ where śukla is read in the edition with great detriment to the sense. This correction is accepted by Bloomfield⁵ and by Whitney.⁶ In another passage the same change made by Weber⁷ is not accepted by Whitney,⁸ and doubtfully by Bloomfield.⁹

¹ vii. 82, 6; viii. 1, 5.

² See Foy, *Die königliche Gewalt*, 39 et seq.

³ *Sanskrit Texts*, 5, 310.

⁴ iii. 29, 3.

⁵ *Hymns of the Atharvaveda*, 434.

⁶ *Translation of the Atharvaveda*, 136.

⁷ *Indische Studien*, 17, 304.

⁸ *Op. cit.*, 253.

⁹ *Loc. cit.*

Cf. Zimmer, *Altindisches Leben*, 413.

Śusuka. See Aśuṃga and Śisuka.

Śusulūka is found in the Rigveda¹ in the compound śusulūka-yātu, the name of a demon. According to Sāyaṇa, the word means a 'small owl.' It appears in the feminine form, Śusulūkā, in the list of victims at the Aśvamedha ('horse sacrifice') in the Maitrāyaṇī Saṃhitā.²

¹ vii. 104, 22.

² iii. 14, 17. Cf. Zimmer, *Altindisches Leben*, 93.

Śuṣka-bhr̥ṅgāra is the name of a teacher in the Kauṣītaki Upaniṣad.¹

¹ ii. 6. Cf. Sāṅkhāyana Śrauta Sūtra, xvii. 7, 13.

Suśmīpa is a name of Amitratapana, a king of the Śibis, in the Aitareya Brāhmaṇa (viii. 23, 10).

Śūdra is the designation of the fourth caste in the Vedic state (see *Varṇa*). It is quite unknown in the *Rigveda* except in the *Puruṣasūkta*¹ ('hymn of man') in the tenth Maṇḍala, where in the earliest version of the origin of the castes the Śūdra for the first time appears. The *Rigveda*, on the other hand, knows *Dasyu* and *Dāsa*, both as aborigines independent of Āryan control and as subjugated slaves: it is reasonable to reckon the Śūdra of the later texts as belonging to the aborigines who had been reduced to subjection by the Āryans. Strictly speaking, the defeated aborigines must have been regarded as slaves, but it is obvious that, except on occasions when most of the men were slain, which may have occurred quite often, there must have remained too many of them to be used as slaves of individual owners. The villages of the aborigines must have continued to subsist, but under Āryan lordship and control: there may be this amount of truth in Baden Powell's theory, which practically traced all the early cultivating villages in India to Dravidian origin. On the other hand, the term Śūdra would also cover the wild hill tribes which lived by hunting and fishing, and many of which would acknowledge the superiority of their Āryan neighbours: it could, in fact, be applied to all beyond the pale of the Āryan state.

This view of the Śūdra suits adequately the Vedic references to his condition, which would not apply adequately to domestic slaves only. The Śūdra is continually opposed to the Āryan,² and the colour of the Śūdra is compared with that of the Āryan,³ just as his ways are so contrasted.⁴ The *Aitareya Brāhmaṇa*,⁵ in its account of the castes, declares that the

¹ x. 90, 12. See Muir, *Sanskrit Texts*, 1^a, 8 et seq.

² Av. iv. 20, 4; xix. 32, 8; 62, 1; Vājasaneyi Samhitā, xiv. 30; xxiii. 30, 31; Taittirīya Samhitā, iv. 2, 10, 2; vii. 4, 19, 3; Kāthaka Samhitā, Aśvamedha, iv. 7; xvii. 5; Maitrāyaṇī Samhitā, ii. 8, 6; iii. 13, 1, etc. See also *Ārya and Arya*. In Taittirīya Samhitā, i. 8, 3, 1; Vājasaneyi Samhitā, xx. 17; Kāthaka Samhitā, xxxviii. 5. Śūdra is opposed to Ārya.

³ Kāthaka Samhitā, xxxiv. 5; Pañcavimśa Brāhmaṇa, v. 5. 17. Cf. Śatapatha Brāhmaṇa, vi. 4, 4, 9; Bṛhadāranyaka Upaniṣad, i. 4, 25; Aitareya Brāhmaṇa, viii. 4, 5; Taittirīya Brāhmaṇa, i. 2, 6, 7; Weber, *Indische Studien*, 10, 4; Muir, *op. cit.*, 1^a, 140; Mahābhārata, xii. 188, 5.

⁴ Aitareya Brāhmaṇa, vii. 17, 3, 4; Śāṅkhāyana Śrauta Sūtra, xv. 24.

⁵ vii. 29, 4; Muir, *Sanskrit Texts*, 1^a, 439.

Śūdra is *anyasya presya*, 'the servant of another'; *kāmotthāpya*, 'to be expelled at will'; and *yathākāmavadhya*, 'to be slain at will.' All these terms well enough describe the position of the serf as the result of a conquest: the epithets might have been applied to the English serf after the Norman Conquest with but slight inaccuracy, especially if his master had received a grant of jurisdiction from the Crown. The *Pañcaviṃśa Brāhmaṇa*⁶ explains that even if prosperous (*bahu-paśu*, 'having many cows') a Śūdra could not be other than a servant: his business was *pādāvanejya*, 'the washing of the feet' of his superiors. The *Mahābhārata*⁷ says out and out that a Śūdra has no property (*na hi svam asti śūdrasya*, 'the Śūdra has nothing he can call his own'). On the other hand, just as in England the royal justice would protect the serf in life and limb,⁸ so it appears that the slaying of a Śūdra involved a wergeld of ten cows according to both *Baudhāyana*⁹ and *Āpastamba*.¹⁰ It may, indeed, be held that this wergeld was only due in case of murder by another than the master, but such limitation is nowhere stated.

In sacred matters the distinction between Āryan and Śūdra was, of course, specially marked. The texts¹¹ do not hesitate to declare that the upper castes were 'all,' ignoring the Śūdras; the Śūdra is prohibited¹² from milking the cow for the milk required at the *Agnihotra* ('oblation to Agni'); and the *Śatapatha Brāhmaṇa*¹³ forbids a man who has been consecrated (*dīkṣita*) for a sacrifice to speak to a Śūdra at all for the time, though the *Śātyāyanaka*¹⁴ seems to have relaxed this rule by confining it to cases in which the Śūdra was guilty of some sin.

⁶ vi. 1, 11.

⁷ xii. 30, 7 (Hopkins, *Journal of the American Oriental Society*, 13, 73). The same text, xii. 294, 21 (*ibid.*, 74, n.), insists on his duty of service.

⁸ Pollock and Maitland, *History of English Law*, i. 350, 355, etc.

⁹ Dharma Sūtra, i. 10, 19, 1.

¹⁰ Dharma Sūtra, i. 9, 24, 3.

¹¹ Śatapatha Brāhmaṇa, ii. 1, 4, 2; iv. 2, 2, 14, etc. Cf. Eggeling, *Sacred Books of the East*, 12, xvi et seq.; 26, 292. Cf. Hopkins, *op. cit.*, 13, 73, 75, n.

¹² Kāthaka Samhitā, xxxi. 2; Maitrāyaṇī Samhitā, iv. 1, 3. So the *sthālī*, 'cooking vessel,' is to be prepared by an Āryan, Maitrāyaṇī Samhitā, i. 8, 3.

¹³ iii. 1, 1, 10. Cf. v. 3, 2, 2.

¹⁴ Quoted by Āpastamba, cited in the scholiast on *Kātyāyana Śrauta Sūtra*, vii. 5, 7. The sense is not quite certain, but that given in the text seems reasonable. Cf. Weber, *op. cit.*, 10, 11.

At the sacrifice itself the Śūdra could not be present in the śālā, 'hall'; he is definitely classed in the Śatapatha Brāhmaṇa¹⁵ and the Pañcaviṃśa Brāhmaṇa¹⁶ as unfit for 'sacrifice' (*ayajñiya*); and declared in the Kāthaka Saṃhitā¹⁷ not to be admitted to drink Soma. At the Pravargya (introductory Soma) rite the performer is not allowed to come in contact with a Śūdra,¹⁸ who here, as in the Kāthaka Saṃhitā,¹⁷ is reckoned as excluded from a share in the Soma-draught. On the other hand, the Śūdra is one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda,¹⁹ and a fight between an Āryan and a Śūdra, in which, of course, the former wins, forms a part of the Mahāvratā rite, being perhaps a precursor of the Indian drama.²⁰

Other indications, however, exist, showing that it would be undesirable to ignore the real importance of the Śūdra, which again reminds us of the condition of the serf, who, though legally restrained, still gradually won his way to the rank of a free man. Rich Śūdras are mentioned in the early texts,²¹ just as Śūdra *gahapatis*, 'householders,' occur in the Buddhist texts, and Śūdra kings in the legal literature.²² Sin against Śūdra and Āryan is mentioned;²³ prayers for glory on behalf of Śūdras, as well as of the other castes²⁴ occur; and the desire to be dear to Śūdra as well as to Āryan is expressed.²⁵

¹⁵ iii. 1, 1, 10. See also Maitrāyaṇi Saṃhitā, vii. 1, 1, 6; Lévi, *La Doctrine du Sacrifice*, 82.

¹⁶ vi. 1, 11.

¹⁷ xi. 10, where he therefore does not receive *Karīras*.

¹⁸ Śatapatha Brāhmaṇa, xiv. 1, 1, 31.

¹⁹ Vājasaneyi Saṃhitā, xxx. 5; Taittirīya Brāhmaṇa, iii. 4, 1, 1; Śatapatha Brāhmaṇa, xiii. 6, 2, 10. He is also present at the *Rājastuya*. Kāthaka Saṃhitā, xxxvii. 1.

²⁰ Keith, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 64, 534.

²¹ Maitrāyaṇi Saṃhitā, iv. 2, 7, 10; Pañcaviṃśa Brāhmaṇa, vi. 1, 11. Some of the kings' ministers were Śūdras: Śatapatha Brāhmaṇa, v. 3, 2, 2, with Sāyana's note.

²² Foy, *Die königliche Gewalt*, 8; Fick, *Die sociale Gliederung*, 83, 84. See Manu, iv. 61; Viṣṇu, lxxi. 64; perhaps Jaiminiya Upaniṣad Brāhmaṇa, i. 4, 5. But see Roth's emendation, *Journal of the American Oriental Society*, 16, ccxliii.

²³ Kāthaka Saṃhitā, xxxviii. 5; Taittirīya Saṃhitā, i. 8, 3, 1; Vājasaneyi Saṃhitā, xx. 17.

²⁴ Taittirīya Saṃhitā, v. 7, 6, 4; Kāthaka Saṃhitā, xl. 13; Maitrāyaṇi Saṃhitā, iii. 4, 8; Vājasaneyi Saṃhitā, xviii. 48. On the other hand, the Śūdra uses magic just as an Ārya does, Av. x. 1, 3.

²⁵ Av. xix. 32, 8; 62, 1; Vājasaneyi Saṃhitā, xxvi. 2, etc.

The Sūtras also, while they emphasize as general rules points earlier not insisted on, such as their inferiority in sitting, etc.,²⁶ their exclusion from the study of the Vedas,²⁷ the danger of contact with them²⁸ or their food,²⁹ still recognize that Śūdras can be merchants,³⁰ or even exercise any trade.³¹

Moreover, the Sūtras³² permit the marriage of a Śūdrā woman with members of all castes. Though it was a reproach to Vatsa³³ and to Kavaṣa³⁴ that they were the sons of a Śūdrā and a Dāsī respectively, still the possibility of such a reproach shows that marriages of this kind did take place. Moreover, illicit unions of Ārya and Śūdrā, or Śūdra and Āryā, are referred to in the Saṃhitās of the Yajurveda.³⁵

The origin of the term Śūdra is quite obscure, but Zimmer³⁶ points out that Ptolemy³⁷ mentions Σύδροι as a people, and he thinks that the Brāhui may be meant. Without laying any stress on this identification,³⁸ it is reasonable to accept the

²⁶ Gautama Dharma Sūtra, xii. 7; Āpastamba Dharma Sūtra, ii. 10, 27, 15. So he can be insulted with impunity, Gautama, xii. 13, and is punished for insult by mutilation, *ibid.*, xii. 1; Āpastamba, ii. 10, 27, 14.

²⁷ Gautama, xii. 4-6.

²⁸ Āpastamba, i. 5, 17, 1; ii. 2, 3, 4, etc.

²⁹ Āpastamba, i. 5, 16, 2, etc.

³⁰ Gautama, x. 60. Cf. x. 50-67 for an exhaustive account of the Śūdra's duties in theory. His relations to his master are those of mutual support.

³¹ Viṣṇu, ii. 14.

³² Pāraskara Gr̥hya Sūtra, i. 4, 11. Rules to the contrary (*e.g.*, Gobhila Gr̥hya Sūtra, iii. 2, 52) are for special occasions. See Weber, *op. cit.*, 10, 74. On the other hand, criminal intercourse of a Śūdra and an Āryan woman is severely punished in the Sūtras. See Āpastamba, i. 10, 26, 20; 27, 9; Gautama, xii. 2, 3.

³³ Pañcaviṃśa Brāhmaṇa, xiv. 6, 6.

³⁴ Aitareya Brāhmaṇa, ii. 19, 1.

³⁵ Ārya and Śūdrā: Vājasaneyi Saṃ-

hitā, xxiii. 30; Taittirīya Saṃhitā, vii. 4, 19, 3; Maitrāyaṇi Saṃhitā, iii. 13, 1; Kāthaka Saṃhitā, Āśvamedha, iv. 8; Śūdra and Āryā: Vājasaneyi Saṃhitā, xxiii. 31. This verse the Śatapatha Brāhmaṇa no doubt deliberately ignores.

³⁶ *Altindisches Leben*, 216, 435.

³⁷ vi. 20.

³⁸ The Brāhui are now held not to be Dravidian ethnologically, but Turco-Iranian (*Indian Empire*, i. 292, 310). It is suggested (*ibid.*, i. 382) that they represent the original Dravidian type, which in India has been merged in the Muṇḍā type; but this suggestion is invalidated by the fact that the Rigveda speaks of the Dasyus as *anās*, 'noseless' (*cf. Dasyu*, i. 347, n. 7), a term admirably applicable to Dravidians, but ludicrous as applied to the Turco-Iranian type. It is much more plausible to assume that the Brāhuis are a mixed race, which in course of time has lost most of its Dravidian features. On the relation of Dravidians and speakers of Muṇḍā tongues, the Vedic texts throw no light.

view³⁰ that the term was originally the name of a large tribe opposed to the Āryan invasion. See also *Niṣāda*.

³⁰ See Weber, *Indische Studien*, 18, 85, 255; Ludwig, Translation of the Rigveda, 3, 212; Fick, *Die sociale Gliederung*, 201, 202.

Cf. von Schroeder, *Indiens Literatur und Cultur*, 154, 155; Jolly, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 515; Fick, *Die sociale Gliederung*.

201 et seq.; Rhys Davids, *Buddhist India*, 54; Hopkins, *Journal of the American Oriental Society*, 13, 73 et seq. (for the Śūdra in the Epic); Zimmer, *Altindisches Leben*, 191 et seq.; Weber, *Indisches Leben*, 18, 77, 111, 112, 276; *Indische Studien*, 10, 4 et seq.; Muir, *Sanskrit Texts*, 1^a, 8 et seq.

Śūdrā denoted a Śūdra woman in the Atharvaveda¹ and later.²

¹ v. 22, 7 (= Dāśī, v. 22, 6).

² Taittiriya Samhitā, vii. 4, 19, 3; Kāthaka Samhitā, Aśvamedha, iv. 8; Maitrāyaṇī Samhitā, iii. 13, 1; Vāja-

saneyi Samhitā, xxiii. 30, etc.; śūdrā-putra, 'son of a Śūdra woman,' Pañcaviṃśa Brāhmaṇa, xiv. 6, 6.

Śūra is the regular word in the Rigveda,¹ and occasionally later,² to denote a 'hero' or 'brave warrior.'

¹ i. 70, 11; 101, 6; 141, 8; 158, 3; ii. 17, 2; 30, 10, etc.

² Av. viii. 8, 1; Vājasaneyi Samhitā,

xvi. 34; xx. 37, etc. (of gods, Indra and Agni); śūra-vīra, Av. viii. 5, 1.

Śūra-vīra Māṇḍūkya ('descendant of Māṇḍūka') is the name of a teacher in the Āraṇyakas of the Rigveda.¹

¹ Aitareya Āraṇyaka, iii. 1, 1, 3, 4; Śāṅkhāyana Āraṇyaka, vii. 2, 8, 9. | 10 (where the name is read Śaura-vīra).

Śūrpa in the Atharvaveda¹ and later² denotes a wickerwork basket for winnowing grain. It is called *varṣa-vṛddha*, 'swollen by rain,' in the Atharvaveda,³ which shows, as Zimmer⁴ says, that it was sometimes made of reeds, not of dry wood.

¹ ix. 6, 16; x. 9, 26; xi. 3, 4; xii. 3, 19 et seq.; xx. 136, 8.

² Taittiriya Samhitā, i. 6, 8, 3; Taittiriya Brāhmaṇa, i. 6, 5, 4; iii. 2, 5, 11, etc.

³ xii. 3, 19.

⁴ *Altindisches Leben*, 238. Cf. Lanman in Whitney's Translation of the Atharvaveda, 686; Bloomfield, *Hymns of the Atharvaveda*, 649.

Śūla, denoting the 'spit,' used for roasting flesh on, is found in the Rigveda¹ and the later Brāhmaṇas.²

¹ i. 162, 11.

² Śatapatha Brāhmaṇa, xi. 4, 2, 4; 7, 3, 2; 4, 3; Chāndogya Upaniṣad, vii. 15, 3 (used at cremation and suggestive of roasting). The Śūla, as the weapon of Rudra, is not mentioned till

the late Śaṅkaviṃśa Brāhmaṇa, v. 11. In the post-Vedic language the *tri-śūla*, or 'trident,' is the regular emblem of Śiva.

Cf. Zimmer, *Altindisches Leben*, 271.

1. Śūṣa Vārṣa ('descendant of Vṛṣṇi') is mentioned in the Taittiriya Brāhmaṇa (iii. 10, 9, 15) as having been honoured by a consecration with Āditya.

2. Śūṣa Vāhneya ('descendant of Vahni') Bhāradvāja ('descendant of Bharadvāja') is the name of a teacher, a pupil of Arāḍa Dātreyā Śaunaka, in the Vamśa Brāhmaṇa.¹ Cf. Śruṣa.

¹ *Indische Studien*, 4, 373.

Śṛṅga in the Rigveda¹ and later² denotes the 'horn' of any sort of animal. Hence the 'barb' of the arrow is called its horn in the Atharvaveda.³

¹ i. 140, 6; 163, 11; ii. 39, 3; iii. 8, 10, etc.

² Av. ii. 32, 6; viii. 6, 14; ix. 4, 17, etc.

³ iv. 6, 5. Cf. Whitney, Translation of the Atharvaveda, 154.

Śṛṅga-vṛṣ is the name of a man in one hymn of the Rigveda.¹ According to Ludwig,² he is father of Prdākusānu.

¹ viii. 17, 13.

² Translation of the Rigveda, 3, 161.

Cf. Griffith, *Hymns of the Rigveda*, 2, 142, n.

Śerabha and Śerabhaka are names of snakes or demons in the Atharvaveda.¹

¹ ii. 24, 1. Cf. Whitney, Translation of the Atharvaveda, 64.

Śeva-dhi denotes 'treasure' in the Rigveda¹ and later.²

¹ ii. 13, 6; vii. 53, 5; ix. 3, 15 (metaphorically). Cf. viii. 52, 9.

² Av. v. 22, 14; Vājasaneyi Samhitā, xviii. 59, etc.

Śevṛdha and Śevṛdhaka are the names of snakes or demons in the Atharvaveda.¹

¹ ii. 24, 1. Cf. Whitney, Translation of the Atharvaveda, 64.

Śeṣaṇa in the Atharvaveda (vii. 109, 5), means the 'leaving' of the dice as opposed to Glahana (*grahana*), the 'taking up' of them for the throw. Cf. Glaha.

Śeṣas denotes 'offspring' in the Rigveda.¹

¹ i. 93, 4; v. 12, 6; 70, 4; vi. 27, 4, 5; vii. 1, 12; 4, 7; x. 16, 5.

Śaibya, 'belonging to the Śibls,' is a designation of king Amitratapana Śuṣmīṇa in the Aitareya Brāhmaṇa (viii. 23, 10). In the Praśna Upaniṣad (i. 1; v. 1) Śaibya is the patronymic of a teacher, Satyakāma.

Śailana, in the plural, is the name of a school of teachers in the Jaiminiya Upaniṣad Brāhmaṇa (i. 2, 3; ii. 4, 6).

Śailāli, 'descendant of Śilālin,' is the name of a ritual teacher in the Śatapatha Brāhmaṇa.¹ A Śailāli Brāhmaṇa is mentioned in the Āpastamba Śrauta Sūtra,² and the school of the Śailālins often occurs in the Sūtras.³

¹ xlii. 5, 3, 3.

² vi. 4, 7.

³ Anupada Sūtra, iv. 5, etc.

Cf. Weber, *Indische Studien*, I, 156;

Indian Literature, 197, who compares the Naṭa Sūtra attributed to Śilālin by Pāṇini, iv. 2, 110, 111.

Śailina or Śailini, 'descendant of Śilina,' is the patronymic of Jitvan in the Śatapatha Brāhmaṇa.¹ Perhaps Śailana should be compared.

¹ Śailina in Brhadāraṇyaka Upaniṣad, iv. 1, 5 Mādhyamīna; Śailini,

iv. 1, 2 Kāṇva. Cf. Max Müller, *Sacred Books of the East*, 15, 152, n. 2.

Śailūṣa is included in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹ An 'actor' or 'dancer' may be meant. Sāyaṇa says it is a man who lives on the prostitution of his wife.

¹ Vājasaneyi Saṃhitā, xxx. 6; Taittiriya Brāhmaṇa, iii. 4, 2, 1. Cf. Zimmer, *Altindisches Leben*, 290; Weber, *Indian Literature*, 111, 196, 197. The exact sense of Śailūṣa depends on the question of how old the drama is in India. As to this, cf. *Itihāsa*; Keith, *Journal of the Royal Asiatic Society*, 1911, 995 et seq.

Śoṇa Sātrāsāha, king of Pañcāla and father of Koka, is mentioned in the Śatapatha Brāhmaṇa¹ as having offered the horse sacrifice, which was attended by the Turvaśas also.

¹ xiii. 5, 4, 16-18. Cf. Eggeling, *Sacred Books of the East*, 44, 400.

Śauṅgāyani, 'descendant of Śauṅga,' is the name of a teacher in the Vamśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 372, 383. The Śauṅgas are known as teachers in the Aśvalāyana Śrauta Sūtra, xii. 13, 5, etc.

Śauṅgi-putra, 'son of a female descendant of Śuṅga,' is the name of a teacher, a pupil of Sāmkṛti-putra in the last Vamśa (list of teachers) in the Brhadāraṇyaka Upaniṣad.¹

¹ vi. 4, 31 (Mādhyamīna = vi. 5, 2 Kāṇva).

Śauca ('descendant of Śuci') is the patronymic of a man, called also Āhneya, who is mentioned as a teacher in the Taittiriya Āraṇyaka (ii. 12).

Śaucad-ratha ('descendant of Śucad-ratha') is the patronymic of Sunītha in the Rigveda (v. 79, 2).

Śauceya ('descendant of Śuci') Prācīnayogya ('descendant of Prācīnayoga') is the name of a teacher in the Śatapatha Brāhmaṇa (xi. 5, 3, 1. 8). Śauceya is also the patronymic of Sārvasenī in the Taittiriya Saṃhitā (vii. 1, 10, 2).

Śaunaka, 'descendant of Śunaka,' is a common patronymic. It is applied to Indrota¹ and Svaldāyana.² A Śaunaka appears as a teacher of Rauhipāyana in the Bṛhadāraṇyaka Upaniṣad.³ A Śaunaka-yajña, or Śaunaka sacrifice, occurs in the Kauṣītaki Brāhmaṇa.⁴ In the Chāndogya Upaniṣad⁵ Atidhanvan Śaunaka appears as a teacher. That Upaniṣad⁶ and the Jaiminiya Upaniṣad Brāhmaṇa⁷ mention a Śaunaka Kāpeya who was a contemporary of Abhipratārin Kākṣaseni, whose Purohita Śaunaka was according to another passage⁸ of the latter Upaniṣad. In the Sūtras, the Bṛhaddevatā, etc., a Śaunaka appears as a great authority on grammatical, ritual, and other matters.⁹

¹ Śatapatha Brāhmaṇa, xiii. 5, 3, 5; 4, 1.

² Ibid., xi. 4, 1, 2.

³ ii. 5, 20; iv. 5, 26 Mādhyamīna.

⁴ iv. 7.

⁵ i. 9, 3.

⁶ iv. 3, 5, 7.

⁷ iii. 1, 21.

⁸ i. 59, 2.

⁹ Cf. Weber, *Indian Literature*, 24, 32-34, 49, 54, 56, 59, 62, 85, 143; Macdonell, *Bṛhaddevatā*, i, xxiii; Keith, *Āitareya Aranyaka*, 18, 19, 297.

Śaunakī-putra, 'son of a female descendant of Śunaka,' is the name of a teacher, a pupil of Kāśyapibālākya-māthari-putra in the last Vamśa (list of teachers) in the Mādhyamīna recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 30, 31).

Śaurpa-nāyā, 'descendant of Śūrpaṇāya,' is the patronymic of a teacher, a pupil of Gautama, in the first two Vamśas (lists of teachers) in the Mādhyamīna recension of the Bṛhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26).

Śaulbāyana or Śaulvāyana, 'descendant of Śulba,' is the patronymic of a teacher, Udaṅka.¹ According to the Śatapatha Brāhmaṇa,² a Śaulbāyana was the Adhvaryu, or sacrificing priest, of those who had Ayasthūpa as Gṛhapati ('householder,' the title of the sacrificer who has precedence at a *sattra*, or sacrificial session).

¹ Taittirīya Saṃhitā, vii. 4, 5, 4; 5, 4, 2; Bṛhadāraṇyaka Upaniṣad, iv. 1, 26, 7; 142, 4.

² Mādhyamīna.

³ xi. 4, 2, 17 et seq.

Śauṣkala is the name of one of the sacrificial victims at the Puruṣamedha ('horse sacrifice') in the Yajurveda.¹ It means, according to the St. Petersburg Dictionary, 'living on dried fish or flesh,'² or, according to the native lexicographers, 'selling dried fish,' while Sāyaṇa's commentary on the Taittirīya Brāhmaṇa explains the meaning to be one who catches fish with a hook, 'angler.'

¹ Vājasaneyi Saṃhitā, xxx. 16; Taittirīya Brāhmaṇa, iii. 4, 12, 1. Cf. Weber, *Indische Streifen*, i, 81, n. 7; Eggeling, *Sacred Books of the East*, 44, 415.

² The literal meaning is, 'relating to what is dried' (*śuṣkala*).

Śruṣṭi Āṅgīrasa ('descendant of Āṅgīras') is the name of the seer of a Sāman or Chant in the Pañcaviṃśa Brāhmaṇa.¹

¹ xiii. 11, 21. Cf. Hillebrandt, *Vedische Mythologie*, 2, 160; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 68.

Śmaśāna is the name of the 'burial mound' in which the bones of the dead man were laid to rest (cf. *Anagnidagdha*). It is mentioned in the Atharvaveda,¹ and often later.² The Śatapatha Brāhmaṇa³ prescribes a four-cornered mound facing the south-east, on ground inclined to the north, out of sight of the village, in a peaceful spot amid beautiful surroundings, or on barren ground. For an Agni-cit ('builder of a fire-altar') a funeral mound like a fire-altar is prescribed. The Easterners (*Prācyāḥ*) made their mounds round.

¹ v. 31, 8; x. 1, 18.

² Taittirīya Saṃhitā, v. 2, 8, 5; 4, 11, 3; Kāthaka Saṃhitā, xxi. 4; Maitrāyaṇī Saṃhitā, iii. 4, 7; Śatapatha Brāhmaṇa, iv. 5, 2, 15, etc.

³ xiii. 8, 1, 1 et seq. Cf. Eggeling, *Sacred Books of the East*, 44, 424 et seq. Cf. Zimmer, *Altindisches Leben*, 407; Hopkins, *Journal of the American Oriental Society*, 16, cliii.

Śmaśru in the Rigveda¹ and later² means 'beard' and 'moustache,' being sometimes contrasted with Keśa,³ 'hair of the head.' Shaving was known (see *Vaptr* and *Kṣura*). The

¹ ii. 11, 17; viii. 33, 6; x. 23, 1, 4; 26, 7; 142, 4.

² Av. v. 19, 14; vi. 68, 2; Vājasaneyi Saṃhitā, xix. 92; xx. 5, etc.

Applied to animals, *ibid.*, xxv. 1; Śatapatha Brāhmaṇa, xii. 9, 1, 6, etc.

³ Śatapatha Brāhmaṇa, ii. 5, 2, 48, etc.

wearing of a beard was a sign of manhood according to the Taittirīya Saṃhitā,⁴ with which agrees the notice of Megasthenes⁵ that the Indians carefully tended their beards up to the day of their death.

⁴ v. 5, 1, 1.

⁵ In Diodorus, iii. 63.

Cf. Zimmer, *Altindisches Leben*, 265-267.

Śyāparṇa Sāyakāyana is the name of a man, the last for whom five victims were slain at the building of the sacrificial altar according to the Śatapatha Brāhmaṇa.¹ The same text² again mentions him as a builder of the fire-altar. He must have been connected in some way with the Salvas.³ His family, the Śyāparṇas, appear in the Aitareya Brāhmaṇa⁴ as a self-assertive family of priests whom king Viśvantara excluded from his sacrifice, but whose leader, Rāma Mārgaveya, induced him to take them back. In some way Śyāparṇa was connected with the defeat of the Pañcālas by the Kuntis.⁵

¹ vi. 2, 1, 39.

² ix. 5, 2, 1.

³ x. 4, 1, 10.

⁴ vii. 27.

Cf. Eggeling, *Sacred Books*

of the East, 43, 344, 345; Muir, *Sanskrit Texts*, i², 437 et seq.; Weber, *Indische Studien*, i, 215, 216.

⁵ Weber, *Indische Studien*, 3, 471.

Śyāma ('swarthy') with Ayas ('metal') in all probability denotes 'iron' in the Atharvaveda.¹ Śyāma alone has the same sense in the Atharvaveda² and later.³

¹ xi. 3, 7.

² ix. 5, 4.

³ Taittirīya Saṃhitā, iv. 7, 5, 1; Kāthaka Saṃhitā, xviii. 10; Maitrāyaṇī

Saṃhitā, ii. 11, 5; Vājasaneyi Saṃhitā, xviii. 13.

Cf. Zimmer, *Altindisches Leben*, 52, 54; Schrader, *Prehistoric Antiquities*, 189.

Śyāma-jayanta Lauhitya ('descendant of Lohita') is the name of a teacher, a pupil of Jayanta Pārāsarya, in a Vaṃśa (list of teachers) in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 42, 1). Another man of the same name occurs in the same place as a pupil of Mitrabhūti Lauhitya.

Śyāma-parṇa is, in the Kāthaka¹ and Maitrāyaṇī² Saṃhitās, the name of a man who was instructed by Somadākṣa Kauśreya.

¹ xx. 8 (*Indische Studien*, 3, 472).

iii. 2, 7.

Śyāma-sujayanta Lauhitya ('descendant of Lohita') is the name of a teacher, a pupil of Kṛṣṇadhṛti Sātyaki, in a Vaṃśa (list of teachers) of the Jaiminiya Upaniṣad Brāhmaṇa (iii. 42, 1).

Śyāmāka is the name of a cultivated millet (*Panicum frumentaceum*) in the later Saṃhitās¹ and the Brāhmaṇas.² The lightness of its seed is alluded to in the Atharvaveda,³ where it is spoken of as blown away by the wind. There it is also mentioned as the food of pigeons.⁴ The Śyāmāka and its seed (Taṇḍula) are referred to as very small in the Chāndogya Upaniṣad,⁵ where Max Müller⁶ renders it as 'canary seed.'

¹ Taittirīya Saṃhitā, i. 8, 1, 2; ii. 3, 2, 6; iv. 7, 4, 2; Maitrāyaṇī Saṃhitā, ii. 11, 4; Vājasaneyi Saṃhitā, xviii. 12; Kāthaka Saṃhitā, x. 2.

² Śatapatha Brāhmaṇa, x. 6, 3, 2; xii. 7, 1, 9, etc.; Kauṣitaki Brāhmaṇa, iv. 12.

³ xix. 50, 4.

⁴ xx. 135, 12.

⁵ iii. 14, 3.

⁶ *Sacred Books of the East*, i, 48.

Cf. Zimmer, *Altindisches Leben*, 241, 275.

1. Śyāva is the name of a protégé of the Aśvins in the Rigveda.¹ He may be identical with Hiraṇyahasta.

¹ i. 117, 24; x. 65, 2. Cf. Ludwig, *Translation of the Rigveda*, 3, 150; Macdonell, *Vedic Mythology*, p. 32.

2. Śyāva is mentioned in the Rigveda¹ as a generous donor on the Suvāstu river.

¹ viii. 19, 37. Cf. Ludwig, *Translation of the Rigveda*, 3, 161.

3. Śyāva in one passage of the Rigveda (v. 61, 9) seems clearly, as Sāyaṇa thinks, to denote Śyāvāsava.

Śyāvaka is mentioned as a sacrificer and friend of Indra in the Rigveda (viii. 3, 12; 4, 2). He may be identical with 2. Śyāva.

Śyāvasāyana is the patronymic of Devataras in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 40, 2). The form is perhaps an error for Śāvasāyana.

Śyāvāśva is the name of a man mentioned several times in the Rigveda.¹ The Anukramaṇī (Index) assigns to him a series of hymns in the fifth, eighth, and ninth books.² In one of the hymns³ Śyāvāśva mentions, apparently as his patrons, Taranta (a son of Vidadaśva) and Purumīḍha, as well as Rathavītī. On this hymn is based a legend found in the Bṛhaddevatā,⁴ that he was the son of Arcanānas, who was sacrificing for Rathavītī Dālbhya. The father was anxious to obtain the king's daughter for his son in marriage; but though the father was willing, his wife insisted on her son-in-law being a R̥ṣi. The father and son, repulsed, were returning home, when they met on the way Taranta and Purumīḍha, former patrons of the father. These showed him respect, while Taranta's wife, Śaśiyasī, presented Śyāvāśva with much wealth. The son was then fortunate enough to meet the Maruts in the forest, and praised them, thus becoming a seer. As a result the king himself ultimately offered his daughter to Śyāvāśva. Sieg⁵ seeks to show that this legend is presupposed in the Rigveda; but it is difficult to accept this view, since the references in the Rigveda are very obscure, and Śaśiyasī is probably no more than an epithet.⁶ That there is some Itihāsa at the back of the hymn is clear: what it is can hardly now be determined.

Śyāvāśva's obtaining gifts from Vaidadaśvi is referred to also in the Śāṅkhāyana Śrauta Sūtra.⁷ His name occurs in the Atharvaveda⁸ in two lists of persons, of which the former includes Purumīḍha, the latter also Arcanānas and Atri. A Sāman is ascribed to him in the Pañcaviṃśa Brāhmaṇa,⁹ and he is perhaps referred to in the Taittirīya Āraṇyaka.¹⁰ In the

¹ v. 52, 1; 61, 5. 9 (Śyāva, a short form of the name, is here used); 81, 5; viii. 35, 19; 36, 7; 37, 7; 38, 8.

² v. 52-61; 81; 82; viii. 35-38; ix. 32.

³ v. 61.

⁴ v. 49 et seq. See also Śaṅgurusīṣya on Anukramaṇī to Rv. v. 61 (ed. Macdonell, p. 117 et seq.); Śāyana on Rv. v. 61, 17-19; Nītimañjarī in Sieg, *Die Sagenstoffe des Rgveda*, 50 et seq.

⁵ *Op. cit.*; 50-60. Cf. Geldner, *Vedische Studien*, 3, 148.

⁶ v. 61, 6. The word is taken as

an epithet by Roth, *St. Petersburg Dictionary*, s.v., and by Weber, *Episches im vedischen Ritual*, 27.

⁷ xvi. 11, 7-9.

⁸ iv. 29, 4; xviii. 3, 15.

⁹ viii. 5, 9. Weber, *Episches im vedischen Ritual*, 27, n. 4, bases on this an improbable conjecture that he was a Kṣatriya.

¹⁰ i. 11, 2. But cf. Sieg, *op. cit.*, 61, n. 4, who takes the word adjectivally, as in Av. xi. 2, 18; Śāṅkhāyana Śrauta Sūtra, xiv. 33, 26.

Śāṅkhāyana Śrauta Sūtra and the Pañcaviṃśa Brāhmaṇa¹¹ he is styled Arcanānasa, 'son of Arcanānas,' and later¹² he is called Ātreya, 'descendant of Atri.'

¹¹ viii. 5, 9.

¹² The Anukramaṇī calls him and his father Ātreya. In the passages from book viii. of the Rv., cited in n. 1, Atri is mentioned with him.

Cf. Ludwig, *Translation of the Rig-*

veda, 3, 126, 127; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 214; *Rgveda-Noten*, 1, 354; Max Müller, *Sacred Books of the East*, 32, 359 et seq.; Lévi, *La Doctrine du Sacrifice*, 122.

Śyena is the name in the Rigveda¹ of a strong bird of prey, most probably the 'eagle'; later² (as in post-Vedic Sanskrit) it seems to mean the 'falcon' or 'hawk.' It is the swiftest of birds,³ and a source of terror to smaller birds.⁴ It is the strongest of birds,⁵ and even attacks herds.⁶ It watches over men (*ṛṣi-caḥṣas*),⁷ a reference, no doubt, to its lofty flight in air. It brings the Soma from heaven.⁸

¹ i. 32, 14; 33, 2; 118, 11; 163, 1; 165, 2, etc.

² Av. iii. 3, 4; vii. 41, 2; xi. 9, 9, etc.

³ Taittirīya Saṃhitā, ii. 4, 7, 1; v. 4, 11, 1; Śaṅvīmśa Brāhmaṇa, iii. 8.

⁴ Rv. ii. 42, 2; Av. v. 21, 6.

⁵ Kāṭhaka Saṃhitā, xxxvii. 14.

⁶ Rv. iv. 38, 5. This corresponds well enough with the eagle's known habit of carrying off young lambs.

⁷ Av. vii. 41, 2.

⁸ See Bloomfield, *Journal of the American Oriental Society*, 16, 1-24, who cites all relevant passages.

Cf. Zimmer, *Altindisches Leben*, 87, 88, who points out that the epithet *r̥ṣiṣya*, 'flying upwards,' applied to the eagle, appears as an actual name of the eagle in Iranian.

Śrapayitr, 'cook,' is a term mentioned in the Śatapatha Brāhmaṇa (i. 2, 2, 14).

Śramaṇa 'mendicant monk,' is first found in the Upaniṣads.¹ According to Fick,² anyone could become a Śramaṇa. For the time of Megasthenes this seems indicated by his evidence, which, however, refers only to the east of India, beyond the *Madhyadesa* proper.³ The Vedic evidence is merely the name and the fact that *Tāpasa*, 'ascetic,' follows it in the Bṛhad-āraṇyaka Upaniṣad and the Taittirīya Āraṇyaka.

¹ Bṛhadāraṇyaka Upaniṣad, iv. 3, 22; Taittirīya Āraṇyaka, ii. 7, in *Indische Studien*, 1, 78.

² *Die sociale Gliederung*, 39 et seq.

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³ Strabo, xv. 1, 49, 60; Arrian, *Indica*, xii. 8, 9. Cf. Weber, *Indian Literature*, 27, 28, 129, 138.

Śravaṇa. See Nakṣatra.

Śravaṇa-datta ('given by Śravaṇa') Kauhala ('descendant of Kohala') is the name of a teacher, a pupil of **Susārada Śālaṅkāyana** in the *Vaṃśa Brāhmaṇa*.¹

¹ *Indische Studien*, 4, 372.

Śraviṣṭha. See Nakṣatra.

Śrāyasa is the patronymic of **Kaṇva** in the *Taittiriya Saṃhitā*¹ and the *Kāthaka Saṃhitā*,² where he appears as a teacher, and of **Vitahavya** in the *Taittiriya Saṃhitā*³ and the *Pañcaviṃśa Brāhmaṇa*.⁴

¹ v. 4, 7, 5.
² xxi. 8.

³ v. 6, 5, 3.
⁴ ix. 1, 9; xxv. 16, 3.

Śrī is the regular word for 'prosperity,' found once in the *Rigveda*¹ and often later.² **Śreṣṭhin**.

¹ viii. 2, 19, seems to have this sense.
² Av. vi. 54, 1; 73, 1; ix. 5, 31; x. 6, 26; xi. 1, 12, 21; xii. 1, 63; 5, 7; *Taittiriya Saṃhitā*, ii. 2, 8, 6; v. 1, 8, 6; vi. 1, 10, 3; vii. 2, 7, 3, etc. Already in the *Satapatha Brāhmaṇa* (xi. 4, 3) she is regarded as a goddess.

See Rhys Davids, *Buddhist India*, 217 *et seq.* She already appears in the earliest Buddhist sculptures seated on a lotus between two elephants that pour water over her. This type of the goddess has survived down to the present day in India.

Śruta-kakṣa is mentioned once in the *Rigveda*¹ as the Ṛṣi of a hymn, the authorship of which the *Anukramaṇī* (Index) ascribes to him. A Sāman or chant of his is mentioned in the *Pañcaviṃśa Brāhmaṇa*.²

¹ viii. 92, 25. Cf. Ludwig, Translation of the *Rigveda*, 3, 108.
² ix. 2, 7 (*śruta-kakṣa*).

Śruta-ratha is the name of a young king in the *Rigveda*.¹ He is also the patron of the **Pajra** family, including **Kakṣivant**.²

¹ i. 122, 7.

² Rv. v. 36, 6. Cf. Ludwig, Translation of the *Rigveda*, 3, 155; Pischel, *Vedische Studien*, 1, 97.

Śrutarya occurs once in the *Rigveda* (i. 112, 9) as the name of a protégé of the **Aśvins**.

Śrutarvan Ārkṣa ('descendant of Ṛkṣa') is the name of a prince whose liberality is celebrated in one hymn of the *Rigveda* (viii. 74, 4, 13), and whose victory over **Mṛgaya** is mentioned in another (x. 49, 5).

Śrutar-vid is the name of a man in the *Rigveda*.¹

¹ v. 44, 12. Cf. Ludwig, Translation of the *Rigveda*, 3, 138, 139.

Śruta-sena is mentioned in the *Satapatha Brāhmaṇa* (xiii. 5, 4, 3) and the *Śāṅkhāyana Śrauta Sūtra* (xvi. 9, 4) as one of the brothers of **Janamejaya**.

Śruṣa Vāhneya ('descendant of Vahni') **Kāśyapa** ('descendant of **Kāśyapa**') is the name of a teacher, a pupil of **Devatara**, in the *Jaiminiya Upaniṣad Brāhmaṇa* (iii. 40, 1). It is much more likely that Śruṣa is a mere misreading for **Sūṣa**.

Śruṣṭi-gu ('possessing obedient oxen') is the name of a man in a *Vālakhilya* hymn of the *Rigveda*.¹

¹ viii. 51, 1. Cf. Ludwig, Translation of the *Rigveda*, 3, 140, 141; Hopkins, *Journal of the American Oriental Society*, 17, 90.

Śreṇi means a 'row' or 'line' of birds,¹ or horses,² or chariots,³ and so forth.

¹ Rv. v. 59, 7.
² Rv. i. 126, 4.

³ Rv. iv. 38, 6; *Chāndogya Upaniṣad*, v. 14, 1.

Śreṣṭhin occurs in several passages of the *Brāhmaṇas*,¹ where the *St. Petersburg Dictionary* assigns to the word the sense of 'a man of consequence.' It is, however, possible that

¹ *Aitareya Brāhmaṇa*, iii. 30, 3; *Kaṣṭhiki Brāhmaṇa*, xxviii. 6; *Kaṣṭhiki Upaniṣad*, iv. 20. Bhaga is the Śreṣṭhin of the gods, *Taittiriya Brāhmaṇa*, iii. 1, 4, 10.

the word may already have the sense of the 'headman of a guild,' the modern Seth.² There is a similar doubt in the use of *śraiṣṭhya*,³ which is perhaps not merely 'the foremost place,' as usually assumed, but definitely 'the presidency of a guild.'

Guilds are referred to in the Dharma Sūtras,⁴ and they play a considerable part in the Buddhist texts⁵ and the Epic.⁶ But the Vedic evidence is inadequate to afford ground for positive assertion or denial of their existence or organization in Vedic times.

² Cf. Hopkins, *India, Old and New*, 168 *et seq.*

³ Av. i. 9, 3 = Taittirīya Saṃhitā, iii. 5, 4, 2 = Kāṭhaka Saṃhitā, v. 6 = Maitrāyaṇī Saṃhitā, i. 4, 3. See also for the word, Av. x. 6, 31; Aitareya Brāhmaṇa, iv. 25, 8; vii. 18, 8; Taittirīya Brāhmaṇa, iii. 8, 9, 1; Śatapatha Brāhmaṇa, xiii. 7, 1, 1; Chāndogya Upaniṣad, v. 2, 6; Kauṣītaki Upaniṣad,

ii. 6; iv. 15, 20, etc. The use of *śraiṣṭhya* is, on the whole, not in favour of the theory that it is a technical term.

⁴ Gautama Dharma Sūtra, xi. 20, 21, etc.; Foy, *Die königliche Gewalt*, 14, n. 2, etc.

⁵ Rhys Davids, *Buddhist India*, 88 *et seq.*

⁶ Hopkins, *Journal of the American Oriental Society*, 13, 81 *et seq.*

Śrotīya in the Atharvaveda¹ and later² denotes a 'Brahmin learned in holy lore,' 'theologian.'

¹ ix. 6, 37; x. 2, 20 *et seq.*

² Kāṭhaka Saṃhitā, xxiii. 4; xxviii. 4; Aitareya Brāhmaṇa, i. 25, 15; Śatapatha Brāhmaṇa, v. 4, 4, 5; xiii. 4, 3,

14; Taittirīya Upaniṣad, ii. 8, etc. Cf. *mahā-śrotīya*, 'a great theologian,' in Chāndogya Upaniṣad, v. 11, 1.

Śrauta-r̥ṣi¹ or Śrautar̥ṣi,² 'descendant of Śrutar̥ṣi or Śrutar̥ṣi,' is the patronymic of Devabhāga.

¹ Aitareya Brāhmaṇa, vii. 1, 6.

² Śatapatha Brāhmaṇa, ii. 4, 4, 5; Taittirīya Brāhmaṇa, iii. 10, 9, 11.

Śraumatya, 'descendant of Śrumant,' is the name of a teacher in the Śatapatha Brāhmaṇa (x. 4, 5, 1).

Śleṣman means generally that with which parts of a thing are joined together (from *śliṣ*, 'join'): with reference to a hide,¹

¹ Aitareya Brāhmaṇa, v. 32, 6; Jaiminīya Upaniṣad Brāhmaṇa, iii. 17, 3; Chāndogya Upaniṣad, iv. 17, 4.

'laces' of some sort may be intended; to a chariot,² 'bonds' or 'cords' are probably meant; and to wood,³ 'glue' is perhaps the sense.

² Kāṭhaka Saṃhitā, xxxiv. 9. Cf. Pañcaviṃśa Brāhmaṇa, xvi. 1, 13, where a chariot (*Ratha*) is called *śleṣ-mavant*, 'tied with ropes.'

³ Kauṣītaki Brāhmaṇa, vi. 12. Cf.

the Upaniṣads, cited in n. 1, and Sāṅkhāyana Āraṇyaka, ii. 1, which looks like a bad secondary version of the passage in the Jaiminīya.

Śloka, in the plural, is found enumerated after the Upaniṣads, and before the Sūtras, in the list of literary types given in the Bṛhadāraṇyaka Upaniṣad.¹ In the Taittirīya Upaniṣad² the Śloka-kṛt appears: he is rather the 'poet,' as Max Müller³ renders it, than merely one who 'calls aloud,' as the St. Petersburg Dictionary explains the term.⁴ Exactly what is meant cannot be said: 'verses' generally may be intended, several kinds being preserved in the Brāhmaṇas and called Ślokas.⁵

¹ ii. 4, 10; iv. 1, 6 (Mādhyamdina =

iv. 1, 2 Kāṇva); 5, 11.

² iii. 10, 6.

³ *Sacred Books of the East*, 15, 69

⁴ In Av. v. 20, 7, the word has the sense assigned to it by the Dictionary.

⁵ E.g., Śatapatha Brāhmaṇa, xi. 3, 1,

5; 5, 4, 12; xiii. 7, 1, 15; Aitareya

Brāhmaṇa, viii. 22, 3; Aitareya Āraṇ-

yaka, ii. 3, 8; Pañcaviṃśa Brāhmaṇa,

xxiv. 18, 4; Taittirīya Āraṇyaka, viii. 1;

Kauṣītaki Upaniṣad, i. 6, etc.

Śloṇya in the Taittirīya Brāhmaṇa¹ denotes 'lameness,' not 'skin disease' (*tvag-doṣa*), as explained by the commentator.

¹ iii. 9, 17, 2. Cf. *śloṇa*, 'lame,' Av. xii. 4, 3; Taittirīya Saṃhitā, vi. 1, 6, 7, etc.

Śva-ghnin in the Rigveda¹ and the Atharvaveda² clearly means a 'gamester' or 'professional gambler.' It may originally have denoted a 'hunter.'³

¹ i. 92, 10; ii. 12, 4; iv. 20, 3; viii. 45, 38.

² iv. 16, 5.

³ Weber, *Indische Studien*, 18, 71.

Śvan in the Rigveda¹ and later² is the word for 'dog,' the feminine being Śunī.³ The dog was a tame animal,⁴ and used

¹ i. 161, 13 (where the sense is quite obscure); 182, 4; ii. 39, 4, etc.

² Av. vi. 37, 3; xi. 2, 2; Pañcaviṃśa Brāhmaṇa, viii. 8, 22, etc.

³ Av. iv. 20, 7 (*catuṣ-akṣi*); Śatapatha Brāhmaṇa, vi. 5, 2, 19.

⁴ Rv. ii. 39, 4.

to guard the house from thieves or other intruders.⁶ He was also employed in hunting the boar (*varāha-yu*),⁷ but was no match for the lion.⁸ A hundred dogs are mentioned as a gift in a Dānastuti ('Praise of Gifts') in a Vāṭakhilya hymn.⁹ Elsewhere the dog is regarded as unfit for sacrifice, as being unclean,¹⁰ and is driven away from the sacrifice.¹¹ To eat dog's flesh was a last resort of despair and hunger.¹² The bones of the feast were given to the dog.¹³ Saramā figures in legend as Indra's faithful dog¹⁴ searching for the cows. Rudra is lord of dogs (*śva-pati*) in the Yajurveda;¹⁵ the 'dog-keeper' (*śvanin*) is mentioned in the list of sacrificial victims at the Puruṣamedha ('human sacrifice') in the same Saṃhitā.¹⁶ The four-eyed (*catur-akṣa*) dogs of certain texts¹⁷ are, of course, mythological.¹⁷ Cf. Kurkura.

⁶ Rv. vii. 55, 5.

⁷ Rv. x. 86, 4.

⁸ Av. iv. 36, 6.

⁹ Rv. viii. 55, 3.

¹⁰ Jaiminiya Brāhmaṇa, i. 51, 4; Satapatha Brāhmaṇa, xii. 4, 1, 4.

¹¹ Rv. ix. 101, 1.

¹² Rv. iv. 18, 3. Later, *śva-paca* ('dog-cooking') denotes a degraded caste.

¹³ Av. vi. 37, 3. Cf. ix. 4, 16.

¹⁴ i. 62, 3; 72, 8, etc. See Macdonell, *Vedic Mythology*, p. 151.

¹⁵ Vājasaneyi Saṃhitā, xvi. 28; Kāthaka Saṃhitā, xvii. 13; Maitrāyaṇi Saṃhitā, ii. 9, 5.

¹⁶ Vājasaneyi Saṃhitā, xvi. 27; xxx. 7; Taittirīya Brāhmaṇa, iii. 4, 3, 1, etc. Cf. *śva-ni* ('dog-leader'), Maitrāyaṇi Saṃhitā, ii. 9, 5.

¹⁷ Cf. Rv. x. 14, 10, 11; Av. xviii. 2, 11, 12; Taittirīya Āraṇyaka, vi. 3, 1; Taittirīya Brāhmaṇa, iii. 8, 4, 1; Satapatha Brāhmaṇa, xiii. 1, 2, 9, etc.

¹⁸ Bloomfield, *Journal of the American Oriental Society*, 15, 165 et seq.; *Hymns of the Atharvaveda*, 300, thinks that Yama's two dogs are the sun and the moon (cf. *Divya Śvan*).

Cf. Zimmer, *Altindisches Leben*, 233; Hopkins, *American Journal of Philology*, 15, 154-163.

Śva-pad denotes a 'savage animal,' 'beast of prey,' in the Atharvaveda (viii. 5, 11; xix. 39, 4).

Śvayatha in the Śatapatha Brāhmaṇa¹ means 'swelling.' Possibly *śvayathu*, the disease prevalent in Videha according to the Baudhāyana Śrauta Sūtra,² was a kind of 'swelling' (? goitre).

¹ iv. 2, 1, 11 (of the eye, in a myth).

² ii. 5; Caland, *Über das rituelle Sūtra des Baudhāyana*, 35, 36.

Śva-varta, 'found in dogs,' is, according to some manuscripts, the name of a species of worm in the Atharvaveda (ix. 4, 16). See *Śavarta*.

Śvaśura from the Rigveda onwards¹ denotes the 'father-in-law' of the wife; not till the Sūtra period does it include the 'father-in-law' of the husband.² The daughter-in-law (*Snusā*), in the normal case when the father-in-law was the head of the family to which her husband belonged in fact as well as in age, was bound to pay him all respect.³ When the old man had ceased to exercise control, she became mistress (*samrājñī*) over him and his wife.⁴ In the plural⁵ the word denotes the 'parents-in-law.'

¹ x. 28, 1; 85, 46; 95, 4; Av. viii. 6, 24; xiv. 2, 26, etc.

² Pāraskara Gṛhya Sūtra, iii. 10, 46.

³ See Rv. x. 95, 4; Av. viii. 6, 24; Maitrāyaṇi Saṃhitā, ii. 4, 2; Kāthaka Saṃhitā, xii. 12 (*Indische Studien*, 5, 260); Aitareya Brāhmaṇa, iii. 22, 7. So in Av. xiv. 2, 26, the daughter-in-law is to be 'helpful' to the father-in-law.

⁴ Rv. x. 85, 46. See *Patil*.

⁵ Rv. x. 95, 12; Av. xiv. 2, 27; Kāthaka Saṃhitā, loc. cit. Or it may be a plural *majestatis*, but not a sign of polyandry.

Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 515, 516.

Śvaśrū denotes 'mother-in-law' of the husband¹ as well as of the wife.² She, together with her husband, if he became unable to manage the family,³ fell under the daughter-in-law's sway, but otherwise was entitled to regard.⁴ The gambler in the Rigveda⁵ complains of his having lost the favour of his wife's mother as one of the misfortunes brought upon him by dicing.

¹ Rv. x. 85, 46; Av. xiv. 2, 26.

² Rv. x. 34, 3.

³ Rv. x. 85, 46.

⁴ Av. xiv. 2, 26.

⁵ Rv. x. 34, 3.

Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 516.

Śvājani is the name of a Vaiśya in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 5, 2).

Śvāpada, like Śvapad, denotes a 'savage animal' or 'beast of prey.' It is mentioned in the Rigveda,¹ in the Atharvaveda,² and occasionally later.³

¹ x. 16, 6.

² xi. 10, 8.

³ Śatapatha Brāhmaṇa, v. 5. 4. 10 (where the tiger, Śārdūla, is mentioned

as the chief of them); xii. 2, 4. 16; Brhadāraṇyaka Upaniṣad, i. 4. 29; Śāṅkhāyana Āraṇyaka, xii. 16, etc.

Śvā-vidh ('dog-piercing') is the name of the 'porcupine' in the Atharvaveda¹ and later.² It is called 'long-eared' (*karna*).³ See also Śalyaka.

¹ v. 13, 9.

² Taittirīya Saṃhitā, v. 5. 20, 1; Maitrāyaṇī Saṃhitā, iii. 14. 14; Vājasaneyī Saṃhitā, xxiii. 56; xxiv. 33, etc.

³ Av., loc. cit.

Cf. Zimmer, *Altindisches Leben*, 82.

Śvikna is the name of a people twice mentioned in the Śatapatha Brāhmaṇa¹ in connexion with their king, Rṣabha Yājñātura. Cf. Śvaikna.

¹ xii. 8, 3. 7; xiii. 5. 4. 15. Cf. Weber, *Indische Studien*, I, 209, 210.

1. Śvitra ('white') is the name of a species of serpent in the Atharvaveda¹ and the later Saṃhitās.²

¹ iii. 27, 6 (where there is a variant *citra*); x. 4. 5. 13.

² Taittirīya Saṃhitā, v. 5. 10, 2; Maitrāyaṇī Saṃhitā, ii. 13, 21, has in the parallel passage *citra*, probably by error.

Cf. Zimmer, *Altindisches Leben*, 95; Whitney, *Translation of the Atharva-*

veda, 134. Perhaps Śvitra, in the list of victims at the Aśvamedha ('horse sacrifice') in the Vājasaneyī Saṃhitā, xxiv. 39, has this sense; but the St. Petersburg Dictionary explains it as 'a certain domestic animal,' or, generally, 'a white animal.'

2. Śvitra is found as an adjective in the Pañcaviṃśa Brāhmaṇa (xii. 11, 11) in the sense of 'afflicted with white leprosy.'

Śvitrya. See Śvātreya.

Śveta-ketu Āruṇeya¹ ('descendant of Āruṇa') or Auddālaka² ('son of Uddālaka') is mentioned repeatedly in the Śatapatha Brāhmaṇa and the Chāndogya Upaniṣad. In the Kauṣītaki Upaniṣad³ he appears as Śvetaketu, son of Āruṇi, and as a Gautama. In the Kauṣītaki Brāhmaṇa⁴ he is quoted as an authority on the vexed question of the duty of the *Sadasya*, or the seventeenth priest, at the ritual of the Kauṣītakins, to notify errors in the sacrifice; Āruṇi, his father, is also cited. He was a person of some originality, for he insisted on eating honey despite the general prohibition of the use of that delicacy by Brahmacārins or religious students.⁵ He was a contemporary of, and was instructed by the Pañcāla king Pravāhaṇa Jaivala.⁶ He was also a contemporary of Janaka, of Videha, and figured among the Brahmin disputants at his court.⁷ A story is told of him in the Śāṅkhāyana Śrauta Sūtra:⁸ Jala Jātūkarnya was lucky enough to become the Purohita of three peoples or kings, of Kāśī, Kosala, and Videha. Seeing this, Śvetaketu felt annoyed and reproached his father with his excessive devotion to sacrifice, which merely enriched and glorified others, not himself. His father replied, forbidding him to speak thus: he had learned the true method of sacrificing, and his ambition in life had been to discuss it with every Brahmin.

All the references to Śvetaketu belong to the latest period of Vedic literature. It is, therefore, not surprising that the Āpastamba Dharma Sūtra⁹ should refer to him as an Avara, or

¹ Śatapatha Brāhmaṇa, xi. 2, 7, 12;

5. 4. 18; 6. 2, 1; xii. 2, 1, 9; Brhadāraṇyaka Upaniṣad, iii. 7, 1; vi. 1, 1 (Mādhyamdina = vi. 2, 1 Kāṇva); Chāndogya Upaniṣad, v. 3, 1; vi. 1, 1; 8, 1.

² Śatapatha Brāhmaṇa, iii. 4. 3. 13; iv. 2, 5, 14.

³ i. 1.

⁴ xxvi. 4.

⁵ Śatapatha Brāhmaṇa, xi. 5, 4, 18.

⁶ Brhadāraṇyaka Upaniṣad, vi. 1, 1 (Mādhyamdina = vi. 2, 1 Kāṇva); Chāndogya Upaniṣad, v. 3, 1.

⁷ Śatapatha Brāhmaṇa, xi. 6, 2, 1 (it is to be noted that he came upon

Janaka when travelling about with some other Brahmins: he was never settled in the Videha country, but was clearly a Kuru-Pañcāla, like his father); Brhadāraṇyaka Upaniṣad, iii. 7, 1, where he shares the usual fate of defeat in argument by Yājñavalkya.

⁸ xvi. 27, 6 *et seq.* The exact sense of *krtsnake brahmanandhau vyajijñāsi* is not quite certain. But Āruṇi seems to assert the love of knowledge, not of material advantages accruing to the Purohita, to have been his concern in life.

⁹ i. 2, 5. 4-6.

person of later days, who still became a Ṛṣi by special merit. His date, however, must not be fixed too low, because the Śatapatha Brāhmaṇa in which he plays so marked a part is certainly earlier than Pāṇini, and was apparently even in that grammarian's time believed to be an ancient work; hence 500 B.C. is probably rather too late than too early a period for Śvetaketu as a rough approximation to a date.¹⁰

¹⁰ See on this, Bübler, *Sacred Books of the East*, 2, xxxvii et seq.; Eggeling, *Sacred Books of the East*, 12, xxxv et seq.; Max Müller, *Ancient Sanskrit Literature*, 360 et seq.; Weber, *Indische Studien*, 5, 65; 13, 443; Keith, *Aitareya Āraṇyaka*, 22 et seq. Cf. Muir, *Sanskrit Texts*, 1st, 433; Max Müller, *Ancient Sanskrit Literature*, 421 et seq.; Oldenberg, *Buddha*, 397. n.

Śvetyā appears in the Nadi-stuti¹ ('praise of rivers') to be a stream, probably a tributary of the Indus.²

¹ x. 75, 6.

² Zimmer, *Altindisches Leben*, 14, 15; udwig, *Translation of the Rigveda*, 3, 200, gives the form as Śveti; Geldner, *Rigveda, Glossar*, 184, gives both forms.

Śvaikna, 'king of the Śviknas,' is the title of Pratīdarsa, who was, according to the Śatapatha Brāhmaṇa,¹ one of those who offered the Dākṣāyaṇa sacrifice. He also taught Suplan Sārṇjaya the sacrifice: hence Weber² has inferred a connexion of the Śviknas and the Sārṇjayas.

¹ ii. 4, 4, 3.

² *Indische Studien*, 1, 209, 210.

Śvaitreya occurs in two passages of the Rigveda,¹ where Sāyaṇa sees in the word the name of a man, a 'descendant of Śvitṛā.' The first passage is almost identical with one in the sixth Maṇḍala of the Rigveda,² where, however, Daśadyu appears alone without Śvaitreya. Ludwig³ identifies Daśadyu with Śvaitreya ('son of Śvitṛi'), and considers him a son of Kutsa.⁴ Bergaigne⁵ and Baunack⁶ think he is really Bhujyu. Geldner⁷ considers that he was a bull used for fighting, the son

¹ i. 33, 14; v. 19, 3.

² vi. 26, 4.

³ Translation of the Rigveda, 3, 147.

⁴ Cf. Rv. i. 51, 6; vi. 26, 3, 4.

⁵ *Religion Védique*, 3, 11.

⁶ Kuhn's *Zeitschrift*, 35, 527.

⁷ *Rigveda, Glossar*, 7, 8.

of a Śvitṛā cow,⁸ but this is very doubtful, though the term śvaitreya is elsewhere applied to a bull.⁹ Śvitrya¹⁰ seems to have the same sense as Śvaitreya.

⁸ Cf. *Śvaitarī*, Rv. iv. 33, 1.

⁹ Keith, *Journal of the Royal Asiatic Society*, 1910, 935.

¹⁰ Rv. i. 33, 15, where Roth, *St. Petersburg Dictionary*, s.v., takes śvitryam as the accusative of śvitṛi.

S.

Ṣaṇḍa is the name of a priest at the snake festival described in the Pañcaviṃśa Brāhmaṇa.¹ Cf. Kuṣaṇḍa.

¹ xxv. 15, 3. Cf. Weber, *Indische Studien*, 1, 35.

Ṣaṇḍika is mentioned in the Maitrāyaṇī Saṃhitā¹ as a contemporary of Keśin. Probably Khaṇḍika should be read as usual elsewhere.

¹ i. 4, 12, where von Schroeder gives no variant. But ṣ and kh are constantly interchanged in manuscripts.

S.

Sam-rudh and Sam-likhita occur in the Atharvaveda (vii. 50, 5) as two technical terms, of unknown sense, used in dicing.

Sam-vatsara, 'year,' is repeatedly mentioned from the Rigveda onwards.¹

Its duration was, according to the concurrent evidence of the Saṃhitās and Brāhmaṇas, 360 days, divided into 12 months, being, no doubt, roughly a lunar synodic year, which, however, it exceeded in length by 6 days.² As a solar year it appears only in the Nidāna Sūtra³ of the Sāmaveda, where the sun is stated to spend 13½ days in each of the 27 Nakṣatras.

¹ Rv. i. 110, 4; 140, 2; 161, 13;

vii. 103, 1, 7, etc.; Av. i. 35, 4; ii. 6, 1;

iii. 10, 2; iv. 35, 4; vi. 53, 3, etc.

² See *Māsa*.

³ v. 12, 2, 5. Cf. Weber, *Nakṣatra*, 2, 284.

The year being obviously out of harmony with the solar year (whether sidereal or tropical), efforts were certainly made to effect an assimilation of the natural and the accepted year. As has been seen (see *Māsa*), the evidence goes strongly to show that the intercalation was not an easy matter in the Brāhmaṇa period, though there are traces of what may be regarded as a five-yearly or six-yearly intercalation. But there is no conclusive evidence that these periods were really observed.

Zimmer,⁴ indeed, considers that the evidence required is afforded by the lists of the years, which are sometimes enumerated as five: *Samvatsara*, *Parivatsara*, *Idāvatsara*, *Idvatsara*, and *Vatsara*;⁵ or *Samvatsara*, *Parivatsara*, *Idāvatsara*, *Iduvatsara*, *Vatsara*;⁶ or *Samvatsara*, *Idāvatsara*, *Iduvatsara*, *Idvatsara*, *Vatsara*;⁷ or *Samvatsara*, *Parivatsara*, *Idāvatsara*, *Anuvatsara*, *Udvatsara*;⁸ or *Samvatsara*, *Parivatsara*, *Idāvatsara*, *Anuvatsara*, *Idvatsara*.⁹ But it must be noted not merely that the names vary considerably, but that four only are mentioned in some places,¹⁰ in others¹¹ three, in others¹² two, and in yet others¹³ six. Moreover, in none of these enumerations is there any reference to the names being connected with a system of intercalation. It is most probable that here we have no more than a mere series of priestly variations of *Vatsara*, based on the older and more genuine *Samvatsara* and *Parivatsara* as variants of the simple *Vatsara*, 'year.' The key to the invention of the series is probably to be found in passages like that of the *Pañcaviṃśa Brāhmaṇa*,¹⁴ where the several *Cāturmāsya* ('four-monthly') sacrifices are equated

⁴ *Altindisches Leben*, 369, 370, and cf. St. Petersburg Dictionary, s.v. *saṃvatsara*, 2.

⁵ *Vājasaneyi Saṃhitā*, xxvii, 45.

⁶ *Taittirīya Saṃhitā*, v. 5, 7, 3, 4.

⁷ *Taittirīya Brāhmaṇa*, iii. 10, 4, 1.

⁸ *Kāthaka Saṃhitā*, xiii. 15; xxxix. 6; xl. 6.

⁹ Garga, quoted in the commentary on *Jyotiṣa*, 10.

¹⁰ *Sam*, *Pari*, *Idā*, *Anu-vatsara*, *Pañcaviṃśa Brāhmaṇa*, xvii. 13, 17; *Taittirīya Brāhmaṇa*, i. 4, 10, 1.

¹¹ *Idā*, *Pari*, *Sam-vatsara*, *Av*, vi. 55, 3; *Idu*, *Pari*, *Sam-vatsara*, *Taittirīya Saṃhitā*, v. 7, 2, 4.

¹² *Sam*, *Pari-vatsara*, *Av*, viii. 8, 23; *Taittirīya Aranyaka*, x. 80.

¹³ *Sam*, *Pari*, *Idā*, *Anu*, *Vatsara*, *Sam-vatsara*, *Vājasaneyi Saṃhitā*, xxx. 15; *Sam*, *Pari*, *Idā*, *Idu*, *Id*, *Vatsara*, *Taittirīya Aranyaka*, iv. 19, 1. Cf. Weber, *Naxatra*, 2, 298, n. 1; Max Müller, *Rigveda*, 4th, xxv, n. 1.

¹⁴ xvii. 13, 17.

with the different years.¹⁵ Particularly unjustifiable is the attempt of Zimmer to see in the two-year series a series of two years of 354 days each, with an intercalary month in the second; for the year of 354 days, as such, is not known to have existed before the *Sūtra* period.

Zimmer¹⁶ also finds an attempt at intercalation in the famous 12 days in which the *Rbhus* are said to have slept in the house of *Agohya*.¹⁷ He thinks that they represent twelve days added at the winter solstice to equate the lunar year of 354 days and the solar year of 366 days; and from the reverence paid in German antiquity to the '12 nights,' he infers that this mode of intercalation is Indo-Germanic.¹⁸ There can be little doubt that this view is wrong, and that the 12 days are merely the 'reflexion of the year' (*saṃvatsarasya pratimā*)¹⁹ in the sense that they represent the twelve months, and have no relation to chronology at all.

A reference to the use of *Samvatsara* alone as the fifth year of the cycle is seen by *Shamasastri*²⁰ in the peculiar dating of certain notices in the *Baudhāyana Śrauta Sūtra*,²¹ but this view is improbable.²²

¹⁵ Cf. Weber, *Indische Streifen*, 1, 91; Thibaut, *Astronomie, Astrologie und Mathematik*, 12; Hopkins, *Journal of the American Oriental Society*, 24, 42.

¹⁶ *Op. cit.*, 366, 367; Tilak, *Orion*, 16 et seq.; Hillebrandt, *Vedische Mythologie*, 3, 145.

¹⁷ *Rv*, iv. 33, 7. Cf. i. 110, 2; 161, 13. See on this legend, Macdonell, *Vedic Mythology*, p. 133; Oldenberg, *Religion des Veda*, 236.

¹⁸ See Weber, *Indische Studien*, 10, 242 et seq.; 17, 223, 224; 18, 45, 46; *Proceedings of the Berlin Academy*, 1894, 809; Thibaut, *op. cit.*, 10; Schrader,

Prehistoric Antiquities, 308, 310; Whitney, *Journal of the American Oriental Society*, 16, xciv.

¹⁹ *Kāthaka Saṃhitā*, vii. 15; *Taittirīya Brāhmaṇa*, i. 1, 9, 10; *Kauṣītaki Brāhmaṇa*, xxv. 15. See also *Atharvaveda*, iv. 11, 11; Weber, *Omina und Portenta*, 388.

²⁰ *Gauḍm Ayana*, 137, 138.

²¹ ii. 12; iii. 1; xxvi. 18; xxx. 3. See also *Kauṣītaki Brāhmaṇa*, i. 3; *Śatapatha Brāhmaṇa*, xi. 1, 1, 7.

²² Caland, *Über das rituelle Sūtra des Baudhāyana*, 36, 37, gives a much more reasonable explanation of the anomaly.

Samvatsara is the name of a *Ṛṣi* mentioned in one passage of the *Rigveda*.¹

¹ v. 33, 10. Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 215.

Samvarga-jit *Lāmakāyana* is the name of a teacher, a pupil of *Sakadāsa* in the *Varṣa Brāhmaṇa*.¹

¹ *Indische Studien*, 4, 373.

1. *Sam-varta* occurs once in the *Rigveda*¹ with *Kṛśa* as an ancient sacrificer. He may be identical with the next.

¹ viii. 54, 2. Cf. Ludwig, *Translation of the Rigveda*, 3, 141, 164.

2. *Sam-varta Āṅgīrasa* ('descendant of *Āṅgīrasa*') is said in the *Aitareya Brāhmaṇa*¹ to have consecrated *Marutta*.

¹ viii. 21, 12. Cf. Leumann, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 67 et seq.

Sam-śravas Sauvarcanasa is the name of a teacher who, according to the *Taittiriya Samhitā* (i. 7, 2, 1), discussed a point of ritual with *Tumīṇja*.

Sam-śrāvayitr in the *Kauṣītaki Upaniṣad* (ii. 1) denotes the attendant who announces visitors, the 'doorkeeper.'

*Sam-śliṣṭakā*¹ or *Samśviṣṭikā*² is the name of an animal mentioned in the *Jaiminiya Brāhmaṇa* and the *Śātyāyanaka* along with the *Godhā*.

¹ *Śātyāyanaka* in *Sāyaṇa* on *Rv.* viii. 91.

² *Jaiminiya Brāhmaṇa*, i. 221 (*Journal of the American Oriental Society*, 18, 29).

Sam-sarpa. See *Māsa*.

Sam-skandha ('having the shoulders together') is the name of a disease mentioned with *Viṣkandha* in the *Atharvaveda*.¹ Whitney,² however, thinks it is intended as an adjective implying the sense of 'counteracting the disease *Viṣkandha*.'

¹ xix. 34, 5, with *Sāyaṇa*'s note.

² *Translation of the Atharvaveda*, 952.

Cf. Zimmer, *Altindisches Leben*, 65, 391; Bloomfield, *Hymns of the Atharvaveda*, 283.

Sam-hotra occurs once in the *Rigveda*,¹ where Geldner² thinks the sense of 'school,' referring to a school of pupils of the ritual, is most appropriate.

¹ x. 86, 10.

² *Vedische Studien*, 2, 38.

Saktu in the later *Samhitās* and the *Brāhmaṇas*¹ denotes 'coarsely ground meal,' 'groats,' especially 'barley meal.' In the *Rigveda*,² where the word occurs only once, it seems rather to mean grain before it is winnowed by the *Titaū*. If the latter word, however, designates a 'sieve,' *Saktu* might still mean 'groats,' as opposed to fine meal.

¹ *Taittiriya Samhitā*, vi. 4, 10, 6; *Kuvala, Karkandhu, Badara*: *Śatapatha Brāhmaṇa*, v. 5, 4, 22, etc.
Vājasaneyi Samhitā, xix. 21 et seq.; *Śatapatha Brāhmaṇa*, i. 6, 3, 16; ix. 1, 1, 8 (cf. *Gavedhukā*), etc.; *Kāthaka Samhitā*, xv. 2 (cf. *Apāmarga*). Cf. ² x. 71, 2. Cf. Zimmer, *Altindisches Leben*, 238.

Sakhi, 'friend,' is common from the *Rigveda*¹ onwards,² both literally and metaphorically.

¹ i. 164, 20 (of birds); iii. 43, 4 (of steeds); ii. 1, 9; v. 12, 5; vi. 75, 3, etc.
² *sakhitva* and *sakhya*, 'friendship,' are also common—e.g., *Rv.* i. 10, 6; iii. 1, 15; iv. 25, 2, etc., and *Rv.* i. 178, 2; ii. 18, 8; vii. 22, 9, etc.
³ *Av.* v. 4, 7; 11, 9; 13, 5, etc. So

Saghan is the name of a bird, perhaps 'eagle' or 'vulture,' in the *Taittiriya Samhitā*¹ and the *Taittiriya Brāhmaṇa*.²

¹ iii. 2, 1, 1.

² ii. 8, 6, 1; Böhtlingk, *Dictionary*, s.v. ('vulture').

Cf. Zimmer, *Altindisches Leben*, 88.

San̐ga Prayogi seems to be mentioned as a teacher in the *Maitrāyaṇi Samhitā* (iii. 1, 9).

Sam-gati in one passage of the *Rigveda* (x. 141, 4) seems to have the sense of *Samiti*, 'assembly of the people.'

Sam-gava denotes the time when the grazing cows are driven together for milking. In the division of the day the word denotes the period before midday, 'forenoon.' It is found in the *Rigveda*¹ and often later.² Cf. *Go* and *Ahan*.

¹ v. 76, 3.

² Av. ix. 6, 46; *Maitrāyaṇī Samhitā*, iv. 2, 11; *Taittirīya Brāhmaṇa*, i. 4, 9, 2; 5, 3, 1; ii. 1, 1, 3; *Śatapatha Brāhmaṇa*, ii. 2, 3, 9; *Chāndogya*

Upaniṣad, ii. 9, 4; *Jaiminīya Upaniṣad Brāhmaṇa*, i. 12, 4.

Cf. *St. Petersburg Dictionary*, s.v.; Geldner, *Vedische Studien*, 3, 112 et seq.

Sam-gavinī is found in the *Aitareya Brāhmaṇa*,¹ where it is said that the animals of the *Bharatas* in the evening were at the *Goṣṭha*, 'pasture,' but at midday came to the *Samgavinī*, apparently a shed or an enclosure in which during the heat of the day they were milked.

¹ iii. 18, 14. Cf. Geldner, *Vedische Studien*, 3, 112, 113; Zimmer, *Altindisches Leben*, 362.

Sam-grahitṛ is found in the later *Samhitās*¹ and the *Brāhmaṇas*.² He is an official who figures among the *Ratnins* of the king. The sense of 'charioteer' seems adequate for every passage, but *Sāyaṇa*³ in some passages inclines to think that the meaning is 'treasurer' of the king.

¹ *Taittirīya Samhitā*, i. 8, 9, 2; *Kāthaka Samhitā*, xv. 4; *Maitrāyaṇī Samhitā*, ii. 6, 5; iv. 3, 8 (as a *Ratnin*); in the *Śatarudriya* in the plural: *Taittirīya Samhitā*, iv. 5, 4, 2; *Kāthaka Samhitā*, xvii. 13; *Maitrāyaṇī Samhitā*, ii. 9, 4; *Vājasaneyi Samhitā*, xvi. 26.

² *Taittirīya Brāhmaṇa*, i. 7, 3, 5; 9, 6; iii. 8, 5, 3; *Aitareya Brāhmaṇa*,

ii. 25, 6; *Śatapatha Brāhmaṇa*, v. 3, 1, 8; 4, 3, 23.

³ On *Taittirīya Samhitā*, i. 8, 9, 2, and optionally on i. 8, 16; but as 'charioteer' on i. 8, 15; *Taittirīya Brāhmaṇa*, i. 7, 10, 6.

Cf. Eggeling, *Sacred Books of the East*, 41, 63, n. 1.

Sam-grāma denotes primarily, it seems, 'assembly' either in peace¹ or in war,² when it means an 'armed band.' Its normal sense in the *Atharvaveda*³ and later⁴ is 'war,' 'battle.'

¹ Av. xii. 1, 56, where it is joined with *Samiti*. We might see in this passage, and that cited in n. 2, the technical name of the village assembly as opposed to the larger assemblies of the people, but there is no good warrant for so doing.

² Av. iv. 24, 7, where *saṃgrāmān* is read; but the parallel passages (*Taittirīya Samhitā*, iv. 7, 15, 2; *Maitrāyaṇī Samhitā*, iii. 16, 5) have *saṃgrāmam*.

³ v. 21, 7; xi. 9, 26.

⁴ *Taittirīya Samhitā*, ii. 1, 3, 1; 8, 4, etc.

Little is known of Vedic warfare, but it seems to have been simple. A body of foot soldiers with charioteers composed every army, the two going together,⁵ and the foot soldiers being often overthrown by the charioteers,⁶ who were doubtless the *Kṣatriyas* and their foremost retainers. Probably the foot soldiers bore little armour, and used only the bow for offence, as is suggested by the account that Herodotus gives of the Indian contingent of the army with which Xerxes invaded Greece.⁷ The nobles, on the other hand, may have had cuirass (*Varman*), helmet (*Śiprā*), and hand-guard (*Hastaghna*) as a protection from the friction of the bowstring. On the car was the charioteer, and on his left the warrior (*Sārathi*, *Savyaṣṭhā*). Riding is never mentioned in war,⁸ and would hardly have been suited to Vedic ideas, for the warrior mainly depended on his bow, which he could not have used effectively from horseback. The offensive weapon (*Āyudha*) was practically the bow; spear and sword and axe were very seldom used.

Whether there was a strict tribal organization of the host, such as is once alluded to in the Homeric poems,⁹ and is also recognized in Germany by Tacitus,¹⁰ is uncertain (cf. *Vrāta*), but in the Epic relations (*Jñātī*) fight together,¹¹ and this rule, no doubt, applied more or less in Vedic times also.

Cities were besieged and invested (*upa-sad*, *pra-bhid*),¹² probably as a rule by blockade, since the ineffective means of assault of the time would have rendered storming difficult and expensive. Hillebrandt¹³ thinks that the *pur carīṣṇū* of the *Rigveda*¹⁴ was a kind of chariot; it may—like the Trojan horse—have been an Indian anticipation of the Roman means of assaulting a town.

Besides ordinary wars of defence and conquest, raids into

⁵ Rv. ii. 12, 8.

⁶ Av. vii. 62, 1. Cf. *Muṣṭihān*.

⁷ Herodotus, vii. 65.

⁸ Zimmer, *Altindisches Leben*, 296, where he admits riding to be mentioned elsewhere; Whitney, *Journal of the American Oriental Society*, 3, 312.

⁹ *Iliad*, ii. 362.

¹⁰ *Germania*, 7.

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¹¹ Hopkins, *Journal of the American Oriental Society*, 13, 193.

¹² Cf. *Taittirīya Samhitā*, vi. 2, 3, 1; *Śatapatha Brāhmaṇa*, iii. 4, 4, 3-5; *Aitareya Brāhmaṇa*, i. 23, 2, etc.; *Gopatha Brāhmaṇa*, ii. 2, 7; Hillebrandt, *Vedische Mythologie*, 1, 300, n.

¹³ *Op. cit.* 3, 289, n.

¹⁴ viii. 1, 2-8, where it is attributed to the demon *Suṣṇa*.

neighbouring territory seem to have been frequent and normal,¹⁸ no doubt because of the booty (*Udāja, Nirāja*) which was to be won, and which the king had to share with the people.

Banners (*Dhvaṇa*) were borne in war, and musical instruments (*Dundubhi, Bakura*)¹⁹ were used by the combatants.

¹⁸ Cf. Rv. x. 142, 4, as interpreted by Sāyaṇa and by Hillebrandt, *op. cit.*, 2, 64, n. 5; Taittirīya Brāhmaṇa, i. 8, 4, 1 (of the model Kuru kings).

¹⁹ So, later, Arrian, *Indica*, vii. 9. The shouts of either side are shown in the word *hrandas* (Rv. ii. 12, 8; cf. vi. 25, 6; x. 121, 6), which came to mean the 'shouting host.' Cf. also Tacitus, *Germania*, 2.

Cf. Muir, *Sanskrit Texts*, 3, 469-472; Weber, *Proceedings of the Berlin Academy*, 1898, 564; Zimmer, *Altindisches Leben*, 293-301. See also *Iṣa, Dhanvan, Ratha*. Hopkins, *Journal of the American Oriental Society*, 13, 281 *et seq.*, gives a full account of the later Epic armour and warfare. See also his note, *ibid.*, 15, 265, 266. For sacrifice in battle, cf. *Parohita*.

Sam-ghāta seems in a few passages¹ to have the sense of 'battle.'

¹ *Kāṭhaka Samhitā*, xxix. 1; *Vājasaneyi Samhitā*, i. 16; *Śatapatha Brāhmaṇa*, i. 1, 4, 18.

Saciva 'companion,' 'attendant' (from *sac*, 'follow'), later a common word for the comrade of a king, his minister, is found in Vedic literature in the *Aitareya Brāhmaṇa* (iii. 20, 1), where it is used by Indra of the Maruts. It seems to correspond in sense to the German *comes* or the English *gesith*.¹

¹ Stubbs, *Select Charters*, 57.

Sa-jāta ('born together') is found once in the *Rigveda*,¹ and very often later.² The word must clearly mean a 'relative,' and then more widely a man of the same position or rank, but the senses cannot be distinguished, so much do they merge into each other. The *Sajātas* of a king are of course princes;³ of an

¹ i. 109, 1.

² Av. i. 9, 3; 19, 3; ii. 6, 4; iii. 3, 6; vi. 5, 2; 73, 1; xi. 1, 6, 7; Taittirīya *Samhitā*, ii. 1, 3, 2; 2, 1, 2; 6, 9, 7; *Maitrāyaṇī Samhitā*, ii. 1, 8; *Kāthaka*

Samhitā, xi. 12, 13; xii. 1; *Vājasaneyi Samhitā*, v. 23; x. 29; xxvii. 5, and often in the *Brāhmaṇas*.

³ Av. iii. 3, 4, 6; Weber, *Indische Studien*, 17, 188.

ordinary man, *Vaiśyas*;⁴ of a military man, *Kṣatriyas*. But there is no clear reference to caste as in the later *Sajāti*⁵ ('man of the same caste'). The disputes of *Sajātas* were notorious.⁶

⁴ *Śatapatha Brāhmaṇa*, v. 4, 4, 19 (the *Sajātas* of a *Grāmaṇī*).
⁵ *Manu*, ix. 87; x. 41, etc. The abstract *sajātya* ('kinship') is found in Rv. ii. 1, 5; iii. 54, 16; viii. 18, 19; 20, 21; 27, 10; x. 64, 13; but even it has no definite caste reference.

⁶ Cf. Taittirīya *Brāhmaṇa*, iii. 7, 12, 2.

Sam-cara in the *Taittirīya Samhitā*¹ has the sense of the 'path' of animals. Normally it is the term designating the 'passage' or 'space' on the sacrificial ground used or occupied by the several persons taking part in the rite.²

¹ v. 4, 3, 5.
² *Śatapatha Brāhmaṇa*, i. 9, 2, 4; iii. 1, 3, 28; *Lāṭyāyana Śrauta Sūtra*, iii. 7, 11; *Kātyāyana Śrauta Sūtra*, i. 3, 42, etc.

Sam-jñāna, 'concord,' 'harmony,' is mentioned from the *Rigveda*¹ onwards² as a matter of great consequence; the *Atharvaveda* contains many spells to bring it about. The lack of peace in the Vedic village was almost inevitable in view of its small size and the economic interdependence of its inhabitants. Cf. *Bhrātrvya*.

¹ x. 19, 6.
² Av. iii. 30, 4; vii. 52, 1; xi. 1, 26, etc.; Taittirīya *Samhitā*, v. 2, 3, 2; 3, 1, 14; *Vājasaneyi Samhitā*, xxvi. 1; xxx. 9; *Nirukta*, iv. 21, etc.

Sata is the name of a vessel of some kind mentioned in the ritual.¹

¹ *Vājasaneyi Samhitā*, xix. 27, 88; *Śatapatha Brāhmaṇa*, xii. 7, 2, 13; 8, 3, 14.

*Satīna-kāṅkata*¹ is, in the *Rigveda*,² the name of some animal, according to Sāyaṇa an 'aquatic snake.'³

¹ The literal meaning seems to be 'having a real comb.'

² i. 191, 1.

³ Cf. Zimmer, *Altindisches Leben*, 98.

Satya-kāma ('lover of truth') **Jābāla** ('descendant of *Jābālā*') is the name of a teacher, the son of a slave girl by an unknown father. He was initiated as a **Brahmacārīn**, or religious student, by **Gautama Hārīdrumata** according to the **Chāndogya Upaniṣad**.¹ He is often cited as an authority in that **Upaniṣad**² and in the **Bṛhadāraṇyaka Upaniṣad**,³ where he learns a certain doctrine from **Jānaki Āyasthūpa**.⁴ He is also mentioned in the **Aitareya**⁵ and the **Śatapatha Brāhmaṇas**.⁶

¹ iv. 4, 1 *et seq.*

² iv. 5, 1; 6, 2; 7, 2; 8, 2; 9, 10; 10, 1; v. 2, 3.

³ iv. 1, 14 (*Mādhyamīna* = iv. 1, 6 *Kāṇva*).

⁴ vi. 3, 19 (= vi. 3, 12).

⁵ viii. 7, 8.

⁶ xiii. 5, 3, 1.

Satya-yajña ('true sacrificer') **Pauluṣi** ('descendant of *Puluṣa*') **Prācīnayogya** ('descendant of *Prācīnayoga*') is the name of a teacher in the **Śatapatha Brāhmaṇa**,¹ the **Chāndogya Upaniṣad**,² and the **Jaiminiya Upaniṣad Brāhmaṇa**.³ In the latter text he is said to have been the pupil of **Puluṣa Prācīnayogya**.

¹ x. 6, 1, 1.

² v. 11, 1.

³ iii. 40, 2 (in a *Vamśa*, 'list of teachers').

Satya-vacas ('true-speaking') **Rāthītara** ('descendant of *Rathītara*') is, in the **Taittiriya Upaniṣad** (i. 9, 1), the name of a teacher who insisted on the importance of truth.

Satya-śravas ('of true renown') **Vāyva** ('descendant of *Vayva*') is the name of a *Rṣi* in the **Rigveda**.¹ Ludwig² thinks that he was the son of **Sunītha Śaucadratha**.

¹ v. 79, 1 *et seq.*

² Translation of the **Rigveda**, 3, 156.

Satya-havis is the name of a mythical *Adhvaryu*, or sacrificial priest, in the **Maitrāyaṇī Samhitā** (i. 9, 1, 5).

Satyādhivāka Citrarathi ('descendant of *Citraratha*') is the name of a man in the **Jaiminiya Upaniṣad Brāhmaṇa** (i. 39, 1).

Satvan in the **Rigveda**,¹ and occasionally later,² has the sense of 'warrior.'

¹ i. 133, 6; 173, 5; ii. 25, 4; 30, 10; | ² v. 20, 8; vi. 65, 3; *Vājasaneyi* iii. 49, 2, etc. | *Samhitā*, xvi. 8, 20, etc.

Satvant is the name of a people who are stated in the **Aitareya Brāhmaṇa**¹ to belong to the south. In the **Śatapatha Brāhmaṇa**² the defeat by **Bharata** of the **Satvants**, and his taking away the horse which they had prepared for an **Aśva-medha** ('horse sacrifice'), are referred to: this reference clearly shows that in another passage of the **Aitareya Brāhmaṇa**³ the text must be altered from *satvanām* to *Satvatām*, 'of the **Satvants**,' against whom it seems the **Bharatas** made regular raids. The name has also been found by the **St. Petersburg Dictionary**, **Cowell**, and **Max Müller** in the **Kauṣītaki Upaniṣad**,⁴ but it is certain⁵ that the reading there is not *Satvan-Matsyeṣu*, but *sa-Vaśa-Matsyeṣu*.

¹ viii. 14, 3.

² xiii. 5, 4, 21.

³ ii. 25, 6.

⁴ iv. 1.

⁵ Oldenberg, *Buddha*, 393, n., cor.

recting **Max Müller**, *Sacred Books of the East*, i, lxxvii.

Cf. **Weber**, *Indische Studien*, i. 211, 212, 419; 9, 254; **Keith**, *Journal of the Royal Asiatic Society*, 1908, 367.

Sadana. See **Gṛha**.

Sadaṇḍi. See **Takman**.

Sadas. See **Gṛha**.

Sadasya. See **Ṛtvij**.

Sadā-nirā, 'having water always' ('perennial'), is the name of a stream which, according to the **Śatapatha Brāhmaṇa**,¹ was the boundary between the **Kosalas** and the **Videhas**. The river is identified by the native lexicographers with the **Karatoṣā**,² but this seems to be too far east. **Weber's**³ identification

¹ i. 4, 1, 14 *et seq.*

² See *Imperial Gazetteer of India*, 15, 24.

³ *Indische Studien*, i, 172, 181.

of it with the Gaṇḍakī⁴ is probably correct; for though the Mahābhārata⁵ distinguishes the two rivers, there is nothing to show that this is due to any good tradition.

⁴ See s.v. Great Gandak, *Imperial Gazetteer of India*, 12, 125.

⁵ ii. 794.

Cf. Oldenberg, *Buddha*, 398, n.

Sadā-prṇa is the name of a Ṛṣi in the Rigveda.¹

¹ v. 44, 12. Cf. Ludwig, *Translation of the Rigveda*, 3, 139.

Sadyan in the Taittirīya Brāhmaṇa (ii. 8, 6, 1) is a misreading of **Saghan**.

Sadhri is the name of a Ṛṣi in the Rigveda.¹

¹ v. 44, 10. Cf. Ludwig, *Translation of the Rigveda*, 3, 138.

Sanaka occurs as the name of one of the two **Kāpyas** (the other being **Navaka**) who took part in the sacrifice of the **Vibhīndukiyas**, which is mentioned in the Jaiminiya Brāhmaṇa.¹ Ludwig² thinks that the Sanakas are referred to as non-sacrificers in one passage of the Rigveda,³ but this is very doubtful.⁴

¹ iii. 233 (*Journal of the American Oriental Society*, 18, 38).

² *Translation of the Rigveda*, 3, 147.

³ i. 33, 4.

⁴ Geldner, *Rigveda, Glossar*, 189.

Sanaga. See **Sanātana**.

Sanat-kumāra is the name of a mythical sage in the Chāndogya Upaniṣad (vii. 1, 1; 26, 2).

Sana-śruta ('famed of old') **Arimdama** ('tamer of foes') is mentioned as a Mahārāja in the Aitareya Brāhmaṇa (vii. 34, 9).

Sanāc-chava is perhaps the proper name of a teacher in the Kāthaka Samhitā.¹ The Kapiṣṭhala Samhitā² has **Śahanāśchiva**. Very probably the reading of both texts is bad.

¹ xx. 1.

² xxxi. 3 (von Schroeder, *Kāthaka Samhitā*, 2, 18, n. 5).

Sanātana is the name of a mythical Ṛṣi in the Taittirīya Samhitā. In the Brhadāraṇyaka Upaniṣad² he appears in the first two Vaṃśas (lists of teachers) as the pupil of **Sanaga** and the teacher of **Sanāru**, both equally mythical persons.

¹ iv. 3, 3 1.

² ii. 5, 22; iv. 5, 28 (*Mādhyamīna* = ii. 6, 3; iv. 6, 3 *Kāṇva*).

Sanāru. See **Sanātana**.

Sanisrasa. See **Māsa**.

Sam-damśa. See **Gṛha**.

Sam-dāna in the Rigveda¹ and later² denotes a 'bond,' 'halter,' or 'fetter.'

¹ i. 162, 8, 16.

² Av. vi. 103, 1; 104, 1; xi. 9, 3; | Taittirīya Samhitā, ii. 4, 7, 2; Śatapatha Brāhmaṇa, xiv. 3, 1, 22, etc.

Sam-dhā denotes in the later Samhitās and the Brāhmaṇas¹ an 'agreement' or 'compact.'

¹ Av. xi. 10, 9, 15; Taittirīya Samhitā, i. 7, 8, 4; Taittirīya Brāhmaṇa, i. 7, 1, 6; ii. 1, 1, 3; Kauṣītaki Upaniṣad, iii. 1.

Sam-dhi denotes the 'juncture' of heaven and earth, the 'horizon,' in the Śatapatha Brāhmaṇa.¹ It also has the sense of 'twilight'² as the juncture of light and dark.

¹ iii. 2, 1, 5; x. 5, 4, 2.

² Vājasaneyi Samhitā, xxiv. 25; Taittirīya Brāhmaṇa, i. 4, 5, 1; ii. 2, 9, 8; | dual: Śatapatha Brāhmaṇa, i. 6, 3, 55; ix. 4, 4, 13, etc. The later term is Samdhyā.

Sam-nahana in the later Samhitās and the Brāhmaṇas¹ denotes a 'band' or 'rope.'

¹ Taittirīya Samhitā, i. 1, 2, 2; Śatapatha Brāhmaṇa, i. 3, 3, 6; ii. 6, 1, 15, etc.

Sa-pātna, 'rival,' is a common word in the later *Samhitās*,¹ being also found in the tenth Maṇḍala of the *Rigveda*.² It is a curious masculine formed by analogy from *Sa-pātñi*, 'co-wife,' and so 'female rival.'

¹ Av. i. 19, 4; x. 6, 30; xii. 2, 46; Taittiriya Samhitā, i. 6, 2, 2; iii. 2, 8, 5, etc.

² x. 166, 1, etc.; also in the compound *sapātna-kan*, 'slaying rivals,' x. 159, 5, etc.; Av. i. 29, 5, etc.

Sa-pātñi occurs in the *Rigveda* in the sense of 'co-wife';¹ in the first and the last Maṇḍalas it means co-wife as a 'rival'.² In post-Vedic Sanskrit the word becomes a synonym for 'rival.'

¹ iii. 1, 10; 6, 4.

² i. 105, 8; x. 145, 1-5 (cf. in verse 2, *patim me kevalam kuru*, 'make my husband exclusively mine').

Sapta-gu is the reputed author of a *Rigvedic* hymn in a verse of which he is mentioned.¹

¹ x. 47, 6. Cf. Bloomfield, *American Journal of Philology*, 17, 423.

Sapta Sindhavaḥ, 'the seven rivers,' occur only once in the *Rigveda* as the designation of a definite country,¹ while elsewhere² the seven rivers themselves are meant. Max Müller³ thinks that the five streams of the Panjab, with the Indus and the *Sarasvatī*, are intended; others⁴ hold that the *Kubhā* should be substituted for the *Sarasvatī*, or that perhaps the *Oxus*⁵ must originally have been one of the seven. Zimmer⁶ is probably right in laying no stress at all on any identifications; 'seven' being one of the favourite numbers in the *Rigveda* and later.

¹ viii. 24, 27.

² Rv. i. 32, 12; 34, 8; 35, 8; 71, 7; 102, 2; iv. 28, 1; viii. 96, 1, etc.; Vājasaneyi Samhitā, xxxviii. 26; Atharvaveda, iv. 6, 2; Taittiriya Samhitā, iv. 3, 6, 1, etc.

³ *Chips*, 1, 63. Cf. Muir, *Sanskrit Texts*, 1², 490, n.

⁴ Ludwig, Translation of the *Rig-*

veda, 3, 200; Lassen, *Indische Alterthumskunde*, 1², 3; Whitney, *Journal of the American Oriental Society*, 3, 311.

⁵ Cf. Thomas, *Journal of the Royal Asiatic Society*, 1883, 371 et seq.

⁶ *Altindisches Leben*, 21.

Cf. Hopkins, *Journal of the American Oriental Society*, 16, 278; India, Old and New, 33.

Sapta Sūryāḥ, the 'seven suns' referred to in the *Samhitās*,¹ are named in the Taittiriya *Āraṇyaka*² as *Āroga*, *Bhrāja*, *Paṭara*, *Paṭaṅga*, *Svarṇara*, *Jyotiṣimant*, and *Vibhāsa*, but these occur very rarely even later.³ Weber at one time⁴ thought that the seven planets (see *Graha*) were meant by the phrase, but later he abandoned the idea.⁵ Probably the 'seven rays' of the *Rigveda*⁶ are meant.

¹ Av. xiii. 3, 10; Kāṭhaka Samhitā, xxxvii. 9.

² i. 7. Cf. the 'seven tongues' of Agni which are mentioned in the *Rigveda*, and each of which later receives an individual name: Macdonell, *Vedic Mythology*, p. 89.

³ Keith, *Āitareya Aranyaka*, 266; Hopkins, *Great Epic of India*, 475.

⁴ *Indische Studien*, 1, 170; 2, 238.

⁵ *Ibid.*, 10, 271, n., where he compares the *sapta dīo nāna-sūryāḥ*, 'seven regions with various suns,' of Rv. ix. 114, 3.

⁶ Rv. i. 105, 9; viii. 72, 16; Hopkins, *Journal of the American Oriental Society*, 16, 277.

Sapta-mānuṣa is found in one passage of the *Rigveda*¹ as an epithet of Agni, 'belonging to the seven tribes.' Hopkins² thinks that this is a reference to the seven 'family' books of the *Rigveda* (ii.-viii.), but this seems less likely than the view of Roth,³ that *saptamānuṣa* is equivalent to *vaiśvānara*.

¹ viii. 39, 8.

² *Journal of the American Oriental Society*, 16, 278.

³ St. Petersburg Dictionary, s.v.

Sapta-vadhri is the name of a protégé of the *Aśvins*, who appear from several passages of the *Rigveda*¹ to have rescued him from a tree in which he had got fastened. He is mentioned in the *Atharvaveda*.² According to Geldner,³ he is identical with *Atri*.

¹ v. 78, 5; viii. 73, 9; x. 39, 9.

² iv. 29, 4.

³ *Rigveda*, Glossar, 190.

Cf. Ludwig, Translation of the *Rig-*

veda, 3, 156; Baunack, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 268.

Sapti in the *Rigveda*¹ and later² denotes a 'swift steed.'

¹ i. 85, 1, 6; 162, 1; ii. 34, 7; iii. 22, 1, etc.

² Vājasaneyi Samhitā, xxii. 19, 22.

Sap̥tyā in one passage of the Rigveda (viii. 41, 4) seems to denote a 'racecourse.'

Sa-bandhu ('of the same kin') in the Rigveda¹ and later² denotes 'related.'

¹ iii. 1, 10; v. 47, 5; viii. 20, 21, etc. | ² Av. vi. 15, 2; viii. 2, 26; xv. 8, 2, 3, etc.

Sabhā is the name of an 'assembly' of the Vedic Indians as well as of the 'hall' where they met in assembly. It is often mentioned in the Rigveda¹ and later,² but its exact character is not certain. The hall was clearly used for dicing,³ presumably when the assembly was not transacting public business: a dicer is called *sabhā-sthānu*, 'pillar of the assembly hall,' doubtless because of his constant presence there.⁴ The hall also served, like the Homeric *λέσχη*, as a meeting-place for social intercourse and general conversation about cows and so forth,⁵ possibly for debates and verbal contests.⁶

According to Ludwig,⁷ the *Sabhā* was an assembly not of all the people, but of the Brahmins and *Maghavan*s ('rich patrons'). This view can be supported by the expressions

¹ vi. 28, 6; viii. 4, 9; x. 34, 6. Cf. *sabhā-saha*, 'eminent in the assembly,' x. 71, 10.

² Av. v. 31, 6; vii. 12, 1, 2; viii. 10, 5; xii. 1, 56; xix. 55, 6; Taittiriya Samhitā, i. 7, 6, 7; Maitrāyaṇī Samhitā, iv. 7, 4; Vājasaneyi Samhitā, iii. 45; xvi. 24; xx. 17; Taittiriya Brāhmaṇa, i. 1, 10, 6; Śatapatha Brāhmaṇa, ii. 3, 2, 3; v. 3, 1, 10; Kauṣṭhiki Brāhmaṇa, vii. 9, etc.

³ Rv. x. 34, 6; Av. v. 31, 6; xii. 3, 46 (here *dyūta* is used in place of *Sabhā*).

⁴ Vājasaneyi Samhitā, xxx. 18; Taittiriya Brāhmaṇa, iii. 4, 16, 1, with Sāyaṇa's note. Zimmer, *Altindisches Leben*, 172, inclines to see in the formula (Vājasaneyi Samhitā, iii. 45; xx. 17; Taittiriya Samhitā, i. 8, 3, 1; Kāthaka Samhitā, ix. 4; Maitrāyaṇī Samhitā, i. 10, 2) 'what sin we have committed in the village, the jungle, the *Sabhā*' a reference to attacks on the great

(Mahidhara on Vājasaneyi Samhitā, iii. 45), or partiality in deciding disputes (Mahidhara, *ibid.*, xx. 17). But it may refer to gambling or other non-political activity, as Eggeling, *Sacred Books of the East*, 12, 398, takes it, though he renders it differently, *ibid.*, 44, 265.

⁵ Rv. vii. 28, 6. Cf. viii. 4, 9. So in Av. vii. 12, 2, the assembly is hailed as *nariṣṭā*, 'merriment.' But the same hymn (vii. 12, 3) contains a clear reference to serious speech in the *Sabhā*. For the blending of serious political work and amusement, cf. Tacitus, *Germania*, 22.

⁶ So Zimmer, *op. cit.*, 174, takes *sabheya* in Rv. ii. 24, 13.

⁷ Translation of the Rigveda, 3, 253-256. He quotes for this view Rv. viii. 4, 9; x. 71, 10 (passages which are quite vague). Cf. also Rv. vii. 1, 4; Av. xix. 57, 2.

sabheya, 'worthy of the assembly,' applied to a Brahmin,⁸ *rayiḥ sabhāvān*, 'wealth fitting for the assembly,'⁹ and so on. But Bloomfield¹⁰ plausibly sees in these passages a domestic use of *Sabhā*, which is recognized by the St. Petersburg Dictionary in several passages¹¹ as relating to a house, not to the assembly at all. Zimmer¹² is satisfied that the *Sabhā* was the meeting-place of the village council, presided over by the *Grāmaṇī*. But of this there is no trace whatever. Hillebrandt¹³ seems right in maintaining that the *Sabhā* and the *Samiti* cannot be distinguished, and that the reference to well-born (*su-jāta*)¹⁴ men being there in session is to the Āryan as opposed to the Dāsa or Śūdra, not to one class of Āryan as opposed to the other. Hillebrandt also sees in Agni 'of the hall' (*sabhya*) a trace of the fire used in sacrifice on behalf of the assembly when it met.¹⁵

Women did not go to the *Sabhā*,¹⁶ for they were, of course, excluded from political activity. For the *Sabhā* as a court-house, cf. *Grāmyavādin*. There is not a single notice of the work done by the *Sabhā*.

⁸ Rv. ii. 24, 13. Cf. i. 91, 20; Av. xx. 128, 1; Vājasaneyi Samhitā, xxii. 22, etc. Max Müller, *Sacred Books of the East*, 32, 276, sees in *sabheya* the implication of 'courtly manners,' but this is rather doubtful; manner is not conspicuous in Vedic society as in Homeric.

⁹ Rv. iv. 2, 5; in i. 167, 3, *sabhāvafī* is applied to 'speech,' or perhaps to *yoṣā*, 'woman.'

¹⁰ *Journal of the American Oriental Society*, 19, 13.

¹¹ Av. viii. 10, 5 (where the sense is, however, clearly 'assembly'; see viii. 10, 6); Taittiriya Samhitā, iii. 4, 8, 6; Taittiriya Brāhmaṇa, i. 1, 10, 3; Chāndogya Upaniṣad, viii. 14 (but here the sense is certainly 'assembly hall'; see v. 3, 6, where the king is described

as going to the assembly hall: *sabhā-ga*). The exact sense given by the St. Petersburg Dictionary is the 'society room' in a dwelling-house.

¹² *Altindisches Leben*, 174. But he ignores Śatapatha Brāhmaṇa, iii. 3, 4, 14; Chāndogya Upaniṣad, v. 3, 6, which show that the king went to the *Sabhā* just as much as to the *Samiti*, and he cannot adduce any passage to show that the *Grāmaṇī* presided.

¹³ *Vedische Mythologie*, 2, 123-125.

¹⁴ Rv. vii. 1, 4.

¹⁵ Agni is *sabhya*, Av. viii. 10, 5; xix. 55, 6. For the Rv., see iii. 23, 4; v. 3, 11; vii. 7, 5.

¹⁶ Maitrāyaṇī Samhitā, iv. 7, 4. Cf. Zimmer, *Altindisches Leben*, 172-174.

Sabhā-cara is one of the victims at the *Puruṣamedha* ('human sacrifice') in the Yajurveda.¹ The St. Petersburg

¹ Vājasaneyi Samhitā, xxx. 6; Taittiriya Brāhmaṇa, iii. 4, 2, 1, with Sāyaṇa's note. Cf. Weber, *Indische Stufen*, 1, 77, n. 1.

Dictionary thinks it is an adjective equivalent in sense to *sabhā-ga*, 'going to the assembly.' As he is dedicated to Dharma, 'Justice,' it is difficult not to see in him a member of the Sabhā as a law court, perhaps as one of those who sit to decide cases: there is nothing to show whether the whole assembly did so, or only a chosen body. The special use of Sabhācara suggests the latter alternative. See also *Sabhāsad*.

Sabhā-pati, 'lord of the assembly,' is an epithet in the *Sātarudriya*.¹

¹ *Vājasaneyi Samhitā*, xvi. 24; *Taittiriya Samhitā*, iv. 5, 3, 2; *Kāthaka Samhitā*, xvii. 13, etc.

Sabhā-pāla is found in the *Taittiriya Brāhmaṇa* (iii. 7, 4, 6), where the sense may be 'guardian of an assembly hall.'

Sabhāvin in the *Taittiriya Brāhmaṇa* (iii. 4, 16, 1) denotes, according to the commentator *Sāyaṇa*, the 'keeper of a gambling hall.'

Sabhā-sad, 'sitter in the assembly,' is probably a technical description of the assessors who decided legal cases in the assembly (cf. *Sabhācara*). The term, which is found in the *Atharvaveda*¹ and later,² cannot well merely denote any member of the assembly. It is also possible that the *Sabhāsads*, perhaps the heads of families, were expected to be present at the Sabhā oftener than the ordinary man: the meetings of the assembly for justice may have been more frequent than for general discussion and decision.

¹ iii. 29, 1 (of Yama); vii. 12, 2; xix. 55, 6.

² *Kāthaka Samhitā*, viii. 7; *Maitrā-*

yaṇi Samhitā, i. 6, 11; *Taittiriya Brāhmaṇa*, i. 2, 1, 26; *Aitareya Brāhmaṇa*, viii. 21, 14.

Sabhā-sthānu. See *Sabhā*.

Sabheya. See *Sabhā*.

Samā-āṅka is a word of obscure sense occurring in two passages of the *Atharvaveda*.¹ Bloomfield² renders it 'hook' in the first, and takes it to mean an insect destructive of grain in the other.

¹ i. 12, 2; vi. 50, 1.

² *Hymns of the Atharvaveda*, 7, 142. Cf. *St. Petersburg Dictionary*, s.v.

Samana is a word of somewhat doubtful sense in the *Rigveda*. Roth¹ renders it either 'battle'² or 'festival'.³ Pischel⁴ thinks that it was a general popular festivity to which women went to enjoy themselves,⁵ poets to win fame,⁶ bowmen to gain prizes at archery,⁷ horses to run races;⁸ and which lasted until morning⁹ or until a conflagration, caused by the fires kept burning all night, scattered the celebrators.¹⁰ Young women,¹¹ elderly women,¹² sought there to find a husband, and courtezans to make profit of the occasion.¹³

¹ *St. Petersburg Dictionary*, s.v.

² *Rv.* vi. 75, 3-5; ix. 96, 9; x. 143, 4; *Av.* vi. 92, 2; *Vājasaneyi Samhitā*, ix. 9.

³ *Rv.* ii. 16, 7; vi. 60, 2; vii. 2, 5; viii. 12, 9; ix. 97, 47; x. 55, 5; 86, 10; *Av.* ii. 36, 1.

⁴ *Vedische Studien*, 2, 314.

⁵ *Rv.* i. 124, 8 (cf. *Vrā*); iv. 58, 8; vi. 75, 4; vii. 2, 5; x. 86, 10; 168, 2.

⁶ *Rv.* ii. 16, 7; ix. 97, 47. Cf. Geldner, *Vedische Studien*, 2, 38.

⁷ *Rv.* vi. 75, 3, 5.

⁸ *Rv.* ix. 96, 9; *Av.* vi. 92, 2.

⁹ *Rv.* i. 48, 6, which Roth takes

as referring to men going to business.

¹⁰ *Rv.* x. 69, 11. Cf. vii. 9, 4.

¹¹ *Av.* ii. 36, 1.

¹² *Rv.* vii. 2, 5.

¹³ *Rv.* iv. 58, 8, where, as in vi. 75, 4; x. 168, 2, Roth sees the sense of 'embrace.' The parallel with the festivals of Greece, where only young girls were able freely to mix with strangers, and which afforded the basis of so many of the comedies of the later school, is striking (cf. Mahaffy, *Greek Literature*, 1, 2, 259 et seq.).

Cf. Geldner, *Rigveda, Glossar*, 190.

Samara in the sense of 'battle' is found in the *Kauṣītaki Brāhmaṇa*,¹ and, according to Geldner,² in the *Rigveda*.³

¹ vii. 9; *Sāṅkhāyana Śrauta Sūtra*, xv. 15, 12.

² *Rigveda, Glossar*, 190.

³ vi. 9, 2 (at the sacrifice; cf. *samarya*, iv. 24, 8, etc.).

Samā appears originally to have denoted 'summer,' a sense which may be seen in a few passages of the *Atharvaveda*.¹

¹ i. 35, 4; ii. 6, 1; iii. 10, 9. Cf. Whitney, *Translation of the Atharvaveda*, 36.

Hence it also denotes more generally 'season,' a rare use.² More commonly it is simply 'year';³ but in one place the Śatapatha Brāhmaṇa⁴ interprets it in the Vājasaneyi Samhitā⁵ as meaning 'month,' a doubtful sense.

² Aitareya Brāhmaṇa, iv. 25, 7; Nirukta, ix. 41.

³ Rv. iv. 57, 7; x. 85, 5; 124, 4; Av. v. 8, 8; vi. 75, 2, etc.

⁴ vi. 2, 1, 25.

⁵ xxvii. 1, with Mahidhara's note. See Eggeling, *Sacred Books of the East*, 41, 168, n. 1.

Cf. Zimmer, *Altindisches Leben*, 372; Schrader, *Prehistoric Antiquities*, 301.

Samāna. See Prāpa.

Samāna-gotra¹ and Samāna-jana² mean 'belonging to the same family' and 'class' respectively in the Brāhmaṇas. Samāna-bandhu, 'having the same kin,' is found in the Rigveda.³

¹ Kauṣṭhiki Brāhmaṇa, xxv. 15.

² Pañcaviṃśa Brāhmaṇa, xvi. 6, 9; Lāṭyāyana Śrauta Sūtra, viii. 2, 10.

³ i. 113, 2; Śatapatha Brāhmaṇa, iii. 5, 1, 25.

Samānta ('having the same boundary'), 'neighbour,' and therefore 'foe,' occurs in the Maitrāyaṇī Samhitā (ii. 1, 24).

Sam-iti denotes an 'assembly' of the Vedic tribe. It is already mentioned in the Rigveda,¹ and often later,² sometimes in connexion with Sabhā.³ Ludwig⁴ considers that the Samiti included all the people, primarily the viśah, 'subjects,' but also the Maghavans and Brahmins if they desired, though the Sabhā was their special assembly. This view is not probable, nor is that of Zimmer,⁵ that the Sabhā was the village assembly. Hillebrandt appears to be right in holding that Samiti and Sabhā are much the same, the one being the assembly, the other primarily the place of assembly.

¹ i. 95, 8; ix. 92, 6; x. 97, 6; 166, 4; 191, 3.

² Av. v. 19, 15; vi. 88, 3; vii. 12, 1; xii. 1, 56, etc.

³ Av. vii. 12, 1; xii. 1, 56; xv. 9, 2, 3; viii. 10, 5, 6.

⁴ Translation of the Rigveda, 3, 253 et seq.

⁵ Altindisches Leben, 172 et seq.

⁶ Vedische Mythologie, 2, 124, n. 6.

The king went to the assembly⁷ just as he went to the Sabhā.⁸ That he was elected there, as Zimmer⁹ thinks, is as uncertain as whether he was elected at all (see Rājan). But there are clear signs that concord between king and assembly were essential for his prosperity.¹⁰

It is reasonable to assume that the business of the assembly was general deliberation on policy of all kinds, legislation so far as the Vedic Indian cared to legislate, and judicial work (cf. Sabhāsad). But of all these occupations there is, perhaps as a result of the nature of the texts, little or no evidence directly available.

The gods had a Samiti, hence called daivī, 'divine,'¹¹ just as they had a Sabhā.¹²

The assembly disappears as an effective part of government in the Buddhist texts,¹³ the Epic,¹⁴ and the law-books.¹⁵

⁷ Rv. ix. 92, 6; x. 97, 6 (where the reference is hardly to an oligarchy, as Zimmer, 176, 177, holds, but merely to the princes of the blood going to the assembly with the rest).

⁸ Op. cit., 175, quoting Av. vi. 87, 88, with Rv. x. 173, and Av. v. 19, 15, with Av. iii. 4, 6.

⁹ Av. vi. 88, 3. Roth, St. Petersburg Dictionary, s.v. 2, takes Samiti here and in v. 19, 15; Rv. x. 166, 4; 191, 3, to mean 'union,' but this is neither necessary nor probable.

¹⁰ Rv. x. 11, 8.

¹¹ Jaiminīya Upaniṣad Brāhmaṇa, ii. 11, 13, 14.

¹² Cf. Bühler, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 48, 55, on the Parisa.

¹³ Hopkins, *Journal of the American Oriental Society*, 13, 148-152, who traces the decay of the old assembly through the aristocratic war council and the secret priestly conclave. It is, of course, very probable that at no time was the Samiti a place where any or much attention was paid to the views of the common man. Princes and great men spoke; the rest approved or disapproved, as in Homeric times and in Germany (cf. Lang, *Anthropology and the Classics*, 51 et seq.; Tacitus, *Germania*, 11, 12, where their general duty of discussion and their criminal jurisdiction are mentioned).

¹⁴ Foy, *Die königliche Gewalt*, 6, 7, 10.

Sam-idh in the Rigveda¹ and later² denotes the 'fuel' for kindling fire. Geldner³ inclines to see in one passage⁴ the name of a priest, the later Agnidh.

¹ iv. 4, 15; vi. 15, 7; 16, 11; vii. 14, 1; x. 12, 2, etc.

² Vājasaneyi Samhitā, iii. 4; xx. 25, etc.

³ *Rigveda, Glossar*, 191.

⁴ Rv. x. 52, 2.

Sam-udra (literally 'gathering of waters'), 'ocean,' is a frequent word in the Rigveda and later. It is of importance in

so far as it indicates that the Vedic Indians knew the sea. This is, indeed, denied by Vivien de Saint Martin,¹ but not only do Max Müller² and Lassen³ assert it, but even Zimmer,⁴ who is inclined to restrict their knowledge of the sea as far as possible, admits it in one passage of the Rigveda,⁵ and of course later.⁶ He points out that the ebb and flow of the sea are unknown, that the mouths of the Indus are never mentioned, that fish is not a known diet in the Rigveda (cf. *Matsya*), and that in many places Samudra is metaphorically used, as of the two oceans,⁷ the lower and the upper oceans,⁸ etc. In other passages he thinks that Samudra denotes the river Indus when it receives all its Panjab tributaries.⁹ It is probable that this is to circumscribe too narrowly the Vedic knowledge of the ocean, which was almost inevitable to people who knew the Indus. There are references to the treasures of the ocean,¹⁰ perhaps pearls or the gains of trade,¹¹ and the story of *Bhujyu* seems to allude to marine navigation.

That there was any sea trade with Babylon in Vedic times cannot be proved: the stress laid¹² on the occurrence in the Hebrew Book of Kings¹³ of *qof* and *tukhiim*, 'monkey' (*kapi*) and 'peacock,' is invalidated by the doubtful date of the Book of Kings. There is, besides, little reason to assume an early date for the trade that no doubt developed later, perhaps about 700 B.C.¹⁴

¹ *Étude sur la géographie du Vêda*, 62 et seq. Cf. Wilson, *Rigveda*, i, xli.

² *Sacred Books of the East*, 32, 61 et seq., quoting Rv. i. 71, 7; 190, 7; v. 78, 8; vii. 49, 2; 95, 2; x. 58.

³ *Indische Alterthumskunde*, i², 883.

⁴ *Allindisches Leben*, 22 et seq. Cf. Macdonell, *Sanskrit Literature*, 143, 144.

⁵ vii. 95, 2.

⁶ Av. iv. 10, 4 (pearl shell); vi. 105, 3 (the outflow, *vi-hara*, of the ocean); xix. 38, 2; Taittiriya Samhitâ, vii. 4, 13, 1, etc.

⁷ Rv. x. 136, 5. Cf. Av. xi. 5, 6.

⁸ Rv. vii. 6, 7; x. 98, 5.

⁹ See, e.g., Rv. i. 71, 7; iii. 36, 7; 46, 4; v. 85, 6; vi. 36, 3; vii. 95, 2; viii. 16, 2; 44, 25; ix. 88, 6; 107, 9;

108, 16 (where reference is made to streams); or Rv. i. 163, 1; iv. 21, 3; v. 55, 5; viii. 6, 29, where land and Samudra are contrasted.

¹⁰ Cf. Rv. i. 47, 6; vii. 6, 7; ix. 97, 44.

¹¹ Cf. Rv. i. 48, 3; 56, 2; iv. 55, 6; and the general parallelism of the Dioscuri and the Asvins.

¹² E.g., by Weber, *Indian Literature*, 3.

¹³ 1 Kings x. 22.

¹⁴ See Kennedy, *Journal of the Royal Asiatic Society*, 1898, 241-288; Bühler, *Indische Studien*, 3, 79 et seq.; *Indische Palaeographie*, 17-19, who much exaggerates the antiquity of the traffic; Vincent Smith, *Early History of India*, 25, n.

In the later texts Samudra repeatedly means the sea.¹⁵

¹⁵ Taittiriya Samhitâ, ii. 4, 8, 2; vii. 5, 1, 2. It is described as unfailing in the Aitareya Brâhmana, v. 16, 7 (cf. iii. 39, 7); it encircles the earth, *ibid.*, viii. 25, 1. The eastern and western oceans in Śatapatha Brâhmana, i. 6, 3, 11 (cf. x. 6, 4, 1), though metaphorical,

probably indicate an acquaintance with both seas, the Indian Ocean and the Arabian Sea.

Cf. Hillebrandt, *Vedische Mythologie*, 3, 14-19; Pischel and Geldner, *Vedische Studien*, i, xxiii.

Samrāj in the Rigveda¹ and later² means 'superior ruler,' 'sovereign,' as expressing a greater degree of power than 'king' (*Rājan*). In the Śatapatha Brâhmana,³ in accordance with its curious theory of the *Vājapeya* and *Rājasūya*, the *Samrāj* is asserted to be a higher authority than a king, and to have become one by the sacrifice of the *Vājapeya*. There is, however, no trace of the use of the word as 'emperor' in the sense of an 'overlord of kings,' probably because political conditions furnished no example of such a status, as for instance was attained in the third century B.C. by Aśoka. At the same time *Samrāj* denotes an important king like *Janaka* of *Videha*.⁴ It is applied in the Aitareya Brâhmana⁵ as the title of the eastern kings. Cf. *Rājya*.

¹ iii. 55, 7; 56, 5; iv. 21, 1; vi. 27, 8; viii. 19, 32.

² Vājasaneyi Samhitâ, v. 32; xiii. 35; xx. 5, etc.

³ v. 1, 1, 13. Cf. xii. 8, 3, 4; xiv. 1, 3, 8.

⁴ Śatapatha Brâhmana, xi. 3, 2, 1, 6; 2, 2, 3; Brhadâranyaka Upaniṣad, iv. 1, 1; 3, 1. Cf. Weber, *Über den Vājapeya*, 8.

⁵ viii. 14, 2, 3. The other names are given as follows: For the northerners it is *Virāj*; for the southerners, *Svarāj*; for the *Satvanta*, *Bhoja*; for the middle people (*Kuru-Pañcāla*, *Vaśa*, and *Uśinara*), *Rājan* simply. This is probably a sound tradition.

Saragh,¹ *Saraghā*,² both denote 'bee' in the Brâhmanas. See also *Sarah*.

¹ Śatapatha Brâhmana, iii. 4, 3.

² Pañcaviṃśa Brâhmana, xxi. 4, 4; Taittiriya Brâhmana, iii. 10, 10, 1.

Sarayu is mentioned thrice in the Rigveda as the name of a river. *Citraratha* and *Arṇa* are said to have been defeated apparently by the *Turvaśas* and *Yadus* who crossed the

Sarayu.¹ Sarayu appears in one passage with *Sarasvatī* and *Sindhu*,² and in another with *Rasā*, *Anitabhā*, and *Kubhā*.³ Later, in the post-Vedic period, Sarayū, rarely Sarayu, is the name of a river in Oudh, the modern Sarjū.⁴ Zimmer⁵ regards this as the river meant in all the Vedic passages, seeing in the last,³ which may be used as an argument for locating the Sarayu in the Panjab, a reference to the north-east monsoon as well as to the usual monsoon from the west. Hopkins⁶ thinks that the Sarayu is to be found in the west, and Ludwig⁷ identifies it with the Kurum (*Krumu*). Vivien de St. Martin considered it to be probably identical with the united course of the *Śutudrī* (Sutlej) and *Vipās* (Beas).

¹ iv. 30, 18. This passage gives no help, because the possibility is open either to suppose that the Turvaśa-Yadu are not mentioned as defeating the Āryans Citraratha and Arṇa; or, if they are, to suppose that they may have come east against the two.

² x. 64, 9.

³ v. 53, 9.

⁴ This is a tributary joining the Gogrā, the great river of Oudh, on the left of its upper course. The name Sarjū is also applied to the Gogrā itself

below Bahrāmghāt. A branch of the Lower Gogrā, given off on the right, flowing in an old bed of the Gogrā, and falling into the Ganges after passing Balliā, is called the Chhoti (Lesser) Sarjū. Cf. *Imperial Gazetteer of India*, 22, 109; 12, 302 (Gogrā); 23, 418 (Eastern Tons); 26, Plate 31.

⁵ *Altindisches Leben*, 17, 45. Cf. Muir, *Sanskrit Texts*, 2^a, xxv; Max Müller, *Sacred Books of the East*, 32, 323.

⁶ *Religions of India*, 34.

⁷ Translation of the *Rigveda*, 3, 280.

Saras denotes 'lake' in the later *Samhitās*¹ and the *Brāhmaṇas*.²

¹ *Vājasaneyi Samhitā*, xxiii, 47, 48; xxx, 16.

² *Aitareya Brāhmaṇa*, iii, 33, 6;

Satapatha Brāhmaṇa, xiii, 5, 4, 9. *Chāndogya Upaniṣad*, viii, 5, 3.

*Sarasvatī*¹ is the name of a river frequently mentioned in the *Rigveda* and later. In many passages² of the later texts it is certain the river meant is the modern *Sarasvatī*, which loses

¹ Literally, 'abounding in pools,' perhaps with reference to its condition when the water was low. The name corresponds phonetically to the Iranian *Haraqaiti* (the modern Helmand).

² *Taittiriya Samhitā*, vii, 2, 1, 4; *Pañcaviṃśa Brāhmaṇa*, xxv, 10, 1;

Kauṣītaki Brāhmaṇa, xii, 2, 3; *Satapatha Brāhmaṇa*, i, 4, 1, 14; *Aitareya Brāhmaṇa*, ii, 19, 1, 2; probably *Av.* vi, 30, 1. This list is according to Roth's view, *St. Petersburg Dictionary*, s.v. 3c.

itself in the sands of Patiala (see *Vinaśana*). Even Roth³ admits that this river is intended in some passages of the *Rigveda*. With the *Drṣadvatī*⁴ it formed the western boundary of *Brahmāvarta* (see *Madhyadeśa*). It is the holy stream of early Vedic India. The *Sūtras*⁵ mention sacrifices held on its banks as of great importance and sanctity.

In many other passages of the *Rigveda*,⁶ and even later,⁷ Roth held that another river, the *Sindhu* (Indus), was really meant: only thus could it be explained why the *Sarasvatī* is called the 'foremost of rivers' (*nadītamā*),⁸ is said to go to the ocean,⁹ and is referred to as a large river, on the banks of which many kings,¹⁰ and, indeed, the five tribes, were located.¹¹ This view is accepted by Zimmer¹² and others.¹³

On the other hand, Lassen¹⁴ and Max Müller¹⁵ maintain the identity of the Vedic *Sarasvatī* with the later *Sarasvatī*.¹⁶ The latter is of opinion that in Vedic times the *Sarasvatī* was as large a stream as the Sutlej, and that it actually reached the

³ *Rv.* iii, 23, 4 (where the *Drṣadvatī* appears); x, 64, 9; 75, 5 (where the *Sindhu* also is mentioned).

⁴ Probably the modern Chautang, which flows to the east of Thanesar. Cf. Oldham, *Journal of the Royal Asiatic Society*, 25, 58; *Imperial Gazetteer of India*, 26, Plate 32.

⁵ *Kātyāyana Śrauta Sūtra*, xii, 3, 20; xxiv, 6, 22; *Lātyāyana Śrauta Sūtra*, x, 15, 1; 18, 13; 19, 4; *Āśvalāyana Śrauta Sūtra*, xii, 6, 2, 3; *Śāṅkhāyana Śrauta Sūtra*, xiii, 29.

⁶ i, 89, 3; 164, 19; ii, 41, 16 *et seq.*; 30, 8; 32, 8; iii, 54, 13; v, 42, 12; 43, 11; 46, 2; vi, 49, 7; 50, 12; 52, 6; vii, 9, 5; 36, 6; 39, 5; 40, 3; viii, 21, 17; 54, 4; x, 17, 7; 30, 12; 131, 5; 184, 2.

⁷ *Av.* iv, 4, 6; v, 23, 1; vi, 3, 2; 89, 3; vii, 68, 1; xiv, 2, 15, 20; xvi, 4, 4; xix, 32, 9; *Taittiriya Samhitā*, i, 8, 13, 3; *Vājasaneyi Samhitā*, xix, 93; xxxiv, 11; *Satapatha Brāhmaṇa*, i, 6, 2, 4; xi, 4, 3, 3; xii, 7, 1, 12; 2, 5; *Brhadāraṇyaka Upaniṣad*, vi, 3, 8. These passages should all be classed in n. 2.

⁸ *Rv.* ii, 41, 16.

⁹ *Rv.* vi, 61, 2, 8; vii, 96, 2.

¹⁰ *Rv.* viii, 21, 18.

¹¹ *Rv.* vi, 61, 12.

¹² *Altindisches Leben*, 5-10.

¹³ E.g., Griffith, *Hymns of the Rigveda*, 1, 60; 2, 90, etc.; Ludwig, Translation of the *Rigveda*, 3, 201, 202.

¹⁴ *Indische Alterthumskunde*, 1^a, 118.

¹⁵ *Sacred Books of the East*, 32, 60.

¹⁶ In the enumeration of rivers (evidently from east to west) in *Rv.* x, 75, 5, Gaṅgā, Yamunā, *Sarasvatī*, *Śutudrī*, the *Sarasvatī* comes between the *Jumna* and the *Sutlej*, the position of the modern *Sarsūti* (*Saraswatī*), which, flowing to the west of Thanesar, is joined in Patiala territory by a more westerly stream, the *Ghaggar*, and, passing *Sirsa*, is lost in the desert at *Bhatnair*; but a dry river bed (*Hakra* or *Ghaggar*) can be traced from that point to the *Indus*. See *Imperial Gazetteer of India*, 26, Plate 32. Cf. also Oldham, *Journal of the Royal Asiatic Society*, 25, 49-76.

sea either after union with the Indus or not, being the 'iron citadel,' as the last boundary on the west, a frontier of the Panjab against the rest of India. There is no conclusive evidence of there having been any great change in the size or course of the Sarasvatī, though it would be impossible to deny that the river may easily have diminished in size. But there are strong reasons to accept the identification of the later and the earlier Sarasvatī throughout. The insistence on the divine character of the river is seen in the very hymn¹⁷ which refers to it as the support of the five tribes, and corresponds well with its later sacredness. Moreover, that hymn alludes to the *Pārāvatas*, a people shown by the later evidence of the *Pañcaviṃśa Brāhmaṇa*¹⁸ to have been in the east, a very long way from their original home, if Sarasvatī means the Indus. Again, the *Pūrus*, who were settled on the Sarasvatī,¹⁹ could with great difficulty be located in the far west. Moreover, the five tribes might easily be held to be on the Sarasvatī, when they were, as they seem to have been, the western neighbours of the *Bharata* in *Kurukṣetra*, and the Sarasvatī could easily be regarded as the boundary of the Panjab in that sense. Again, the 'seven rivers' in one passage²⁰ clearly designate a district: it is most probable that they are not the five rivers with the Indus and the *Kubhā* (Cabul river), but the five rivers, the Indus and the Sarasvatī. Nor is it difficult to see why the river is said to flow to the sea: either the Vedic poet had never followed the course of the river to its end, or the river did actually penetrate the desert either completely or for a long distance, and only in the *Brāhmaṇa* period was its disappear-

¹⁷ Rv. ii. 41, 16 (*devitame*).

¹⁸ See *Pārāvata*, and cf. *Brāhṇa*.

¹⁹ Rv. vii. 95, 96. Ludwig, *op. cit.*, 3, 175, admits that the Indus cannot be meant here. See Hillebrandt, *Vedische Mythologie*, I, 115.

²⁰ Rv. viii. 24, 27. The connexion of Sarasvatī and the seven rivers is rather vague. In Rv. viii. 54, 4, Sarasvatī and the seven rivers are separately invoked, and in vi. 61, 10, 12, she is referred to as 'seven-sistered' (*sapta-*

svasā). In vii. 36, 6, she is called the 'seventh,' which makes the Sarasvatī one of the rivers. If the former passages are to be treated as precise, then *sapta-svasā* may be considered to show that the Sarasvatī was outside the river system (which would then be Indus, *Kubhā*, and the five rivers of the Panjab; see *Sapta Sindhavah*); but the expression may be loosely meant for one of seven sisters.

ance in the desert found out. It is said, indeed, in the *Vājasaneyi Samhitā*²¹ that the five rivers go to the Sarasvatī, but this passage is not only late (as the use of the word *Deśa* shows), but it does not say that the five rivers meant are those of the Panjab. Moreover, the passage has neither a parallel in the other *Samhitās*, nor can it possibly be regarded as an early production; if it is late it must refer to the later Sarasvatī.

Hillebrandt,²² on the whole, adopts this view of the Sarasvatī,²³ but he also sees in it, besides the designation of a mythical stream, the later *Vaitaraṇī*,²⁴ as well as the name of the *Arghandab* in *Arachosia*.²⁵ This opinion depends essentially on his theory that the sixth Maṇḍala of the *Rigveda* places the scene of its action in Iranian lands, as opposed to the seventh Maṇḍala: it is as untenable as that theory itself.²⁶ Brunnhofer²⁷ at one time accepted the Iranian identification, but later²⁸ decided for the Oxus, which is quite out of the question. See also *Plakṣa Prāsravaṇa*.

²¹ xxxiv. 11.

²² *Vedische Mythologie*, I, 99 et seq.; 3, 372-378.

²³ He sees this sense in the *Rigveda* everywhere, except in the passages indicated in notes 24 and 25.

²⁴ vii. 95, 6; x. 17, 7; Av. vii. 68, 2; xiv. 2, 20; *Pañcaviṃśa Brāhmaṇa*, xxxv. 10, 11.

²⁵ Rv. vi. 49, 7; 61; possibly *Vājasaneyi Samhitā*, xxxiv. 11.

²⁶ See *Divodāsa*.

²⁷ Bezzenberger's *Beiträge*, 10, 261, n. 2.

²⁸ *Iran und Turan*, 127.

Cf. Muir, *Sanskrit Texts*, 5, 337 et seq.; Macdonell, *Sanskrit Literature*, 141, 142; *Vedic Mythology*, pp. 86-88; von Schroeder, *Indiens Literatur und Cultur*, 84, 164.

Sarah in the *Rigveda*¹ and later² denotes 'bee.' Cf. *Saragha*.

¹ i. 112, 21.

² *Taittiriya Samhitā*, v. 3, 12, 12; *Śatapatha Brāhmaṇa*, xiii. 3, 1, 4. The stem is given as *Sara* in the *Upādi-*

sūtra, I, 133; but *Saragha* shows that Sarah must be meant (cf. Macdonell, *Vedic Grammar*, p. 238, n. 2). Cf. Zimmer, *Altindisches Leben*, 97.

Sarit denotes 'stream' in the *Rigveda*¹ and later.²

¹ iv. 58, 6; vii. 70, 2; Av. xii. 2, 41; *Vājasaneyi Samhitā*, xxxiv. 11; *Taittiriya Brāhmaṇa*, i. 2, 1, 11, etc.

Sarīrpa denotes in the Rigveda,¹ and often later,² any 'creeping animal' or 'reptile.'

¹ x. 162, 3.

² Av. iii. 10, 6; xix. 7, 1; 48, 3, etc.

Sarpa, 'serpent,' occurs once in the Rigveda,¹ where *Ahi* is the usual word, but often later.²

¹ x. 16, 6.

² Av. x. 4, 23; xi. 3, 47; Taittirīya Saṃhitā, i. 5, 4, 1; iii. 1, 1, 1, etc.

Sarpa-rājñī, 'serpent-queen,' is the alleged authoress of a hymn of the Rigveda¹ according to the Taittirīya Saṃhitā.²

¹ x. 189.

² i. 5, 4, 1; vii. 3, 1, 3; Taittirīya Brāhmaṇa, i. 4, 6, 6; ii. 2, 6, 1; Aitareya Brāhmaṇa, v. 23, 1, 2.

Sarpa-vidyā, the 'science of snakes,' is enumerated in the Śatapatha Brāhmaṇa among branches of learning. It must have been reduced to fixed rules, since a section (*parvan*) of it is referred to as studied. The Gopatha Brāhmaṇa² has the form *Sarpa-veda*.

¹ xiii. 4, 3, 9. Cf. Sāṅkhāyana Śrauta Sūtra, xvi. 2, 25. The Āśvalāyana Śrauta Sūtra, x. 7, 5, has *Viśa-vidyā*, and the Chāndogya Upaniṣad (vii. 1, 2, 4; 2, 1; 4, 1; 7, 1) has *sarpa-devajana-vidyā*.
² i. 1, 10. Cf. Eggeling, *Sacred Books of the East*, 44, 367, n. 3.

Sarpi Vātsi ('descendant of *Vatsa*') is the name of a teacher in the Aitareya Brāhmaṇa.¹

¹ vi. 24, 15. Aufrecht, *Aitareya Brāhmaṇa*, 424, takes the name to be *Sarpir*. The point is, of course, doubtful, since the word occurs in the nominative only.

Sarpis denotes 'melted butter,' whether in a liquid or solidified condition, and not differing from *Ghrta* according to the St. Petersburg Dictionary. Roth there rejects the definition cited by Sāyaṇa in his commentary on the Aitareya Brāhmaṇa,¹ which discriminates *Sarpis* as the liquid and *Ghrta* as the solid condition of the butter. The word is repeatedly mentioned in the Rigveda² and later.³

¹ i. 3, 5.

² i. 127, 1; v. 6, 9; x. 18, 7.

³ Av. i. 15, 4; ix. 6, 41; x. 9, 12;

xii. 3, 45; Taittirīya Saṃhitā, ii. 3, 10, 1, etc.

Sarva-caru is found in a passage of the Aitareya Brāhmaṇa¹ and of the Kauṣītaki Brāhmaṇa,² where the gods are referred to as holding a sacrifice *sarvacaranu*. The word is the name of a man according to the St. Petersburg Dictionary; the name of a place³ seems possible, or even a mere adjective may be meant.⁴

¹ vi. 1, 1.

² xxix. 1.

³ Sāyaṇa on Aitareya Brāhmaṇa, loc. cit.

⁴ Aufrecht, *Aitareya Brāhmaṇa*, 425, n. 1, who suggests that *yajñe* is to be supplied.

Sarva-vedasa denotes in the later Saṃhitās and the Brāhmaṇas either a sacrifice in which the sacrificer gives his all to the priests,¹ or the whole property of a man.²

¹ Taittirīya Brāhmaṇa, i. 4, 7, 7; Kauṣītaki Brāhmaṇa, xxv. 14; Pañcaviṃśa Brāhmaṇa, ix. 3, 1.
² Taittirīya Saṃhitā, vii. 1, 1, 3; Taittirīya Brāhmaṇa, iii. 2, 8, 1; Pañcaviṃśa Brāhmaṇa, vi. 7, 15; Śatapatha Brāhmaṇa, iv. 6, 1, 15, etc.

Sarṣapa, denoting 'mustard' or 'mustard seed,' occurs only a few times in later Vedic texts.¹

¹ Chāndogya Upaniṣad, iii. 14, 3. Cf. Śaṅkhāyana Brāhmaṇa, v. 2; Śāṅkhāyana Śrauta Sūtra, iv. 15, 8, etc. It is common in the later language.

Salā-vṛkī. See *Sālāvṛka*.

Salila-vāta occurs in the Yajurveda Saṃhitās¹ as an adjective meaning 'favoured with a wind from the water.'² It probably refers to the wind from the ocean, the south-west monsoon.³

¹ Taittirīya Saṃhitā, iv. 4, 12, 3; Kāthaka Saṃhitā, xxiv. 4; Maitrāyaṇī Saṃhitā, iii. 16, 4.

² Or, according to the commentator, *salilākhyena vāta-videṣeṇa anugṛhitāḥ*, 'favoured by a kind of wind called *Salila*.'

³ *Indian Empire*, I, 110. The mon-

soon is little noted in the Vedic texts, except in so far as the Marut hymns may be deemed to be a description of the monsoon. See Rv. i. 19, 7; 37, 6 et seq.; 38, 8; 64, 8; 88, 5; v. 83, 1 et seq.; 85, 4; Zimmer, *Altindisches Leben*, 42-44.

Salva is the name of a people mentioned in a passage of the Śatapatha Brāhmaṇa,¹ which records a boast by Śyāparṇa Sāyakāyana that if a certain rite of his had been completed, his race would have been the nobles, Brahmins, and peasants of the Salvās, and even as it was his race would surpass the Salvās. This people appears also to be alluded to as *Sālvih* (*prajāh*) in the Mantra Pāṭha,² where they are said to have declared that their king was Yaugandharī when they stayed their chariots³ on the banks of the Yamunā. There is later evidence⁴ indicating that the Sālvās or Śālvās were closely connected with the Kuru-Pāncālas, and that apparently some of them, at least, were victorious near the banks of the Yamunā. There is no good evidence to place them in the north-west in Vedic times.⁵

¹ x. 4, 1, 10.

² ii. 11, 12.

³ Winternitz, *Mantra-pāṭha*, xlv-xlvii, sees in the verse an allusion to the Sālva women turning round the wheel (? spinning-wheel). But a reference to a warlike raid seems more plausible.

⁴ Mahābhārata, iv. 1, 12; viii. 44 (45), 14. The Yaugandharas are also referred to in a Kārikā quoted in the Kāśikā Vṛtti on Pāṇini, iv. 1, 173.

⁵ Cf. Weber, *Indische Studien*, 1, 215. Later, they may have been found in Rājasthān, Lassen, *Indische Alterthumskunde*, 12, 760.

Savya-ṣṭhā,¹ Savya-ṣṭhr,² Savye-ṣṭha,³ and Savya-ṣtha⁴ are all various forms of the word for 'car-fighter,' as opposed to Sārathi, 'charioteer,' showing that, as was natural, the fighter stood on the left of the driver. The commentators⁵ are inclined to see in the Savyaṣṭhā merely another 'charioteer,' but this is quite unjustifiable,⁶ and is perhaps due to later caste prejudice against a Śūdra charioteer.

¹ Av. viii. 8, 23.

² Śatapatha Brāhmaṇa, v. 2, 4, 9; 3, 1, 8; 4, 3, 17, 18.

³ Taittirīya Brāhmaṇa, i. 7, 9, 1.

⁴ Kāṇva recension of the Śatapatha Brāhmaṇa, Eggeling, *Sacred Books of the East*, 41, 62, n. 1; Maitrāyaṇī Saṃhitā, iv. 3, 8.

⁵ On Śatapatha Brāhmaṇa, v. 3, 1, 8; Taittirīya Brāhmaṇa, loc. cit.

⁶ Eggeling, loc. cit.; Hopkins, *Journal of the American Oriental Society*, 13, 235.

Cf. Zimmer, *Altindisches Leben*, 296.

Sasa in the Rigveda¹ denotes 'herb' or 'grass.'² The word is also applied to the Soma plant³ and the sacrificial straw.⁴

¹ i. 51, 3; x. 79, 3.

² iii. 5, 6; iv. 5, 7, etc.

³ v. 21, 4.

Sasarparī is a word occurring in two curious verses of the Rigveda.¹ According to a later interpretation,² it designates a particular kind of skill in speech which Viśvāmitra obtained from Jamadagni. What it was is quite uncertain.

¹ iii. 53, 15, 16.

² Bṛhaddevatā, iii. 113, with Macdonell's notes. Cf. Geldner, *Vedische Studien*, 2, 159.

Sasya in the Atharvaveda¹ and later² regularly denotes 'corn' generally. It corresponds to the Avestan *hahya*. See Kṛṣi.

¹ vii. 11, 1; viii. 10, 24.

² Taittirīya Saṃhitā, iii. 4, 3, 3; v. 1, 7, 3; vii. 5, 20, 1; Maitrāyaṇī Saṃhitā, iv. 2, 2, etc.

Cf. Schrader, *Prehistoric Antiquities*, 284.

Saha in the Atharvaveda¹ is, according to Roth,² the name of a plant, but Bloomfield³ thinks the word is only an adjective meaning 'mighty.'

¹ xi. 6, 15. Cf. Sāmavidhāna Brāhmaṇa, ii. 6, 10.

² St. Petersburg Dictionary, s.v. 2b.

³ *Hymns of the Atharvaveda*, 648.

Cf. Whitney, Translation of the Atharvaveda, 642; Zimmer, *Altindisches Leben*, 72.

Saha-deva is the name of a prince in the Rigveda,¹ where he is victorious over the Śimiyus and Dasyus. It is quite probable that he is identical with King Sahadeva Sārṇjaya, who is mentioned in the Śatapatha Brāhmaṇa² as having once been called Suplan Sārṇjaya, and as having changed his name because of his success in performing the Dākṣāyaṇa sacrifice. In the Aitareya Brāhmaṇa³ he is mentioned with Somaka Sāhadevya, who also appears in the Rigveda.⁴

¹ i. 100, 17.

² ii. 4, 4, 3-4. Cf. xii. 8, 2, 3.

³ vii. 34, 9.

⁴ iv. 15, 7 et seq.

Cf. Zimmer, *Altindisches Leben*, 132; Hillebrandt, *Vedische Mythologie*, 1, 105, 106.

Saha-devī is the name of a plant in the Atharvaveda¹ according to the reading of the commentary.

¹ vi. 59, 2. Cf. Grill, *Hundert Lieder*, 2, 163; Whitney, Translation of the Atharvaveda, 325; Bloomfield, *Hymns of the Atharvaveda*, 490, who does not accept

this reading. A plant called Sahadeva occurs in the Sāmavidhāna Brāhmaṇa, ii. 6, 10.

Sahamāna is the name of a plant in the Atharvaveda (ii. 25, 2; iv. 17, 2; viii. 2, 6; 7, 5).

Saho-jit. See *Jaitrāyaṇa*.

Sāmvaraṇi is found in the Rigveda¹ in one passage, where it naturally seems to be a patronymic ('descendant of Sāmvaraṇa') of Manu. According to Bloomfield,² it is a corruption for **Sāvarṇi**, a reference to Manu's birth from the *savarnā*, 'similar' female who was substituted for Saranyū according to the legend (see *Manu*). This is possible, but not certain. Scheftelowitz³ thinks that the reading of the Kaśmir manuscript of the Rigveda, which has *sāmvaranam*, 'found on the sacrificial ground,' as an epithet of Soma, is to be preferred. But this seems quite improbable.⁴ We must either recognize a real man called Manu Sāmvaraṇi; or take Manu as one name, Sāmvaraṇi as another; or admit that Manu Sāmvaraṇi is simply Manu with a patronymic derived from an unknown legend.

¹ viii. 51, 1.

² *Journal of the American Oriental Society*, 15, 180, n.

³ *Die Apokryphen des Rgveda*, 38.

⁴ See Oldenberg, *Göttingische Gelehrte Anzeigen*, 1907, 237.

Sākam-aśva Devarāta is the name of a teacher, a pupil of **Viśvāmitra**, in the *Vaṃśa* (list of teachers) which concludes the Śāṅkhāyana Āraṇyaka (xv. 1).

Sāṃkṛtī-putra ('son of a female descendant of Sāṃkṛta') is the name of a teacher, a pupil of **Ālambāyaniputra**¹ or **Ālambī-putra**,² in the last *Vaṃśa* (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.

¹ Bṛhadāraṇyaka Upaniṣad, vi. 5, 2 Kāṇva. ² *Ibid.*, vi. 4, 32 Mādhyamīna.

Sāṃkṛtya, 'descendant of Sāṃkṛti,' is the name of a teacher whose pupil was **Pārāśarya** in the first two *Vaṃśas* (lists of teachers) in the Mādhyamīna recension of the Bṛhadāraṇyaka Upaniṣad.¹

¹ ii. 5, 20; iv. 5, 26. A Sāṃkṛtya occurs also in the Taittirīya Prātisākhya, viii. 21; x. 21; xvi. 16.

Sāci-guṇa is mentioned, apparently as a place in the territory of the *Bharatas*, in a verse occurring in the Aitareya Brāhmaṇa.¹ Leumann,² however, thinks an epithet of Indra, Śācīgu, may be meant.

¹ viii. 23, 4.

² *Zeitschrift der Deutschen Morgen-* | *ländischen Gesellschaft*, 48, 80, n. 5. This conjecture seems improbable.

Sāṃjivī-putra, 'son of Sāṃjivī,' is the name of a teacher who appears in the *Vaṃśa* (list of teachers) at the end of the tenth Kāṇḍa of the Śatapatha Brāhmaṇa,¹ and at the end of the fourteenth Kāṇḍa in the Kāṇva recension,² as a pupil of **Māṇḍūkāyani**. In the *Vaṃśas* at the end of the Bṛhadāraṇyaka Upaniṣad in both recensions³ he is given as a pupil of **Prāśnīputra Āsurivāsin**. It seems clear that he united in himself two lines of teachers—that of the tradition of the fire-cult from **Śāṇḍilya**, and that of the tradition of the **Yājñavalkya**.

¹ x. 6, 5, 9.

² Bṛhadāraṇyaka Upaniṣad, vi. 5, 4 Kāṇva.

³ *Ibid.*, vi. 4, 32 (Mādhyamīna = vi. 5, 2 Kāṇva).

Cf. Eggeling, *Sacred Books of the East*, 12, xxxiv et seq.; Weber, *Indian Literature*, 131.

Sāti Auṣtrākṣi ('descendant of Uṣtrākṣa') is the name of a teacher in the *Vaṃśa* Brāhmaṇa.¹

¹ *Indische Studien*, 4, 372.

Sātya-kāmi ('descendant of **Satyakāma**') is the patronymic of **Keśin** in the Taittirīya Saṃhitā (ii. 6, 2, 3).

Sātya-kīrta is the name of a school of teachers mentioned in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 32, 1).

Sātya-yajña ('descendant of **Saryayajña**') is the name of a teacher in the Śatapatha Brāhmaṇa (iii. 1, 1, 4).

1. **Sātya-yajñi** ('descendant of **Satyayajña**') is the patronymic of **Somaśuṣma** in the Śatapatha Brāhmaṇa (xi. 6, 2, 1, 3; xiii. 4, 2, 4; 5, 3, 9).

2. *Sātya-yajñi* is the name of a school of teachers mentioned in the Jaiminiya Upaniṣad Brāhmaṇa (ii. 4, 5) with the Śailanas and the Kārīradis.

Sātya-havya ('descendant of Satyahavya') is the patronymic of a *Vasiṣṭha* who is mentioned as a contemporary of *Atyarāti Jānamtapi* in the Aitareya Brāhmaṇa (viii. 23, 9), and of *Devabhāga* in the Taittiriya Saṃhitā (vi. 6, 2, 2).

Sātrājita ('descendant of Satrājit') is the patronymic of *Sātānika*.¹

¹ Aitareya Brāhmaṇa, viii. 21, 5; Śatapatha Brāhmaṇa, xiii. 5, 4, 19, 21.

Sātrā-sāha ('descendant of Satrāsāha') is the patronymic of *Soṇa*.

¹ Śatapatha Brāhmaṇa, xiii. 5, 4, 16, 18.

Sādin in the Atharvaveda¹ denotes the 'rider' of a horse as opposed to *a-sāda*, 'pedestrian.' An *aśva-sādin*, 'horse-rider,' is known to the Vājasaneyi Saṃhitā.² The Taittiriya Brāhmaṇa³ and the Rigveda⁴ itself contain clear references to horse-riding, while the Aitareya Āraṇyaka⁵ refers to mounting a horse sideways. *Āśvalāyana*⁶ knows *sādyā* as a 'riding horse' opposed to *vahya*, a 'draught animal.'

¹ xi. 10, 24.

² xxx. 13.

³ iii. 4, 7, 1.

⁴ i. 162, 17; v. 61, 3. Cf. i. 163, 9.

⁵ i. 2, 4; Śatapatha Brāhmaṇa, vii. 3, 2, 17.

⁶ Sūtra, ix. 9, 14.

Cf. Zimmer, *Altindisches Leben*, 230, 295, 296; Max Müller, *Sacred Books of the East*, 32, 358; Keith, *Aitareya Āraṇyaka*, 177; Weber, *Proceedings of the Berlin Academy*, 1898, 564.

Sādhārāṇi in one passage of the Rigveda¹ seems to refer not so much to an *uxor communis*, like Draupadī in the Epic, as Max Müller² suggests, but to a courtesan.

¹ i. 167, 4.

² *Sacred Books of the East*, 32, 277.

Cf. Zimmer, *Altindisches Leben*, 332;

Muir, *Sanskrit Texts*, 5, 461; Pischel and Geldner, *Vedische Studien*, 1, xxv.

Sāpta in the Rigveda¹ may be a proper name, but the sense is quite uncertain.

¹ viii. 55, 5. Cf. Ludwig, *Translation of the Rigveda*, 5, 552; Griffith, *Hymns of the Rigveda*, 2, 266.

Sāptaratha-vāhani ('descendant of Saptarathavāhana') is the patronymic of a teacher, a pupil of *Śaṇḍilya*, in the Śatapatha Brāhmaṇa.¹

¹ x. 1, 4, 10, 11. Cf. Weber, *Indische Studien*, 1, 259, n.

Sāpya or *Sāyya* is the patronymic of *Namī* in the Rigveda (vi. 20, 6).

Sāma-veda, 'the Veda of the Sāman chants,' is the name of a collection of verses for chanting, often mentioned in the Brāhmaṇas.¹ The Sāman itself is repeatedly referred to in the Rigveda,² and the triad R̥c, Yajus, and Sāman is common from the Atharvaveda onwards.³ These texts know also the Sāma-ga, the 'Sāman-chanter,'⁴ who occurs later.⁵

¹ Taittiriya Brāhmaṇa, iii. 12, 9, 1; Aitareya Brāhmaṇa, v. 32, 1; Śatapatha Brāhmaṇa, xi. 5, 8, 3; xii. 3, 4, 9; Aitareya Āraṇyaka, iii. 2, 3; Bṛhadāraṇyaka Upaniṣad, i. 5, 13 (Mādhyamdina = i. 5, 5 Kāṇva); ii. 4, 10; iv. 1, 6 (= iv. 1, 2); 5, 11; Chāndogya Upaniṣad, i. 3, 7; iii. 3, 1, 2; 15, 7; vii. 1, 2, 4; 2, 1; 7, 1, etc.

² i. 62, 2; 107, 2; 164, 24, etc. Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 38, 439 et seq.

³ x. 7, 14; xi. 7, 5; Vājasaneyi Saṃhitā, xxxiv. 5, etc.

⁴ Rv. ii. 43, 1; x. 107, 6; Av. ii. 12, 4.

⁵ Aitareya Brāhmaṇa, ii. 22, 3; 37, 4; iii. 4, 1.

Sāma-śravas ('famed for chants') occurs in the Bṛhadāraṇyaka Upaniṣad.¹ According to Max Müller,² the word is an epithet of *Yājñavalkya*, but Böhtlingk³ takes it as the name of a pupil of that teacher.

¹ iii. 1, 3. ² *Sacred Books of the East*, 15, 121.

³ Translation, 36.

Sāma-śravasa ('descendant of Sāmaśravas') is the patronymic of *Kuṣītaka* in the Pañcaviṃśa Brāhmaṇa (xvii. 4, 3).

Sāmudri ('descendant of Samudra') is the name of a mythical sage, Aśva, in the Śatapatha Brāhmaṇa (xiii. 2, 2, 14).

Sāmmada ('descendant of Saṃmada') is the patronymic of the mythical Matsya in the Śatapatha Brāhmaṇa (xiii. 4, 3, 12).

Sāmrajya. See **Samrāj** and **Rājya**.

Sāya¹ denotes 'evening' in the Rigveda and later, usually appearing in the adverbial form **Sāyam**,² 'in the evening.' Cf. **Ahar**.

¹ Taittiriya Brāhmaṇa, i. 5, 3, 3; Kausītaki Brāhmaṇa, ii. 8; Śatapatha Brāhmaṇa, vii. 3, 2, 18. ² Rv. v. 77, 2; x. 146, 4; Av. iii. 12, 3; iv. 11, 12; viii. 6, 10, etc. Cf. **Sāyam-prātar**, 'morning and evening,' Av. iii. 30, 7; xix. 39, 2, etc.

1. **Sāyaka** denotes 'arrow' in the Rigveda (ii. 33, 10; iii. 53, 23; x. 48, 4).

2. **Sāyaka Jāna-śruteya** ('descendant of Janaśruta') **Kāṇḍ-viya** is the name of a teacher, a pupil of **Janaśruta Kāṇḍviya**, in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 40, 2).

Sāyakāyana ('descendant of Sāyaka') is the patronymic of **Śyāparṇa** in the Śatapatha Brāhmaṇa,¹ and also of a teacher, a pupil of **Kauśikāyana** in the second Vamśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad.²

¹ x. 3, 6, 10; 5, 2, 1. ² iv. 5, 27 (Mādhyamīna = iv. 6, 3 Kāṇva).

Sāyya. See **Sāpya**.

Sārathi denotes the 'charioteer' as opposed to the 'warrior' (**Savyaṣṭhā**) in the Rigveda¹ and later.²

¹ i. 55, 7; 144, 3; ii. 19, 6; vi. 20, 5; 57, 6; x. 102, 6. ² Av. xv. 2, 1; Taittiriya Brāhmaṇa, i. 7, 9, 1; Maitrāyaṇi Saṃhitā, iv. 3, 8, etc. Cf. Zimmer, *Altindisches Leben*, 296.

Sārameya, 'descendant of Saramā,' Indra's mythical dog, is applied to a dog on earth in the Rigveda,¹ as also to the dogs of Yama.²

¹ vii. 55, 2 (unless that passage be deemed to refer to the souls of the departed). ² x. 14, 10.

Sārñjaya is found in the Rigveda¹ in a Dānastuti ('praise of gifts') where the word probably denotes the 'Sṛñjaya king' rather than a 'descendant of Sṛñjaya.' According to the Śāṅkhāyana Śrauta Sūtra,² he was **Prastoka**, mentioned in the same hymn, but this conclusion is not very cogent. He was clearly a patron of the **Bharadvājas**. The same epithet belongs to **Sahadeva**, *alias* **Suplan**.

¹ vi. 47, 25. ² xvi. 11, 11. Cf. Hillebrandt, *Vedische Mythologie*, 3. Satapatha Brāhmaṇa, ii. 4, 4, 4; i. 104, 105. xii. 8, 2, 3.

Sārpa-rājñī in the Pañcaviṃśa (iv. 9, 4) and the Kauṣītaki (xxvii. 4) Brāhmaṇas is identical with **Sarparājñī**.

Sārva-seni ('descendant of Sarvasena') is the patronymic of **Sauceya** in the Taittiriya Saṃhitā (vii. 1, 10, 3).

Sālā-vṛka is found twice in the Rigveda¹ apparently denoting the 'hyæna' or 'wild dog.' This sense also seems appropriate in the later narrative of the destruction of the **Yatis** by Indra,² who is said to have handed them over to the **Sālāvṛkas**. **Sālā-vṛkeya**³ is a variant form of the same word, meaning literally 'descendant of a Sālāvṛka.' The feminine is **Sālāvṛkī**,⁴ but in the Taittiriya Saṃhitā⁵ it appears as **Salāvṛkī**. Cf. **Tarakṣu**.

¹ x. 73, 2; 95, 15. ² Taittiriya Saṃhitā, vi. 2, 7, 5; Aitareya Brāhmaṇa, vii. 28, 1; Kauṣītaki Upaniṣad, iii. 1 (*varia lectio*). ³ Pañcaviṃśa Brāhmaṇa, viii. 1, 4; xiii. 4, 16; xiv. 11, 28; xviii. 1, 9; xix. 4, 7; Jaiminiya Brāhmaṇa, i. 185 (Journal of the American Oriental Society, 19, 123); Kāthaka Saṃhitā, viii. 5; xi. 10; xxv. 6; xxxvi. 7 (Indische Studien, 3, 465, 466); Kauṣītaki Upaniṣad, iii. 1 (according to Śaṅkarānanda's recension). In Av. ii. 27, 5, Indra is alluded to as an enemy of the **Sālāvṛkas**. ⁴ Kāthaka Saṃhitā, xxviii. 4. ⁵ vi. 2, 7, 5; also in Maitrāyaṇi Saṃhitā, iii. 8, 3; Apastamba Dharma Sūtra, i. 10, 17; 11, 33. Cf. Zimmer, *Altindisches Leben*, 81; Weber, *Indische Studien*, 13, 192; Whitney, Translation of the Atharvaveda, 68; Bloomfield, *Hymns of the Atharvaveda*, 306, who decides in favour of 'jackal.'

Sāvayasa ('descendant of Savayasa') is the patronymic of **Aṣādha**, or **Āṣādha**, in the Śatapatha Brāhmaṇa (i. 1, 1, 7).

Sā-varṇi is found as a patronymic in the Rigveda¹ together with **Sāvarṇya**.² It is clear that no man called **Savarṇa** ever existed, though Roth³ accepted that view, and that the reference is to the mythical **Manu Sāvarṇi**, the descendant of the **sa-varṇā** female, who, according to the legend,⁴ took the place of **Saranyū**.

¹ x. 62, 11.

² x. 62, 9.

³ Bloomfield, *Journal of the American*

⁴ St. Petersburg Dictionary, s.v. Cf. *Oriental Society* 15, 179 et seq. Muir, *Sanskrit Texts*, i², 17.

Siṃha denotes the 'lion' in the Rigveda¹ and later.² The roaring (*nad*) of the lion is often alluded to,³ and is called thundering (*stanatha*).⁴ He wanders about (*ku-cara*) and lives in the hills (*giri-ṣṭha*),⁵ and is clearly the 'dread wild beast that slays' (*mrgo bhīma upahatnuḥ*)⁶ to which Rudra is compared. When Agni, who has entered the waters, is compared to a lion,⁷ the reference may be to the lion's habit of springing on animals at drinking places. That a jackal should defeat the lion is spoken of as a marvel.⁸ The lion, being dangerous to men,⁹ was trapped,¹⁰ lain in wait for in ambush,¹¹ or chased by hunting bands.¹² But dogs were terrified of lions.¹³ The lioness (*siṃhī*) was also famous for her courage: the aid given by Indra to **Sudās** against the vast host of his enemies is compared to the defeat of a lioness by a ram (**Petva**).¹⁴ The gaping jaws of the lioness when attacking men are alluded to in

¹ i. 64, 8; 95, 5; iii. 2, 11; 9, 4; 26, 5; iv. 16, 14, etc.

² Av. iv. 36, 6; v. 20, 1, 2; 21, 6; viii. 7, 15; Taittiriya Saṃhitā, v. 5, 21, 1; Kāṭhaka Saṃhitā, xii. 10, etc.; Maitrāyaṇī Saṃhitā, ii. 1, 9; Kauṣṭaki Upaniṣad, i. 2.

³ See Rv. i. 64, 8; iii. 26, 5. The sound of the drum is compared with it, Av. v. 20, 1.

⁴ Rv. v. 83, 3; Av. v. 21, 6; viii. 7, 15.

⁵ Rv. i. 154, 2; x. 160, 2.

⁶ Rv. ii. 33, 11.

⁷ Rv. iii. 9, 4.

⁸ Rv. x. 28, 4.

⁹ Rv. i. 174, 3.

¹⁰ Rv. x. 28, 10.

¹¹ Rv. v. 74, 4.

¹² Rv. v. 15, 3. Cf. Strabo, xv. 1, 31.

¹³ Av. v. 36, 6.

¹⁴ Rv. vii. 18, 17.

the Aitareya Brāhmaṇa.¹⁵ The lioness is also mentioned in the Yajurveda Saṃhitās and the Brāhmaṇas.¹⁶ See also **Halikṣṇa**.

¹⁵ vi. 35, 1.

¹⁶ Taittiriya Saṃhitā, i. 2, 12, 2; vi. 2, 7, 1; Vājasaneyi Saṃhitā, v. 10;

Śatapatha Brāhmaṇa, iii. 5, 1, 21; Maitrāyaṇī Saṃhitā, iii. 8, 5.

Cf. Zimmer, *Altindisches Leben*, 78, 79.

1. **Siḥ** denotes the 'border' of a garment. The Rigveda refers to a son clutching the hem of his father's robe to attract his attention,¹ and to a mother's covering her son with the edge of her garment.² The word also occurs later.³

¹ iii. 53, 2.

² x. 18, 11.

³ Av. xiv. 2, 51; Śatapatha Brāhmaṇa, iii. 2, 1, 18.

2. **Siḥ** denotes, in the dual, the 'wings' of an army,¹ or, in the plural, the 'lines.'

¹ Rv. x. 75, 4.

² Av. xi. 9, 18; 10, 20.

Cf. Pischel, *Vedische Studien*, 2, 65; Geldner, *ibid.*, 3, 31.

3. **Siḥ** seems in one passage of the Rigveda (i. 95, 7), where it is used in the dual, to denote the 'horizon' (meaning literally the 'two borders'; i.e., of heaven and of earth).

Sidhmala, 'leprous,' is found in the Vājasaneyi Saṃhitā (xxx. 17) and the Taittiriya Brāhmaṇa (iii. 4, 14, 1) as a designation of one of the victims at the Puruṣamedha ('human sacrifice'). Cf. **Kilāsa**.

Sinivālī denotes the day of new moon and its presiding spirit, which, in accordance with widespread ideas concerning the connexion of the moon and vegetation, is one of fertility and growth. It occurs very frequently from the Rigveda¹ onwards.²

¹ ii. 32, 7, 8; x. 184, 2.

² Av. ii. 26, 2; vi. 11, 3; ix. 4, 14; xiv. 2, 15; xix. 31, 10; Taittiriya Saṃhitā, ii. 4, 6, 2; iii. 4, 9, 1, 6;

v. 5, 17, 1; 6, 18, 1; Kāṭhaka Saṃhitā, xxxv. 2, etc.

Cf. Zimmer, *Altindisches Leben*, 352; Macdonell, *Vedic Mythology*, p. 125.

Sindhu in the Rigveda¹ and the Atharvaveda² often means 'stream' merely (cf. *Sapta Sindhavaḥ*), but it has also³ the more exact sense of 'the stream' *par excellence*, 'the Indus.' The name is, however, rarely mentioned after the period of the Saṃhitās,⁴ always then occurring in such a way as to suggest distance. The horses from the Indus (*saindhava*) were famous.⁵ See *Saindhava*. Cf. also *Sarasvatī*.

¹ i. 97, 8; 125, 5; ii. 11, 9; 25, 3, 5; iii. 53, 9, etc.

² iil. 13, 1; iv. 24, 2; x. 4, 15; xiii. 3, 50, etc.

³ Rv. i. 122, 6; 126, 1; iv. 54, 6; 55, 3; v. 53, 9; vii. 95, 1; viii. 12, 3; 25, 14; 20, 25; 26, 18; x. 64, 9; Av. xii. 1, 3; xiv. 1, 43; perhaps also vi. 24, 1; vii. 45, 1; xix. 38, 2; Vājasaneyi Saṃhitā, viii. 59.

⁴ The *Sindhu-Sauviras* occur in the Baudhāyana Dharma Sūtra, i. 2, 14. Cf. Bühler, *Sacred Books of the East*, 14, 148; Oldenberg, *Buddha*, 394, n.

⁵ Brhadāranyaka Upaniṣad, vi. 2, 15 (*Mādhyamīna*=vi. 1, 13 *Kāṇva*). Cf. Zimmer, *Altindisches Leben*, 16, 17, 27.

Sindhu-ksit is the name of a long-banished but finally restored *Rājanyarṣi* in the Pañcaviṃśa Brāhmaṇa,¹ probably quite a mythical personage.²

¹ xii. 12, 6.

² Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 235, n. 3.

Sirī in the Rigveda (x. 71, 9) seems to denote a 'female weaver.'

Silācī is, in the Atharvaveda,¹ the name of a healing plant, also called *Lākṣā*.

¹ v. 5, 1, 8. Cf. Bloomfield, *Hymns of the Atharvaveda*, 419; Whitney, Translation of the Atharvaveda, 228.

Silāñjālā, which the commentator reads as *Śalāñjālā*, is the name of a plant, perhaps a 'grain creeper,' in the Atharvaveda.¹ The Kauśika Sūtra² reads the word as *Śilāñjālā*. Cf. *Silācī*.

¹ vi. 16, 4.

² li. 16. Cf. Bloomfield, *Hymns of the Atharvaveda*, 466; Whitney, Translation of the Atharvaveda, 292, 293.

Sicāpū in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda¹ seems to denote a kind of bird.

¹ Maitrāyaṇī Saṃhitā, iii. 19, 6; Vājasaneyi Saṃhitā, xxiv. 25. Cf. Zimmer, *Altindisches Leben*, 94.

Sītā, 'furrow,' occurs in the Rigveda,¹ and often later.²

¹ iv. 57, 6, 7 (the most agricultural of Rigvedic hymns, and probably late).

² Av. xi. 3, 12; Taittirīya Saṃhitā, v. 2, 5, 4, 5; 6, 2, 5; Kāthaka Saṃhitā, xx. 3, etc. Cf. Hopkins, *Journal of the American Oriental Society*, 17, 86, n.

Sīman denotes the 'parting' of the hair in the Atharvaveda¹ and later.²

¹ ix. 8, 13.

² Aitareya Brāhmaṇa, v. 7, 4; Pañcaviṃśa Brāhmaṇa, xiii. 4, 1; xv. 5, 20; Śatapatha Brāhmaṇa, vii. 4, 1, 14. Cf. *sīmānta* in Av. vi. 134, 3; Taittirīya Brāhmaṇa, ii. 7, 17, 3.

Sīra, 'plough,' is mentioned in the Rigveda,¹ and often later.² It was large and heavy, as is shown by the fact that six oxen,³ or eight,⁴ or twelve,⁵ or even twenty-four,⁶ were used to drag it. The animals which drew the plough were oxen, which were, no doubt, yoked and harnessed with traces.⁷ The ox was guided by the *Aṣṭrā*, or 'goad,' of the ploughman (cf. *Valśya*).⁸ Little is known of the parts of the plough. See *Lāṅgala* and *Phāla*.

¹ iv. 57, 8; x. 101, 3, 4.

² Av. vi. 30, 1; 91, 1; viii. 9, 16, etc.; Taittirīya Brāhmaṇa, i. 7, 1, 2; ii. 5, 8, 12; Vājasaneyi Saṃhitā, xviii. 7; Maitrāyaṇī Saṃhitā, ii. 11, 4.

³ Av. vi. 91, 1; viii. 9, 16; Taittirīya Saṃhitā, v. 2, 5, 2; Kāthaka Saṃhitā, xv. 2; xx. 3; Śatapatha Brāhmaṇa, vii. 2, 2, 6; xiii. 8, 2, 6.

⁴ Av. vi. 91, 1.

⁵ Taittirīya Saṃhitā, i. 8, 7, 1;

v. 2, 5, 2; Kāthaka Saṃhitā, xv. 2; Maitrāyaṇī Saṃhitā, ii. 6, 2, etc.

⁶ Kāthaka Saṃhitā, xv. 2. Cf. Weber, *Indische Studien*, 13, 244, n. 1.

⁷ *Varatrā* is found in Rv. iv. 57, 4, and (of the ox in the *Mudgala* story) in x. 102, 8. It may denote the fastening of the ox to the yoke rather than to the plough by traces.

⁸ Cf. Rv. iv. 57, 4; x. 102, 8.

Cf. Zimmer, *Altindisches Leben*, 236, 237.

Sila, 'plough,' is found in the Kapiṣṭhala Saṃhitā (xxviii. 8).

Silamāvati in the *Rigveda*¹ is, according to Ludwig,² the name of a river; but this is most improbable.³ *Sāyaṇa* thinks the word means 'rich in hemp.'

¹ x. 75, 8.

² Translation of the *Rigveda*, 3. 200.

³ Zimmer, *Altindisches Leben*, 429;

Böhtlingk, Dictionary. s.v.; Geldner, *Rigveda, Glossar*, 195.

Sisa, 'lead,' occurs first in the *Atharvaveda*,¹ where it is mentioned as used for amulets.² The word is then quite common.³ The use of lead by the weaver as a weight is perhaps also referred to.⁴

¹ xii. 2, 1. 19 *et seq.*, 53.

² i. 16. 2, 4.

³ *Maitrāyaṇī Samhitā*, ii. 4, 2; *Vājasaneyi Samhitā*, xviii. 13; *Taittiriya Brāhmaṇa*, iii. 12, 6, 5; *Śatapatha Brāhmaṇa*, v. 1, 2, 14; 4, 1, 9; xii. 7, 1, 7; 2, 10; *Chāndogya Upaniṣad*, iv. 17, 7, etc.

⁴ *Vājasaneyi Samhitā*, xix. 80; *Maitrāyaṇī Samhitā*, iii. 11, 9; *Tait-*

tiriya Brāhmaṇa, ii. 6, 4. This is the view of Roth, *St. Petersburg Dictionary*, s.v., and of Zimmer, *Altindisches Leben*, 53. But Griffith, Translation of the *Vājasaneyi Samhitā*, 183, n., thinks that in xix. 80 lead is referred to not as a weight, but as a charm against demons and sorcery.

Cf. Bloomfield, *Journal of the American Oriental Society*, 15, 157, 158.

Su-kanyā is the name of *Śaryāta*'s daughter, who married *Cyavana* according to the *Śatapatha Brāhmaṇa*.¹

¹ iv. 1, 5, 6; 10, 13; *Jaiminīya Brāhmaṇa*, iii. 121 *et seq.*

Su-kaparda. See *Kaparda*.

Su-karīra in the *Maitrāyaṇī Samhitā* (ii. 7, 5) is a misreading of *su-kurīra*. See *Kurīra*.

Su-kīrti Kākṣivata ('descendant of *Kākṣivant*') is the name of a *Rṣi* to whom the *Brāhmaṇas* of the *Rigveda*¹ ascribe the authorship of a Vedic hymn.²

¹ *Aitareya Brāhmaṇa*, v. 15, 4; vi. 29, 1; *Kauṣītaki Brāhmaṇa*, xxx. 5.

² x. 131.

Su-keśin Bhāradvāja ('descendant of *Bharadvāja*') is the name of a teacher in the *Praśna Upaniṣad* (i. 1).

Su-kurīra. See *Kurīra*.

Su-kha. See *Kha*.

Sugandhi-tejana in the later *Samhitās*¹ and the *Brāhmaṇas*² denotes a kind of fragrant grass.

¹ *Taittiriya Samhitā*, vi. 2, 8, 4; *Satapatha Brāhmaṇa*, iii. 5, 2, 17; *Kāṭhaka Samhitā*, xxv. 6.

² *Aitareya Brāhmaṇa*, i. 28, 28;

Pañcaviṃśa Brāhmaṇa, xxiv. 13, 5.

Su-citta Śailana is the name of a teacher in the *Jaiminīya Upaniṣad Brāhmaṇa* (i. 14, 4).

Su-jāta, 'well-born,' is an epithet found applied to men in a few passages of the *Rigveda*. It would probably be a mistake to press the sense so as to denote 'nobles' as compared with the people. See *Sabhā*.

¹ ii. 2, 11; v. 6, 2; vii. 1, 4, 15; viii. 20, 8.

Sutaṃ-bhara is credited by the *Anukramaṇī* (Index) with the authorship of certain hymns of the *Rigveda*.¹ The word does not occur in those hymns, but it appears as an adjective ('carrying away *Soma*') elsewhere,² and may, in a second passage,³ by a conjecture⁴ be taken as a man's name.

¹ v. 11-14.

² v. 44, 13.

³ ix. 6, 6.

⁴ If *sutaṃ-bharāya* be read for *sutaṃ-bhārāya*, as Roth suggests in the *St. Petersburg Dictionary*, s.v.

Sutvan Kairiśi Bhārgāyana is, in the *Aitareya Brāhmaṇa* (viii. 28, 18), the name of a king who, being taught a spell by *Maitreya Kauśārava*, slew five kings and became great.

Su-dakṣiṇa Kṣaimi ('descendant of *Kṣema*') is the name of a teacher in the *Jaiminīya Upaniṣad Brāhmaṇa* (iii. 6, 3; 7, 1 *et seq.*; 8, 6).

Su-datta Pārāśarya ('descendant of **Parāśara**') is in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 41, 1; iv. 17, 1) the name of a teacher who was a pupil of **Janaśruta Vārakya**.

Su-dāman is the name of a river in the Pañcaviṃśa Brāhmaṇa (xxii. 18, 1).

Su-dās is the name of the **Tṛtsu** king who won a famous victory over the ten kings, as described in a hymn of the Rigveda.¹ At one time **Viśvāmitra** was his **Purohita**, and accompanied him in his victorious raids over the **Vipāś** (Beās) and **Śutudrī** (Sutlej).² The **Aśvins** gave him a queen, **Sudevī**,³ and also helped him on another occasion.⁴ He appears with **Trasadasyu** in a late hymn without hint of rivalry,⁵ but elsewhere he seems to be referred to as defeated by **Purukutsa**, **Trasadasyu's** father.⁶ In the **Aitareya Brāhmaṇa**⁷ he is recognized as a great king, with **Vasiṣṭha** as his **Purohita**, and similarly in the **Śāṅkhāyana Śrauta Sūtra**,⁸ where his generosity to his priest is related.

His exact ancestry is a little uncertain, because he is called **Paijavana**, 'son of **Pijavana**,' as **Yāska** explains the patronymic. If this explanation is correct, **Divodāsa** must have been his grandfather. If he was the son of **Divodāsa**, **Pijavana** must be understood as a more remote ancestor. The former alternative seems the more probable. Cf. **Turvaśa**, **Dāśarājña**. **Paijavana**, **Bharata**, **Saudāsa**.

¹ vii. 18. See also Rv. vii. 20, 2; 25, 3; 32, 10; 33, 3; 64, 3; 83, 1 et seq.

² Rv. iii. 53, 9. 11. See also **Viśvāmitra** and **Vasiṣṭha**.

³ Rv. i. 112, 19.

⁴ Rv. i. 47, 9. where, however, Roth, *St. Petersburg Dictionary*, s.v. 1, takes **su-dās** as an adjective ('worshipping well').

⁵ Rv. vii. 19, 3.

⁶ Rv. i. 63, 7, reading **Sudāsani** for

Sudāsa with Ludwig, *Translation of the Rigveda*, 3, 174. Cf. Hillebrandt, *Vedische Mythologie*, 1, 112, n. 1; Geldner, *Vedische Studien*, 1, 153; Oldenberg, *Rigveda-Noten*, 1, 63.

⁷ vii. 34, 9.

⁸ xvi. 11, 14.

Cf. Hillebrandt, *Vedische Mythologie*, 1, 107 et seq.; Weber, *Episches im vedischen Ritual*, 31 et seq.

1. **Su-deva** is, according to Ludwig,¹ the proper name of a sacrificer in one hymn of the Rigveda.²

¹ Translation of the Rigveda, 3, 160.

² viii. 5, 6.

2. **Su-deva Kaśyapa** ('descendant of **Kaśyapa**') is the name of a teacher in the **Taittiriya Āraṇyaka**¹ who set forth the expiation for lack of chastity.

¹ ii. 18. Cf. x. 1, 8; Weber, *Indische Studien*, 1, 188, n.; 10, 103.

Su-devalā was the name of **Ṛtuparṇa** as a woman according to the **Baudhāyana Śrauta Sūtra** (xx. 12).

Su-devī. See **Sudās**.

Su-dhanvan Āṅgīrasa ('descendant of **Āṅgīras**') is the name of a teacher in the **Bṛhadāraṇyaka Upaniṣad** (iii. 3, 1).

1. **Su-nītha Śaucad-ratha** ('descendant of **Śucadratha**') is the name of a man in the **Rigveda** (v. 79, 2). Cf. **Satyaśravas**.

2. **Su-nītha Kāpaṭava** is the name of a teacher in the **Vaṃśa Brāhmaṇa**.¹

¹ *Indische Studien*, 4, 372.

1. **Su-parṇa**, 'well-winged,' designates a large bird of prey, the 'eagle' or the 'vulture,' in the **Rigveda**¹ and later.² In the passages in which it appears as an eater of carrion³ it must be the vulture. The **Jaiminiya Brāhmaṇa**⁴ mentions an eagle which separates milk from water like the **Kruñc**. In the **Rigveda**⁵ the **Suparṇa** is said to be the child of the **Śyena**, and is distinguished from the latter in another passage:⁶ this led **Zimmer**⁷ to think that the falcon is probably meant.⁸ The **Atharvaveda** alludes to its cry,⁹ and describes it as living in the hills.¹⁰

¹ i. 164, 20; ii. 42, 2; iv. 26, 4; viii. 100, 8; ix. 48, 3, etc.

² Av. i. 24, 1; ii. 27, 2; 30, 3; iv. 6, 3, etc.; **Taittiriya Saṃhitā**, vii. 5, 8, 5, etc.

³ **Maitrāyaṇī Saṃhitā**, iv. 9, 19; **Taittiriya Āraṇyaka**, iv. 29.

⁴ ii. 438 (*Journal of the American Oriental Society*, 19, 101).

⁵ x. 144, 4.

⁶ ii. 42, 2.

⁷ *Altindisches Leben*, 88.

⁸ In the post-Vedic period **Suparṇa** became a mythical bird, identified with **Viṣṇu's** vehicle, **Garuḍa**, who, however, is also regarded as king of the **Suparṇas**.

⁹ ii. 30, 3.

¹⁰ v. 4, 2.

umilha]

Su-bhagā, in the vocative *subhage*, is a frequent form of courteous address to women from the Rigveda onwards.¹

¹ Rv. x. 10, 10. 12; 108, 5; Av. v. 5, 6; vi. 30, 3, etc.

Su-bhadrikā occurs in the Aśvamedha ('horse sacrifice') section of the Yajurveda¹ as in some way connected with the rite. Weber² thinks that a proper name, that of the wife of the king of Kāmpīla, is intended, but Mahidhara³ explains the word merely as a lady with many lovers or a courtesan, a view followed by Roth.⁴ Since the Taittirīya⁵ and Kāthaka⁶ Samhitās have no Subhadrikā, but a vocative *subhage* (see Subhagā), the sense remains very doubtful.

¹ Vājasaneyi Samhitā, xxiii. 18 (cf. Satapatha Brāhmaṇa, xiii. 2, 8, 3); Maitrāyaṇi Samhitā, iii. 12, 20.
² Indische Studien, I, 183, 184; Indian Literature, 114, 115. Cf. Griffith, Translation of the Vājasaneyi Samhitā, 212, n.
³ On Vājasaneyi Samhitā, loc. cit.
⁴ St. Petersburg Dictionary, s.v. *subhage*.
bhadrika, 2b; Böhtlingk's Dictionary, s.v. 2a.
⁵ vii. 4, 19, 1; Taittirīya Brāhmaṇa, iii. 9, 6.
⁶ Aśvamedha, iv. 8.
Cf. Zimmer, Altindisches Leben, 36.
37; Eggeling, Sacred Books of the East, 44, 321, 322.

Sumati-tsaru. See Tsaru.

Su-mantra Bābhraṇa ('descendant of Babhru') Gautama ('descendant of Gotama') is the name of a teacher, a pupil of Śūṣa Vāhneya Bhāradvāja, in the Vāṃśa Brāhmaṇa.¹

¹ Indische Studien, 4, 373.

Su-mitra Vādhryaśva ('descendant of Vadhryaśva') is the name of a Ṛṣi in the Rigveda,¹ where also² the Sumitras, his family, are mentioned.

¹ x. 69, 3, 5.

² x. 69, 1, 7, 8. Cf. Ludwig, Translation of the Rigveda, 3, 133.

Su-milha is the name of a patron in the Rigveda.¹

¹ vi. 63, 9. Cf. Ludwig, Translation of the Rigveda, 3, 158.

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2. *Suparṇa* is personified in the Yajurveda Samhitās¹ as a Ṛṣi.

¹ Taittirīya Samhitā, iv. 3, 3, 2; Kāthaka Samhitā, xxxix. 7.

Su-pitrya, a word occurring once in the Rigveda,¹ is probably an adjective ('maintaining his paternal character well'). Ludwig,² however, regards it, but without any great probability, as a proper name.

¹ x. 115, 6. ² Translation of the Rigveda, 3, 169.

Su-pratīta Aulundya is the name of a teacher, a pupil of Bṛhaspatigupta, in the Vāṃśa Brāhmaṇa.¹

¹ Indische Studien, 4, 372.

Suplan Sārṇjaya is the name of a prince of the Sṛñjaya who was taught the Dākṣāyaṇa sacrifice by Pratidarsa, and took the name of Sahadeva as a token of his success.¹

¹ Śatapatha Brāhmaṇa, ii. 4, 4, 4; Sacrifice, 139; Hillebrandt, Vedische xii. 8, 2, 3. Cf. Lévi, La Doctrine du Mythologie, 1, 105, 106.

Su-bandhu in the hymns of the Rigveda¹ is taken by Sāyaṇa to be a proper name; but this is not certain, Roth² seeing in the passages only an ordinary noun meaning 'a good friend.' The later tradition³ explains that Subandhu and his brothers, called Gaupāyanas, were priests of Asamāti, who cast them off and took two others, Kirāta and Ākull. By these two in pigeon form Subandhu was caused to swoon, but was revived by his three brothers, who recited certain hymns.⁴

¹ x. 59, 8; 60, 7, 10.

² St. Petersburg Dictionary, s.v. 1.

³ Bṛhaddevatā, vii. 83 et seq., with Macdonell's notes. See also Asamāti, n. 1.

⁴ Rv. x. 57-60.

Cf. Max Müller, Journal of the Royal Asiatic Society, 2, 420-455; Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 39, 90.

Su-brahmanya in the Brāhmaṇas¹ denotes a priest who officiates as one of the three assistants of the Udgātṛ (see Rtvij). His office is Subrahmanya.²

¹ Pañcaviṃśa Brāhmaṇa, xxv. 4, 6; 18, 4; Śatapatha Brāhmaṇa, iii. 3, 4, 9. Cf. Weber, Indische Studien, 10, 362, 374.

² Aitareya Brāhmaṇa, vi. 3, 1-7, 11.

12; Kauṣṭaki Brāhmaṇa, xxvii. 6, etc. The priest himself is so styled, Aitareya Brāhmaṇa, vii. 1, 2; Pañcaviṃśa Brāhmaṇa, xviii. 9, 19, etc.

Su-medha occurs in an obscure hymn of the Rigveda¹ either as an adjective ('of good understanding') or a proper name, perhaps identical with *Nṛmedha* or his brother.

¹ x. 132, 7. Cf. Ludwig, Translation of the Rigveda, 3, 133; Griffith, *Hymns of the Rigveda*, 2, 579, n.

Sumna-yu is mentioned in the *Vaṃśa* (list of teachers) at the end of the *Sāṅkhāyana Āraṇyaka* (xv. 1) as a pupil of *Uddā-laka*.

Su-yajña Śaṇḍilya is the name of a pupil of *Kaṃsa Vārakya* in the *Jaiminiya Upaniṣad Brāhmaṇa* (iv. 17, 1). Another *Suyajña* is a *Sāṅkhāyana*, author of the *Gṛhya Sūtra*.

Su-yavasa denotes a 'good pasture' in the Rigveda¹ and later.²

¹ i. 42, 8; vi. 28, 7; vii. 18, 4, etc. ² *Taittirīya Saṃhitā*, i. 7, 5, 2, etc.

Surā is the name of an intoxicating 'spirituous liquor,' often mentioned in Vedic literature. In some passages¹ it is referred to favourably, in others with decided disapproval.² It is classed with the use of meat and with dicing as an evil in the *Atharvaveda*,³ and often with dicing.⁴ It was, as opposed to *Soma*, essentially a drink of ordinary life.⁵ It was the drink of men in the *Sabhā*,⁶ and gave rise to broils.⁷

Its exact nature is not certain. It may have been a strong spirit prepared from fermented grains and plants, as Eggeling⁸

¹ Rv. i. 116, 7; x. 131, 4, 5. Cf. Av. iv. 34, 6; x. 6, 5; *Taittirīya Saṃhitā*, i. 3, 3, 2; *Satapatha Brāhmaṇa*, xii. 7, 3, 8.

² Rv. vii. 86, 6; viii. 2, 12; 21, 14; *Maitrāyaṇī Saṃhitā*, i. 11, 6; ii. 4, 2; iv. 2, 1, etc.

³ vi. 70, 1. Cf. Bloomfield, *Hymns of the Atharvaveda*, 493.

⁴ Rv. vii. 86, 6; Av. xiv. 1, 35, 36; xv. 9, 1, 2.

⁵ *Taittirīya Brāhmaṇa*, i. 3, 3, 2.

⁶ See n. 4.

⁷ Rv. viii. 2, 12; 21, 14. Cf. *Kāthaka Saṃhitā*, xiv. 6; *Satapatha Brāhmaṇa*, i. 6, 3, 4; *Maitrāyaṇī Saṃhitā*, ii. 4, 2, etc.

⁸ *Sacred Books of the East*, 44, 223, n. 2; Caland, *Altindisches Zauberitual*, 21, n. 1; Zimmer, *Altindisches Leben*, 280, 281. Cf. *Kātyāyana Śrauta Sūtra*, xix. 1, 20-27; Mahidhara on *Vājasaneyi Saṃhitā*, xix. 1.

holds, or, as Whitney⁹ thought, a kind of beer or ale. Geldner¹⁰ renders it 'brandy.' It is sometimes mentioned in connexion with *Madhu*.¹¹ It was kept in skins.¹²

⁹ Translation of the *Atharvaveda*, 207. Cf. Schrader, *Prehistoric Antiquities*, 326.

¹⁰ *Rigveda, Glossar*, 198.

¹¹ Av. vi. 69, 1; ix. 1, 18, 19; *Vājasaneyi Saṃhitā*, xix. 95. See Hillebrandt, *Vedische Mythologie*, 1, 251, who attempts to show that *Surā* and *Soma*

were rival priestly drinks at one time, belonging to different sections of the people.

¹² *Pañcaviṃśa Brāhmaṇa*, xiv. 11, 26. Cf. Rv. i. 191, 10.

Cf. Hopkins, *Journal of the American Oriental Society*, 13, 121.

Surā-kāra, 'maker of *Surā*,' is included in the list of victims at the *Puruṣamedha* ('human sacrifice') in the *Yajurveda*.¹

¹ *Vājasaneyi Saṃhitā*, xxx. 11; *Taittirīya Brāhmaṇa*, iii. 4, 7, 1. Cf. Zimmer, *Altindisches Leben*, 281, who

compares Rv. i. 191, 10, which may refer to such a person.

Su-rādhas is the name of a man in the Rigveda (i. 100, 17), where he is mentioned with *Ambarīṣa* and others.

Surāma in the Rigveda¹ refers to the illness caused by drinking *Surā* to excess. Indra is described as suffering from it in the *Namuci* legend.² Later *Surāma*³ was treated as an epithet of *Soma*, meaning 'delightful.'

¹ x. 131, 5.

² Bloomfield, *Journal of the American Oriental Society*, 15, 148 et seq.

³ Or *Surāman*. Cf. *Vājasaneyi Saṃ-*

hitā, xxi. 42; *Maitrāyaṇī Saṃhitā*, iii. 11, 4; iv. 12, 5. Hillebrandt, *Vedische Mythologie*, 1, 245 et seq., renders it 'Surā mixed,' which is doubtful.

Su-varṇa, 'beautiful coloured,' is an epithet of gold (*Hiraṇya*), and then comes to be used as a substantive denoting 'gold.'

¹ *Taittirīya Brāhmaṇa*, i. 4, 7, 4; 8, 9, 1, etc.

² Av. xv. 1, 2; *Taittirīya Brāhmaṇa*,

iii. 12, 6, 6; *Satapatha Brāhmaṇa*, xi. 4, 1, 8, etc.; *Chāndogya Upaniṣad*, i. 6, 6; iii. 19, 1; iv. 17, 7, etc.

Su-vasana in the Rigveda denotes a 'splendid garment,'¹ and is also used adjectivally, 'clothing well.'² *Su-vāsa*, 'well-dressed,' is a common adjective.³ See *Vāsa*.

¹ vi. 51, 4.

² ix. 97, 50.

³ Rv. i. 124, 7; iii. 8, 4; x. 71, 4, etc. Cf. Zimmer, *Altindisches Leben*, 262.

Su-vāstu ('having fair dwellings') is the name of a river in the Rigveda.¹ It is clearly the Soastos of Arrian² and the modern Swāt, a tributary of the Kubhā (Kabul river) which is itself an affluent of the Indus.

¹ viii. 19, 37. Nirukta, iv. 15.

² Indica, iv. 11.

Cf. Roth, *Nirukta, Erläuterungen*, 43; Zimmer, *Altindisches Leben*, 18; Ludwig, Translation of the Rigveda, 3. 200; Imperial Gazetteer of India, 23. 187.

Su-śārada Śālankāyana is the name of a teacher, a pupil of **Urjayant Aupamanyava**, in the *Vaṃśa Brāhmaṇa*.¹

¹ Indische Studien, 4. 372.

1. **Su-śravas** is the name of a man in the Rigveda (i. 53, 9) according to Sāyaṇa.

2. **Su-śravas** is the name of the father of **Upagu Sauśravasa** in the *Pañcaviṃśa Brāhmaṇa* (xiv. 6, 8).

3. **Su-śravas Kauśya** is the name of a teacher, a contemporary of **Kuśri Vājaśravasa**, in the *Śatapatha Brāhmaṇa* (x. 5, 5, 1 *et seq.*).

4. **Su-śravas Vārṣa-gaṇya** ('descendant of *Vṛṣagaṇa*') is the name of a teacher, a pupil of **Prātarahna Kauhala**, in the *Vaṃśa Brāhmaṇa*.¹

¹ Indische Studien, 4. 372.

Su-śāman is the name of a man in one verse of the Rigveda,¹ and probably forms part of the strange name, **Varo-Suśāman**, in other passages.² Cf. **Varu**.

¹ viii. 25, 22; possibly 60, 18.

² viii. 23, 28; 24, 28; 26, 2.

Cf. Ludwig, Translation of the Rigveda, 3. 162.

Su-ṣomā occurs certainly as the name of a river in the *Nadī-stuti* ('praise of rivers') in the Rigveda.¹ In two other passages it would seem to be a proper name, once masculine,² perhaps

¹ x. 75. 5; Nirukta, ix. 26, where it is absurdly identified with the *Sindhu* (Indus).

² viii. 7, 29.

the people, and once feminine,³ though Roth⁴ sees in the word the designation of a Soma vessel. Its identification is quite uncertain, though it has been thought to be the *Σόανος* of Megasthenes,⁵ the modern Suwan.

³ viii. 64, 11.

⁴ St. Petersburg Dictionary, s.v. 2.

⁵ See Arrian, *Indica*, iv. 12; Schwanbeck, *Megasthenes*, 31, where there is a various reading *Σβανος*.

Cf. Hillebrandt, *Vedische Mythologie*, 1, 126 *et seq.*; Max Müller, *Sacred Books of the East*, 32, 398, 399; Zimmer, *Altindisches Leben*, 12-14.

Su-sartu is the name of a river in the *Nadī-stuti* ('praise of rivers') in the Rigveda.¹ That it was a tributary of the Indus is certain, but which one is unknown.

¹ x. 75. 6. Cf. Zimmer, *Altindisches Leben*, 14; Ludwig, Translation of the Rigveda, 3. 200.

Su-havis Āṅgīrasa ('descendant of *Āṅgīras*') is the name of the seer of a *Sāman* or chant in the *Pañcaviṃśa Brāhmaṇa* (xiv. 3, 25).

Sū-kara 'wild boar,' has the appearance of being an onomatopoeic word ('making the sound *sū*'); it is more probably a very old word going back to the Indo-European period, and cognate with the Latin *su-culus* ('little pig'), being transformed in sense by popular etymology.¹ It occurs in the Rigveda² and later.³ It appears once in the *Atharvaveda* accompanied by *myga*,⁴ the combined words apparently meaning 'wild hog,' as opposed to *Varāha*, 'boar.'

¹ The *sū-* corresponding to Lat. *sū-*, Gk. *ś-*, Old High German, *sū*. Cf. Brumann, *Grundriss*, 2², 483.

² vii. 55, 4.

³ Av. ii. 27, 2; v. 14, 1; *Maitrāyaṇi Samhitā*, iii. 14, 21; *Vājasaneyi Samhitā*, xxiv. 40; *Chāndogya Upaniṣad*, v. 10, 2, etc. None of the passages refer to the flesh as eaten: Buddha's death was due to a meal of *sūhara-maddava*, which may well mean 'tender parts of pork' (see Fleet, *Journal of the*

Royal Asiatic Society, 1906, 881, n.), though the *Rājanighaṇṭu*, vii. 85, gives *sūhara* as meaning the *Batatas edulis*.

⁴ xii. 1, 48. The use of *myga* here does not indicate that *sūhara* is a new name, because the latter word elsewhere always occurs alone both in the Rigveda and later (n. 3). Cf. *Myga* above, 2, 172, n. 3.

Cf. Zimmer, *Altindisches Leben*, 82; Pischel, *Vedische Studien*, 1, 100.

Sūkta, 'well uttered,' is the regular term for a 'hymn' as part of the Śāstra in the later *Samhitās*¹ and the *Brāhmaṇas*.² The sense of 'hymn' must also be recognized in several passages of the *Rigveda*.³

¹ *Taittirīya Samhitā*, v. 4. 5. 5; vii. 1, 5, 4, etc.

² *Aitareya Brāhmaṇa*, ii. 33; iii. 11, 9, 12-15; iv. 21, 5; vi. 8, 10; *Kaṣṭhaka Brāhmaṇa*, xiv. 1; xv. 3; *Satapatha*

Brāhmaṇa, xiii. 5, 1, 18; *Nirukta*, iv. 6; xi. 16.

³ i. 42, 20; 171, 1; ii. 6, 2; vii. 29, 3, etc.

Sūcī, 'needle,' is found in the *Rigveda*¹ and later.²

¹ ii. 32, 4.

² *Av.* xi. 10, 3; *Vājasaneyi Samhitā*, xxiii. 33; *Taittirīya Brāhmaṇa*, iii. 9, 6, 4; *Aitareya Brāhmaṇa*, iii. 18, 6; *Satapatha Brāhmaṇa*, xiii. 2, 10, 2, 3;

Jaiminiya Brāhmaṇa, ii. 10; *Jaiminīya Upaniṣad Brāhmaṇa*, i. 10, 3 (Oertel, *Journal of the American Oriental Society*, 16, 228).

Sūcika is the name of a stinging insect in the *Rigveda*.¹

¹ i. 191, 7. Cf. Zimmer, *Altindisches Leben*, 98.

Sūta is the name of a court official who is often mentioned with the *Grāmaṇī*. He is one of the eight *Viras* in the *Pañcaviṃśa Brāhmaṇa*,¹ and of the eleven *Ratnins* in other texts.² He also appears in the *Atharvaveda*³ among the kingmakers (*Rājakṛt*) and in the *Śatarudriya*⁴ ('section dealing with the hundred Rudras') of the *Yajurveda*. The commentators are agreed in seeing in him the 'charioteer' (*Sarathī*) or 'master of the horse,' of the king; this sense is accepted by Roth,⁵ by Whitney,⁶ and by Bloomfield.⁷ But the fact that the *Sam-*

¹ ix. 1, 4, where he follows the chief queen (*Mahisā*), and precedes the *Grāmaṇī* in the list.

² *Kāthaka Samhitā*, xv. 4; *Maitrāyaṇī Samhitā*, ii. 6, 5; iv. 3, 8; *Taittirīya Brāhmaṇa*, i. 7, 3, 1; *Taittirīya Samhitā*, i. 8, 9, 1; *Satapatha Brāhmaṇa*, v. 3, 1, 5.

³ iii. 5, 7.

⁴ *Taittirīya Brāhmaṇa*, iv. 5, 2, 1; *Kāthaka Samhitā*, xvii. 2; *Maitrāyaṇī Samhitā*, ii. 9, 3; *Vājasaneyi Samhitā*,

xvi. 18. So also in the list of victims at the *Puruṣamedha* ('human sacrifice'). *Vājasaneyi Samhitā*, xxx. 6; *Taittirīya Brāhmaṇa*, iii. 4, 2, 1. For other references to the *Sūta*, see *Taittirīya Brāhmaṇa*, ii. 7, 18, 4; *Satapatha Brāhmaṇa*, v. 4, 4, 7; xiii. 4, 2, 5; 7, 1, 43; *Kāthaka Samhitā*, xxviii. 3; *Bṛhadāraṇyaka Upaniṣad*, iv. 3, 37, 38.

⁵ St. Petersburg Dictionary, s.v.

⁶ Translation of the *Atharvaveda*, 62.

⁷ *Hymns of the Atharvaveda*, 114.

grahītr, who occurs in several passages beside the *Sūta*, is the 'charioteer,' renders this version improbable. Eggeling⁸ thinks that he was, in the *Brāhmaṇas* at least, a minstrel and court poet, while Weber⁹ considers that his name denotes him as 'consecrated'—that is, one who has constant access to the king. In the Epic the *Sūta* serves as a royal herald and bard;¹⁰ it may be that the curious words *ahanti*,¹¹ *ahantya*,¹² or *ahantva*¹³ applied to him¹⁴ in the *Śatarudriya* denote his sacred character at once as minstrel and as herald—a combination of functions not unknown elsewhere.

⁸ *Sacred Books of the East*, 41, 62, n. 1.

⁹ *Indische Studien*, 17, 200.

¹⁰ Hopkins, *Journal of the American Oriental Society*, 13, 254, 255.

¹¹ *Vājasaneyi Samhitā*, xvi. 18. This word means 'non-fighter' according to Weber, *Indische Studien*, 17, 200.

¹² *Taittirīya Samhitā*, iv. 5, 2, 1.

¹³ *Kāthaka Samhitā*, xvii. 2; *Maitrāyaṇī Samhitā*, ii. 9, 3.

¹⁴ The last two forms appear to be equivalent in sense to *ahanya*, 'not to be slain,' 'inviolable.'

Sūta-vaśā denotes in the *Yajurveda*¹ a cow barren after having one calf.

¹ *Taittirīya Samhitā*, ii. 1, 5, 4; vi. 1, 3, 6; *Kāthaka Samhitā*, xxxvii. 5; *Taittirīya Brāhmaṇa*, ii. 7, 4, 1, etc.

Sūtra has the sense of 'thread' in the *Atharvaveda*¹ and later.² In the sense of a 'book of rules' for the guidance of sacrificers and so forth, the word occurs in the *Bṛhadāraṇyaka Upaniṣad*.³

¹ iii. 9, 3; xviii. 8, 37.

² *Satapatha Brāhmaṇa*, iii. 2, 4, 14; vii. 3, 2, 13; xii. 3, 4, 2; 7, 2, 10; *Chāndogya Upaniṣad*, vi. 8, 2; *Nirukta*, iv. 6.

³ ii. 4, 10; iv. 1, 6 (*Mādhyamdina* =

iv. 1, 2 *Kāṇva*); 5, 11.

Cf. Weber, *Indische Studien*, 5, 24, 25; Sieg, *Die Sagenstoffe des Rigveda*, 21.

Sūda, according to the St. Petersburg Dictionary, means 'well'¹ and the 'mud of a dried-up pool.'² Pischel,³ however, shows clearly that *Sūda* denotes what is added to *Soma* to

¹ *Rv.* vii. 36, 3; ix. 97, 4.

² *Rv.* x. 61, 2; *Kāthaka Samhitā*, xvi. 13; *Taittirīya Brāhmaṇa*, i. 1, 3, 5;

2, 1, 3; *Satapatha Brāhmaṇa*, viii. 7,

3, 21.

³ *Vedische Studien*, 1, 72, 73.

make it fit for use, especially the warm milk, and this sense suits all the passages. Eggeling⁴ renders it 'well,' and Grassmann 'sweet drink.'

⁴ *Sacred Books of the East*, 43, 144.

Cf. Hillebrandt, *Vedische Mythologie*, I, 211.

Sūda-dōhas in the Rigveda¹ denotes 'milking *Sūda*'—i.e., what is requisite to mix with Soma, according to Pischel.² According to Roth,³ it means 'yielding milk like a well.'

¹ viii. 69, 3.

² *Vedische Studien*, I, 72. *Sūdayitnu* in Rv. x. 64, 9, may be taken in the same way, and *sūdin* in *Kāthaka Sam-*

hitā, xxvii. 2; *sūda* in *Taittiriya Samhitā*, vii. 4, 13, 1; *Vājasaneyi Samhitā*, xxii. 25, etc.

³ St. Petersburg Dictionary, s.v.

Sūnā means, in the Rigveda¹ and the Atharvaveda,² apparently a 'woven (from *sīu*, 'sew') wickerwork basket' for holding flesh.

¹ i. 161, 10; 162, 13; x. 86, 18.

² Av. v. 17, 14. Crates of *Palāsa* | wood are mentioned in the *Śāṅkhāyana Śrauta Sūtra*, xvii. 3, 2, 3.

Cf. Zimmer, *Altindisches Leben*, 271.

Sūnu is a common word for 'son' from the Rigveda onwards.¹ The etymological sense seems to be 'he who is borne,' and then 'the begotten.'² But the use of *Sūnu* in the Rigveda³ is predominantly in relation to the father, and only rarely in its connexion with words for mother.⁴ Thus a father is 'easy of access' (*sūpāyana*) to his son (*sūnu*);⁵ but in another passage,⁶ where the same term is applied to earth as a mother, the word used for son is *Putra*. No conclusion as to matriarchy can of course be drawn from the etymology. On the relation of son and father, see *Pitṛ*.

¹ Rv. i. 26, 3; ii. 38, 5; vi. 52, 9, etc.; Av. vi. 1, 2; vii. 2, 2; xii. 3, 23, etc.

² Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 453.

³ Usually in a figurative sense—*i. g.* *sahasah, adreḥ sūnuh*.

⁴ v. 42, 2.

⁵ Rv. i. 1, 9.

⁶ Rv. x. 18, 11.

Sūri is the regular word in the Rigveda¹ for the sacrificer, the later *Yajamāna*—that is, the man who pays the priests for performing the rite, and reaps the benefit of that service. The *Sūris* are often coupled with the *Maghavans*,² described as heroes or warriors,³ and as related to the priests by their patronage⁴ or as companions.⁴

¹ i. 31, 7, 12; 48, 24; 54, 11; 73, 5, 8, 9; ii. 31, 14; v. 42, 4; 79, 6; vi. 4, 8; 23, 10; vii. 32, 15; viii. 70, 15; x. 61, 22; 115, 5, 7, 8.

² f. 69, 3; 73, 9; 119, 3; 122, 12; 180, 9; vii. 32, 15.

³ i. 97, 3, 4; v. 10, 6; vi. 8, 7;

25, 7; vii. 3, 8; 44, 18; viii. 60, 6; x. 66, 2.

⁴ v. 64, 5; vii. 32, 25; viii. 45, 36; ix. 96, 4; x. 115, 7.

Cf. Ludwig, Translation of the Rigveda, 3, 236.

Sūrmi denotes in the Rigveda¹ and later,² according to the St. Petersburg Dictionary, a kind of 'tube' serving as a lamp. In one passage of the Rigveda³ it means a 'pipe' for conveying water. Cf. *Avata*.

¹ vii. 1, 3.

² *Taittiriya Samhitā*, i. 5, 7, 6; v. 4, 7, 3; *Kāthaka Samhitā*, xxi. 9, where it is described as *harnakāvatī*, rendered by Roth as 'provided with a handle.'

³ viii. 69, 12. *Sūrmya* in *Taittiriya Samhitā*, iv. 5, 9, 2, may mean 'being in pipes or channels.'

Sūrya, the 'sun,' plays a great part in Vedic mythology and religion,¹ corresponding with the importance of the sun as a factor in the physical life of the peninsula. In the Rigveda² the sun is normally regarded as a beneficent power, a not unnatural view in a people which must apparently have issued from the cold regions of the Himālaya mountains. Its heat is, however, alluded to in some passages of the Rigveda,³ as well as referred to in the Atharvaveda and the literature of the Brāhmaṇas.⁴

In one myth Indra is said to have vanquished *Sūrya* and to have stolen his wheel:⁵ this is possibly a reference to the

¹ See Macdonell, *Vedic Mythology*, p. 30 et seq.

² *E.g.*, i. 50, 6; 115, 1, 3; 164, 11, 13; 191, 8, 9; vii. 63, 1; x. 37, 4; 85, 9; 88, 11; 139, 3, etc.

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³ Rv. vii. 34, 19; ix. 107, 20.

⁴ Ehni, *Yama*, 134; Macdonell, *op. cit.*, p. 31.

⁵ i. 175, 4; iv. 30, 4; x. 43, 5.

obscuration of the sun by a thunderstorm.⁶ The Aitareya Brāhmaṇa⁷ presents a naive conception of the course of the sun, which it regards as bright on one side only, and as returning from west to east by the same road, but with the reverse side turned towards the earth, thus at night illuminating the stars in heaven.⁸ In the Rigveda⁹ wonder is expressed that the sun does not fall.

There are several references to eclipses in the Rigveda. In one passage¹⁰ Svarbhānu, a demon, is said to have eclipsed the sun with darkness, while Atri restores the light of the sun, a similar feat being elsewhere attributed to his family, the Atris.¹¹ In the Atharvaveda¹² Rāhu appears for the first time in connexion with the sun. Indra's defeat of Sūrya¹³ may also be explained as alluding to an eclipse; in two other passages¹⁴ such an interpretation seems at least probable. Ludwig¹⁵ not only argues that the Rigveda knows the theory of eclipses caused by an occultation of the sun by the moon, and regards the sun as going round the earth,¹⁶ but even endeavours to identify an eclipse referred to in the Rigveda with one that occurred in 1029 B.C. These views are completely refuted by Whitney.¹⁷

The sun as a maker of time¹⁷ determines the year of 360 days, which is the civil year and the usual year (Sampvatsara) of

⁶ Macdonell, *loc. cit.*

⁷ iii. 44, 4.

⁸ Macdonell, p. 10, who compares Rv. i. 115, 5; x. 37, 3. See also Speyer, *Journal of the Royal Asiatic Society*, 1906, 723; Thibaut, *Astronomie, Astrologie und Mathematik*, 6.

⁹ Rv. iv. 13, 5.

¹⁰ Rv. v. 40, 5-9. Cf. Macdonell, p. 160; Pañcaviṃśa Brāhmaṇa, iv. 5, 2; 6, 14; Kauṣītaki Brāhmaṇa, xxiv. 3; Tilak, *Orion*, 159.

¹¹ Av. xiii. 2, 4. 12. 36; Śatapatha Brāhmaṇa, iv. 3, 4, 21.

¹² Av. xix. 9, 10; Zimmer, *Altindisches Leben*, 351.

¹³ Rv. iv. 28, 2, 3; v. 33, 4. In x. 27, 20, *sūro markah* means, according to Roth, *St. Petersburg Dictionary*, s.v.,

and Zimmer, *loc. cit.*, a demon of eclipses; but it may also mean the 'cleansing' sun. Av. ii. 10, 8, clearly refers to an eclipse. See Lanman, *Festgruss an Roth*, 187-190.

¹⁴ Proceedings of the Bohemian Academy of Sciences, May, 1885; Translation of the Rigveda, 6, x.

¹⁵ See Rv. iv. 28, 23; v. 33, 4; x. 37, 3; 138, 4.

¹⁶ Proceedings of the American Oriental Society, October, 1885, xvii (*Journal of the American Oriental Society*, 13, lxi-lxvii); *Journal of the American Oriental Society*, 16, lxxii, lxxiii; Eggeling, *Sacred Books of the East*, 41, 65, 66; Thibaut, *Astronomie, Astrologie und Mathematik*, 6.

¹⁷ Rv. v. 81, 1.

Vedic literature. This solar year is divided into two halves—the Uttarāyana,¹⁸ when the sun goes north, and the Dakṣiṇāyana,¹⁹ when it goes south. There can be no doubt that these periods denote the time when the sun turns north from the winter solstice, and when it turns south from the summer solstice, for the Kauṣītaki Brāhmaṇa²⁰ says so in perfectly clear language. The alternative theory is to regard the periods as those when the sun is in the north—i.e., when it is north of the equator, and when it is in the south, taking as points of departure the equinoxes, not the solstices; but this view has no support in Vedic literature, and is opposed to the fact that the equinoxes play no part in Vedic astronomical theory.²¹ There are only doubtful references to the solstices in the Rigveda.²²

The Brāhmaṇas,²³ and perhaps the Rigveda,²⁴ regard the moon as entering the sun at new moon. According to Hillebrandt,²⁵ the Rigveda²⁶ recognizes that the moon shines by the borrowed light of the sun, but this seems very doubt-

¹⁸ The form Uttarāyana is later (Manu, vi. 10, etc.). Udagayana occurs in the Bṛhadāraṇyaka Upaniṣad, vi. 3, 1; Kauṣika Sūtra, lxvii. 4; Lātyāyana Śrauta Sūtra, viii. 1, 1; Gobhila Gṛhya Sūtra, i. 1, 3; Āśvalāyana Gṛhya Sūtra, i. 4, etc.; Weber, *Naxatra*, 2, 201, 212; *Jyotiṣa*, 107 et seq.; Yāska, *Nirukta*, xiv. 10.

¹⁹ The form is late (Manu, i. 67, etc.). In the Śatapatha Brāhmaṇa, ii. 1, 3, the two Ayanas are equated each with three seasons—the northern course with spring, summer, and rains; the southern with autumn, winter, and cool season. But this is merely an inevitable inaccuracy, since no real season begins with the winter solstice.

²⁰ xix. 3. Cf. Taittiriya Saṃhitā, vi. 5, 3; Bṛhadāraṇyaka Upaniṣad, vi. 1, 18 (Mādhyamdina = vi. 2, 18 Kāṇva); Weber, *Naxatra*, 2, 345 et seq.

²¹ Thibaut, *Indian Antiquary*, 24, 96; *Astronomie, Astrologie und Mathematik*, 10; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 631

et seq.; 49, 473 et seq.; *Nachrichten der königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1909, 564, n. 1; Keith, *Journal of the Royal Asiatic Society*, 1909, 1103. On the other side, see Tilak, *Orion*, 22-31.

²² See Hillebrandt, *Vedische Mythologie*, 3, 279-283, who cites Rv. i. 61, 15; v. 29, 5; x. 171, 4; 179, 2. But none of these passages are conclusive. Cf. Thibaut, *op. cit.*, 6.

²³ Śatapatha Brāhmaṇa, i. 6, 4, 18; iv. 6, 7, 12; x. 6, 2, 3; xi. 1, 6, 19; Bṛhadāraṇyaka Upaniṣad, i. 2, 13; Aitareya Brāhmaṇa, viii. 28, 8.

²⁴ v. 47, 3; ix. 25, 6; 71, 2; x. 55, 5; 138, 4. Cf. Hillebrandt, *op. cit.*, i. 463-466.

²⁵ *Ibid.*, 3, 467, 468.

²⁶ ix. 71, 9; 76, 4; 86, 32; perhaps i. 190, 3; Sāmaveda, ii. 9, 2, 12, 1. Thibaut, *op. cit.*, 6, considers that the meaning of the passages is merely that the moon is filled up during the bright half of the month by light emanating from the sun.

ful. See also Aryampaṇḥ Panthā,²⁷ Nakṣatra, and Sapta Sūryāḥ.

²⁷ Ludwig, Translation of the Rigveda, 3, 188, finds in the Rigveda, i. 110, 2, a mention of the inclination of the ecliptic to the equator, and in x. 86, 4, a reference to the axis of the earth. Cf. Tilak, Orion, 158 et seq.; Oldenberg, Rgveda-Nolen, 1, 102, 105. These views are clearly quite wrong. The notions of the sun given in the Brāhmaṇas are all very naive and simple: the distance of heaven and the sun from the earth is the height of a thousand cows one on the top of the other (Pañcaviṃśa Brāhmaṇa, xvi. 8, 6), or forty-four days' journey

for a horse (*ibid.*, xxv. 10, 16), or a thousand days' journey for a horse (Aitareya Brāhmaṇa, ii. 17, 8), or a hundred leagues (Kauṣṭaki Brāhmaṇa, viii. 3). They record also such facts as that the sun rises from and sets in the waters (Aitareya Brāhmaṇa, iv. 20, 13; cf. Nirukta, vi. 17; Kauṣṭaki Brāhmaṇa, xxiv. 4, 5; xxvi. 1), and that it sets in the west (*ibid.*, xviii. 9). The Śatapatha Brāhmaṇa calls the sun circular (vii. 4, 1, 17), and also four-cornered (*catuḥ-śraṅki*) in xiv. 3, 1, 17, and so on. See Weber, *Indische Studien*, 9, 358 et seq.

Sūrya-nakṣatra is found in the Śatapatha Brāhmaṇa¹ in a passage where Sāyaṇa takes it as denoting a Nakṣatra, which gives out rays of light like the sun. But the real sense (as the Kāṇva text helps to show) is that the sacrificer may take the sun for his Nakṣatra—i.e., he may neglect the Nakṣatras altogether and rely on the sun.

¹ ii. 1, 2, 19 Cf. Eggeling, *Sacred Books of the East*, 12, 288.

Sūrya-candramasā or Sūrya-candramasau denotes 'sun and moon' as a pair of luminaries in the Rigveda¹ and later.²

¹ i. 102, 2; v. 51, 15; x. 190, 3.

² Bhāḍārāyaka Upaniṣad, iii. 8, 9; Chāndogya Upaniṣad, vii. 12, 1.

Cf. Weber, *Nakṣatra*, 2, 293; *Jyotiṣa* 28, 50; *Indische Studien*, 9, 112.

Śrka in a couple of passages of the Rigveda¹ denotes a weapon of Indra, perhaps a 'lance.'

¹ i. 32, 12; x. 180, 2. Cf. *śrāyā*,

śrka - *hasta*, 'bearing a lance in his hand,' in the Śatarudriya, Vājasaneyi Samhitā, xvi. 21, 61, etc.

Srgāla, 'jackal,' is not found until the Śatapatha Brāhmaṇa (xii. 5, 2, 5), but is common in the Epic.

Sṛjaya is the name of one of the victims at the Aśvamedha ('horse sacrifice') in the Yajurveda.¹ What it was is unknown: Mahidhara on the Vājasaneyi passage calls it a kind of bird; Sāyaṇa on the Taittirīya Samhitā gives the alternatives 'black fly' (when *srjayā* must be read), 'white serpent,' and 'black buffalo.'

¹ Taittirīya Samhitā, v. 5, 14, 1; saneyi Samhitā, xxiv. 23. Cf. Zimmer, *Maithrāyaṇī Samhitā*, iii. 14, 14; Vāja- *Altindisches Leben*, 99.

Sṛjaya is the name of a people mentioned as early as the Rigveda. Sṛjaya (that is, the king of this people) Daivavāta is celebrated as victorious over the Turvaśas and the Vṛcivants,¹ and his sacrificial fire is referred to.² In connexion with Daivavāta is also mentioned Sāhadevyā Somaka,³ no doubt another prince; for in the Aitareya Brāhmaṇa⁴ we find Somaka Sāhadevyā and his father, Sahadeva (originally Suplan) Sārñjaya, as kings who were anointed by Parvata and Nārada. The Rigveda⁵ has also a Dānastuti ('praise of gifts') of Prastoka,⁶ a Sṛjaya, who is lauded along with Divodāsa. Moreover, Vitahavya⁷ seems to have been a Sṛjaya, though Zimmer⁸ prefers to take the derivative word, Vaitahavya, not as a patronymic, but as an epithet.

It seems probable that the Sṛjayas and the Trtsus were closely allied, for Divodāsa and a Sṛjaya prince are celebrated together,⁹ and the Turvaśas were enemies of both.¹⁰ This view is borne out by the Śatapatha Brāhmaṇa,¹¹ which recognizes Devabhāga Śrautarṣa as Purohita of the Kurus and the Sṛjayas.

¹ Rv. vi. 27, 7.

² Rv. iv. 15, 4.

³ Rv. iv. 15, 7.

⁴ vii. 34, 9.

⁵ Rv. vi. 47, 22, 25.

⁶ Cf. Śāṅkhāyana Śrauta Sūtra, xvi. 11, 11.

⁷ Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 212; Hillebrandt, *Vedische Mythologie*, 1, 105.

⁸ *Altindisches Leben*, 132 (on *vaitahavya*).

⁹ Cf. also the connexion of the Bharadvājas and Divodāsa (Rv. vi. 16, 5; 31, 4; Hillebrandt, *op. cit.*, 1, 104), and their connexion with the Sṛjayas (Vitahavya in Rv. vi. 15, 2, 3, and see vi. 27, 7, both passages that can safely be accepted as derived from the Bharadvāja family).

¹⁰ See, on the one hand, Rv. vii. 18 (Turvaśas and Trtsus), and, on the other, vi. 27, 7.

¹¹ ii. 4, 4, 5.

On the other hand, some disaster certainly befel the *Srūjayas*, at least the *Vaitahavyas*, for they are said in the *Atharvaveda*¹² to have offended the *Bhr̥gus* and to have ended miserably. There is, it is true, no precise confirmation of this notice, but both the *Kāṭhaka Saṃhitā*¹³ and the *Taittiriya Saṃhitā*¹⁴ in independent passages, refer to the *Srūjayas* having sustained some serious loss, though the notice is in each case coupled with a ritual error, much as in the Old Testament the fate of kings depends on their devotion to Jahve or their disobedience. It is justifiable to recognize some disaster in this allusion.

The geographical position of the *Srūjayas* is uncertain. Hillebrandt¹⁵ suggests that in early times they must be looked for west of the Indus with *Divodāsa*; he also mentions, though he does not definitely adopt, the suggestion of Brunnhofer that the *Srūjayas* are to be compared with the *Σαράγγαι*¹⁶ of the Greeks, and to be located in Drangiana. Zimmer¹⁷ is inclined to locate them on the upper Indus; but it is difficult to decide definitely in favour of any particular location. They may well have been a good deal farther east than the Indus, since their allies, the *Tṛtsus*, were in the *Madhyadeśa*, and were certainly absorbed in the *Kurus*.

Of the history of this clan we have one notice.¹⁸ They expelled *Duṣtarītu Paumsāyana*, one of their kings, from the hereditary monarchy—of ten generations—and also drove out *Revottaras Pāṭava Cakra Sthapati*, probably his minister, who, however, succeeded in effecting the restoration of the king, despite the opposition of the Kuru prince, *Balhika Prātīpya*. Very probably this Kuru prince may have been at the bottom of the movement which led to the expulsion of the king and his minister. But the restoration of the king can

¹² v. 19, 1. Cf. v. 18, 10, 11.

¹³ xii. 3.

¹⁴ vi. 6, 2, 2, 3.

¹⁵ *Op. cit.*, 1, 106.

¹⁶ Herodotus has the form *Σαράγγαι* and *Σαράγγες*, Strabo and Arrian *Αράγγαι*. The Avestic is *xrayāh*, Old Persian *daraya*. The Indian is curious if the words are parallel (see, however,

Bloomfield, *American Journal of Philology*, 25, 11; Oldenberg, *Journal of the Royal Asiatic Society*, 1909, 1098).

¹⁷ *Altindisches Leben*, 132, 133; Weber, *Indische Studien*, 1, 232. This is a guess from Rv. i. 100, where *Sahadeva* occurs and the *Sindhu* is mentioned.

¹⁸ *Śatapatha Brāhmaṇa*, xii. 9, 3, 1 et seq.

hardly be regarded, in accordance with Bloomfield's view,¹⁹ as a defeat of the *Srūjayas*.

¹⁹ *Hymns of the Atharvaveda*, 433. So also Zimmer, *op. cit.*, 132. Cf. Weber, *Indische Studien*, 1, 208; 3, 472; 18, 237; *Episches im vedischen*

Ritual, 31; Ludwig, Translation of the *Rigveda*, 3, 153; Oldenberg, *Buddha*, 405.

Srūj is found certainly in one,¹ and probably also in two other² passages of the *Rigveda*. The sense appears to be 'sickle.' In one other passage *Srūya* is coupled with *jetā*:³ the sense is doubtful, Roth⁴ conjecturing *ceṭā*, and Oldenberg⁵ pointing out that *chettā* is also possible. Hopkins⁶ thinks that a 'hook' is here meant.

¹ i. 58, 4, where *sṛnyā*, according to Geldner, *Vedische Studien*, 1, 116, n. 1, and to Pischel, *ibid.*, 2, 111, stands for *sṛnyābhih*, and, as an adjective agreeing with *jukūbhih*, means 'sickle-shaped sacrificial ladles.' But this is very doubtful.

² x. 101, 3 (*Nirukta*, v. 28); 106, 6 (*ibid.*, xiii. 5). It is certain in *Śatapatha Brāhmaṇa*, vii. 2, 2, 5.

³ iv. 20, 5.

⁴ *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 111.

⁵ *Rgveda-Noten*, 1, 284.

⁶ *Journal of the American Oriental Society*, 17, 86, n.

Cf. Zimmer, *Altindisches Leben*, 238; Oldenberg, *op. cit.*, 1, 58.

Srūya. See *Srūj*.

Sr̥binda is the name of a foe of Indra¹ in the *Rigveda*.² The word may denote a real foe, since it has no obvious Aryan derivation.

¹ Cf. Macdonell, *Vedic Mythology*, p. 162.

² viii. 32, 2.

Śmāra is the name of an unknown animal at the *Aśvamedha* ('horse sacrifice') in the *Yajurveda Saṃhitā*.¹

¹ *Taittiriya Saṃhitā*, v. 5, 16, 1 (according to *Sāyaṇa* = *camara*); *Maitrāyaṇī Saṃhitā*, iii. 14, 20; *Vājasaneyi*

Saṃhitā, xxiv. 39 (where *Mahidhara* identifies it with the *Gavaya*).

Setu appears in the Rigveda¹ and later² to denote merely a raised bank for crossing inundated land,³ a 'causeway,' such as are common all the world over. This sense explains best the later meaning of 'boundary.' The word in Vedic literature is probably always metaphorical.

¹ ix. 41, 2.

² Taittiriya Samhitā, iii. 2, 2, 1; vi. 1, 4, 9; 5, 3, 3; vii. 5, 8, 5; Kāthaka Samhitā, xxviii. 4; Aitareya Brāhmaṇa, iii. 35; Taittiriya Brāhmaṇa, ii. 4, 2, 6; Śatapatha Brāhmaṇa,

xiii. 2, 10, 1; Bṛhadāraṇyaka Upaniṣad, iv. 4, 24; Chāndogya Upaniṣad, viii. 4, 1, 2, etc.

³ Max Müller, *Sacred Books of the East*, i. 130, n. 2.

Cf. Zimmer, *Altindisches Leben*, 257.

Senā denotes primarily a 'missile,' a sense found in the Rigveda¹ and the Atharvaveda,² and then a 'host' or 'army,' which is its normal meaning.³ See **Samgrāma**.

¹ Rv. i. 66, 7; 116, 1 (*senā-jū*, 'swift as an arrow'); 143, 5; 186, 9; ii. 33, 11; v. 30, 9; vii. 3, 4; viii. 75, 7; x. 23, 1.

² viii. 8, 7; xi. 10, 4.

³ Rv. i. 33, 6; vii. 25, 1; ix. 96, 1; x. 103, 1, 4, 7; 142, 4; 156, 2; Av. iii. 1, 1; 19, 6; iv. 19, 2; v. 21, 9, etc.

Cf. von Bradke, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 46, 456; Bloomfield, *ibid.*, 48, 549, 550; Pischel, *Vedische Studien*, i. 231, n. 2, denies that Senā ever means 'missile,' and compares *exercitus effusus*, *agmen effusum*.

Senā-nī, 'leader of an army,' is the title of the royal 'general.' He is mentioned in the Rigveda,¹ where also² the word is used metaphorically. He is also referred to in the Śatarudriya,³ as well as elsewhere in the Yajurveda Samhitās and Brāhmaṇas.⁴ He is one of the **Ratnins** of the king.⁵ Presumably he was appointed by the king, not by the people, to command in war when the king became too important to lead every little fray in person. In the Aitareya Brāhmaṇa⁶ this official is called Senā-pati.

¹ vii. 20, 5; ix. 96, 1; x. 84, 2.

² x. 34, 12 (the gambling hymn).

³ Vājasaneyi Samhitā, xvi. 17; Kāthaka Samhitā, xvii. 11; Maitrāyaṇi Samhitā, ii. 9, 4; Taittiriya Samhitā, iv. 5, 2, 1.

⁴ Vājasaneyi Samhitā, xv. 15; Kāthaka Samhitā, xvii. 9; Maitrāyaṇi

Samhitā, ii. 8, 10; Śatapatha Brāhmaṇa, viii. 6, 1, 21.

⁵ Taittiriya Samhitā, i. 8, 9, 1; Taittiriya Brāhmaṇa, i. 7, 3, 4; Maitrāyaṇi Samhitā, ii. 6, 5; iv. 3, 8; Kāthaka Samhitā, xv. 4; Śatapatha Brāhmaṇa, v. 3, 1, 1.

⁶ viii. 23, 10.

Selaga in the Brāhmaṇas¹ appears to denote 'robber.' See **Sailaga**.

¹ Aitareya Brāhmaṇa, vii. 1, 5; viii. 11, 8; Śatapatha Brāhmaṇa, xiii. 4, 3, 10.

Sehu occurs in a comparison in the Atharvaveda,¹ where it must denote a very sapless (*arasa*) substance.

¹ vii. 76, 1. Cf. Zimmer, *Altindisches Leben*, 54; Whitney, *Translation of the Atharvaveda*, 441.

Saitavā, 'descendant of Setu,' is the name of a teacher in the first two Vamśas (list of teachers) in the Bṛhadāraṇyaka Upaniṣad.¹ He is described as a pupil of **Pārāsarya** or of **Pārāsaryāyana**.²

¹ ii. 5, 21; iv. 5, 27 Mādhyamdina; ii. 6, 2 Kāṇva. ² iv. 6, 2 Kāṇva.

Saindhava, 'coming from the Indus,' is a term applied to water in the Taittiriya Samhitā,¹ to **Guggulu** in the Atharvaveda,² to a horse in the Śatapatha Brāhmaṇa,³ and to salt in the same text.⁴

¹ vii. 4, 13, 1. ² xix. 38, 2.

³ xi. 5, 5, 12; Bṛhadāraṇyaka Upaniṣad, vi. 2, 13 (Mādhyamdina = vi. 1, 13 Kāṇva).

⁴ Bṛhadāraṇyaka Upaniṣad, ii. 4, 12 (*°khilya*); iv. 5, 13 (*°ghana*).

Sairya is the name in the Rigveda¹ of some species of grass infested by insects.

¹ i. 191, 3. Cf. Zimmer, *Altindisches Leben*, 72.

Sailaga is found in the Vājasaneyi Samhitā¹ and the Taittiriya Brāhmaṇa² as the name of one of the victims at the Puruṣamedha ('human sacrifice'). 'Robber' seems to be the sense of this word, as of **Selaga**.

¹ xxx. 18.

² iii. 4, 16, 1; Sāṅkhāyana Āraṇyaka, xii. 23 (also spelt *Sailaga*).

Cf. Eggeling, *Sacred Books of the East*, 44, 367, n. 4.

Sobhari is the name of a Ṛṣi frequently mentioned in the Rigveda.¹ The family is also referred to,² and a father, Sobhari.³

¹ viii. 5, 26; 19, 2; 20, 19; 22, 2.

² Rv. viii. 19, 32; 20, 8.

³ Rv. viii. 22, 15. Cf. viii. 103, 14; Av. xviii. 3, 15.

Cf. Ludwig, Translation of the Rigveda, 3, 105; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 217.

Soma was the famous plant which was used for the preparation of the libation of Soma made at the Vedic sacrifice. Its importance is sufficiently shown by the fact that the whole of the ninth Maṇḍala of the Rigveda, and six hymns in other Maṇḍalas, are devoted to its praise.

Nevertheless, little is actually known of the plant. Its twigs or shoots are described as brown (*babhrū*),¹ ruddy (*arūṇa*),² or tawny (*hari*).³ Possibly its twigs hang down if the epithet *Naicāsākha*⁴ refers to the plant as Hillebrandt⁵ thinks. The shoot is called *aṃśu*,⁶ while the plant as a whole is called *andhas*,⁷ which also denotes the juice.⁸ *Parvan*⁹ is the stem. *Kṣip*,¹⁰ 'finger,' is used as a designation of the shoots, which may therefore have resembled fingers in shape; *vakṣaṇā*¹¹ and *vāṇa*¹² also seem to have the sense of the shoot. There is some slight evidence to suggest that the stem was not round, but angular.¹³

¹ The word is not actually found applied to the plant itself; but the *Pañcaviṃśa Brāhmaṇa*, ix. 5, 3, prescribes *arjunāni*, plants of this indefinite colour, as a substitute for Soma, if *Pūtikas* cannot be obtained.

² Rv. vii. 98, 1; x. 94, 3; 144, 5. Cf. *Śatapatha Brāhmaṇa*, iv. 5, 10, 1 et seq.

³ Rv. ix. 92, 1. The Soma cow, with which Soma was purchased, is called *babhrū* or *arūṇa*, *Śatapatha Brāhmaṇa*, iii. 3, 1, 15; *Maitrāyaṇī Saṃhitā*, iii. 7, 5, etc.

⁴ Rv. iii. 53, 14. Cf. *Naicāsākha*.

⁵ *Vedische Mythologie*, i, 14-18; 2, 241-245.

⁶ Rv. i. 168, 3 iii. 48, 2, etc.

⁷ Rv. i. 28, 7; iii. 48, 1; iv. 16, 1, etc.

⁸ ii. 14, 1; 19, 1; 35, 1, etc.

⁹ Rv. i. 9, 1. Cf. *parus*, *Taittirīya Brāhmaṇa*, iii. 7, 13; *Vaitāna Sūtra*, 24.

¹⁰ Rv. ix. 79, 4. Cf., however, Pischel, *Vedische Studien*, i, 70.

¹¹ Rv. viii. 1, 17.

¹² Rv. iv. 24, 9; ix. 50, 1. But these passages are both very doubtful. Cf. *Vāṇa*. The husk left after the pressing is called *andhas* (ix. 86, 44), *vauri* (ix. 69, 9), *tvac* (ix. 86, 44; *Taittirīya Brāhmaṇa*, iii. 7, 13, 1), *śarira* (*ibid.*, 2), *śarya* (ix. 68, 2), *tāva* (ix. 78, 1).

¹³ Cf. *prsthya* in Rv. iv. 20, 4; Hillebrandt, i, 54, 55.

The plant grew on the mountains,¹⁴ that of Mūjavant being specially renowned.

These notices are inadequate to identify the plant. It has been held¹⁵ to be the *Sarcostemma viminalis* or the *Asclepias acidum* (= *Sarcostemma brevistigma*). Roth¹⁶ held that the *Sarcostemma acidum* more nearly met the requirements of the case. Watt¹⁷ suggested the Afghan grape as the real Soma, and Rice¹⁸ thought a sugar-cane might be meant, while Max Müller and Rājendralāla Mitra suggested that the juice was used as an ingredient in a kind of beer—i.e., that the Soma plant was a species of hop. Hillebrandt¹⁹ considers that neither hops nor the grape can explain the references to Soma. It is very probable that the plant cannot now be identified.²⁰

In the Yajurveda²¹ the plant is purchased ere it is pressed. Hillebrandt²² considers that the sale must be assumed for the Rigveda. It grew on a mountain, and could not be obtained by ordinary people: perhaps some special tribe or prince owned it, like the *Kikatas*.²³ As it stands, the ritual performance is clearly an acquisition of the Soma from the Gandharvas (represented by a Śūdra), a ritual imitation of the action which may have been one of the sources of the drama. Owing to the difficulty of obtaining the real plant from a great

¹⁴ Rv. i. 93, 6; iii. 48, 2; v. 36, 2; 43, 4; 85, 2; ix. 18, 1; 46, 1; 71, 4; 82, 3; Av. iii. 21, 10. So in the Avesta, Yasna, x. 4, etc.

¹⁵ Lassen, *Indische Alterthumskunde*, i², 931; Muir, *Sanskrit Texts*, 5, 261 et seq. Cf. Haug, *Āitareya Brāhmaṇa*, 2, 489; Max Müller, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 9, liv.

¹⁶ *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 35, 680 et seq. Cf. also 38, 134 et seq.

¹⁷ See Hillebrandt, i, 7 et seq.

¹⁸ *Ibid.*, 10.

¹⁹ *Ibid.*, 12. The dispute between Max Müller, Roth, J. G. Baker, W. T. Thiselton Dyer, Charles G. Leland, and A. Houtum-Schindler, as to the identity of the plant, is reprinted in

Max Müller's *Biographies of Words*, 222 et seq., and reviewed by Hillebrandt. See also Eggeling, *Sacred Books of the East*, 26, xxiv et seq., who thinks that the traditional identification is not far wrong. Caland, *Altindisches Zaubervitual*, 188, gives it as *Sarcostemma acidum*.

²⁰ The original Soma plant was, doubtless, identical with the Haoma of the Avesta. On the plant from which the present Parsis of Kermān and Yazd obtain their Hūm juice, and which they regard as identical with the Avestic Haoma, see Eggeling, *Sacred Books of the East*, 26, xxiv et seq.

²¹ *Śatapatha Brāhmaṇa*, iii. 3, 1, 1 et seq.; Hillebrandt, i, 89 et seq.

²² *Ibid.*, 70.

²³ Rv. iii. 53, 14.

distance, several substitutes were allowed in the Brāhmaṇa period.²⁴

The plant was prepared for use by being pounded with stones or in a mortar. The former was the normal method of procedure, appearing in the Rigveda as the usual one. The stones are called *grāvan*²⁵ or *adri*,²⁶ and were, of course, held in the hands.²⁷ The plant was laid on boards one beside the other (*Adhiṣavana*), and, according at least to the later ritual,²⁸ a hole was dug below, so that the pounding of the plant by means of the stones resulted in a loud noise, doubtless a prophylactic against demoniac influences.

The plant was placed on a skin and on the Vēdi²⁹—which was no longer done in the later ritual—*Dhīṣaṇā* in some passages denoting the Vēdi.³⁰

Sometimes the mortar and pestle were used in place of the stones.³¹ This use, though Iranian, was apparently not common in Vedic times.

Camū denotes the vessel used for the offering to the god,³² *Kalaśa* and *Camasa* those used for the priests to drink from. Sometimes³³ the *Camū* denotes the mortar and pestle. Perhaps the vessel was so called because of its mortar-like shape.

The skin on which the shoots were placed was called *Tvac*,³⁴ or twice *go* ('cow-hide').³⁵ *Kośa*,³⁶ *Sadhastha*,³⁷ *Dru*,³⁸

²⁴ See Śatapatha Brāhmaṇa, iv. 5, 10, 1-6, and cf. Eggeling, *Sacred Books of the East*, 26, xxvii; *Pañcaviṃśa* Brāhmaṇa, ix. 5, 3.

²⁵ i. 83, 6; 135, 7, etc.

²⁶ i. 130, 2; 135, 5; 137, 1, etc. *Adri* is used oftener with the verb *śu*, 'press,' than *grāvan*, which is more personally conceived, and so appears with *vad*, 'speak,' and so forth; Hillebrandt, i. 153, n. 1.

²⁷ Rv. v. 45, 7; ix. 11, 5; x. 76, 2, etc.

²⁸ Kātyāyana Śrauta Sūtra, iv. 4, 28; that *ākhya*, Rv. x. 94, 5, denotes this is uncertain.

²⁹ Rv. v. 31, 12.

³⁰ Rv. i. 109, 3; iii. 2, 1; vi. 11, 3, etc.

³¹ Rv. i. 29. The pestle is *manthā*, the mortar *ulūkhala*; in x. 101, 11, *vanaspati* and *vana* may have the same senses respectively.

³² Not the pressing boards, which are unknown in the Rigveda. Cf. Rv. ix. 99, 8; x. 91, 15, etc.

³³ Rv. i. 28, 9; iv. 18, 3; vi. 57, 2, etc.; Hillebrandt, i. 170, 173.

³⁴ Rv. ix. 65, 25; 66, 29; 70, 7; 79, 4, etc.

³⁵ Rv. x. 94, 9; 116, 4.

³⁶ Rv. vii. 101, 4; viii. 20, 8, etc. It denotes the larger vessel from which the Soma is poured into the *Kalaśas*, or cups.

³⁷ Rv. iii. 62, 15; ix. 1, 2; 17, 8, etc.

³⁸ Rv. ix. 1, 2; 65, 6; 98, 2; in x. 101, 10, *dru* = mortar.

Vana,³⁹ *Droṇa*,⁴⁰ are all terms used for Soma vessels, while *Sruva*⁴¹ denotes the 'ladle.'

Apparently the plant was sometimes steeped in water to increase its yield of juice.⁴²

It is not possible to describe exactly the details of the process of pressing the Soma as practised in the Rigveda. It was certainly purified by being pressed through a sieve⁴³ (*Pavitra*). The Soma was then used unmixed (*śukra*,⁴⁴ *śuci*)⁴⁵ for Indra and Vāyu, but the *Kanvas* seem to have dropped this usage.⁴⁶ The juice is described as brown (*babhru*),⁴⁷ tawny (*hari*),⁴⁸ or ruddy (*aruṇa*),⁴⁹ and as having a fragrant smell,⁵⁰ at least as a rule.⁵¹

Soma was mixed with milk (*Gavāśir*),⁵² curd or sour milk (*Dadhyāśir*),⁵³ or grain (*Yavāśir*).⁵⁴ The admixtures are

³⁹ Rv. ii. 14, 9; ix. 66, 9, etc. The word can mean both the vessel into which the Soma was poured after preparation, and the vessel from which it was offered to the gods.

⁴⁰ Rv. ix. 15, 7; 33, 2, etc. The word, having no definite sense, can denote any of the vessels. The *camū*, on the other hand, was the cup for the gods, the *kalaśa* that for the priests (later it was also used as = *kośa*, when *camasa* had replaced *kalaśa* as cup for the priests; Hillebrandt, i. 187).

⁴¹ Rv. i. 116, 24. Cf. also *Amatra* and *Khāri*.

⁴² This process is technically called *āpyāyana*, 'causing to swell.' Cf. Rv. ix. 74, 9; *Maitrāyaṇī Samhitā*, iv. 5, 5. The exact nature and extent of this process is quite uncertain; Hillebrandt, 193-195; Eggeling, *Sacred Books of the East*, 26, xxvi.

⁴³ Whether the later practice of purification by means of shoots held in the hands was known to the Rigveda is uncertain, since ii. 14, 8; ix. 71, 3, are quite indecisive. For the various terms used to designate the sieve, see *Pavitra*.

⁴⁴ Rv. i. 137, 1; iii. 32, 2; viii. 2, 10, etc.

⁴⁵ Rv. i. 5, 5; 30, 2; viii. 2, 9, etc.

⁴⁶ Cf. Rv. viii. 2, 5, 9, 10, 28, etc. The *Maitrāyaṇī Samhitā*, iv. 7, 4, disapproves of the unmixed Soma. Possibly Hillebrandt, i. 207, 208, may be right in thinking that the *Kānvas* had to lay special stress on the use of the mixtures, because they used a plant which was deficient in the true Soma character.

⁴⁷ Rv. ix. 33, 2; 63, 4, 6.

⁴⁸ Rv. ix. 3, 9; 7, 6; 65, 8, 12, 25, etc.

⁴⁹ Rv. ix. 40, 2; 45, 3; *aruṇa*, ix. 61, 21; *loṇa*, ix. 97, 13.

⁵⁰ ix. 97, 19; 107, 2.

⁵¹ Śatapatha Brāhmaṇa, iv. 1, 3, 6. This passage has been relied on by Eggeling, *op. cit.*, 26, xxv, as a confirmation of the later description, in a medical work, of the plant as ill-smelling. But this plant may have been a different one from that used in Vedic times. The smell may have been due to a substitute being used, or to the genuine plant, brought from a distance, being old and withered.

⁵² Hillebrandt, i. 219-222.

⁵³ *Ibid.*, 221.

⁵⁴ *Ibid.*, 222 et seq.

alluded to with various figurative expressions, as *Atka*, 'armour';⁵⁵ *Vastra*⁵⁶ or *Vāsas*,⁵⁷ 'garment'; *Abhīśrī*,⁵⁸ 'admixture'; *rūpa*,⁵⁹ 'beauty'; *śrī*,⁶⁰ 'splendour'; *rasa*,⁶¹ 'flavour'; *prayas*,⁶² 'dainty'; and perhaps *nabhas*,⁶³ 'fragrance.' The adjective *tīvra*⁶⁴ denotes the 'pungent' flavour of Soma when so mixed. The Soma shoots, after the juice has been pressed out, are denoted by *rjīṣa*, 'residue.'⁶⁵

It seems probable that in some cases honey was mixed with Soma: perhaps the *kośa madhu-śrut*, 'the pail distilling sweetness,' was used for the mixing.⁶⁶ It seems doubtful if *Surā* was ever so mixed.⁶⁷

There were three pressings a day of Soma, as opposed to the two of the Avesta.⁶⁸ The evening pressing was specially connected with the *Rbhus*, the midday with *Indra*, the morning with *Agni*, but the ritual shows that many other gods also had their share.⁶⁹ The drinker of Soma and the non-drinker are sharply discriminated in the texts.⁷⁰ Localities where Soma was consumed were *Ārjika*, *Pastyāvant*, *Śarya-nāvant*, *Suśomā*, the territory of the *Pañcajanāh* or 'five

⁵⁵ Rv. ix. 69, 4.

⁵⁶ ix. 8, 6.

⁵⁷ ix. 69, 5.

⁵⁸ ix. 79, 5; 86, 27.

⁵⁹ Av. ix. 25, 4.

⁶⁰ Rv. iv. 41, 8; ix. 16, 6.

⁶¹ Rv. iii. 48, 1; vi. 47, 1; ix. 97, 14. See also *Sūda*.

⁶² Rv. iii. 30, 1; ix. 46, 3; 66, 23.

⁶³ Rv. ix. 83, 5; 97, 21, etc.

⁶⁴ Rv. i. 23, 1; ii. 41, 14; v. 37, 4; vi. 47, 1, etc.

⁶⁵ *Maitrāyaṇī Samhitā*, iv. 8, 5; Av. ix. 6, 16, etc.; *Vājasaneyi Samhitā*, xix. 72; citation in *Nirukta*, v. 12, etc. *Rjīṣa* as an adjective occurs in Rv. i. 32, 6, and *rjīṣin* in the *Rigveda* means, according to Hillebrandt, i. 236, 237, generally 'one to whom the Soma shoots belong.' *Soma tiroaknya* is 'Soma pressed the day before yesterday.'

⁶⁶ Rv. ix. 103, 3. Cf. ix. 17, 8; ix. 86, 48; 97, 11; 109, 20.

⁶⁷ See *Surāma*. Cf. *Maitrāyaṇī Sam-*

hitā, iv. 12, 5; *Vājasaneyi Samhitā*, xxi. 42, and *surā-somā*, *ibid.*, xxi. 60.

⁶⁸ *Yasna*, x. 2.

⁶⁹ Hillebrandt, i. 257 *et seq.*

⁷⁰ Rv. i. 110, 7; ii. 30, 7; v. 34, 3, 5; iv. 17, 17; 25, 6, 7; v. 37, 3; vi. 41, 4; vii. 26, 1, etc. There were also rivalries with other Soma sacrifices, Rv. ii. 18, 3; viii. 33, 14; 66, 12, and especially vii. 33, 2, where the *Vasiṣṭhas* take away *Indra* from *Pātadyumna* *Vayata's* Soma sacrifice to *Sūda*. Many famous Soma offerers are mentioned: *Attri*, v. 51, 8; 72, 1; viii. 42, 5; *Śaryāta*, i. 51, 12; iii. 51, 7; *Vājasaneyi Samhitā*, vii. 35; *Śiṣṭas*, viii. 53, 4, etc.; *Turvaśa Yadu*, viii. 45, 27; *Samvarta Kṛiśa*, viii. 54, 2; *Nipātithi*, *Medhyātithi*, *Puṣṭigu*, *Śruṣṭigu*, viii. 51, 1, etc. The ritual lays stress on the need of continuity in Soma-drinking in a family: *Taittirīya Samhitā*, ii. 1, 5, 5 *et seq.*; *Maitrāyaṇī Samhitā*, ii. 5, 5, etc.

peoples,' and so on.⁷¹ The effects of Soma in exhilarating and exciting the drinkers are often alluded to.⁷²

It is difficult to decide if Soma was ever a popular, as opposed to a hieratic drink. The evidence for its actual popularity is very slight,⁷³ and not decisive.

⁷¹ See *s.v.*; Hillebrandt, i. 125-143. It is possible that Soma may have grown on the mountains to the north of *Madhyadeta*, whatever may have been its original home, on which cf. Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 38, 134 *et seq.*

⁷² See Rv. viii. 48. It was equally prized in Avestic times. It is, however, seldom spoken of as giving the priests pleasure: Rv. i. 91, 13; viii. 2, 12; x. 167, 3. There are many references to sickness caused by it (*Maitrāyaṇī Samhitā*, ii. 2, 13 etc.). The *Sautrāmanī* was a rite designed to expiate the ill caused by vomiting Soma as *Indra* had done: *Taittirīya Samhitā*, ii. 3, 2, 5, 6; *Śatapatha Brāhmaṇa*, v. 5, 4, 9; xii. 7, 1, 11. The name of the rite is already found in Av. vii. 3, 2, and the rite

itself is no doubt older (see also *Vīṣṭi-cikā*). This fact tells in favour of the traditional identification of the plant, for the medical passage quoted by Max Müller refers to its producing vomiting. See also Zimmer, *Altindisches Leben*, 275; Rv. i. 91, 13; 118, 3; viii. 2, 12; 17, 6; 48, 12. Perhaps *Vamra* in i. 112, 15, got his name thence.

⁷³ Rv. viii. 69, 8-10. Cf. viii. 31, 5; i. 28, 5; Hillebrandt, i. 143-147. The evidence is not decisive; the ordinary Soma sacrifice was clearly a sacrifice of rich patrons.

Cf. Zimmer, *Altindisches Leben*, 272-280; Hillebrandt, *Vedische Mythologie*, i. 1-266; 2, 209 *et seq.*; Macdonell, *Vedic Mythology*, p. 104 *et seq.*

2. *Soma Prāti-veśya* ('descendant of *Pratīveśya*') is the name of a teacher, a pupil of *Pratīveśya*, in the *Vaṃśa* (list of teachers) at the end of the *Śāṅkhāyana Āraṇyaka* (xv. 1).

Somaka Sāha-devya ('descendant of *Sahadeva*') is the name of a king of the *Srñjayas* in the *Rigveda*.¹ He is mentioned in the *Aitareya Brāhmaṇa*² as having *Parvata* and *Nārada* as his priests.

¹ iv. 15, 7-10.

² vii. 34, 9.

Cf. Ludwig, Translation of the *Rig-*

veda, 3, 154; Hillebrandt, *Vedische Mythologie*, i. 105.

Soma-dakṣa Kauśreya ('descendant of *Kuśri*') is the name of a teacher in the *Kāthaka*¹ and the *Maitrāyaṇī*² *Samhitās*.

¹ xx. 8; xxi. 9, where *Somarakṣa* *Kośreya* is read by the Chambers MS. in xx. 8, and *Kośreya* in xxi. 9.

² iii. 2, 7.

Cf. Weber, *Indische Studien*, 3, 472, 473.

Somapi-tsaru. See **Tsaru.**

Soma-śuśma Sātya-yajñi ('descendant of Satyayajña') is the name in the Śatapatha Brāhmaṇa (xi. 6, 2, 1. 3) of a travelling Brahmin who met **Janaka of Videha**. He may be identical with the man of the same name with the additional patronymic **Prācinayogya** ('descendant of Prācinayoga'), who is mentioned as a pupil of Satyayajña in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 40, 2).

Soma-śuśman Vāja-ratnāyana ('descendant of Vājaratna') is the name in the Aitareya Brāhmaṇa (viii. 21, 5) of the priest who consecrated **Śātānika**.

Saukarāyana is the name of a teacher, a pupil of **Kaśāyana**¹ or **Traivṇi**,² in the second Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.

¹ iv. 6, 2 (Kāṇva).

² iv. 5, 27 (Mādhyamīdina)

Sau-jāta Ārāḍhi is the name of a teacher in the Aitareya Brāhmaṇa (vii. 22, 1).

Sautrāmaṇi. See **Soma.**

Sau-danti ('descendant of Sudanta') occurs in the plural in the Pañcaviṃśa Brāhmaṇa (xiv. 3, 13), apparently as the name of priests who were contemporaries of **Viśvāmītra**.

Saudāsa in the plural designates the 'descendants of Sudās,' who are referred to in the Jaiminiya Brāhmaṇa¹ as having cast **Śakti**, the son of **Vasiṣṭha**, into the fire. Other texts² relate

¹ ii. 390 (*Journal of the American Oriental Society*, 18, 47). The story must have appeared in the Śātyāyanaka also. Cf. Geldner, *Vedische Studien*, 2, 159, n. 3

² Taittirīya Samhitā, vii. 4, 7, 1; Kauṣītaki Brāhmaṇa, iv. 8; Pañcaviṃśa Brāhmaṇa, iv. 7, 3. See also Caland, *Über das rituelle Sūtra des Baudhāyana*, 20.

that **Vasiṣṭha**, his son being slain, desired to avenge himself on the **Saudāsas**, and eventually succeeded. Geldner³ sees a reference to the story in the Rigveda,⁴ but without cause.

³ *Loc. cit.*

⁴ iii. 53, 22.

Sau-dyumni ('descendant of Sudyumna') is the patronymic of king **Bharata Dauṣṇanti** in the Śatapatha Brāhmaṇa (xiii. 5, 4, 12).

Sau-bala, 'descendant of Subala,' is the name of a pupil of **Sarpi Vātsi** in the Aitareya Brāhmaṇa (vi. 24, 16).

Saubhara, 'descendant of Sobhari,' is the patronymic of **Pathin** in the Bṛhadāraṇyaka Upaniṣad.¹

¹ ii. 5, 22 (Mādhyamīdina=ii. 6, 3 Kāṇva); iv. 5, 28 (Mādhyamīdina=iv. 6, 3 Kāṇva).

Saumāpa 'descendant of Somāpa,' is the patronymic of the two **Mānutantavyas**, teachers in the Śatapatha Brāhmaṇa.¹

¹ xiii. 5, 3, 2, where Eggeling, *Sacred Books of the East*, 44, 392, has Saumapa.

Saumāpi, 'descendant of Somāpa,' is the patronymic of a teacher called **Priyavrata** in the Śāṅkhāyana Āraṇyaka (xv. 1).

Saumāyana, 'descendant of Soma,' is the patronymic of **Budha** in the Pañcaviṃśa Brāhmaṇa (xxiv. 18, 6).

Saumya is a term of affectionate address ('my dear') in the Upaniṣads.¹

¹ Bṛhadāraṇyaka Upaniṣad, iii. 1, 3; 2, 13 (*varia lectio, somya*); Chāndogya Upaniṣad, iv. 4, 4 *et seq.*

Sau-yavasi, 'descendant of Suyavasa,' is the patronymic of **Ajigarta**.¹

¹ Aitareya Brāhmaṇa, vii. 15, 6; Śāṅkhāyana Śrauta Sūtra, xv. 19, 29.

482 PATRONYMICS—A DISEASE—THUNDER—BUNCH [*Sauri*]

Sauri is given by Zimmer¹ as the name of an unknown animal at the *Aśvamedha* ('horse sacrifice') in the *Taittiriya Samhitā*.² But this is an error: *sauri* means 'dedicated to the sun.'

¹ *Altindisches Leben*, 99.

² v. 5, 16, 1 = *Vājasaneyi Samhitā*, xxiv. 33 = *Maitrāyaṇī Samhitā*, iii. 14, 14.

Sau-varcanasa is the patronymic of *Sauśravasa* in the *Taittiriya Samhitā* (i. 7, 2, 1).

Sau-śravasa, 'descendant of *Suśravasa*,' is the patronymic of *Upagu* in the *Pañcaviṃśa Brāhmaṇa*,¹ and the *Kaṇva* *Sauśravasa* are mentioned in the *Kāthaka Samhitā*.²

¹ xiv. 6, 8.

² xiii. 12 (*Indische Studien*, 3, 474).

Sau-śromateya, 'descendant of *Suśromatā*,' is the metronymic of *Aśādhi* in the *Śatapatha Brāhmaṇa*.¹ Cf. *Aśādhi*.

¹ vi. 2, 1, 37. Cf. Eggeling, *Sacred Books of the East*, 41, 171, n. 1.

Sau-śadmana, 'descendant of *Suśadman*,' is the patronymic of *Viśvantara* in the *Aitareya Brāhmaṇa* (vii. 27, 1; 34, 7).

Skandhhyā, fem. plur., is used in the *Atharvaveda*¹ of a disease 'of the shoulders,' probably tumours of some kind.

¹ vi. 25, 3. Cf. Bloomfield, *Hymns of the Atharvaveda*, 472, 473.

Stanayitnu, sing. and plur., denotes 'thunder' from the *Rigveda*¹ onwards.²

¹ v. 83, 6.

² *Av. i.* 13, 1; *iv.* 15, 11; *vii.* 11, 1, etc.

Stamba in the *Atharvaveda*¹ and later² denotes a 'tuft of grass,' or more generally a 'bunch' or 'cluster.'

¹ viii. 6, 14.

² *Taittiriya Samhitā*, v. 6, 4, 1 (of *Darbha*); *Taittiriya Brāhmaṇa*, ii. 7, 17, 3; iii. 2, 2, 4; 3, 3, 4; *Aitareya Brāhmaṇa*, v. 23, 9, etc.

Str] PILLAR—COW—TUFT—TOP-KNOT—STAR 483

Stambha, 'pillar,' is found in the *Kāthaka Samhitā*,¹ and often² in the *Sūtras*. Earlier *Skambha*³ is used, but only metaphorically.

¹ xxx. 9; xxxi. 1.

² *Rv. i.* 34, 2; *iv.* 13, 5, etc.

Stam denotes a 'barren cow' in the *Rigveda* (i. 101, 3; 116, 22; 117, 20, etc.).

Sti. See *Upastī*.

Sti-pā. See *Upastī*.

Stukā denotes a 'tuft' of hair or wool in the *Rigveda*¹ and later.²

¹ ix. 97, 17.

² *Kāthaka Samhitā*, xxv. 6; *Av.* | vii. 74, 2; *Śatapatha Brāhmaṇa*, iii. 2, 1, 13, etc.

Stuti in the *Rigveda*¹ and later² denotes a 'song of praise.'

¹ i. 84, 2; vi. 34, 1; x. 31, 5.

² *Śatapatha Brāhmaṇa*, vii. 5, 2, 39.

Stupa means 'tuft of hair' in the *Vājasaneyi Samhitā* (ii. 2; xxv. 2) and the *Śatapatha Brāhmaṇa* (i. 3, 3, 5; iii. 5, 3, 4). See *Stukā*.

Stūpa in the *Rigveda*¹ and later² denotes the 'top-knot' of hair as designating the upper part of the head.

¹ vii. 2, 1. Cf. i. 24, 7.

² *Taittiriya Samhitā*, iii. 3, 6, 5; *Pañcaviṃśa Brāhmaṇa*, xiii. 4, 4.

Str (used in the instrumental plural only) denotes the 'stars' of heaven.¹

¹ i. 68, 5; 166, 11; ii. 2, 5; 34, 2; the forehead of a cow or bull, but this is uncertain. Cf. Grassmann, *Wörterbuch*, s.v.; above, i, 233.]
iv. 7, 3; vi. 49, 3, 12. In i. 87, 1, it seems to denote a 'star-like spot' on

Stega in the Yajurveda Samhitās¹ seems to denote a species of 'worm.' The word occurs in the Rigveda² also, where its sense is unknown, but may possibly be 'ploughshare.'³

¹ Taittiriya Samhitā, v. 7, 11, 1; Vājasaneyi Samhitā, xxv. 1.

² x. 31, 9 = Av. xviii. 1, 39. Cf. Zimmer, *Altindisches Leben*, 98.

³ Weber, Proceedings of the Berlin Academy, 1895, 833. Cf. Whitney, Translation of the Atharvaveda, 824.

Stena is a common word for 'thief' from the Rigveda¹ onwards.² See *Taskara*.

¹ ii. 23, 16; 28, 10; 42, 3, etc.

² Av. iv. 3, 4, 5; 36, 7; xix. 47, 6; Aitareya Brāhmaṇa, v. 30, 11, etc.

Cf. Zimmer, *Altindisches Leben*, 178 et seq.

Steya denotes 'theft' in the Atharvaveda¹ and later.² Cf. *Dharma*.

¹ xi. 8, 20; xiv. 1, 57.

² Nirukta, vi. 27; Kauṣītaki Upani.

śad, iii. 1. Cf. *steya-kṛt*, 'thief,' in Rv. vii. 104, 10.

Stotr denotes 'praiser' or 'panegyrist' in the Rigveda¹ and later.² The word often³ occurs in connexion with patrons, the *Maghavan* or *Sūri*.

¹ i. 11, 3; 38, 4; iii. 18, 5; vi. 34, 3, etc.

² Av. vi. 2, 1; xix. 48, 4.

³ Rv. i. 124, 10; ii. 1, 16; v. 64, 1; vii. 7, 7; Nirukta, vii. 2.

Stotra denotes the 'song' of the Udgātṛ and his assistant priests (see *Rtvij*), just as *Śastra* denotes the 'recitation' of the *Hotṛ* and his assistants. The word has this technical sense quite frequently in the later Samhitās and the Brāhmaṇas.¹

¹ Taittiriya Samhitā, iii. 1, 2, 4; Kāthaka Samhitā, xxix. 2; Aitareya Brāhmaṇa, ii. 37, 4; iii. 46, 8; iv. 12, 6; Kauṣītaki Brāhmaṇa, xvii. 7; Śatapatha Brāhmaṇa, iv. 1, 1, 7; viii. 1,

3, 4, etc. Cf. Weber, *Indische Studien*, 10, 353, and Caland and Henry, *L'Agnihoma*, where the Stotras for that sacrifice are given at length.

Stoma denotes 'song of praise' in the Rigveda.¹ Later² the term has the technical sense of the typical forms in which the *Stotras* are chanted.

¹ i. 114, 9; iii. 5, 2; 58, 1, etc.

² Taittiriya Samhitā, iii. 1, 2, 4; Vājasaneyi Samhitā, ix. 33; x. 10, etc.

Cf. Weber, *Indische Studien*, 9, 229, 276; 10, 355; Hillebrandt, *Ritual-litteratur*, 101.

Strī is the ordinary word in poetry and prose for 'woman,' without special reference to her as a wife or as a maiden. *Nārī* has the same sense, but disappears in later prose, while *Gnā* refers only to the wives of the gods, and *Yoṣit*, with its cognate words, denotes the young woman as ripe for marriage.¹ In the Rigveda² *Strī* stands opposed to *Pumāms*, 'man,' and once to *urṣan*, 'male person'; not until the Atharvaveda³ does it mean 'wife' as opposed to *Patī*, 'husband,' and even in the Sūtras it is sharply opposed to *Jāyā*.

In Vedic India by far the greater part of a woman's life was taken up in her marriage and marital relations (see *Pati* and *Mātr*). There is no trace in the Rigveda of the seclusion of women, which was practically complete in all but the earliest Epic:⁴ the maiden may be assumed to have grown up in her father's house, enjoying free intercourse with the youth of the village, and sharing in the work of the house. Education⁵ was not denied to them, at any rate in certain cases, for we hear in the Upaniṣads of women who could take no unimportant part in disputations on philosophical topics. Moreover, women were taught to dance and sing, which were unmanly accomplishments.⁶

Of the exact legal position of daughters the notices are few and meagre. The Rigveda,⁷ however, shows that in the place

¹ Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 417.

² Rv. i. 164, 16; v. 61, 8, etc. So also often later—e.g., *Maitrāyaṇī Samhitā*, iv. 7, 4; *Taittiriya Samhitā*, vi. 5, 8, 2.

³ xii. 2, 39. Cf. *Aitareya Brāhmaṇa*, iii. 22, 1.

⁴ Hopkins, *Journal of the American Oriental Society*, 13, 349, 350.

⁵ Cf. Hopkins, *op. cit.*, 351, 352.

See *Gārgī Vācakaṇvī* and others enumerated in the *Āśvalāyana Gṛhya Sūtra*, iii. 4, 4; Weber, *Indische Studien*, 10, 118, 119.

⁶ *Taittiriya Samhitā*, vi. 1, 6, 5; *Maitrāyaṇī Samhitā*, iii. 7, 3; *Śatapatha Brāhmaṇa*, iii. 2, 4, 3-6.

⁷ i. 124, 7. Cf. Av. i. 14, 2; 17, 1; Zimmer, *Altindisches Leben*, 328; Hopkins, *op. cit.*, 341, and see *Syāla, Putrikā*.

of a father the brother was looked to for aid, and that brotherless maidens were apt to be ruined, though religious terrors were believed to await the man who took advantage of their defencelessness.⁸ Moreover, women could not take an inheritance,⁹ and were not independent persons in the eyes of the law, whether married or not. Presumably before marriage they lived on their parents or brothers, and after that on their husbands, while in the event of their husbands predeceasing them, their relatives took the property, burdened with the necessity of maintaining the wife.¹⁰ Their earnings would be appropriated by their nearest relative—usually father or brother—in the few cases in which unmarried women could earn anything, as in the case of courtezans.

⁸ Rv. iv. 5, 5.

⁹ Taittiriya Samhitā, vi. 5, 8, 2; Maitrāyaṇī Samhitā, iv. 6, 4; Śatapatha Brāhmaṇa, iv. 4, 2, 13; Nirukta, iii. 4.

¹⁰ Cf. the Attic *τελειόποιος*, Keith, *Journal of the Royal Asiatic Society*, 1912, 427.

Stha-pati is the name of a royal official mentioned in the Atharvaveda,¹ and often later.² Revottaras Cakra was the *Sthapati* of the exiled Duṣṭaritu Paumsāyana, a king of the Śrñjayas, and succeeded in restoring him to his royal dignity.³ The exact sense of the term is not certain: 'governor'⁴ is possible, but perhaps 'chief judge'⁵ is more likely; as in the case of the early English judges, his functions may have been both executive and judicial. He is inferior in position to the king's brother.⁶

¹ ii. 32, 4; v. 23, 11 (of the chief of the worms in both cases).

² Taittiriya Samhitā, iv. 5, 2, 2; Kāthaka Samhitā, xvii. 12; Maitrāyaṇī Samhitā, ii. 9, 3; Vājasaneyi Samhitā, xvi. 19; Pañcaviṃśa Brāhmaṇa, xvii. 11, 6, 7; xxiv. 18, 2; Śatapatha Brāhmaṇa, v. 4, 4, 17, etc.

³ Śatapatha Brāhmaṇa, xii. 8, 1, 17; 9, 3, 1 *et seq.* *Sthapati* here is part, as it were, of the name of the man.

⁴ In the Kātyāyana Śrauta Sūtra, i. 1, 12; Apastamba Śrauta Sūtra, ix. 14, 12, is found *Niśāda-sthapati*; perhaps 'governor of *Niśādas*.' But it may also mean (cf. Weber, *Indische*

Studien, i. 207, n.) a *Niśāda* as a *Sthapati*; thus, little can be deduced from this passage in particular. Eggeling, *Sacred Books of the East*, 41, 111, renders it 'governor.' Cf. also St. Petersburg Dictionary, s.v., and *Aupāditi*.

⁵ Weber, *Indische Studien*, 10, 13, n. 3; 13, 203; 17, 200; 18, 260; *Über den Rājāsūya*, 15, n. 6; *Über den Vājapeya*, 9, 10. Cf. Kātyāyana Śrauta Sūtra, xxii. 5, 28; 11, 11; Lātyāyana Śrauta Sūtra, viii. 7, 11; Apastamba Śrauta Sūtra, xxii. 7, 6.

⁶ Śatapatha Brāhmaṇa, v. 4, 4, 17.

Sthavira, literally 'elder,' is used as a sort of epithet of several men; *Sthavira Śākalya* occurs in the Aitareya Āraṇyaka¹ and the Śāṅkhāyana Āraṇyaka,² and *Sthavira Jātūkarṇya* in the Kauṣītaki Brāhmaṇa.³ Cf. the names *Hrasva* and *Dirgha*.

¹ iif. 2, 1, 6.

² vii. 16; viii. 1, 11.

³ xxvi. 5.

Sthāgara in the Taittiriya Brāhmaṇa¹ is applied to an ornament (*alamkāra*) meaning 'made of the fragrant substance *Sthagara*,' which elsewhere² appears as *Sthakara*.

¹ ii. 3, 10, 2; Apastamba Śrauta Sūtra, xiv. 15, 2.

198; Bloomfield, *Hymns of the Atharvaveda*, 311, n. 2; Muir, *Sanskrit Texts*, 5, 265.

Sthāpu in the Rigveda¹ and later² denotes a 'stump' or 'post' of wood.

¹ x. 40, 13.

² Av. x. 4, 1; xiv. 2, 48; xix. 49, 10, etc.

Sthātṛ ('he who stands') in the Rigveda¹ denotes the 'driver' of horses or a car.

¹ i. 33, 5; 181, 3; iii. 45, 2, etc.

Sthā-patya denotes in the Pañcaviṃśa Brāhmaṇa (xvii. 11, 6, 7) the 'rank or status of a *Sthapati*.'

Sthālī denotes a 'cooking pot,' usually of earthenware, in the Atharvaveda¹ and later.²

¹ viii. 6, 17.

² Taittiriya Samhitā, vi. 5, 10, 5; Vājasaneyi Samhitā, xix. 27, 86; Aitareya Brāhmaṇa, i. 11, 8, etc.

boiled in milk, is mentioned in the Brhadāraṇyaka Upaniṣad, vi. 4, 18; Aitareya Āraṇyaka, iii. 2, 4; Śāṅkhāyana Āraṇyaka, xi. 6, etc.

Sthiraka Gārgya ('descendant of Garga') is the name of a teacher in the Vamśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 373.

Sthivi occurs once (used in the plural) in the Rigveda,¹ probably meaning 'bushel.' The word is also found once in the adjective *sthivimant*,² 'provided with bushels.'

¹ x. 68, 3.

² Rv. x. 27, 15. Cf. Zimmer, *Altindisches Leben*, 238.

488 POST-NAMES-STUDENT-DAUGHTER-IN-LAW [*Sthūpā*]

Sthūpā in the Rigveda¹ and later² denotes the 'pillar' or 'post' of a house.

- ¹ i. 59, 1; v. 45, 2; 62, 7; viii. 17, 14; x. 18, 13 (of the grave).
² Av. iii. 12, 6 (of the *Vamśa*, 'beam,' being placed on the pillar); xiv. 1, 63; Śatapatha Brāhmaṇa, xiv. 1, 3, 7; 3, 1, 22, etc.; *sthūpā-rāja*, 'main pillar,' iii. 1, 1, 11; 5, 1, 1.
 Cf. Zimmer, *Altindisches Leben*, 153.

Sthūri has in the Rigveda¹ and later² the sense of 'drawn by one animal' instead of the usual two (see *Ratha*), and always with an implication of inferiority.

- ¹ x. 131, 3.
² Taittiriya Brāhmaṇa, i. 8, 2, 4; iii. 8, 21, 3; Pañcaviṃśa Brāhmaṇa, xvi. 13, 12; xviii. 9, 7; Aitareya Brāhmaṇa, v. 30, 6; Śatapatha Brāhmaṇa, xiii. 3, 3, 9, etc.

Sthairakāyana, 'descendant of *Sthiraka*,' is the patronymic of *Mitravarca*s in the *Vamśa* Brāhmaṇa.¹

- ¹ *Indische Studien*, 4, 372 (where the word is spelt with *n*).

Sthaulāsthīvi, 'descendant of *Sthūlāsthīva*,' is the patronymic of a grammarian in the *Nirukta* (vii. 14; x. 1).

Snātaka, the designation of the student 'who has taken the bath,' marking the termination of his studentship under a religious teacher, occurs in the Śatapatha Brāhmaṇa (xii. 1, 10), and repeatedly in the Sūtras. Cf. *Brahmacārin*.

1. **Snāvanya**, used in the plural, denotes particular parts of the body of a horse in the Taittiriya Saṃhitā (v. 7, 23, 1).

2. **Snāvanya** appears to be the name of a people in the Baudhāyana Śrauta Sūtra.¹

- ¹ ii. 5 (in a Mantra). Cf. Caland, *Über das rituelle Sūtra des Baudhāyana*, 35.

Snuṣā denotes the 'daughter-in-law' in relation primarily to her father-in-law, but also to her mother-in-law. In the latter sense the word appears in the Rigveda¹ in the epithet *su-snuṣā*,

- ¹ x. 86, 13.

TREES—A PEOPLE

Syandana]

'having a good daughter-in-law,' used of *Vṛṣākapāyi*, while in the former it occurs in several passages, where the daughter-in-law's respect for her father-in-law is mentioned,² a respect which spirituous liquor alone causes to be violated.³ See also *Śvaśura* and *Pati*.

- ² Av. viii. 6, 24; Aitareya Brāhmaṇa, iii. 22, 7; Taittiriya Brāhmaṇa, ii. 4, 6, 12.
³ *Maitrāyaṇī Saṃhitā*, ii. 4, 2; Kāthaka Saṃhitā, xii. 12 (*Indische Studien*, 5, 260).
 Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 414, 415.

Spandana in one passage of the Rigveda¹ denotes a certain tree. Roth,² however, reads *syandana*, 'chariot.'

- ¹ iii. 53, 19.
² St Petersburg Dictionary, s.v.
 Cf. Aufrecht, *Rigveda*, 2, vi; Zimmer, *Altindisches Leben*, 63.

Sparsu is apparently the name of a western people in the Baudhāyana Śrauta Sūtra (xxi. 13).

Spaś. See *Rājan*.

Sphūrjaka denotes a tree (*Diospyros embryopteris*) mentioned in the Śatapatha Brāhmaṇa (xiii. 8, 1, 16).

Smad-ibha is found once in the Rigveda,¹ where Roth² takes the word as perhaps the name of an enemy of *Kutsa*. Cf. *ibha*.

- ¹ x. 49, 4.
² St. Petersburg Dictionary, s.v.
 Cf. Oldenberg, *Rigveda-Noten*, 1, 380; Hillebrandt, *Vedische Mythologie*, 3, 291, n. 5.

Syandana, 'chariot,' is found in the earlier literature only, if at all, in one passage of the Rigveda,¹ where **Spandana** is the received reading.

- ¹ iii. 53, 19, according to Roth. A wood called *Syandana* seems to be meant in the *Kaṣika Sūtra*, viii. 15.

Syāla, a word occurring in only one passage of the Rigveda,¹ appears to denote the brother of a man's wife, who is regarded as willing to protect her, and so secure a marriage for her.²

¹ i. 109, 2.

² So Sāyana on Rv., loc. cit.

Cf. Delbrück, *Die indogermanischen*

Verwandtschaftsnamen, 517; Pischel, *Vedische Studien*, 2, 79.

Syūma-gabhastī. See *Gabhastī*.

Syūma-grbh, used of a horse in the Rigveda (vi. 36, 2) seems to mean 'grasping the bit between his teeth,' as a horse does when anxious to break away from control.

Syūman in one passage of the Rigveda¹ denotes, according to Roth,² the strap fastening the door of a house, the Homeric *ἰμάς*, *δεσμός*.

¹ iii. 61, 4.

² St. Petersburg Dictionary, s.v.

Syūma-raśmi is the name of a protégé of the *Asvins* in the Rigveda.¹

¹ i. 112 16; viii. 52, 2. Cf. Ludwig, *Translation of the Rigveda*, 3, 150, 163.

Srakṭi is found in the description of the *Dāśarājña* in the Rigveda,¹ where Hopkins² thinks the sense of 'spears' essential.

¹ vii. 18, 17.

² *Journal of the American Oriental Society*, 15, 264, D.

Sraj, 'garland,' is mentioned in the Rigveda¹ and later² as often worn by men when anxious to appear handsome, as at a wedding and so on. The *Asvins* are described as 'lotus-wreathed' (*puṣkara-sraj*).³

¹ iv. 38, 6; v. 53, 4; viii. 47, 15; 56, 3.

² Av. i. 14, 1 (where it means a

'cluster of flowers' from a tree);

Pañcaviṃśa Brāhmaṇa, xvi. 4, 1;

xviii. 3, 2; 7, 6; *Śatapatha Brāhmaṇa*.

xiii. 5, 4, 2, etc.

³ Rv. x. 184, 3. Cf. Zimmer, *Altindisches Leben*, 265.

Srāktya is an adjective describing an amulet (*Maṇi*) in the Atharvaveda.¹ According to Weber,² it designates a crystal (literally 'many-cornered'). The commentators,³ however, agree in explaining the word to mean 'derived from the *Sraktya*'—i.e., from the Tilaka tree (*Clerodendrum phlomoides*).

¹ viii. 5, 4, 7, 8. Cf. ii. 11.

² *Indische Studien*, 13, 164.

³ See Bloomfield, *American Journal of*

Philology, 7, 477; *Hymns of the Atharvaveda*, 577.

Srūc denotes a 'large wooden sacrificial ladle' (used for pouring clarified butter on the fire) in the Rigveda¹ and later.² It is of the length of an arm, with a bowl of the size of a hand and a beaklike spout.

¹ i. 84, 18; 110, 6; 144, 1, etc.

² Av. v. 27, 5; vi. 114, 3; ix. 6, 17, etc.

Cf. for its shape, etc., Max Müller,

Zeitschrift der Deutschen Morgenländischen Gesellschaft, 9, xli, lxxx; Eggeling, *Sacred Books of the East*, 12, 67; 26, 20, 23.

Sruva, as opposed to *Srūc*, denotes in the ritual literature¹ a small ladle used to convey the offering (*Ājya*) from the cooking-pot (*Sthālī*) to the large ladle (*Juhū*). In the Rigveda,² however, it was clearly used for the actual Soma libation.

¹ *Āśvalāyana Śrauta Sūtra*, i. 11, 10, etc.

² i. 116, 24; 121, 6, etc.

Cf. Max Müller, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 9,

viii; Caland and Henry, *L'Agniṣṭoma* xliiv; Plate I., No. 9; Plate II., No. 11 Eggeling, *Sacred Books of the East*, 12, 68; 26, 20.

Sreka-parṇa in the *Brāhmaṇas*¹ seems to mean 'like the oleander leaf.'

¹ *Taittiriya Brāhmaṇa*, iii. 6, 6, 3; *Aitareya Brāhmaṇa*, ii. 6, 15.

Svaja in the Atharvaveda¹ and later² denotes the 'viper.' The word is explained by the commentators as *sva-ja*, 'self-

¹ iii. 27, 4; v. 14, 10; vi. 56, 2; x. 4, 10, 15, 17; xii. 3, 58.

² *Taittiriya Saṃhitā*, v. 5, 10, 2; 14, 1; *Aitareya Brāhmaṇa*, iii. 26, 3.

born,' but Roth,³ Weber,⁴ and Zimmer⁵ prefer to derive it from the root *svaj*, 'clasp,' 'encircle.' In the Maitrāyaṇī Saṃhitā⁶ the *Harīṇa* is said to kill the viper.

³ St. Petersburg Dictionary, s.v., gives the alternative *vivipara*.

⁴ Taittirīya Saṃhitā, 2, 89, n.

⁵ Altindisches Leben, 95.

⁶ iii. 9, 3.

1. Svadhiti in the Rigveda¹ denotes the 'axe' or 'knife' used for dissecting the sacrificial horse. In all the other passages in that Saṃhitā² the sense of 'axe' for cutting wood is adequate; reference is made in one place³ to sharpening the axe on the whetstone (*kṣṇotra*). In the Atharvaveda⁴ the term seems once to denote the copper (*lohita*)⁵ knife used to mark the ears of cattle; the carpenter's knife or axe is also twice referred to there.⁶ Later the word means 'axe' generally.⁷ As a weapon it does not appear at all.⁸

¹ i. 162, 9; 18, 20.

² ii. 39, 7; iii. 2, 10; 8, 6, 11; v. 7, 8; vii. 3, 9; viii. 102, 19; x. 89, 7. Cf. n. 8.

³ ii. 39, 7.

⁴ vi. 141, 2. Cf. Mantra Brāhmaṇa, i. 8, 7; Whitney, Translation of the Atharvaveda, 386, 387; Geldner, *Vedische Studien*, 2, 159, who is inclined to compare *Paraśu* in Rv. iii. 53, 22.

⁵ Geldner, *loc. cit.*, understands this word to mean 'red-hot.'

⁶ ix. 4, 6 (probably so to be taken); xii. 3, 33. In xviii. 2, 35, the sense is quite different. See Whitney, *op. cit.*, 845.

⁷ Taittirīya Saṃhitā, vi. 3, 3, 2; Vājasaneyi Saṃhitā, ii. 15 (the slaughtering-knife); v. 43 (the axe to fell the tree), etc.

⁸ In Rv. x. 92, 15, Svadhiti may refer to the thunderbolt of Indra.

2. Svadhiti in certain passages of the Rigveda¹ denotes, according to the St. Petersburg Dictionary, a great tree with hard wood. This interpretation seems probable.

¹ v. 32, 10; ix. 96, 6. Cf. i. 88, 2.

Svanad-ratha ('having a rattling car') is taken by Ludwig¹ as a proper name of *Āsaṅga* in the Rigveda.² But the word is most probably only an epithet.

¹ Translation of the Rigveda, 3, 159.

² viii. 1, 32.

Svanaya Bhāvya is the name of a prince on the Sindhu (Indus) who bestowed gifts on *Kakṣivant*, according to the Rigveda (i. 126, 1. 3). He is called Svanaya Bhāvayavya in the Śāṅkhāyana Śrauta Sūtra (xvi. 11, 5).

Svapna, 'dream,' is referred to in the Rigveda¹ and later.² Evil dreams³ are often mentioned. The Āraṇyakas of the Rigveda⁴ contain a list of dreams with their signification, as well as of *pratyakṣa-darśanāni*, 'sights seen with one's own eyes.'

¹ ii. 28, 10; x. 162, 6.

² Av. vii. 101, 1; x. 3, 6; Vājasaneyi Saṃhitā, xī. 16; Śatapatha Brāhmaṇa, iii. 2, 2, 23, etc.

³ Rv. ii. 28, 10; Av. x. 3, 6.

⁴ Aitareya Āraṇyaka, iii. 2, 4; Śāṅkhāyana Āraṇyaka, xi. 3. Cf. Kauśika Sūtra, xlv. 9 *et seq.*; Atharvaveda Pariśiṣṭa, lxviii.

Svar denotes the 'sun'¹ and the 'heaven of light' in the Rigveda¹ and later.²

¹ i. 71, 2; 105, 3; 148, 1, etc.; Nirukta, ii. 14.

² Rv. iii. 2, 7; v. 83, 4; x. 66, 4, 9, etc.; Av. iv. 11, 6; 14, 2, etc.

Svara denotes in the Upaniṣads¹ the sound of a vowel: these are described² as being *ghoṣavant*, 'sonant,' and also as *balavant*, 'uttered with force.' The precise word for a mute is *spārśa*,³ 'contact,' while *ūṣman* denotes a 'sibilant,' and *svara* a 'vowel,' in the Aitareya⁴ and Śāṅkhāyana Āraṇyakas.⁴ The semivowels are there denoted by *anta-sthā* ('intermediate')⁵ or *akṣara*.⁶ Another division in the Aitareya Āraṇyaka⁷ is into *ghoṣa*, *ūṣman*, and *vyāñjana*, apparently 'vowels,' 'sibilants,' and 'consonants' respectively. *Ghoṣa* elsewhere in that Āraṇyaka⁸ seems to have the general sense of 'sounds.' The Taittirīya Upaniṣad⁹ refers to *mātrā*, a 'mora';¹⁰ *bala*, 'force' of utterance, and *varṇa*, 'letter,' an expression found elsewhere¹¹ in the explanation of *om*, as compacted of *a + u + m*.

¹ Chāndogya Upaniṣad, ii. 22, 5; Taittirīya Upaniṣad, i. 2, 1.

² Chāndogya Upaniṣad, *loc. cit.*

³ iii. 2, 1, etc.

⁴ viii. 1, etc.

⁵ Aitareya Āraṇyaka, iii. 2, 1.

⁶ Śāṅkhāyana Āraṇyaka, viii. 1.

⁷ ii. 2, 4.

⁸ ii. 2, 2. Cf. Keith's edition, p. 213.

⁹ *Loc. cit.*

¹⁰ Also Aitareya Āraṇyaka, iii. 1, 5;

Śāṅkhāyana Āraṇyaka, vii. 13.

¹¹ Aitareya Brāhmaṇa, v. 32, 2;

Kauṣṭaki Brāhmaṇa, xxvi. 5; Āśval-

āyana Śrauta Sūtra, x. 4; Weber,

Indische Studien, v. 32.

The Aitareya Āraṇyaka¹² and the Śāṅkhāyana Āraṇyaka¹³ recognize the three forms of the Rigveda text as *pratyakṣa*, *nirbhujā*, and *ubhayam-antareṇa*, denoting respectively the Samhitā, Pada, and Krama Pāṭhas of the Rigveda.¹⁴ The same authorities¹⁵ recognize the importance of the distinction of the cerebral and dental *n* and *s*, and refer¹⁶ to the *Māṇḍūkya* mode of recitation. They also discuss¹⁷ Sandhi, the euphonic 'combination' of letters.

The Prātisākhya of the several Samhitās develop in detail the grammatical terminology, and Yaska's Nirukta¹⁸ contains a good deal of grammatical material. The Śatapatha Brāhmaṇa¹⁹ distinguishes the genders, and the Pañcaviṃśa Brāhmaṇa²⁰ the division of words in the Sāman recitation.

¹² iii. 1, 3, 5.

¹³ vii. 10, 12.

¹⁴ Max Müller, *Rigveda Prātisākhya*, ii et seq.; *Nachträge*, ii; Oldenberg, *Prolegomena*, 380 et seq.; *Sacred Books of the East*, 30, 146 et seq.; Macdonell, *Sanskrit Literature*, 51.

¹⁵ Aitareya, iii. 2, 6; Śāṅkhāyana, viii. 11.

¹⁶ Aitareya, iii. 1, 1; 2, 6; Śāṅkhāyana, vii. 2; viii. 11.

¹⁷ Aitareya, iii. 1, 2, 3, 5; 2, 2; Śāṅkhāyana, vii. 13; viii. 1, 2.

¹⁸ See Roth's edition (1852), p. 222, for a list of teachers cited by Yaska, especially Kautsa and Śākaṭāyana.

¹⁹ x. 5, 1, 2, 3.

²⁰ x. 9, 1, 2.

Cf. von Schroeder, *Indians Literature and Culture*, 701 et seq.

Sva-rāj, 'self-ruler,' 'king,' is found frequently in the Rigveda¹ and later.² It is the technical term for the kings of the west according to the Aitareya Brāhmaṇa.³

¹ i. 36, 7; 51, 15; 61, 9, etc. (of gods).

² Av. xvii. 1, 22; Taittiriya Samhitā, ii. 3, 6, 2; iv. 4, 8, 1; v. 5, 4, 1, etc.

³ viii. 14. Cf. perhaps the republican form of government of which traces are seen in the Buddhist literature by Rhys Davids, *Buddhist India*, 19.

Svaru in the Rigveda¹ or later² denotes a 'post,' or more precisely in the ritual a splinter of the Yūpa, or sacrificial post.³

¹ i. 92, 5; 162, 9; iii. 8, 6, etc.

² Av. iv. 24, 4; xii. 1, 13, etc.

³ Aitareya Brāhmaṇa, ii. 3, 8; Tait.

tiriya Samhitā, v. 5, 7, 1; vi. 3, 4, 9, etc.; Śatapatha Brāhmaṇa, iii. 7, 1, 22; 8, 1, 5, etc.

Svar-jit Nāgna-jita ('descendant of Nagna-jit') is the name of a royal personage in the Śatapatha Brāhmaṇa,¹ a Gandhāra prince, whose views on the ritual are referred to with contempt.

¹ viii. 1, 4, 10. Cf. Muir, *Sanskrit Texts*, i², 515.

Svar-ṇara appears to be the proper name of a sacrificer in two verses of the Rigveda.¹ According to Geldner,² it everywhere³ means a specially sacred lake and the Soma-producing district around it.

¹ viii. 3, 12; 12, 2. Cf. Ludwig, *Translation of the Rigveda*, 3, 160; Hopkins, *Journal of the American Oriental Society*, 17, 89.

² *Rigveda, Glossar*, 209.

³ Rv. iv. 21, 3; v. 18, 4; 14, 1; viii. 6, 39; 65, 2; 103, 14; ix. 70, 6; x. 65, 4. Perhaps in viii. 12, 2, it means 'coming from Svarṇara.'

Svar-bhānu Asura is the name, in the Rigveda¹ and later,² of a demon supposed to have eclipsed the sun. See **Sūrya**.

¹ v. 40, 5, 6, 8, 9.

² Taittiriya Samhitā, ii. 1, 2, 2; Pañcaviṃśa Brāhmaṇa, iv. 5, 2; 6, 13;

vi. 6, 8; Śatapatha Brāhmaṇa, v. 3, 2, 2; Kauṣītaki Brāhmaṇa, xxiv. 3.

Sva-sara, according to the St. Petersburg Dictionary, denotes 'cattle stall,'¹ and more generally 'dwelling-place,' 'house,'² and then 'nest of birds.'³ Geldner,⁴ however, shows that the real sense is the 'wandering at will' of cattle, more precisely their 'grazing in the morning,'⁵ and in the case of birds their 'early flight' from the nest,⁶ while metaphorically it is applied first to the morning pressing of Soma and then to all three pressings.⁷

¹ Rv. i. 3, 8; ii. 2, 2; 34, 8; v. 62, 2; viii. 88, 1; Sāmaveda, i. 5, 2, 3, 2.

² Rv. i. 34, 7; iii. 60, 6; 61, 4; vi. 68, 10; viii. 99, 1; Śatapatha Brāhmaṇa, iv. 3, 5, 20.

³ Rv. ii. 19, 2; 34, 5.

⁴ *Vedische Studien*, 2, 110-115.

⁵ Rv. i. 3, 8; ii. 2, 2; 34, 8; v. 62, 2; viii. 88, 1.

⁶ Rv. ii. 19, 2; 34, 5.

⁷ Rv. i. 34, 7; iii. 60, 6; vi. 68, 10; viii. 99, 1. In Śatapatha Brāhmaṇa, *loc. cit.*, it is equivalent to 'libation.'

Svasr is the regular word from the Rigveda onwards¹ for 'sister.' Like the word **Bhrātṛ**, the term sister can be applied

¹ Rv. ii. 32, 6; vi. 55, 4, 5; viii. 101, 15; x. 108, 9, etc.

to things not precisely so related. For example, in the *Rigveda* the fingers and the seasons are 'sisters,' and night is the sister of dawn, for whom, as the elder, she makes way.² The *Purāṇas* offer to adopt Saramā as their sister;³ but this use is not applied—any more than in the case of Bhrātṛ—to ordinary human beings.

The sister stood in a close relation to her brother. If the father was dead or feeble, the sister was dependent on her brother and on his wife, as appears from the *Rigveda*⁴ and the *Aitareya Brāhmaṇa*.⁵ Moreover, maidens without brothers were apt to find marriage difficult, and to degenerate into *Hetairai*;⁶ but it is not certain whether this was due, as Zimmer⁷ thinks, to brothers being required to arrange marriages for orphan girls, or because sonless fathers were anxious to make their daughters *Putrikās*, in order that they themselves, instead of the husbands, should count the daughters' sons as their own.⁸ See also *Jāmi*.

² Rv. i. 124, 8. See Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 463; Rv. i. 62, 10; 64, 7; 71, 1, etc.

³ Rv. x. 108, 9.

⁴ x. 85, 46. Cf. ix. 96, 22.

⁵ iii. 37, 5.

⁶ Av. i. 17, 1; Rv. i. 124, 7; iv. 5, 5; Nirukta, iii. 5.

⁷ *Altindisches Leben*, 328.

⁸ Cf. Geldner, *Rigveda, Kommentar*, 22, 48, 49 (on Rv. iii. 31, 1 et seq.).

Svasriya occurs in the sense of 'sister's son' in the description of Viśvarūpa's ancestry in the *Yajurveda Samhitās*.¹

¹ Taittirīya Samhitā, ii. 5, 1, 1; Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 485.

Svātī. See *Nakṣatra*.

Svādhyāya ('reciting to oneself') in the *Brāhmaṇas*¹ denotes the study or repetition of the Vedic texts. The *Sūtras* give rules for it in great detail. Cf. *Brāhmaṇa*.

¹ Śatapatha Brāhmaṇa, iii. 4, 3, 6; Chāndogya Upaniṣad, i. 12, 1; 8, 15; iv. 6, 9, 6; xi. 5, 6, 3; 7, 1, 4, 7; Kauṣītaki Upaniṣad, i. 1.

Svāyava, 'descendant of Svāyu,' is the patronymic of *Kūśāmba Lātavya* in the *Pañcaviṃśa Brāhmaṇa* (viii. 6, 8).

Svā-rājya. See *Rājya*.

Sveda-ja, 'born of sweat'—that is, 'engendered by hot moisture'—is used in the *Aitareya Upaniṣad* (iii. 3, 3) as a term designating a class of creatures comprising vermin of all sorts. The *Mānava Dharma Śāstra* (i. 45) explains it as 'flies, mosquitos, lice, bugs, and so forth.'

Cf. Keith, *Aitareya Āraṇyaka*, 235.

Svaidāyana, 'descendant of Sveda,' is the patronymic of a *Śaunaka* in the *Brāhmaṇas*.¹

¹ Śatapatha Brāhmaṇa, xi. 4, 1, 2, 3; Gopatha Brāhmaṇa, i. 3, 6.

Svaupaśa. See *Opāśa*.

H.

Haṃsa in the *Rigveda*¹ and later² denotes the 'gander.' These birds are described as dark in colour on the back (*nīla-prṣṭha*);³ they fly in troops,⁴ swim in the water (*uda-prut*),⁵ make loud noises,⁶ and are wakeful at night.⁷ The *Haṃsa* is credited with the power of separating Soma from water (as later milk from water) in the *Yajurveda*.⁸ It is also mentioned as one of the victims at the *Aśvamedha* ('horse sacrifice').⁹

¹ i. 65, 5; 163, 10; ii. 34, 5; iii. 8, 9, etc.

² Av. vi. 12, 1, etc.

³ Rv. vii. 59, 7.

⁴ Rv. iii. 8, 9.

⁵ Rv. i. 65, 5; iii. 45, 4.

⁶ Rv. iii. 53, 10.

⁷ Av. vi. 12, 1.

⁸ *Kāṭhaka Samhitā*, xxxviii. 1; *Maitrāyaṇī Samhitā*, iii. 11, 6; *Vāja-*

saneyi Samhitā, xix. 74; *Taittirīya Brāhmaṇa*, ii. 6, 2, 1.

⁹ *Taittirīya Samhitā*, v. 5, 21, 1; *Maitrāyaṇī Samhitā*, iii. 14, 3; *Vāja-saneyi Samhitā*, xxiv. 22, 35.

Cf. Zimmer, *Altindisches Leben*, 89, 90; Lanman, *Journal of the American Oriental Society*, 19, 151; Macdonell, *Sanskrit Literature*, 150.

Harṣa-sāci is the name of an unknown bird mentioned in the Taittiriya Saṁhitā¹ as one of the victims at the *Aśvamedha* ('horse sacrifice').

¹ v. 5, 20, 1. Cf. Zimmer, *Altindisches Leben*, 93.

Haya denotes 'horse' in the Rigveda¹ and later.²

¹ v. 46, 1; vii. 74, 4; ix. 107, 25.

² Vājasaneyi Saṁhitā, vii. 47; xxii. 19, etc.

Cf. Zimmer, *Altindisches Leben*, 231.

Hara-yāṇa in the Rigveda¹ is clearly the name² of a man mentioned along with *Ukṣanyāyana* and *Suśāman*.

¹ viii. 28, 22; Nirukta, v. 15. Cf. Ludwig, Translation of the Rigveda, 3, 162.

Haripa in the Rigveda¹ and later² denotes a 'gazelle.' It is at once a type of speed³ and terror.⁴ Its horns are used as amulets.⁵ It is fond of eating barley (*Yava*).⁶ In the *Maitrāyaṇī Saṁhitā*⁷ it is said to kill vipers (*Svaṣa*). Cf. *Kuluhga*, *Nyanku*. The feminine is *Hariṇī*.⁸

¹ i. 163, 1; v. 78, 2.

² Av. vi. 67, 3, etc.

³ Av. iii. 7, 1.

⁴ Av. vi. 67, 3.

⁵ Av. iii. 7, 1, 2.

⁶ Taittiriya Saṁhitā, vii. 4, 19, 2

(*hariṇī*); Vājasaneyi Saṁhitā, xxiii. 30;

Maitrāyaṇī Saṁhitā, iii. 13, 1; *Kāṭhaka*

Saṁhitā, *Aśvamedha*, iv. 8 (also *hariṇī*); Taittiriya Brāhmaṇa, iii. 9, 7, 2 (*hariṇī*).

⁷ iii. 9, 3.

⁸ Taittiriya Saṁhitā, vii. 4, 19, 2,

and see n. 6.

Cf. Zimmer, *Altindisches Leben*, 83; Bloomfield, *Hymns of the Atharvaveda*, 336, 337.

1. *Harita* seems to mean 'gold' in a few passages of the Saṁhitās.¹

¹ Av. v. 28, 5, 9; xi. 3, 8; *Kāṭhaka Saṁhitā*, viii. 5.

2. *Harita Kaśyapa* is mentioned as a teacher, a pupil of *Śilpa Kaśyapa*, in the last *Varṣa* (list of teachers) of the *Bṛhadāraṇyaka Upaniṣad*.¹

¹ vi. 4, 33 (*Mādhyamdina* = vi. 5, 3 *Kāṇva*).

Hari-dru in the Śatapatha Brāhmaṇa (xiii. 8, 1, 16) is the name of a tree (*Pinus deodora*).

Hariman in the Rigveda¹ and the Atharvaveda² denotes 'yellowness' as a disease, 'jaundice.'

¹ i. 50, 11 et seq.

² i. 22, 1; ix. 8, 9; xix. 44, 2.

Cf. Zimmer, *Altindisches Leben*, 378, 388.

Hari-yūpiyā is mentioned in a hymn of the Rigveda¹ as the scene of the defeat of the *Vṛcivants* by *Abhyāvarin Cāya-mana*. It may denote either a place or a river, since many battles seem to have been fought on the banks of rivers. Ludwig² took it as the name of a town on the river *Yavyāvatī*, which is identified with it in *Sāyaṇa*'s commentary on the passage. Hillebrandt³ thinks that it is the river *Iryāb* (*Haliāb*), a tributary of the *Kurum* (*Krumu*), but this is not at all probable.

¹ vi. 27, 5.

² Translation of the Rigveda, 3, 158.

³ *Vedische Mythologie*, 3, 268, n. 1.

Cf. Zimmer, *Altindisches Leben*, 18, 19; Kaegi, *Rigveda*, n. 328.

Hari-varṇa Aṅgīrasa ('descendant of *Aṅgīras*') is the name of the seer of a *Sāman* or chant in the *Pañcaviṁśa Brāhmaṇa*.¹

¹ viii. 9, 4, 5. Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 63.

Hari-ścandra Vaidhasa ('descendant of *Vedhas*') *Aikṣvāka* ('descendant of *Ikṣvāku*') is the name of a probably mythical king whose rash vow to offer up his son *Rohita* to *Varuṇa* is the source of the tale of *Śunaḥśepa* in the *Aitareya Brāhmaṇa* (vii. 14, 2) and the *Sāṅkhāyana Śrauta Sūtra* (xv. 17).

Harṣya denotes the Vedic 'house' as a unity including the stabling¹ and so forth, and surrounded by a fence or wall of

¹ Rv. vii. 56, 16. Cf. x. 106, 5.

some sort.² It is several times referred to in the Rigveda³ and later.⁴ Cf. *Gr̥ha*.

² Rv. vii. 55. 6. Geldner, *Vedische Studien*, 2, 278, n. 2, takes *harmyesthāh*, 'standing on a house' (Rv. vii. 56, 16), to refer to princes on the roof of a palace.

³ i. 121, 1 (the people, *viśah*, of the

house); 166, 4; ix. 71, 4; 78, 3; x. 43, 3; 73, 10, etc.

⁴ Av. xviii. 4, 55 (a palace of Yama); Taittiriya Brāhmaṇa, iii. 7, 6, 3, etc.

Cf. Zimmer, *Altindisches Leben*, 149.

*Halikṣṇa*¹ or *Halikṣṇa*² is mentioned as one of the victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās. The commentator Mahidhara³ thinks that it is a kind of lion, Sāyana⁴ that a green Cataka bird or a lion (*trya-hiṃsa*)⁵ is meant. In the Atharvaveda⁶ *Halikṣṇa* seems to be some particular intestine, but Weber⁷ thinks it may mean 'gall.'

¹ Maitrāyaṇī Saṃhitā, iii. 14, 12; Vājasaneyi Saṃhitā, xxiv. 31.

² Taittiriya Saṃhitā, v. 5, 12, 1; 7, 23, 1.

³ On Vājasaneyi Saṃhitā, loc. cit.

⁴ On Taittiriya Saṃhitā, loc. cit.

⁵ *Trya-siṃha* is not much more intelligible.

⁶ ii. 33, 3.

⁷ *Indische Studien*, 13, 206.

Cf. Zimmer, *Altindisches Leben*, 79.

Havir-dhāna ('oblation receptacle') denotes primarily the cart on which the Soma plants are conveyed to be pressed,¹ then the shed in which these Soma vehicles were kept.²

¹ Taittiriya Saṃhitā, iii. 1, 3, 1; vi. 2, 9, 1, 4, etc.

² Taittiriya Saṃhitā, vi. 2, 11, 1, 4, etc.

See *Gr̥ha*; Zimmer, *Altindisches Leben*, 154.

Haviṣ-kṛt Āṅgīrasa ('descendant of *Āṅgīras*') is the name of the seer of a Sāman or chant according to the Pañcaviṃśa Brāhmaṇa¹ and the Taittiriya Saṃhitā.² See the following.

¹ xi. 10, 9, 10; xx. 11, 3.

² vii. 1, 4, 1.

Cf. Hillebrandt, *Vedische Mythologie*,

2, 160; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 62.

Haviṣmant Āṅgīrasa is mentioned along with *Haviṣkṛt*, in the Taittiriya Saṃhitā and the Pañcaviṃśa Brāhmaṇa,² as the seer of a Sāman or chant.

¹ vii. 1, 4, 1.

² xi. 10, 9, 10; xx. 11, 3.

Havis is the general term for an offering to the gods, 'oblation,' whether of grain, or Soma, or milk, or clarified butter, etc. It is common from the Rigveda¹ onwards.²

¹ i. 24, 11; 26, 6; 170, 5, etc.

² Av. iii. 10, 5; vi. 5, 3, etc.

Hasta. See *Nakṣatra*.

Hasta-ghna denotes in the Rigveda¹ a 'hand-guard,' a covering used as a protection of the hand and arm from the impact of the bowstring. The word is of remarkable and still unexplained formation.² Lāṭyāyana³ has *hasta-tra* and the Epic *hastāvāpa*⁴ as its equivalent in sense.

¹ vi. 75, 14; Nirukta, ix. 14. The reading is assured by the parallels in the Saṃhitās: Taittiriya Saṃhitā, iv. 6, 6, 5; Maitrāyaṇī Saṃhitā, iii. 16, 3; Vājasaneyi Saṃhitā, xxix. 51.

² Pischel, *Vedische Studien*, 1, 296; Oldenberg, *Rigveda-Noten*, 1, 416.

³ Śrauta Sūtra, iii. 10, 7.

⁴ Hopkins, *Journal of the American Oriental Society*, 13, 308.

Hastādāna. See *Paśu*.

Hastin, 'having a hand,' with *Mṛga*, 'beast,' denotes in the Rigveda¹ and the Atharvaveda² the 'elephant.' Later the adjective alone comes to mean 'elephant.'³ The animal was famed for its strength⁴ as well as its virility.⁵ It is mentioned with man and monkey as one of the beasts that take hold by the hand (*hastādāna*), as opposed to those that take hold by the mouth (*mukhādāna*).⁶ It was tamed, as the expression *Hastipa*, 'elephant-keeper,' shows, and tame elephants were used to catch others (see *Vāraṇa*). But there is no trace of its use in war, though Ktesias and Megasthenes both record such use for

¹ i. 64, 7; iv. 16, 14.

² xii. 1, 25. Elsewhere *Hastin* is used alone: iii. 22, 3; iv. 36, 9; vi. 38, 2; 70, 2; xix. 1, 32.

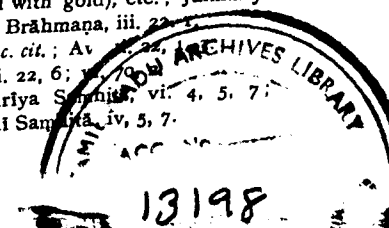
³ Taittiriya Saṃhitā, v. 5, 11, 1; Maitrāyaṇī Saṃhitā, iii. 14, 8; Vājasaneyi Saṃhitā, xxiv. 29; Pañcaviṃśa Brāhmaṇa, vi. 8, 8; xxiii. 13, 2; Aitareya Brāhmaṇa, iv. 1, 14; v. 31, 2;

vi. 27, 2; Śatapatha Brāhmaṇa, iii. 1, 3, 4, etc.; Chāndogya Upaniṣad, vii. 24, 2 (coupled with gold), etc.; Jaiminīya Upaniṣad Brāhmaṇa, iii. 22, 1.

⁴ Rv. loc. cit.; Av. x. 22, 1.

⁵ Av. iii. 22, 6; vi. 70, 2.

⁶ Taittiriya Saṃhitā, vi. 4, 5, 7; Maitrāyaṇī Saṃhitā, iv. 5, 7.



their times.⁷ The Atharvaveda⁸ alludes to its being pestered by mosquitoes.

⁷ Von Schroeder, *Indiens Literatur und Cultur*, 434.

⁸ Av. iv. 36, 9.
Cf. Zimmer, *Altindisches Leben*, 80.

Hasti-pa, 'elephant-keeper,' is mentioned as one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹

¹ Vājasaneyi Saṃhitā, xxx. 11; Taittirīya Saṃhitā, iii. 4, 9, 1.

Hasrā ('laughing woman') in the Rīgveda¹ denotes a courtesan according to Pischel.²

¹ i. 124, 7.

² *Vedische Studien*, I, 196, 308.

Hāyana denotes a 'year,' usually in compounds.¹ In the Kāthaka Saṃhitā² and the Śatapatha Brāhmaṇa³ the term appears as a designation of a species of red rice. As an adjective in the sense of 'lasting a year' or 'recurring every year,' it is applied to fever in the Atharvaveda.⁴

¹ Av. viii. 2, 21; *śata-hāyana*, 'a hundred years old,' viii. 2, 8; 7, 22; *hāyana*, xii. 1, 36 (probably corrupt).

² xv. 5.

³ v. 3, 3, 6 (the Taittirīya Saṃhitā,

i. 8, 10, 1, has instead *mahā-vṛhi*, 'great rice').

⁴ xix. 39, 10.

Cf. Schrader, *Prehistoric Antiquities*, 301.

Hārikarṇi-putra, 'son of a female descendant of *Harikarṇa*,' is the name of a teacher, a pupil of *Bhāradvāja-putra*, in the last Vamśa (list of teachers) in the Mādhyamīna recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 30).

Hāridrava is the name of a yellow bird in the Rīgveda,¹ perhaps the 'yellow water-wagtail.'² Geldner³ compares the Greek *χαρδριός*.

¹ i. 50, 12; viii. 35, 7.

² Śāyana on Rv. i. 50, 12; Taittirīya Brāhmaṇa, iii. 7, 6, 2, treats it as the name of a plant (cf. Zimmer, *Altindisches Leben*, 62). But on Av. i. 22, 4, he takes it as *gopītanaha*, 'wagtail.'

³ *Rigveda, Glossar*, 213.

Cf. Bloomfield, *Hymns of the Atharvaveda*, 264, n. 1; 266; Whitney, *Translation of the Atharvaveda*, 23.

Hāridravika is the title of a work by Hāridraṇin mentioned in the Nirukta.¹

¹ ix. 5. See Roth, *Nirukta*, xxiii; von Schroeder, *Maitrāyaṇī Saṃhitā*, i, xiii.

Hāri-drumata, 'descendant of Haridrumant,' is the patronymic of a Gautama in the Chāndogya Upaniṣad (iv. 4, 3).

Hāliṅgava, 'descendant of Haliṅgu,' is the name of a teacher in the Śatapatha Brāhmaṇa (x. 4, 5, 1).

Hitā in the Brāhmaṇas¹ is the name of certain 'veins.' Cf. *Hirā*.

¹ Bṛhadāraṇyaka Upaniṣad, ii. 1, 21; iv. 2, 4; 3, 20; Kauṣītaki Upaniṣad, iv. 19.

Hima, denoting 'cold,' 'cold weather,' is quite common in the Rīgveda,¹ but less frequent later.² As 'snow' the word appears as a masculine in the Taittirīya Brāhmaṇa,³ and often later as a neuter.⁴ Cf. *Hemanta*.

¹ i. 116, 8; 119, 6; viii. 32, 26, etc.

² Av. vii. 18, 2; xiii. 1, 46; xix. 49, 5 (night as mother of coolness), etc.

³ iii. 12, 7, 2.

⁴ Śadvimśa Brāhmaṇa, vi. 9, etc.

Cf. Hillebrandt, *Vedische Mythologie*, 3, 192-195.

Himavant, 'snowy,' appears as an epithet of mountains in the Atharvaveda.¹ It is also used both there² and in the Rīgveda,³ as well as later,⁴ as a noun. There seems no reason to deny that in all the passages the word refers vaguely to the mountains now called *Himālaya*, though it is possible that the name may include mountains not strictly in that system, like the *Suleiman hāls*.⁵ See also *Mūjavant* and *Trikakubh*.

¹ xii. 1, 11.

² vi. 95, 3. See also iv. 9, 9; v. 4, 2, 8; 25, 7; vi. 24, 1 (where reference is made to the rivers of the *Himālayas*); xix. 39, 1.

³ x. 121, 4.

⁴ Taittirīya Saṃhitā, v. 5, 11, 1; Vājasaneyi Saṃhitā, xxiv. 30; xxv. 12; Aitareya Brāhmaṇa, viii. 14, 3 (the

Uttara Kurus and *Uttara Madras* live beyond it; perhaps in *Kāśmir*, etc.

⁵ Ludwig, *Translation of the Rīgveda*, 3, 198.

Cf. Zimmer, *Altindisches Leben*, 29; Weber, *Indische Studien*, 18, 12, who inclines to see a reminiscence of the *Caucasus*.

Himā denotes 'winter' in the combination a 'hundred winters' in the Rigveda¹ and elsewhere.²

¹ i. 64, 14; ii. 33, 2; v. 54, 15; vi. 48, 8. | Samhitā, i. 6, 6, 3; Vājasaneyi Samhitā, ii. 27.

² Av. ii. 28, 4; xii. 2, 28; Taittiriya

Hiraṇin, 'rich in gold,' is apparently an epithet of Trasa-dasyu in one verse of the Rigveda,¹ referring to the golden raiment or possessions of the king. Ludwig,² however, thinks the word is a proper name, possibly of Trasadasyu's son.

¹ v. 53, 8.

² Translation of the Rigveda, 3. 155.

Hiraṇina is found in one passage of the Rigveda,¹ where Ludwig² takes the word as a name of Śaṇḍa. But it seems to be an adjectival form of hiraṇin, 'golden.'

¹ vi. 63, 9.

² Translation of the Rigveda, 3. 158.

Hiraṇya in the Rigveda¹ and later² denotes 'gold.' It is hardly possible to exaggerate the value attached to gold by the Vedic Indians. The metal was, it is clear, won from the bed of rivers. Hence the Indus is called 'golden'³ and 'of golden stream.'⁴ Apparently the extraction of gold from the earth was known,⁵ and washing for gold is also recorded.⁶

Gold is the object of the wishes of the Vedic singer,⁷ and golden treasures (hiraṇyāni) are mentioned as given by patrons⁸ along with cows and horses. Gold was used for ornaments for neck and breast (Niṣka), for ear-rings (Karṇa-sobhana), and even for cups.⁹ Gold is always associated with the gods.¹⁰

¹ i. 43, 5; iii. 34, 9; iv. 10, 6; 17, 11, etc.

² Av. i. 9, 2; ii. 36, 7; v. 28, 6; vi. 38, 2, etc.

³ Rv. x. 75, 8.

⁴ Rv. vi. 61, 7; viii. 26, 18.

⁵ Rv. i. 117, 5; Av. xii. 1, 6, 26, 44.

⁶ Taittiriya Samhitā, vi. 1, 7, 1; Śatapatha Brāhmaṇa, ii. 1, 1, 5.

⁷ Rv. vi. 47, 23; viii. 78, 9; Pischel and Geldner, *Vedische Studien*, I, xxiv.

⁸ Cf. also Hiraṇyastūpa as a proper name.

⁹ Taittiriya Samhitā, v. 7, 1, 3; Taittiriya Brāhmaṇa, i. 3, 3, 7; Śatapatha Brāhmaṇa, v. 1, 2, 19; 5, 28.

¹⁰ All that is connected with them is of gold; the horses of the sun are hiraṇya - tvacas, 'gold - skinned' (Av. xiii. 2, 8), and so on.

In the plural Hiraṇya denotes 'ornaments of gold.'¹¹

A gold currency was evidently beginning to be known in so far as definite weights of gold are mentioned: thus a weight, aṣṭā-prūḍ, occurs in the Samhitās,¹² and the golden śatamāna, 'weight of a hundred (Kṛṣṇalas)' is found in the same texts.¹³ In several passages,¹⁴ moreover, hiraṇya or hiraṇyāni may mean 'pieces of gold.'

Gold is described sometimes as harita,¹⁵ 'yellowish,' sometimes as rajata,¹⁶ 'whitish,' when probably 'silver' is alluded to. It was obtained from the ore by smelting.¹⁷ Megasthenes¹⁸ bears testimony to the richness in gold of India in his time.

¹¹ Rv. i. 122, 2; 162, 16; ii. 33, 9; v. 60, 4; Av. iv. 10, 6; Vājasaneyi Samhitā, xv. 50; xx. 37; also in the singular, Av. i. 35, 1; xviii. 4, 56.

¹² Taittiriya Samhitā, iii. 4, 1, 4; Kāthaka Samhitā, xi. 1; xiii. 10; von Schroeder, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 49, 164.

¹³ Śatapatha Brāhmaṇa, v. 5, 5, 16; xii. 7, 2, 13; 9, 1, 4. Cf. xiii. 1, 1, 4; 2, 3, 2; 4, 1, 13; 2, 7, 13; xiv. 3, 1, 32; Taittiriya Samhitā, ii. 3, 11, 5; Kāthaka Samhitā, viii. 5; xxii. 8; Weber, *Indische Streifen*, I, 101. Geldner, *Vedische Studien*, I, 268, is inclined to think that a gold unit is alluded to in the vague phrases 'thousands,' etc., of the Rigveda. See viii. 1, 13; 65, 12; x. 95, 3, etc.

¹⁴ Taittiriya Brāhmaṇa, i. 4, 7, 4;

iii. 8, 2, 2; Śatapatha Brāhmaṇa, xii. 7, 1, 7; xiii. 4, 1, 6, etc.

¹⁵ Kāthaka Samhitā, x. 4; Śatapatha Brāhmaṇa, xii. 4, 4, 6; Śaḍviṃśa Brāhmaṇa, ii. 9.

¹⁶ Taittiriya Samhitā, i. 5, 1, 2; Śatapatha Brāhmaṇa, xii. 4, 4, 7; xiii. 4, 2, 10, etc.

¹⁷ Śatapatha Brāhmaṇa, vi. 1, 3, 5. Cf. ii. 2, 3, 28; xii. 4, 3, 1; Pañcaviṃśa Brāhmaṇa, xvii. 6, 4 (niṣ-ṭap, 'heat'); Jaiminiya Brāhmaṇa, i. 10 (Journal of the American Oriental Society, 16, 234. ccxliii); Lāṭyāyana Śrauta Sūtra, iii. 1, 9, etc.; Jaiminiya Upaniṣad Brāhmaṇa, iii. 34, 6.

¹⁸ See Diodorus Siculus, ii. 36; Strabo, pp. 703, 711.

Cf. Zimmer, *Altindisches Leben*, 49-51; Macdonell, *Sanskrit Literature*, 151.

Hiraṇya-kaśipu in the Brāhmaṇas¹ denotes a 'golden seat,' probably one covered with cloth of gold.

¹ Taittiriya Brāhmaṇa, iii. 9, 20, 1; Aitareya Brāhmaṇa, vii. 18, 12. Cf. the word as an adjective with the sense of 'having a golden cloth,' Av. v. 7, 10.

Hiraṇya-kāra denotes a 'worker in gold' mentioned in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹

¹ Vājasaneyi Samhitā, xxx. 17; Taittiriya Brāhmaṇa, iii. 4, 14, 1.

Hiranya-dant ('gold-toothed') **Vaida** ('descendant of Veda') is the name of a teacher in the Aitareya Brāhmaṇa (iii. 6, 3) and the Aitareya Āraṇyaka (ii. 1, 5). The name presumably refers to the use of gold to stop the teeth; see **Dant**.

Hiranya-nābha is the name of a **Kausalya** or Kosāla prince, whose horse sacrifice appears to be alluded to in the Śāṅkhāyana Śrauta Sūtra (xvi. 9, 13). He is also referred to in the Praśna Upaniṣad (vi. 1), and may have been connected with **Para Ātṇāra**. Cf. **Hairanya-nābha**.

Hiranya-stūpa is the name of a man in the Rigveda¹ and in the Śatapatha Brāhmaṇa.² He is called an **Āṅgīrasa** in the Aitareya Brāhmaṇa,³ which credits him with the authorship of a Rigvedic hymn.⁴ The Anukramaṇī (Index) ascribes to him several other hymns.⁵

¹ x. 149, 5.
² i. 6, 4, 2.
³ iii. 24, 11.

⁴ i. 32.
⁵ i. 31-35; ix. 4, 69. Cf. Ludwig, Translation of the Rigveda, 3, 104, 141.

Hiranya-hasta is in the Rigveda¹ the name of a son given by the Aśvins to **Vadhrimatī** (who, as her name denotes, was the wife of a eunuch).

¹ i. 116, 13; 117, 24; vi. 62, 7; | Śyāva in x. 65, 12. Cf. Macdonell, x. 39, 7. He appears to be called | Vedic Mythology, p. 52.

Hirā in the Atharvaveda¹ denotes 'vein,' like **Hitā**.

¹ i. 17, 1; vii. 35, 2; Vājasaneyi Saṃhitā, xxv. 8. Cf. Weber, *Omina und Portenta*, 346.

Hṛtsv-āśaya Āllakeya is mentioned in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 40, 2) in the Vaṃśa (list of teachers) as a pupil of **Somaśuṣma Sātyayajñi Prācinayogya**.

Hṛdayāmaya, 'disease of the heart,' is mentioned in the Atharvaveda in connexion with **Yakṣma**¹ and with **Balāsa**.²

¹ v. 30, 9.

² vi. 14, 1; 127, 3.

Zimmer,³ who thinks that **Balāsa** is consumption, connects the name with the later view of the medical Saṃhitās,⁴ that love is one of the causes of the disease. But it would be more natural to see in it a disease affecting the heart.

³ *Altindisches Leben*, 387.
⁴ Wise, *Hindu System of Medicine*, 321, 322.

Hṛd-yota¹ (for **Hṛd-dyota**) and **Hṛd-roga**,² 'heart disease,' are mentioned in the Atharvaveda and the Rigveda respectively. Zimmer³ identifies the disease in the Atharvaveda with **Hṛdayāmaya**, 'consumption caused by love.' In the Rigveda this is not at all likely: later in the medical Saṃhitās the word probably denotes *angina pectoris*.⁴

¹ Av. i. 22, 1. Cf. vi. 24, 1.
² Rv. i. 50, 11.
³ *Altindisches Leben*, 388.
⁴ Wise, *Hindu System of Medicine*, 321.

Hemanta (used only in the locative singular) denotes 'winter' in the later Saṃhitās and the Brāhmaṇas.¹

¹ Taittirīya Saṃhitā, ii. 6, 1, 1; | Brāhmaṇa, i. 4, 10, 10; Śatapatha
Kāṭhaka Saṃhitā, xxxvi. 6; Taittirīya | Brāhmaṇa, i. 5, 4, 5; xi. 2, 7, 32.

Hemanta, 'winter,' occurs only once in the Rigveda,¹ but often in the later texts.² Zimmer³ is inclined to trace differences of climate in the Rigveda: he thinks that certain hymns,⁴ which ignore winter and insist on the rains, indicate a different place and time of origin from those which refer to the snowy mountains.⁵ It is, however, quite impossible to separate parts of the Rigveda on this basis. It is probable that that text owes its composition in the main to residents in the later **Madhyadeśa**; hence the references to cold and snow are rather a sign of local than of temporal differences. It is otherwise with the later expansion of the three into four seasons,

¹ x. 161, 4.
² Av. vi. 55, 2; viii. 2, 22; xii. 1, 36; Taittirīya Saṃhitā, v. 7, 2, 4; Vājasaneyi Saṃhitā, xiii. 58; Pañcaviṃśa Brāhmaṇa, xxi. 15, 2; Taittirīya Brāhmaṇa, i. 4, 10, 10; Śatapatha Brāhmaṇa, x. 4, 5, 2 etc.
³ *Altindisches Leben*, 40.
⁴ Rv. vii. 103; x. 90.
⁵ Rv. x. 68, 10; 121, 4 (both these are not early hymns).

which represents clearly the earlier advance of the Indians (see *Rtu*).

The Śatapatha Brāhmaṇa⁶ describes winter as the time when the plants wither, the leaves fall from the trees, the birds fly low and retire more and more.

⁶ i. 5, 4, 5.

Haita-nāmana, 'descendant of Hitanāman,' is the patronymic of a teacher apparently called Āhrta in the *Maitrāyaṇī Samhitā*,¹ though the verse is a strange one.

¹ iii. 4, 6. See Pāṇini, vi. 4. 170, Vārttika, and von Schroeder, *Maitrāyaṇī Samhitā*, 2, ix.

Hairanya-nābha, 'descendant of Hiranābha,' is the patronymic of Para Ātṇāra, the Kosala king, in a *Gāthā* occurring in the Śatapatha Brāhmaṇa (xiii. 5, 4, 4).

Hotṛ is the name of one of the oldest and most important priests of the Vedic ritual, the counterpart of the Zaotar of the Avestan priesthood.¹ The word must be derived from *hu*, 'sacrifice,' as was held by *Aurṇavābha*;² this indicates a time when the *Hotṛ* was at once sacrificer (the later *Adhvaryu*) and singer. But the functions were already clearly divided in the *Rigveda*, where the *Hotṛ*'s chief duty was the recitation of the *Śastras*. He was also in the older period often the *Purohita* of the king, an office later filled by the *Brahman* priest.

¹ Rv. i. 1, 1; 14, 11; 139, 10, etc.; *Hotra*, the 'Hotṛ's office,' Rv. ii. 1, 2; 36, 1; 37, 1, etc.

² *Nirukta*. iv. 26. Cf. Oldenberg, *Religion des Veda*, 38c et seq.

Hotraka in the *Aitareya Brāhmaṇa*¹ denotes 'assistant of the *Hotṛ*' priest.

¹ ii. 36, 5; vi. 6, 2. In the *Sūtras* it is variously used—sometimes in this sense, sometimes more widely—so as

to include all the priests except the four chief priests (cf. Āśvalāyana Śrauta Sūtra, v. 6, 17).

Hyas in the *Rigveda*¹ and later² denotes 'yesterday.'

¹ viii. 66, 7; 99, 1; x. 55, 5.

² *Pañcaviṃśa Brāhmaṇa*, xi. 9, 3.

Hrada in the *Rigveda*¹ and later² denotes a 'lake' or 'pond.'

¹ i. 52, 7; iii. 36, 8; 45, 3; x. 43, 7; viṃśa Brāhmaṇa, xxv. 10, 18; Śatapatha Brāhmaṇa, iv. 1, 5, 12; 4, 5, 10; 71, 7; 102, 4; 142, 8, etc.

² *Āv.* iv. 15, 4; vi. 37, 2; *Pañca-*

xi. 5, 5, 8, etc.

Hrade-cakṣus in one passage of the *Rigveda*¹ is thought by Jackson² to mean 'will of the wisp.'

¹ x. 95, 6.

² *Proceedings of the American Oriental Society*, May, 1890, iv.

Hrasva Māṇḍūkeya ('descendant of *Māṇḍūka*') is the name of a teacher in the *Aitareya Āraṇyaka*.¹

¹ iii. 1, 5; 2, 1. 6. Cf. Weber, *Indische Studien*, i. 391. The word must be regarded as a proper name. given from a personal characteristic, much as *sthavira* is used.

Hrāduni denotes 'hail' in the *Rigveda*¹ and later.²

¹ i. 32, 13; v. 54, 3.

² *Taittirīya Samhitā*, vii. 4, 13, 1; *Vājasaneyi Samhitā*, xxii. 26; xxvi. 9, etc.

Hrūḍu is a word of unknown meaning applied to *Takman* in the *Atharvaveda*.¹ It is variously spelled in the manuscript as *hrūḍa*, *hūḍu*, *rūḍu*, and so forth; the *Paippalāda* recension reads *huḍu*; 'ram.' Henry² has conjectured that the word is the equivalent of a proto-Semitic *ḥarūḍu*, 'gold' (Assyrian *huraḥu* and Hebrew *ḥarūḥ*), while Halévy³ suggests that it may be the Greek *χλωρός*, 'greenish-yellow'; but both conjectures are highly improbable.⁴ Weber⁵ thinks 'cramp' is meant.

¹ i. 25, 2. 3.

² *Journal Asiatique*, 9th series, 10, 513.

³ *Ibid.*, 11, 320 et seq.

⁴ Macdonell, *Journal of the Royal Asiatic Society*, 1907, 1106.

⁵ *Indische Studien*, 4, 420.

Cf. Lanman on Whitney, Translation of the *Atharvaveda*, 26; Bloomfield, *Hymns of the Atharvaveda*, 273.

Hvaras in three passages of the Rigveda¹ denotes, according to Roth,² a part of the Soma sieve, perhaps the part through which the Soma juice flowed. But Geldner³ thinks that 'in all these cases the sense is merely 'hindrance.'

¹ ix. 3, 2; 63, 4; 106, 13.

² St. Petersburg Dictionary, s.v. 1; Zimmer, *Altindisches Leben*, 278, n.;

Hillebrandt, *Vedische Mythologie*, 1. 203.

³ *Vedische Studien*, 2, 20

ADDENDA AND CORRIGENDA

Āṅguli, 'finger-breadth,' is mentioned as the 'lowest measure' in the Śatapatha Brāhmaṇa.¹

¹ x. 2, 1, 2. See Fleet, *Journal of the Royal Asiatic Society*, 1912, 231.

Anas.—In the Sūtras¹ mention is made of a part of the cart called Gadhā, which in Garbe's² opinion means 'roof.'

¹ Baudhāyana Śrauta Sūtra, xiii. 38; Apastamba Śrauta Sūtra, xix. 26, 4. Cf. *tri-gadha*, *ibid.*, xix. 26, 2.

² Edition of Apastamba, 3, 356.

Araṇī is the designation, in the Rigveda¹ and later,² of the two pieces of wood used in producing the sacrificial fire by friction. The upper (*uttarā*) and the lower (*adharā*) are distinguished.³ The upper, in the form of a drill, is made of the hard wood of the *Aśvattha*,⁴ the lower, in the form of a slab, of the soft wood of the *Śamī*.⁵ The drill is twirled forcibly (*sahasā*)⁶ backwards and forwards with the arms (*bāhubhyām*)⁷ by means of cords (*raśanābhik*).⁸ The action doubtless resembled that by which butter is separated from milk in India

¹ i. 127, 4; 129, 5; iii. 29, 2; v. 9, 3; vii. 1, 1; x. 184, 3.

² Av. x. 8, 20; Śatapatha Brāhmaṇa, iii. 1, 1, 11; iv. 6, 8, 3; xii. 4, 3, 3, 10; Kaṭha Upaniṣad, iv. 7; Śvetāśvatara Upaniṣad, i. 14, 15; Aśvalāyana Gṛhya Sūtra, iv. 6.

³ Śatapatha Brāhmaṇa, iii. 4, 1, 22; xi. 5, 1, 15; Kātyāyana Śrauta Sūtra, v. 1, 30, etc.

⁴ Av. vi. 11, 1; Śatapatha Brāhmaṇa, xi. 5, 1, 13; Kātyāyana Śrauta Sūtra, iv. 7, 22.

⁵ Av. vi. 11, 1; 30, 2, 3; Taittiriya Brāhmaṇa, i. 1, 3, 11 *et seq.*

⁶ Rv. vi. 48, 5.

⁷ Aitareya Brāhmaṇa, iii. 4, 7. Cf.

Rv. x. 7, 5.

⁸ Cf. Rv. x. 4, 6. See Macdonell, *Vedic Mythology*, p. 91.

at the present day, the same verb (*math*, 'twirl,' 'churn')⁹ being used for both processes. This method of producing the sacrificial fire still survives in India. Specimens of the modern apparatus may be seen in the Indian Institute and in the Pitt-Rivers Museum at Oxford.

⁹ Fire: Rv. vi. 15, 17; 48, 5. etc. patha Brāhmaṇa, v. 3, 2, 6; Kātyāyana
Butter: *dugdham mathitam ājyaṃ bhavati*, Śrauta Sūtra, v. 8, 18.
Taittirīya Saṃhitā, ii. 2, 10, 2; Śata.

Aratni, 'cubit.' According to the Śulvasūtra of Baudhāyana,¹ this measure is equal to 24 Aṅgulas or 'finger-breadths'. The Śatapatha Brāhmaṇa² also mentions 24 Aṅgulis or 'finger-breadths' as a measure, but without reference to the Aratni.³

¹ Fleet, *Journal of the Royal Asiatic Society*, 1912, 231, n. 2.

² x. 2, 1, 3.

³ Cf. Eggeling, *Sacred Books of the East*, 43, 300, n. 3.

Arka (*Calotropis gigantea*) is often referred to in the Śatapatha Brāhmaṇa (ix. 1, 1, 4, 9; its leaf: *arka-parṇa*, 42; *arka-palāśa*, i. 2, 3, 12, 13).

Ādhāna denotes 'bridle,' and especially the 'bit' of the bridle in the Yajurveda Saṃhitās.¹

¹ Taittirīya Saṃhitā, vi. 5, 9, 2, 3; | Śaṃhitā, iv. 7, 4; Taittirīya Brāhmaṇa.
Kāthaka Saṃhitā, xxviii. 9; Maitrāyaṇi | i. 6, 3, 10.

Itihāsa.—The question of the nature of the Vedic Itihāsa has been further considered by Keith, *Journal of the Royal Asiatic Society*, 1911, 979-995; 1912, 429-438; and by Oldenberg, *Nachrichten der königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1911, 441-468.

Aikṣvāka. For 'Vārṣṇi' read 'Vārṣṇa.'

Kakṣa, 1, 131, should be 2. **Kamṣa**, coming before **Kakara**, 1, 130, and after **Kamṣa**, 'pot or vessel of metal,' which should be 1. **Kamṣa**.

Kamboja.—For these Iranian connexions, see Kuhn, *Avēsta, Pehlvi and Ancient Persian Studies in Honour of the late Shams-ul-ulema Dastur Peshotanji Behramji Sanjana* (Strassburg und Leipzig, 1904), 213 et seq.; Grierson, *Journal of the Royal*

Asiatic Society, 1911, 801, 802; 1912, 255; G. K. Nariman, *ibid*, 255-257; Muir, *Sanskrit Texts*, 2^a, 355, 356.

Kāṇḍā-viṣa, 1, 148, should be **Kāṇḍā-viṣa**.

Kāṇvī-putra, 1, 147, should come after **Kāṇvāyana**.

Kuṃḍāra-hārīta, 1, 172, should come after **Kubhra**, 1, 162.

Kūmala barhis, 1, 172, should be **Kulmala-barhis**.

Kuṣumbhaka, according to Egerton (*Journal of the American Oriental Society*, 31, 134), denotes 'poison-bag' in both passages of the Rigveda.

Kṛṣṇala, line 1 and note ⁴, read 'seed' for 'berry.'

Kraivya.—For 'on the **Parivakrā**' read 'at **Parivakrā**.'

Krośa.—In note ¹, for 'about two miles' read '1½ miles.' See Fleet, *Journal of the Royal Asiatic Society*, 1912, 237.

Grāma.—The phrase Grāmin, 'possessing a village,' occurs often in the Taittirīya Saṃhitā (ii. 1, 3, 2; 6, 7; 2, 8, 1; 11, 1; 3, 3, 5; 9, 2), usually in connexion with various rites for acquiring a village. Since in these cases repeated mention is made of obtaining pre-eminence over **Sajātas** and **Samānas**, 'equals,' it is probable that allowance must also be made for the control over his fellow-villagers which an ambitious man could obtain (e.g., by loans), and which might end by giving him the position of a great landlord, even without the intervention of the king.

Caṇḍātaka in the Śatapatha Brāhmaṇa (v. 2, 1, 8) and the Kātyāyana Śrauta Sūtra (xiv. 5, 3) denotes an undergarment worn by women.

Camū.—Oldenberg¹ considers that even in the dual the word denotes two vessels into which the Soma, often mixed with water in the **Kośa** and purified with the sieve, was poured, and that, in the plural, reference is made to these and other vessels into which the Soma was put at the various stages of the

¹ *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 62, 459-470.

process. **Kalaśa** similarly denoted either one (sing.) or several (plur.) of the vessels, the dual not being used, since the dual of **Camū** was reserved for the two vessels *par excellence*. In the later ritual the **Camūs** are replaced by the **Droṇa-Kalaśa** and the **Pūtabhṛt**, which was, however, assimilated in form and material (being made of clay, not of wood) to the **Ādhāvanīya**, the later name of the **Kośa**. The main difficulty of this theory is that it is hard to explain why **Kalaśa** never occurs in the dual. Geldner² falls back on the older view that in **Camū** (dual) the two boards of the Soma press are meant.

¹ *Rgveda, Glossar*, 60.

Cāṇḍāla, 1, 258, should come after **Cākṣuṣa**.

Jābāla.—For 'descendant of **Jabāla**' read 'descendant of **Jabālā**.'

Talava, 1, 302, should come after **Tarya**, 1, 301.

Drṣadvatī.—The identification of this river with the **Ghaggar** (Macdonell, *History of Sanskrit Literature*, 142) seems to be wrong. It is almost certainly the modern **Chitang** (which is the correct spelling according to Raverty, *Journal of the Asiatic Society of Bengal*, 61, 422), or **Chitrung** (Oldham, *Journal of the Royal Asiatic Society*, 25, 58; cf. the sketch map opposite p. 49). See **Sarasvatī**, 2, 435, note 4.

Devabhāga, is also mentioned in the **Taittiriya Saṃhitā** (vi. 6, 2, 2) as having ruined the **Śrījāyas** by an error in the sacrifice, and as a contemporary of **Vāsiṣṭha Sātahavya**.

Nakṣatra.—In note 137, 1, 424, supply 'of' before 'the criticisms made,' and in the following lines read 'Journal' and '466.'

Niśāda.—The **Niśādas**, according to the **Mahābhārata** (iii. 10, 538), are situated beyond **Vinaśana**, the 'place of disappearance' of the **Sarasvatī**.

Nymedha.—For **Sumedhas** read **Sumedha**.

Patī, 1, 489, note 145, line 7, after 'ritual' delete 'of.'

Parāvṛj, 1, 493, headline, for '49,' read '493.'

Paṣṭhavāh in the later literature appears sometimes as **Prasthavāh**: if Bloomfield's view¹ that **Prastī** is from *pra* and *as*, 'be,' is correct, this may be the older form. Against this, however, is to be set the constant earlier tradition.² Macdonell³ connects the word with *prsthavāh*, 'carrying on the back.'

¹ *Journal of the American Oriental Society*, 29, 78 et seq.

² Wackernagel, *Altindische Grammatik*, I, 235.

³ *Vedic Grammar*, p. 48.

Pratiṣṭhā.—For the succour of a fugitive offender may be compared the phrase in the **Taittiriya Saṃhitā** (vi. 5, 6, 3; 8, 4, 5), 'men do not deliver up even one deserving death (*vadhya*) who has come to them for protection (*prapanna*).'
Cf. **Paridā**.

Pravarta.—The sense of 'ear-ornament' is justified by **Āpastamba Śrauta Sūtra**, xix. 23, 11; 24, 10. Cf. **Baudhāyana Śrauta Sūtra**, xiii. 31.

Prastī is considered by Bloomfield¹ to refer to a horse yoked in front to guide the team, a sense clearly occurring in some places, and to be derived from *pra* and *as*, 'be,' as in **Upastī**. The word is usually² considered to be connected with *parśu*, 'rib.'

¹ *Journal of the American Oriental Society*, 29, 78 et seq.

² I, 230, 235; Macdonell, *Vedic Grammar*, p. 43.

Balbūtha, 2, 64, should come after **Balbaja**, 2, 63.

Bāhika.—For the later traditions, see Muir, *Sanskrit Texts*, 2², 482 et seq.; Grierson, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 66, 68, 73.

Brahmacarya.—The later rules are exhaustively given by Glaser, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 66, 1 et seq.

Bhaṅga-śravas is the form of a man's name found in the **Kāṭhaka Saṃhitā** (xxxviii. 12) in the parallel to the passage of the **Taittiriya Āraṇyaka** (vi. 5, 2), which has **Bhaṅgyaśravas**.

Bhīṣaj, 2, 104, should be 1. **Bhīṣaj**.

Matya, 'harrow' or 'roller,' is found in the Brāhmaṇa portions of the Saṃhitās.¹ Sāyaṇa² takes it as 'manure.'

¹ Taittirīya Saṃhitā, vi. 6, 7, 4; Brāhmaṇa, ii. 9, 2. Cf. *sumatitsary* Kāthaka Saṃhitā, xxix. 4; Pañcaviṃśa above, i. 334.

² On Taittirīya Saṃhitā, *loc. cit.*

Māya, 2, 155, should be **Māyā**.

Māsa, 2, 157, note ¹⁰, add: according to Taittirīya Saṃhitā, iii. 5, 1, 3, the new moon begins the month.

Yuga.—Tilak¹ has pressed this word into his theory of the reminiscence in the Vedas of an arctic home. He finds in it the sense of 'month,' interpreting the legend of **Dīrghatamas** (= the sun) as an allusion to the arctic summer of ten months, followed by a night of two, traces of which he thinks exist in the notices of the seasons. This theory is, however, most improbable, as is his explanation² of the Aitareya Brāhmaṇa³ reference by the theory that it portrays the various stages of the life of the Āryans.

¹ *The Arctic Home in the Vedas*, 172-187. Cf. Bloomfield, *Journal of the American Oriental Society*, 30, 60.

² *Op. cit.*, 455. ³ vii. 15.

Yojana.—From the attribution of thirty Yojanas to the dawn in the Rīgveda,¹ Tilak² has argued that the dawns of the arctic regions in the interglacial period must be meant. But the reference is apparently to the thirty dawns of the thirty days which constitute the Vedic month. See **Māsa**.

¹ i. 123, 8. Cf. vi. 59, 6, and the thirty dawns of Taittirīya Saṃhitā, iv. 3, 11, 1.

² *The Arctic Home in the Vedas*, 103-107.

Rakṣas in the early Vedic literature normally refers to demons, and is only metaphorically¹ applied to human foes. No definite tribe is meant.²

¹ Rv. iii. 30, 15-17; vii. 104, 1, 2; Muir, *Sanskrit Texts*, 2³, 389 *et seq.*

² Cf. Grierson, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 66, 68.

Similarly **Pisācas** are not a tribe in Vedic literature, whatever they may be later.

Rājasūya.—Read 'victor' for 'victim' in line 12.

Lāhyāyana, 2, 232, should be **Lāhyāyani**, and the reference, iii. 3, 1, 2.

1. **Varṣā-hū**, 'frog' ('calling in the rains'), is one of the victims at the Aśvamedha ('horse sacrifice') in the Vājasaneyi Saṃhitā (xxiv. 38).

2. **Varṣā-hū** ('produced in the rains') is the name¹ of a plant (*Boerhavia procumbens*) in the Taittirīya Saṃhitā (iii. 4, 10, 3).

¹ The form seems to show *h* for *bh*, as in other cases given by Wackernagel, *Altindische Grammatik*, i. 217b; *varṣā-* *bhū* actually occurs in the same sense in post-Vedic Sanskrit.

Vasā is frequently qualified by *anūbandhyā*¹ ('to be bound for slaughtering'); the economy of killing a barren cow probably tended to produce the sense of 'barren' in the word.

¹ E.g., Taittirīya Saṃhitā, ii. 2, 9, 7; Kāthaka Saṃhitā, x. 1.

Vāc.—Grierson, in his discussion¹ of the Paisācī speech, holds that the passage cited as the speech of the Asuras in the Śatapatha Brāhmaṇa, *he 'lavo* (= *he 'rayaḥ*),² can be regarded as in Paisācī just as much as in Māgadhi, since the change of *r* to *l*, and of *y* to *v*, is found in Paisācī also. Sten Konow,³ however, considers that Paisācī was the speech used in the Vindhya region. It would be unwise, as a matter of fact, to lay stress on the phrase *he 'lavo*, because both the reading and the sense are by no means certain.⁴ But it should be noted that the easterners and the Asuras are elsewhere in the Śatapatha Brāhmaṇa⁴ connected: this tells against Dr. Grierson's view.

¹ *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 66, 66, n. 1.

² *Op. cit.*, 64, 104 *et seq.*

³ It should be noted that the phrase cannot be genuine Prākṛit as it stands, for that would not give us *he 'lavo* *he 'lavaḥ*.

⁴ xii. 8, 1, 5. Probably the view of

the earlier part of the Śatapatha Brāhmaṇa (iii. 2, 1, 23) would be the same, since its reputed author, **Yājñavalkya**, is connected in tradition with the East. Dr. Grierson's argument would have been stronger had the reference occurred in one of the Śaṇḍilya books

Vātāvata and **Vātāvant**, 2, 284, should be read for **Vātavata** and **Vātavant**.

Vāsas.—In the Taittirīya Saṃhitā (ii. 2, 11, 4) *upādhyāya-pūrvaya*, as an epithet of Vāsas, appears to denote 'fringed (*citrānta*)' according to Āpastamba Śrauta Sūtra, xix. 20, 2.

Viṣṇākā, 2, 313, headline, for '31,' read '313.'

Vebat occurs in conjunction with Vāsā in the Kāthaka Samhitā (xxxviii. 10), the Maitrāyaṇī Samhitā (iii. 11, 11), the Vājasaneyī Samhitā (xxi. 21), and the Taittiriya Brāhmaṇa (ii. 6, 18, 4).

Vairiṇa, 2, 318, should be Viriṇa.

Vyat, 1, 523, should be Vyant.

Śamyā in the Brāhmaṇas¹ frequently denotes the wooden support on which the lower of the two millstones (Dr̥ṣad) is placed.

¹ Taittiriya Brāhmaṇa, i. 6, 1, 1; Sūtra, i. 7; Āpastamba Śrauta Sūtra, Satapatha Brāhmaṇa, i. 1, 1, 22; 2, 1, xviii. 2, 12, etc.

Śyāmaajayanta, 1, 185, should be Śyāmasujayanta.

Śruṣṭi (more correctly Śnuṣṭi) Āṅgīrasa, 2, 397, should come on p. 403, before Śruṣṭigu; and Sukurira before Sukeśin, 2, 453.

Samvatsara.—Tilak¹ argues that the Rīgveda² and the Atharvaveda³ contain signs of a dating by season and day, but neither of the passages adduced by him is at all probably so taken.

¹ The Arctic Home in the Vedas, 280-288.

² ii. 12, 11 (catvāriṃśyām karadi).

³ xii. 3. 34 (ṣaṣṭyām karatsv; the plural, Tilak thinks, denotes 'every year').

Sāyakāyana, 1, 155, Sobhari, 1, 261, Saukarāyana, 1, 155, should be read for Sāyakāyana, Sobhari, and Saukarāyana respectively.

Several misprints are due to the loss of diacritical marks: thus for Ajya read Ājya, 2, 20; for Arcatka, Ārcatka, 2, 357; for Artava, Ārtava, 1, 63; for Apayā, Āpayā, 1, 218; for Amikṣā, Āmikṣā, 1, 250; for Aśuṅga, Āśuṅga, 2, 387; for Asandī, Āsandī, 2, 383; for Dirghatamas, Dīrghatamas, 1, 366; for Satapatha, Śatapatha, 1, 18, 34, 55, 67, 111, 119, 157, 242, 291, 371, 463, 516, 523; 2, 24, 80, 220, 221, 358, 362, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

I. SANSKRIT INDEX

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- Aṅkuśa, 'hook,' i. 61
- Aṅga, a people, i. 11; ii. 116

- Aṅga Vairocana, a king, i. 11
- Aṅgārāvakaṣayaṇa, 'coal extinguisher,' i. 11, 102
- Aṅgīrasa, i. 11, 437. See also Āṅgīrasa
- Aṅguli, a measure, ii. 511
- Aṅguṣṭha, a measure, i. 11
- Acyut, a priest, i. 12
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1. Aja, 'goat,' i. 12
2. Aja, a people, i. 12; ii. 110, 182
- Ajakāva, 'scorpion,' i. 12
- Ajagara, 'boa constrictor,' i. 12, 13, 511
- Ajamīdha, a priest, i. 13
- Ajaśrṅgi, 'goat's horn,' i. 13
- Ajātasatru, a king, i. 13, 117, 206, 373; ii. 87
- Ajina, 'goatskin,' i. 14; ii. 343
- Ajira, a snake priest, i. 14
- Ajigarta Sauyavasi, a priest, i. 14; ii. 481
- Ajñātayakṣma, 'unknown sickness,' i. 13, 14; ii. 183
- Ajyeyatā, 'inviolability,' i. 14; ii. 82
- Anicin Mauna, a priest, i. 14; ii. 181
- Anu, 'millet,' i. 14, 39
- Anḍaja, 'egg-born,' ii. 69
- Atithi, 'guest,' i. 14, 15; ii. 145
- Atithigva, a king, i. 15, 161, 316, 543; ii. 145
- Atidhanvan Saunaka, a teacher, i. 15, 85; ii. 396
- Atiṣkadvarī, 'prostitute,' i. 396, 481
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1. Atka, 'garment,' i. 16; ii. 292, 478
2. Atka, 'coat of mail' (?), i. 16

Atya, 'runner,' i. 42
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 Atri, a priest, i. 17; ii. 378, 425, 466.
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 Adṛṣṭa, 'vermin,' i. 19
 Admasad, 'fly,' i. 19
 Adri, 'sling stone' (?), i. 19
 Adhikalpin, 'dicer,' i. 3
 Adhidevana, 'dicing place,' i. 19, 375
 Adhirāja, 'overlord,' i. 19, 120
 Adhivāsa, 'upper garment,' i. 20
 Adhiṣavāṇa, 'pressing board,' i. 20; ii. 476
 Adhyakṣa, 'assessor,' i. 392
 Adhyāṇḍā, a plant, i. 20
 Adhrigu, a man, i. 21
 Adhvaryu, a priest, i. 112; ii. 31
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 Anagnidagdha, 'not cremated,' i. 8; ii. 175
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 Ananta, a number, i. 343
 Anas, 'wagon,' i. 21, 22; ii. 201
 Anās, 'noseless,' i. 22, 347, 348
 Anitabhā, a river, i. 22; ii. 209, 434
 Anika, 'point' (of an arrow), i. 81, 324
 Anu, a people, i. 22, 170, 315, 385, 467, 514; ii. 11
 Anukṣattr, 'attendant,' i. 22
 Anucara, 'attendant,' i. 23
 Anuchāda, 'warp,' i. 298
 Anurādhā or Anurādhās (plur.), a constellation, i. 413, 417
 Anuvakṛ Satya Sātyakīrta, a teacher, i. 23
 Anuvatsara, 'year,' ii. 412
 Anuvyākhyāna, 'explanatory text,' i. 23
 Anuśāsana, a form of literature, i. 23
 Anuśikha, a snake priest, i. 23; ii. 377
 Anūka, 'vertebral column,' ii. 359
 Anta, the number 100,000,000,000, i. 342
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 Anyatodant, a class of animals, i. 28, 510
 Anyavāpa 'cuckoo,' i. 24
 Anyedyuh, 'quotidianus,' i. 294
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 Apācyas, 'westerners,' i. 25
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 Abhivānyavatsā, 'cow with a calf to which she has to be won over,' i. 452
 Apisārvara, 'late midday,' i. 49
 Apī, a man (?), i. 26
 Apūpa, 'cake,' i. 26
 Apnavāna, a sage, i. 26
 Apnasvatī, 'fertile' (of fields), i. 99
 Apratiratha, a mythical sage, i. 27
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 Abhipratārin Kākṣaseni, a prince, i. 27, 146, 373; ii. 396
 Abhipraśnin, 'defendant' (?), i. 28, 393; ii. 42
 Abhibhū, a throw in dicing, i. 3
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 Abhiśrī, 'admixture,' i. 28; ii. 478
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 Aya, 'throw,' i. 3
 Ayava, dark half of the month, ii. 162
 Ayas, 'metal,' i. 31, 32; ii. 398
 Ayasthūna, a sacrificer, i. 32; ii. 396
 Ayāsyā Ņgīrasa, a mythical sage, i. 32, 33, 489
 Ayuta 'ten thousand,' i. 342; ii. 192
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 Ara, 'spoke,' ii. 201
 Araṭu, a plant (*Colosanthus Indica*), i. 33; ii. 201
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 Arbuda, 'ten millions,' i. 342
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 Aryala, a priest, i. 38
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 Alaji, an eye disease, i. 38
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