

INDIAN TEXTS

VEDIC INDEX
OF
NAMES AND SUBJECTS

BY

ARTHUR ANTHONY MACDONELL, M.A., PH.D.

BODEN PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF OXFORD,
FELLOW OF BALLIOL COLLEGE, FELLOW OF THE BRITISH ACADEMY

AND

ARTHUR BERRIEDALE KEITH, M.A., D.C.L.

FORMERLY SCHOLAR OF BALLIOL COLLEGE AND BODEN SANSKRIT SCHOLAR;
RETIRED ACTING DEPUTY PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF OXFORD

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VEDIC 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, 51. 4, 25; xiii. 4, 42, etc. , Taittiriya Samhitā, ii 1, 1, 5; 2, 2, 8; v 2, 5, 1, etc

³ xii 3, 10. Pañcaviṃśa Brāhmaṇa, xiv 5, 26, Aitareya Brāhmaṇa, ii 14, vi 29

⁴ ii 39

⁵ Sāṅkhāyana Śrauta Sūtra, xvi. 4, 16.

⁶ Pañcaviṃśa Brāhmaṇa, xxiii. 14, 5

⁷ Taittiriya Samhitā v. 1, 8, 1, Śatapatha Brāhmaṇa, xiii 5, 1, 6; Aitareya Brāhmaṇa, i 18; Aitareya Āraṇyaka, i 2, 4, etc

⁸ Śatapatha Brāhmaṇa, vi. 2, 1, 23.

⁹ Sāṅkhāyana Śrauta Sūtra, xvi. 12,

10. Sāṅkhāyana Āraṇyaka, i. 1, Aitareya Āraṇyaka, i 2, 4.

¹⁰ Śatapatha Brāhmaṇa, vi. 2, 1, 18, vii 5, 2, 17. He is the master of animals, hāṭhaka Samhitā, xx. 10

¹¹ xvi 8, 21 26.

¹² Śatapatha Brāhmaṇa, i. 2, 5, 14. xiii 8, 1, 19, Taittiriya Samhitā, v 2, 5, 1.

¹³ Taittiriya Samhitā, ii 1, 5, 5. v 4, 10, 4, Śatapatha Brāhmaṇa, i 8, 3, 6, *dvī puruṣa* ('two generations'), Aitareya Brāhmaṇa, viii. 7, etc

¹⁴ Śatapatha Brāhmaṇa, x 5, 2, 7, 8. xii. 9, 1, 12; Bṛhadāraṇyaka 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 Purusa alone, in two passages of the Atharvaveda,³ refers to the ape and its cry (*māyū*); 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 *māyū* not being properly applicable to the noise made by human beings.

¹ Taittirīya Samhitā, i, 5, 15, 1
Maitrāyaṇī Samhitā, iii, 14, 16. Vāja-
sanevi Samhitā, xxiv, 35
² *Altindisches Leben*, 25

³ vi, 38, 4. vii, 39, 4

⁴ *Hymns of the Atharvaveda*, 117

⁵ 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 Vājasanevi Samhitā, xxiv, 21. Maitrāyaṇī Samhitā, iii, 14, 8

Puruṣanti is a name that occurs twice in the Rgveda,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 Pancaviṃśa Brāhmaṇa² is to be taken as decisive, for the form of the first of the two names there occurring, *Dhvasre Purusanti*, 'Dhvasrā and Purusanti,' is exclusively feminine, though here as well as elsewhere Sāyana³ interprets the names as masculines. See also **Taranta** and **Purumilha**.

¹ i, 112, 23. ix, 58, 3

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

³ Also on the Śātyāyanaka, cited

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

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

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

¹ viii 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, Uryaśī, 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, Aila,⁵ 'descendant of Idā' (a sacrificial goddess), is certainly in favour of the former alternative.

¹ vi 95

² vi 30, 1 Cf ii 1, 22 Kṛhaka Samhitā, vi 10 Nṛubhā x 40

See Oldner, *Veda Studien* 1 273 et seq.

⁴ i 31, 4

⁵ Śatapatha Brāhmaṇa vi 1, 1

Cf Weber, *Indische Studien* 1, 196,

Max Müller, *Collec.* 3^d, 109 et seq. Kuhn, *Die Hymnen des Rigveda*, 85

et seq. Koch, *Nachtr.*, *Forerarbeiten*, 123 Macdonell, *Veda Myths* 13, 124,

135 Oldenberg, *Sacred Books of the Indians* 30, 28, 33

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, *pururumā*, seems merely an adverb meaning 'far and wide.'

¹ vi 70, 1⁴

² Translation of the Rigveda, 3, 126 Cf Oldenberg, *Zeitschrift der Deutschen*

Monatsschrift 1886 3/111, 42, 215,

ii 1 Kuhn, *Ind. A.* 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-ḍāś 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; Taittirīya 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 Taittirīya Samhitā, ii. 1, 2, 9, vii. 4, 1, 1, Taittirīya Brāhmaṇa, ii. 7, 1, 2, Pañcaviṃśa Brāhmaṇa, viii. 3,

12. 9, 27, 4, 7, Āitareya Brāhmaṇa, vii. 31, viii. 21, 27, Śatapatha Brāhmaṇa, iv. 1, 1, 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*, 357, 388

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

³ Taittirīya Samhitā, i. 6, 10, 4, ii. 2, 9, 2; Vājasaneyi Samhitā, xx. 12, etc

⁴ Āitareya Brāhmaṇa, i. 4, 17, ii. 13, 26, Taittirīya Brāhmaṇa, i. 3, 1, 3, Śatapatha 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 Ājya and Prauga ceremonies before the hymn (*sūkta*) of the litany or its parts. It occurs in the later Samhitās and the Brāhmaṇas.¹

¹ Taittirīya Samhitā, vi. 5, 10, 13, vii. 2, 7, 4, Āitareya Brāhmaṇa, ii. 39, iii. 9, iv. 5, Kausītaki Brāhmaṇa,

xiv. 1, 4, 5, Śatapatha Brāhmaṇa, iv. 1, 3, 15, 2, i. 8, v. 4, 4, 20, etc

Cf. Hillebrandt, *Ritualliteratur*, 102

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

¹ Taittiriya Samhitā, I 6, II, 3, II, 4, 7, I, IV, 3, 3, I, 4, 6, I, Maitrāyaṇī Samhitā, III 1, 5, Śatapatha Brāh-

mana, I, 5, 2, 18, Chāndogya Upaniṣad, II 3, I, etc.

² *Vedische Studien*, 3, 120, n. 2.

Puro-hita ('placed in front,' 'appointed') is the name of a priest in the R̥gveda¹ 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 R̥gveda are **Viśvāmitra**⁵ or **Vasiṣṭha**⁶ in the service of the **Ḍanarata** king, **Sudās**, of the **Tr̥tsu** family, the Purohita of **Kuruśravana**,⁷ and **Devāpi**, the Purohita of **Śantanu**.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, I, 1, 41, 10, 12, II 24, 9, III 2, 5, 2, 2, V 11, 2, VI 70, 4, etc.

² AV III 5, 5, Vājasaneyi Samhitā, IX 23, XI 51, XXXI 20, Anureva Brāhmana, VIII 24, etc., Nirukta, II 12, VII 15.

³ RV VII 60, 12, 83, 4.

⁴ Geldner *Vedische Studien*, 2, 134, thinks that several Purohitas were possible, quoting Śāvarṇa on RV X 57, 1, who gives the tale of the Gārgyaśāstas and King Asvāmāu from the Śātvāyana-śrauta, 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, *Die 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.

III 31, 53. Cf. VII 18.

⁵ RV VII 18, 83.

⁶ RV X 33. See Geldner, *Vedische Studien*, 2, 150, 184.

⁷ RV X 98.

⁸ Anureva Brāhmana, VIII 24.

⁹ See AV III 19: RV VII 18, 13, from which Geldner, *op. cit.*, 2, 135, n. 3, concludes that the priest prayed in the **Sabbhā**, '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 Tryarūṇa Traidhātva Aikṣvāka reproaches his Purohita, Vṛśa 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 Śyāparṇas;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 Śyāparṇas,²³ and that a Purohita need not be a priest, as shown by the case of Devāpi and Śantanu.²⁴ But neither opinion seems to be justified. It is not said that

¹¹ Rv. x 93.

¹² Antareya Brāhmana, viii 24, 25.

¹³ Pañcaviṃśa Brāhmana, xv 3, 7.

¹⁴ *Ibid.*, xiii 3, 12. See Siegf. *Die Sagenstoffe des Rigveda*, 64 et seq.

¹⁵ *Ibid.*, xiv 6, 8.

¹⁶ Antareya Brāhmana, vii 27, 35.

¹⁷ See Śātvāyanaka, cited by Sāyana, on Rv. x 37, 1, and of Jaiminiya Brāhmana, iii 167 (*Journal of the American Oriental Society*, 18, 41).

¹⁸ Śatapatha Brāhmana, ii 4, 4, 5. According to Sāyana, on Rv. i 51, 3, it was Rāhūgana Gotama who was Purohita, but this is hardly more than

a mere blunder. See Geldner, *Levi's Studies*, 3, 152. Weber, *Indische Studien*, 2, 9, n.

¹⁹ Śākhāyana Śrauta Sūtra, vii 29, 5.

²⁰ See Oldenberg, *Reignion 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 Antareya Brāhmana, viii 27.

²¹ See Rv. x 33, and n. 7.

²² *Altindisches Leben*, 195, 196.

²³ Antareya Brāhmana, vii 27. Muir, *Sanskrit Texts*, 5, 436-440.

²⁴ Rv. x 95.

Yiśvantara sacrificed without priests, while Devāpi is not regarded as a king until the Nirukta,²⁶ 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 Vasistha is mentioned both as Purohita²⁷ and as Brahman:²⁸ at the sacrifice of Śunaḥśepa he served as Brahman,²⁹ but he was the Purohita of Sudās;³⁰ Bṛhaspati is called the Purohita³¹ and the Brahman³² of the gods, and the Vasisthas 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. Oldenberg³⁶ 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 Ṛtvijs. So Devāpi seems clearly to have

²⁶ II 10.

²⁶ *Of cit*, 2, 144, 3, 155. Cf. Pischel, *Gottingische Gelehrte Anzeigen*, 1894, 420. Hillebrandt, *Revue d'etudes*, 13. Rv. 1, 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. vi 33, 11. But this need mean no more than Brahmin.

²⁹ Aitareya Brāhmaṇa, vii 16, 1. Sāṅkhāyana Śrauta Sūtra, x 21, 4.

³⁰ Śāṅkhāyana Śrauta Sūtra, xvi 11, 14.

³¹ Rv. ii 24, 9. Aitareya Brāhmaṇa, iii 17, 2. Taittirīya 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. Sāṅkhāyana Śrauta Sūtra, iv 6, 9.

³³ Taittirīya Saṁhitā, iii 5, 2, 1. This point is not in the parallel versions, Kāthaka Saṁhitā, xxxvii. 17 (but cf. xxxvii. 4. *brahma-purohitam ksatram*, unless this means 'the Ksatra is inferior to the Brahma'), Pañcaviṃśa Brāhmaṇa, xv 5, 24, and cf. Gopatha Brāhmaṇa, ii 2, 13. The Atharvan literature (Bloomfield, *Hymns of the Atharvaveda*, ix, 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.*, lvi, lxx, lxxv, lxxvi *et seq.*

³⁵ *Religion des Veda*, 380, 381.

8 IMPORTANCE OF THE PUROHITA—OUTCAST TRIBE [Pulastī

been a Hotṛ;³⁸ Agni is at once Purohita³⁷ and Hotṛ;³⁸ and the 'two divine Hotṛs' referred to in the Āpri litanies are also called the 'two Purohitas.'³⁹ 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.⁴⁰

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 Roth⁴¹ and Zimmer⁴² thought, the source which gave rise to caste. The priestly class is already in existence in the R̥gveda (see **Varṇa**).

³⁸ Rv x 98, and cf. Pañcaviṃśa Brāhmaṇa, xiv 6, 5, Āśvalāyana Grhya 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 Hotṛ 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 Literatur und Geschichte des Veda*, 127 et seq.

⁴² *Altindisches Leben*, 105.

Cf. Zimmer, *Altindisches Leben*, 168, 169, 105 et seq. Max Müller, *Twelve Sanskrit Literature*, 185, Weber, *Indische Studien*, 10, 31-35, 135, Hong, *Brahmana und die Brahmanen*, 9 et seq., Geldner, *Vedische Studien*, 2, 144. Oldenberg, *Religion des Veda*, 374-383. Bloomfield, *Hymns of the Atharvaveda*, lxx et seq.

Pulastī¹ or **Pulastin**² in the Yajurveda Samhitās denotes 'wearing the hair plain,' as opposed to *kaṇḍin*, '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*, 265.

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 **Śunaḥśepa**. 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.

• Pulikaya. See Purīkaya.

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

Puluṣa Prācīna-yogya ('descendant of Prācīnayoga') is the name of a teacher, a pupil of Dṛti Aindroti Śaunaka, in a Vamśa (list of teachers) of the Jaiminīya 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-sirj*).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 Satapatha Brāhmaṇa.⁹

¹ vi 16, 13, vii 33, 11, may be so taken, though Roth, St. Petersburg Dictionary, sv 3, and Geldner *Rigveda, Glossar*, 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, vi 1, 4, 1, 2, 6, 5, 6, 4, 2. Vājasaneyi Samhitā, vi 29, Taittirīya Brāhmaṇa, i 2, 1, 4, Satapatha Brāhmaṇa, iv 5, 1, 16, Maitrāyaṇī Samhitā, iii 1, 5.

³ Av xii 1, 24.

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

⁵ Rv v 184, 2. Av iii 22, 4, Satapatha Brāhmaṇa, iv 1, 5, 16, etc.

⁶ Rv vii 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 Saṃhitā.¹ It can hardly be a 'snake,'² but rather either, as Roth³ thinks, a 'bird,' or perhaps, according to the commentator on the Taittirīya Saṃhitā,¹ a 'bee.'

¹ Taittirīya Saṃhitā, v 5, 14, 1.
Maitrāyaṇī Saṃhitā, iii 14, 12, Vāja-
sane'yī Saṃhitā, xxiv 31

² Zimmer, *Altindisches Leben*, 95, so takes it

³ St Petersburg Dictionary, s 1

Puṣṭi-gu is the name of a Ṛṣi mentioned in a Vālakhilya hymn of the Rīgveda.¹

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

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

¹ viii 7, 12 Cf x 8, 34

xv 3, 23, Taittirīya Saṃhitā, v. 4,

² Vājasane'yī Saṃhitā, xxii 28, 4, 2, Chāndogya Upanisad, iii 1, 2, Pañcaviṃśa Brāhmaṇa, viii 4, 1, Brhadāraṇyaka Upanisad, vi 4, 1, etc

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

Cf Weber, *Nakṣatra*, 2, 371. On Tiṣya, see also *Journal of the Royal Asiatic Society*, 1911, 514-515, 794-800

Pūta-kratā is the name of a woman in a Vālakhilya hymn of the Rīgveda,¹ perhaps the wife of **Pūtakratu**, but this is doubtful, since the more regular form would be Pūtakratāyī,² which Scheftelowitz³ reads in the hymn.

¹ viii 64, 4

² Pāṇini, iv 1, 36

³ *Die Apokryphen des Rgveda*, 41,

42

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

¹ viii 68, 17 Cf Ludwig, Translation of the Rīgveda, 3, 163 Scheftelowitz, *Die Apokryphen des Rgveda*, 41, reads Pūtakratu for Pautakrata in Rv. viii. 56, 2, but this is improbable. See Oldenberg, *Göttingische Gelehrte Anzeigen*, 1907, 237, 238. Weber, *Episches im vedischen Ritual*, 39, n. 4.

•Pūti-rajju is the name of a certain plant of unknown kind in the Atharvaveda¹ according to Roth.² The Kauśika 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 xvi 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 Taittirīya Samhitā² as a means of making milk curdle, being an alternative to the bark of the *Butea frondosa* (*parna-valka*). It is usually identified with the *Gulandina Bonduc*, but Hillebrandt³ makes it out to be the *Basella Cordifolia*.

¹ Kāthika Samhitā, xxiv 3 (*pūtika*, as quoted in the St Petersburg Dictionary, s v), Śatapatha Brāhmaṇa, xiv 1, 2, 12. Cf. iv 5, 10, 1. Pāṇcaviṃśa Brāhmaṇa, viii 4, 1, ix 5, 3, etc.

² ii. 5, 3, 5

³ *Vedische Mythologie*, i, 24, n 3. Cf. Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 35, 689. Zimmer, *Altindisches Leben*, 63, 271

✓ 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 Kauśika Sūtra³

¹ viii 2, 28

² Taittirīya Samhitā, vi 2, 8, 4 (in 6 the fruit is meant). Maṇṛāyāni Samhitā, iii 8, 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 passage¹. They also occur as enemies of the Trtsus in the hymn of Sudās' victory.² In another

¹ i 108, 8

² vii 18, 13. Cf. **Turvaśa**. Apparently, as Hopkins, *Journal of the American Oriental Society*, 15, 263, n, and Geldner, *Vedische Studien*, 2, 135, think, in this verse the words *teḡma Pūrum vidathu mḍhravācam* refer to the Pūru king and to the priest Viśvāmitra,

who prayed for the defeat of Sudās, though in vain. Hopkins seems to take the words *vidathu mḍhravācam* 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 **Trkṣṣi Trāsadyava**.

In the R̥gveda the Pūrus are expressly mentioned as on the **Sarasvatī**. Zimmer⁵ thinks that the **Sindhu** (Indus) is meant in this passage. But Ludwig⁶ and Hillebrandt⁷ with much greater probability think that the eastern Sarasvatī in Kurukṣetra is meant. This view accords well with the sudden disappearance of the name of the Purus from Vedic tradition, a disappearance accounted for by Oldenberg's⁸ conjecture that the Pūrus became part of the great Kuru people, just as **Turvāsa** and **Krivi** disappear from the tradition on their being merged in the **Pañcāla** nation. Trasadasyava, the patronymic of **Kuruśravaṇa** in the R̥gveda,⁹ 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 1 59, 6, 131, 4 174, 2, 15 21, 10 38, 1, vi 20, 10 vii 5, 3 19 3 Cf. note 13.

⁵ vii. 96, 2. Perhaps they are also meant as living on the **Śaryanāvanti** in Rv viii 64, 10 11.

⁶ *Altindisches Leben*, 124.

⁷ Translation of the R̥gveda, 3 175.

⁸ *Vedische Mythologie*, i, 50, 115, 3, 374.

⁹ *Buddha*, 404. Cf. Ludwig, 3, 205.

¹⁰ x 33, 4.

¹¹ *Op. cit.* i, 114 et seq.

¹² Arrian, *India*, viii 4, 15 1; xix, 3, 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 R̥gveda¹³ 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 Brāhmaṇa¹⁵ explains Pūru in the R̥gveda¹⁶ 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, *Pūrūnām* might be read for *purūnām*, 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 Atithyva 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 vi. 23. Naighantuka, 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 Muller, *Sacred Books of the East*, 32, 395

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

¹ Rv. vi. 39, 5 (cf. however, Pischel, *Vedische Studien*, i, 43); x. 97, 4. Av. i. 9, 7, x. 1. 17. Śatapatha Brāh

mana, 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 Saṃhitās.¹ Cf. *Māsa*.

¹ Taittirīya Saṃhitā, 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. Taittirīya Brāhmaṇa, i. 2, 1, 14. iii. 5,

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

¹ Rv. vi. 16, 18. viii. 16, 21. Av. vi. 123, 5, ix. 5, 13, 6. 31, Vājasaneyi Saṃhitā, xviii. 64. Atareya Brāhmaṇa, vii. 21, 24, etc.

² Rv. vi. 13, 6, x. 107, 3. Taittirīya Saṃhitā, i. 2, 3, 2. ii. 4, 7, 1, etc.

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

¹ i. 173, 10.

may denote a regular office,² similar to that of the **Grāmaṇi** : 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 Rig-veda, 3, 204.
10, Muir, *Sanskrit Texts*, 5, 456

Pūrvapakṣa denotes the first half of the month. See **Māsa**.

Pūrvavayasa, the 'first period of life,' is a term used in the **Brāhmanas**¹ to denote 'youth.'

¹ **Pañcaviṃśa Brāhmaṇa**, x. 4. 3. | the third stage are used to cover
Satapatha Brāhmaṇa, xii. 2. 3. 4. | youth and the stage as opposed to
9, 1, 8. *pūrvavayasa*. **Taittirīya Brāh-** | maturity, when the knowledge of the
mana, iii. 8, 13. 3. Cf. **Āitareya Āra-** | extensions of the **Āraṇāka** is to be
vaka, v. 3. 3. where *pūrvavayasa* is | supported.

Pūrvavah 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 **Satapatha Brāhmaṇa**, ii. 1. 4. 10. **Kāthaka Saṃhitā**, xiii. 3.
Cf. St. Petersburg Dec. 1894, p. 6.

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 4. 2. **Chāndogya Upaniṣad**, v. 11, 7.
Āitareya Brāhmaṇa, vi. 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.

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

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

Prkṣa-yāma occurs once in the plural in the Rigveda.¹ Roth² 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*, I, 97, 98

Prda. See **Mrda**.

Prt¹ 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. **Prtanajya**⁵ has only the sense of 'combat.'

¹ Only in the locative. Rv. ii. 27, 15. ² Rv. vii. 20, 3, viii. 36, 1, 37, 2, 26, 1, iii. 49, 3, vi. 20, 1 etc. *prtsugu*, Av. vi. 97, 1, viii. 5, 8. *Nirukta*, ix. 21, perhaps also as neuter in Taittiriya Brāhmana, ii. 4, 7, 5.

³ Rv. i. 85, 8, ii. 21, 119, 10, 152, 7, ii. 40, 5, iii. 24, 1, vi. 41, 5, v. 29, 8, Vājasaneyi Samhitā, xi. 76, Kāśikā Brāhmana, xv. 3, Taittiriya Brāhmana, iii. 1, 1, 6, 2, 6, etc.

⁴ Mahābhārata, i. 291

⁵ Rv. iii. 5, 10, 37, 7, vii. 99, 4, viii. 12, 25, ix. 102, 0. Taittiriya Samhitā, iii. 4, 4, 1.

Prtha, the 'palm' of the hand in the sense of its breadth, is used as a measure of length in the Taittiriya Brāhmanā.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 Rigveda¹ the name of a man, perhaps also called **Duṣśīma**, but this is uncertain. Cf. **Prthi**.

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

Prthi,¹ Prthī,² or Prthu³ 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 (*Prthayc*).

² As Vainya, Rv. viii. 9, 10, Av. viii. 10, 24; Pañcaviṃśa Brāhmaṇa, xiii. 5, 19, as Prthi or Prthī, Taittiriya Brāhmaṇa, ii. 7, 5, 1, as Vainya, Śatapatha Brāhmaṇa, v. 3, 5, 4. Kāthaka Samhitā, xxxvii. 4 (*Indische Studien*, 3, 463) Vena 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.

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

⁶ See notes 1-3.

⁷ 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.

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. 36, 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;

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

⁸ ix. 31, xi. 36, xii. 30, Naighaṇṭuka, 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 Śāṅkhāyana Āraṇyaka¹¹ the earth is styled *vasu-maṭi*, 'full of wealth.' The word also occurs in the Rigveda,¹² though rarely, in the form of Pṛthvī.¹³

⁹ xiv 1, 2, 10.

¹⁰ Śatapatha Brāhmaṇa, xi. 5.

¹¹ 3.

¹² xiii 1.

¹³ vi 12, 5; x. 187, 2. Cf Macdonell, *op. cit.*, 34.

¹⁴ The regular adjectival feminine form of *pṛthu*, 'broad.'

Pṛthu. See Pṛthi. Ludwig¹ also finds a mention of the Pṛthus as a tribe, allied with the Parsūs, in one passage of the Rigveda² as opponents of the Tṛtsu Bharatas. But this interpretation is certainly incorrect.³ See Parsū.

¹ Translation of the Rigveda, 3, 196 *et seq.*

² vii. 83, 1.

³ Zimmer, *Altindisches Leben*, 134

et seq., 433, 434; Geldner, *Vedische Studien*, 2, 184, n 3. Bergaigne, *Religion Védique*, 2, 362, n.

1. **Pṛthu-śravas** ('far-famed') is mentioned in connexion with **Vaśa** in two hymns¹ of the Rigveda. In the second passage the generosity of Pṛthuśravas Kānīta to Vaśa Aśvya is celebrated, and the Śāṅkhāyana 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. **Pṛthu-śravas Daure-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

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

¹ i. 27, 1, iii. 27, 3; vi. 38, 1; vii 36, 1, x. 4, 11 *et seq.*, xii. 3.

57

² Taittiriya Saṃhitā, v. 5, 10, 1; Maṇḍūkya Saṃhitā, iii. 14, 14. Vājasaneyi Saṃhitā, xxiv 33

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

³ Vājasaneyi Saṃhitā, vi. 12, Sāṅkh-
yana 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.

Prśana 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. *Prśni-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. *Prśni-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

✓ *Prśni-parṇī* ('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 *Kaṇva* 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 Transla-
tion of the Atharvaveda, 65, Bergaigne,

| *Religion Védique*, 2, 465, Hillebrandt,
Vedische Mythologie, 1, 207.

³ xiii 8, 1, 16.

Roth⁴ in a subsequent contribution suggests that it is the same as a plant later called *lakṣmaṇā*, 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 Saṃhitās.¹ The dappled antelope or gazelle seems to be meant.²

¹ Taittirīya Saṃhitā, v 5, 17. 1, Maitrāyaṇī Saṃhitā, iii 14, 9 21, Vājasaneyī Saṃhitā, xxiv 27 40

² Nirukta ii 2

Cf. Zimmer, *Altindisches Leben*, 83.

Prṣatī 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 Saṃhitā, xii 2, Śatapatha Brāhmaṇa, v 5, 2, 9 (see Eggeling, *Sacred Books of the East*, 41, 125), Vājasaneyī Saṃhitā, 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 Vājasaneyī Saṃhitā, ii 16.

⁴ St Petersburg Dictionary, s v. He had earlier (*ibid*, i, 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 Prṣatī 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.

*Aufrecht*⁸ 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 *Taittirīya Saṃhitā*, iii. 2, 6, 2, vi. 3, 9, 6, 11, 4, *Śatapatha Brāh-*

maṇa, 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 *Vāḷakhilya* 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 *Praskaṇva*, 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 *Praskaṇva* 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 *Gṛhyasaṃgraha*,¹ of curds (*Dadhī*), honey (*Madhu*), and *Ajya*. 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 Dictionary. See, however, Grill, *Hun-*

deri Lieder,² 169; Bloomfield, *Hymns of the Atharvaveda*, 513.

Prsty-āmaya denotes in the Atharvaveda¹ 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 *prsty-*

amayin, '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 **Aśvamedha** ('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 *Siṃhyam* in the text Hopkins, *Journal of the American Oriental Society*, 15, 264, takes it as masculine, and as a play on *siṃyam*, the name of one of the kings or peoples defeated in the battle of the ten kings. But, admitting the play, *siṃhi* as fem seems to be still more pointed than *siṃha*, 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 Brāhmana**, i. 2, 5, 3. etc.

⁷ *Galita-relasho meṇah*.

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.

Pedu is the name in the Rigveda¹ of a protégé of the Ásvins, 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 ἐσθῆς κατὰστικτος. 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-kārī, 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 εἶδος ἐσθῆτος

⁵ *Indica*, 5, 9

⁶ Rv x. 1, 6.

⁷ St. Petersburg Dictionary, s v

⁸ Vājasaneyi Samhitā, xxx 9; Taittirīya Brāhmaṇa, iii 4, 5, 1.

⁹ Cf perhaps *suvarṇaṃ, hiraṇyaṃ 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-kārī*, which must denote a 'maker of *peśas*,' and *peśas* has not the sense of wrought gold in any passage Cf also Ṛghad-āraṇyaka Upaniṣad, iv 4, 5, Zimmer, *Altindisches Leben*, 261

¹⁰ *Vedische 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 Sāyana³ thinks that it means one who causes an enmity which has been lulled to rest to break out again.

² *Indische Studien*, I, 75, n. 5.

³ On Taittirya Brāhmaṇa, *loc. cit.*

Pañga-rāja is the name of one of the victims at the Aśva-medha ('horse sacrifice') in the Yajurveda Saṃhitās.¹ That a bird is meant is certain, but what particular kind is quite unknown.

¹ Taittirya Saṃhitā, v 5, 13, 1. | saṇeyi Saṃhitā, xxiv. 34. Cf. Zimmer, Maitrāyaṇi Saṃhitā, iii 14, 16, Vāja- | *Altindisches Leben*, 99

Pañgī-putra ('son of a female descendant of Pinga') is the name of a teacher, pupil of Śaunakīputra, in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 30 Mādhyamdina).

Pañgya, 'descendant of Pinga,' 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 Pañgya. This teacher is further referred to in the Śatapatha Brāhmaṇa,³ which also speaks of **Madhuka** Pañgya.⁴ It is, of course, impossible to say whether there was only one Pañgya or several Pañgyas. The followers of Pañgya are called Pañgins in the Nidāna⁵ and Anupada⁶ Sūtras. His text-book is called Painga in the Anupada Sūtra,⁷ while the Āpastamba Śrauta Sūtra⁸ mentions a Paingāyana Brāhmaṇa. It is clear that Pañgya was a teacher of a R̥gveda school allied to the Kauṣītakis. Pañgi is a patronymic of Yāska in the Anukramaṇi 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. Pañgi saṃpad, xxv. 7. Pañgya 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*, I, 71, n. 3, 396.

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

Paṭjavana, '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 25; *Āitareya Brāhmaṇa*, vii 34, *Śāṅkhāyana Śrauta Sūtra*, xvi. ii, 14.

² See Hillebrandt, *Vedische Mythologie*, i, 104 *et seq*.

³ *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 *Āitareya 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 *Taittirīya Brāhmaṇa* (iii. 8, 4, 2) denotes the son of a courtesan (*Pumścalī*).

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

Pauñjī-ṣṭha is the form in the Atharvaveda,¹ the Vājasaneyi Saṃhitā,² and the Taittirīya Brāhmaṇa,³ of the word **Puñjīṣṭha**, denoting 'fisherman.' It is probably a caste name, 'son of a Puñjīṣṭha,' as the designation of a functional caste.

¹ x. 4, 9.

² xxx. 8.

³ iii 4, 5, 1, where Sāyaṇa glosses it

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

Paunḍarīka 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 **Manāvi**. 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 *Maṭṛāyaṇī Saṃhitā*, i 8, 6. Pāṇini,

iv 1, 38 Perhaps also *Vasāvi*, Rv.

x. 73, 4.

⁵ *Göttingische Gelehrte Anzeigen*, 1907,

237.

Pautimāṣī-putra, 'son of a female descendant of **Pūtimāsa**,' 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 **Pūtimāsa**,' 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 **Kaupḍīnyāyana**, taught **Raiḍhya**, in the first two Vaṃśas (lists of teachers) of the Mādhyamdina recension of the Bṛhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26).

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

¹ ix 5, 30; xi. 7, 16; xviii. 43, 9.

² Aitareya Brāhmaṇa, vii 10, Taittiriya 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. Delbruck, *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 Rīgveda.¹ The Greek Πῶρος, 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 *Rgveda-Noten*, 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, Taittiriya Samhitā, i 6, 5, 3.

Pauru-śiṣṭi, 'descendant of Puruśiṣṭa,' is the patronymic of **Taponitya** in the Taittiriya Upaniṣad (i. 9, 1 = Taittiriya 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 Taittiriya Samhitā, i 6, 9, 1, ii 2, 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

(*sandhyā*), 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 *pūrvā* and *uttarā*. See Weber, *Jyotiṣa*, 51, Oldenberg, *Sacred Books of the East*, 30, 26, n.

Pauluṣi, 'descendant of Puluṣa,' is the patronymic of **Satyajñā** in the Śatapatha Brāhmaṇa (x. 6, 1, 1) and the Chāndogya Upaniṣad (v. 11, 1). In the Jaiminīya 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 Puruṣamedha ('human sacrifice') in the Yajurveda.¹ The name also occurs in the Brhadāraṇyaka Upaniṣad² as that of a despised race of men, together with the **Cāṇḍāla**. The Maitrāyaṇi Samhitā³ 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 Fick⁵ believes, an aboriginal clan living by catching wild beasts, and only occasionally reduced to menial tasks.

¹ Vājasaneyi Samhitā, xxx. 17; Taittiriya Brāhmaṇa, iii. 4, 14, 1.

² iv. 3, 22

³ i. 6, 11

⁴ Cf. St Petersburg Dictionary, s v,

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

⁵ *Die sociale Gliederung*, 206 Cf. Eggeling, *Sacred Books of the East*, 44, 416, n 6

Pauṣkara-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 Sūtra³ of Āpastamba and elsewhere.

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

² i. 5, 11. 1. 2 5, Pāṇini, viii. 4, 48.

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

³ i. 6, 19, 7, 10, 28, 1.

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

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

Pyukṣṇa 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 *Kastambhī*, or prop on which the pole rests.

¹ Taittiriya Samhitā, v. 4, 11, 1, 2 ;
Kāthaka Samhitā, xxi 4

² Śatapatha Brāhmaṇa, i. 1, 2, 9 ;
iii. 5, 3, 4, etc

Cf Zimmer, *Altindisches Leben*, 248 ;
Eggeling, *Sacred Books of the East*, 12,
14, n. 1

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 *Puruṣa-medha* ('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
Eggeling, *Sacred Books of the East*, 44,

315, n. 1 ; Weber, *Indische Studien*, 1,
79, n 6.

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 *Rgveda-Noten*, 1, 344.

Cf. Zimmer, *Altindisches Leben*, 59.

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 Bṛhatī or Kakubh followed by a Satobṛhatī).

Pra-ghāta is found in the Yajurveda Saṃhitās¹ and the Śatapatha Brāhmaṇa² in the sense of the closely woven ends of a cloth from which depend the loose threads of the Nīlī, or unwoven fringe.

¹ Taittirīya Saṃhitā, vi. 1, 1, 3. Kāthaka Saṃhitā, xxiii. 1. The word does not occur in Maitrāyaṇī Saṃhitā, iii. 6, 2, 3.

² iii. 1, 2, 18.

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

Pra-calākā in the Taittirīya Saṃhitā (vii. 5, 11, 1) and the Kāthaka Saṃhitā (Aśvamedha, 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 (1. 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 Saṃhitā¹ of a king who had a **Bharadvāja** for his Purohita. In the Kauṣītaki Brāhmaṇa² he appears as arriving at the sacrifice of the R̥ṣis 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. 3.

done. In the Kauṣītaki Upaniṣad³ it is said that Pratardana 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 Tṛtsus (the root *tard* appears in both) and of the *Pratṛdaḥ* (see *Pratṛd*). 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 Śāvasāyana in the Vamśa Brāhmaṇa.¹

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

Prati-dīvan 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, Taittirīya Saṃhitā, xviii. 4, 2; Śatapatha Brāhmaṇa, iii 3, ii. 5, 3, 3, Kāthaka Saṃhitā, xxxvii 6, 3, 2, Taittirīya Brāhmaṇa, ii 7, 6, 2, etc.

² Pañcaviṃśa Brāhmaṇa, ix 5, 5.

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. 85, 8.

impossible to determine with certainty exactly what is meant ; Rōth² understands it to mean a cross-piece of wood fastened to the pole.

² St. Petersburg Dictionary, s v.

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

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 *pratipraśnam* 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 (Ṛtvij), one of the assistants of the Adhvaryu, in the later Samhitās and the Brāhmaṇas.¹ He is not mentioned in the R̥gveda,² but mention is once made in that Samhitā³ 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 Agnīdh are intended, a conjecture for which there is some authority.⁵

¹ Taittirīya Samhitā, 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, *Ritualliteratur*, 97

Prati-prāś. See **Prāś**.

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

¹ *Indische Studien*, i, 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-veda, 'neighbour,' occurs, often metaphorically, from the Rigveda¹ onwards.²

¹ x. 66, 13.

² Taittiriya Samhitā, ii. 6, 97; Vājasaneyi Samhitā, xi. 75; Kāthaka Sam-

hitā, xxxvi. 9, Śatapatha Brāhmaṇa, iv. 1, 5, 2, Taittiriya Upaniṣad, 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 Bṛhad-diva. Cf. *Prativedya*.

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-ṣṭhā 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 *pratiṣṭhā-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-hartr is the name of the assistant of the Udgātr in the list of the sixteen priests (**Rtvij**). It is found in the later **Saṃhitās**¹ and the **Brāhmaṇas**,² but not in the **Rigveda**.³

¹ Taittirīya Saṃhitā, iii 3, 2, 1

² Taittirīya Brāhmaṇa, i 8, 2, 3.

Altareya 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

Pratī-darśa Śvaikna is mentioned in the Śatapatha Brāhmaṇa¹ as sacrificing with the Dāk-āyana offering, and as teaching **Suplan Sārñjaya**, who thence became **Sahadeva Sārñjaya**. In a second passage² he is called **Pratīdarśa Aibhāvata**, and again brought into connexion with **Suplan Sārñjaya**. According to Eggeling,³ he is to be deemed a king of the **Sviknas**, apparently, too, he was a descendant of **Ibhāvant**. A **Pratīdarśa** is also mentioned in the **Jaiminīya 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

Pratipa Prātisatvana,¹ or **Prātisutvana**,² is the name of a man mentioned in a hymn of the **Atharvaveda**.² **Zimmer**,³ with great ingenuity, compares the fact that **Parikṣit** is mentioned as a **Kuru** king in the **Atharvaveda**,⁴ and that, according to the Epic genealogies, his grandson was **Pratīśravas**, with which name **Prātisutvana**, as very possibly a **Prākṛitized** version of **Pratīśrutvana** may be compared, and his great-grandson was **Pratipa**. 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. **Bohtlingk**⁵ renders *prātisatvanam* as 'in the direction opposed to the **Satvans**', and this may be right.

¹ So Khila, v 15, 1, Altareya Brāhmaṇa, vi 33, 2

² So Av xx 129, 2 Cf. Scheftelowitz, Die Apokryphen des Rgveda, 161, Śākhāyana Śrauta Sūtra, xii 18, 1

³ Altindisches Leben, 131

⁴ xx. 127

⁵ Dictionary, s. v.

Pratī-bodha is mentioned with **Bodha** in two passages of the *Atharvaveda*,¹ apparently as the name of a very mythic *Īṣi*, '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 *Rgveda*,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, *Vedische 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 *Śāṅkhāyana Āraṇyaka*, xii 8, *Kātyāyana Śrauta Sūtra*, xxii, 4, 10, *Lātyāyana Śrauta Sūtra*,

viii, 6, 7, *Śāṅkhāyana 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 (*svapna*). A section on such visions appears in the *Rigveda Āraṇyaka*.¹

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

Praty-enas is found with **Ugra** and **Sūta-grāmaṇī** in the *Brhadāraṇyaka 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 Saṃhitā*³ and the *Śāṅkhāyana 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 (*Mādhyamīdina*=iv 3, 37, 38 *Kāṇva*)

² Böhtlingk'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 Brāhmaṇas² denotes a 'cleft' in the ground.

¹ Taittirīya Samhitā, iii. 4, 8, 5. | tīrīya Brāhmaṇa, i. 5, 10, 7. Sata-
v 2, 4, 3, Vājasaneyī Samhitā, xxv. 7 | patha Brāhmaṇa, xi. 2, 3, 8, xiii. 8,
² Aitareya Brāhmaṇa, vi. 35, 1, Tait- | 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 *avāntara-diś*.

¹ Rv i. 164, 42, vii. 35, 8, x. 19, 8 | ⁴ Vājasaneyī Samhitā, xviii. 32
Av i. 11, 2, ii. 10, 3 | ⁵ Rv. vi. 75, 2, vi. 121, 4
² Rv ix. 86, 29, Av. i. 30, 4, iii. 4, 2, | ⁶ Av. v. 28, 2, ix. 2, 21, xix. 20, 2,
20, 9. | etc
³ Av. iv. 11, 1, 20, 2, x. 7, 35

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

¹ i. 116, 2 154, 3 160, 2; x. 102, 5, etc

Pra-dhī is the name of some part of the wheel of a chariot, probably the 'felly.' In one passage of the Rīgveda,¹ and in one of the Atharvaveda,² the 'nave' (**Nabhya**) and the 'felly' (*pradhī*) 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 Rīgveda³ twelve Pradhīs 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 ii. 39, 4

² vi. 70, 3.

³ i. 164, 48

the year with three seasons, twelve months, and three hundred and sixty days. Elsewhere⁴ the nave and the Pradhi alone are mentioned, or the Pradhi occurs by itself.⁵

⁴ *Taittiriya Samhitā* vii 4, 11, 2, *Aitareya Brāhmaṇa*, iv. 15, *Bṛhad-āraṇyaka Upaniṣad*, i. 5, 23.

⁵ *Rv.* iv. 30, 15; x 102, 7, etc. In *Av.* xviii 2, 14, *pradhāu adhi* is merely an incorrect variant of the *pradhāvati*:

of *Rv.* x. 154, 1. The same corruption is seen by Lanman (in Whitney's Translation of the *Atharvaveda*, xcii) in *Av.* vi. 70, 3 (n. 2)

Cf. Whitney, *op. cit.* 334; Zimmer, *Altindisches Leben*, 248

Pra-dhvamsana. See *Prādhvamsana*.

Pra-paṇa in the *Atharvaveda* (xii. 15, 4. 5) denotes 'barter' or 'exchange,' balanced by *Pratipana*.

Pra-patha in the *Rigveda*¹ and the *Aitareya Brāhmaṇa*² denotes a 'long journey.' Wilson³ has seen in one passage⁴ the sense of 'resting-place,' where travellers can obtain food (*khadi*). Zimmer⁵ shows that this is impossible, and the reading (*prapathesu*) in the passage in question is not improbably⁶ an error for *prapadesu*. In the *Kāṭhaka Samhitā*⁷ the word means a 'broad road.'

¹ x. 17, 4. 6, 63, 16

² vii 15.

³ Translation of the *Rigveda*, 2, 151.

⁴ *Rv.* i. 166, 9

⁵ *Altindisches Leben*, 231

⁶ Roth, *St. Petersburg Dictionary*,

s v. *Zeitschrift der Deutschen Morgenlandischen Gesellschaft*, 48, 108. Oldenberg, *Rigveda-Noten*, 1, 166 Böhlingk, *Dictionary*, s v., does not follow Roth

⁷ xxxvii. 14 (*Indische Studien*, 3, 466)

Pra-pathin¹ is the name of a patron, perhaps a Yādava, in one hymn of the *Rigveda*.²

¹ *Prapathi* might be the stem, the word occurring as a proper name in the nominative singular only (cf. Macdonell, *Vedic Grammar*, 377. 3). but this is not probable, the stem *prapathin* being otherwise found as an adjective

² viii. 1, 30 Cf. Ludwig, Translation of the *Rigveda*, 3, 159. Hopkins, *Journal of the American Oriental Society*, 17, 90

Pra-pā seems to denote a 'spring' in the desert in the only R̥gveda passage where it occurs.¹ In the Atharvaveda² it has merely the sense of 'drinking,' or a 'drink.'

¹ x. 4, 1.² iii. 30, 6. Cf. Taittirīya Brāhmaṇa, iii. 10, 1, 2

Pra-pitāmaha, 'great-grandfather,' is found in the later Saṃhitās¹ and the Brāhmaṇas.²

¹ Taittirīya Saṃhitā, i. 8, 5, 1. Vāja-
saneyi Saṃhitā, xix. 36, Av. xviii. 4, 35.² Śatapatha Brāhmaṇa, ii. 4, 2, 16,
xii. 8, 1, 7.

Pra-pitva is found in several passages of the R̥gveda as a designation of time. In one passage¹ the sense is made clear by the context: 'at the rising of the sun' (*sūra udite*), 'at mid-day' (*madhyamdine divah*), and 'at the Prapitva, bordering on the night' (*apīśarvare*). In another passage² the sense of 'late in the day' also seems adequate, while the phrase³ *abhipitve ahnāh*, 'at the close of day,' also denotes the evening. According to Geldner,⁴ the sense of the word is the 'decisive moment' in a race or a battle, and so the 'end of the day.'⁵ Cf. **Ahan**.

¹ viii. 1, 29.² vii. 41, 4³ iv. 16, 12⁴ *Vedische Studien*, 2, 174 et seq⁵ Roth, *s.t.* Petersburg Dictionary.
s. 1, took it to mean 'daybreak' so
also Zimmer, *Altindisches Leben*, 362Bohtlingk, Dictionary, s. v., on the other
hand, gives the meaning as 'decline of
day,' 'evening' See also Bloomfield,
Journal of the American Oriental Society,
16, 24 et seq Oldenberg, *Sacred Books
of the East*, 46, 183 et seq

Pra-protha is the name in the Pañcaviṃśa Brāhmaṇa (viii. 4, 1) of a plant used as a substitute for Soma.

Pra-pharvī denotes a 'wanton woman' in the R̥gveda (x. 85, 22), the Atharvaveda (v. 22, 7), and the Yajurveda Saṃhitās.¹

¹ Taittirīya Saṃhitā, iv. 2, 5, 6,
Maitrāyaṇī Saṃhitā, ii. 7, 12, KāthakaSaṃhitā, xvi. 12. Vājasaneyi Saṃhitā,
xii. 71

Pra-budh, occurring in one passage of the R̥gveda (viii. 27, 19), is used in the locative parallel with *nimrucci*, 'at the setting (of the sun),' and clearly means 'at the rising (of the sun).'

Pra-maganda is the name of a prince in the Rigveda,¹ where he is mentioned as the king of the Kikaṭas, and where he seems to be designated by the epithet *naicāsākha*, 'belonging to a low branch or race.' On the other hand, Yāska² takes Pramaganda to mean the 'son of a usurer,' an explanation that is hardly probable. Hillebrandt³ thinks that *naicāsākha* refers not to Pramaganda, but to the Soma plant, the plant being called *nīcāsākha*, 'having shoots turned downwards,' and that the passage refers to a raid against the Kikaṭas, who were not observers of the milk cult or the Soma cult, with the intention of winning their lands where the Soma grew and where there were cows. Böhtlingk,⁴ however, questions this view, which is not very probable. A place name is possibly meant by Naicāsākha.⁵ The name Pramaganda seems un-Āryan.

¹ iii 53, 14.

² Nirukta, vi. 32.

³ *Vedische Mythologie*, i. 14-16, 2, 241-245.

⁴ *Proceedings of the Saxon Academy*, December 12, 1891

⁵ Sāyana, in his introduction to his commentary on the Rigveda, p. 4

Cf. Zimmer, *Altindisches Leben*, 31. Ludwig, Translation of the Rigveda, 3, 153, Geldner, *Rigveda, Kommentar*, 58.

Pra-mandanī is the name of an Apsaras in the Atharvaveda.¹ Probably the word primarily denoted a certain sweet-scented plant, which seems to be the sense of *pra-manda* in the Kausika Sūtra.²

¹ iv. 37, 3.

² viii. 17, xxv. 11; xxxii. 29. *pramanda*, xxxvi. 15 Cf. Zimmer, *Altindisches Leben*, 69, Caland, *Altindisches Zauberritual*, 15, n. 11

Pra-mara in one passage of the Rigveda¹ is taken by Ludwig² to be a proper name.

¹ x. 27, 20

² Translation of the Rigveda, 3, 165.

Pra-mota is the name of some sort of disease in the Atharvaveda,¹ according to the St. Petersburg Dictionary. Zimmer,² however, thinks that the word must be an adjective meaning 'dumb.' This view is accepted, though with doubt, by Whitney³ and by Bloomfield.⁴

¹ ix. 8, 4.

² *Altindisches Leben*, 378, n

³ Translation of the Atharvaveda, 550

⁴ *Hymns of the Atharvaveda*, 601

Pra-yoga is the name of a seer in the Yajurveda Saṃhitās.¹

¹ Taittirīya Saṃhitā, v 1, 10, 1; Kāthaka Saṃhitā, xix. 10 (*Indische Studien*, 3, 478)

Pra-yogya denotes in the Chāndogya Upaniṣad (viii. 12, 3) an animal yoked to a carriage, 'draught animal.'

Pra-lāpa, 'prattle,' is found with other words of similar import in the Atharvaveda,¹ and in the Brāhmaṇas² of the Rīgveda. The phrase **Aitāsa-pralāpa**, 'Discourse of Aitāsa,' occurs as a designation of certain passages of the Atharvaveda.³ The name has no justification in the text itself.

¹ xi. 8, 25.

² Aitareya Brāhmaṇa, vi 33; Kauṣṭhikī Brāhmaṇa, xix 5. Śāṅkhāyana Śrauta Sūtra, xii 17. 6, etc

³ See Bloomfield, *Atharvaveda*, pp 98, 101, n. 12, Scheftelowitz, *Die Apokryphen des Rgveda*, 159 et seq., Macdonell, *Bṛhaddevatā*, 2, 323

Pra-vacana means 'oral instruction,' 'teaching,' in the Śatapatha Brāhmaṇa¹ and later.²

¹ xi. 5, 7, 1.

² Taittirīya Upaniṣad, i 1, 3, 9.

Kāthaka Upaniṣad, ii. 23; Muṇḍaka Upaniṣad, iii. 2, 3, etc

Pra-vat, 'height,' is contrasted with Nīvat, 'valley,' in the Rīgveda,¹ where it occurs several times.² The word is also found later.³

¹ vii 50, 4

² Av. i 13, 2; 26, 3, vi 28, 3.

³ Rv. ii. 13, 2, iv 17, 7, 22, 4, vi 17, 12; vii. 32, 27. x 14, 1, 57, 12, 75, 4. x 10, 2; xii. 1, 2, xviii 4, 7.

1. **Pra-vaṛa** denotes properly the 'summons' addressed to Agni at the beginning of the sacrifice to perform his functions. But as Agni was then invoked by the names of the ancestors of the Purohita,¹ the term Pravaṛa denotes the series of ancestors invoked.²

¹ Aitareya Brāhmaṇa, vii. 25. See Weber, *Indische Studien*, 10, 78.

² Śatapatha Brāhmaṇa, i 5, 1, i 20, iii 7, 4, 9; Aitareya Brāhmaṇa, vii. 31, etc.

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 *Mādhyamīna* 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 *Taittirīya 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 *Āitareya Brāhmaṇa*, vi. 33, *Kausi-* | ² xv. 133; *Sāṅkhāyana 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 **Vibhītaka** nuts, used as dice (**Akṣa**) grow. In the *Taittirīya Samhitā*² reference is made to the exposure of decaying matter in such a place.

¹ x. 34, 1; *Nirukta*, ix. 8 | *Geldner*, | *ence here is to nuts being blown down*
Rigveda, Glossar, 119, thinks the refer- | *in a storm of wind*
² 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. | *Śāṅkhāyana Gṛhya Sūtra*, ii. 17,
² *Āśvalāyana Gṛhya Sūtra*, i. 15, | *etc.*

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

appears in the Upaniṣads¹ as engaged in philosophical discussions. He is probably identical with the Jaivali of the Jaiminīya Upaniṣad Brāhmaṇa.²

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

Pra-śas in a Mantra in the Aitareya Brāhmaṇa¹ denotes, according to the St. Petersburg Dictionary, an 'axe,' or some similar instrument for cutting.²

¹ ii. 6, 5 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 Rīgveda,¹ and often later.² He is also in the Rīgveda³ called **Upavakṛ**, this name, like **Praśāstr**, being derived from the fact that one of his chief functions was to issue directions (*prāsa*) to the other priests. Another name for him was **Maitrāvaruna**, because his litanies were mainly addressed to Mitra and Varuna, a connexion already visible in the Rīgveda.⁴ The 'two divine Hotṛs' of the Āpri litanies denote, according to Oldenberg,⁵ the heavenly counterparts of the Hotṛ and the **Praśāstr**.

¹ i. 94, 6, | 5, 4 *praśāstru* 'the Soma bowl of the **Praśāstr**,' 36, 6 *praśāstra*, 'the office of the **Praśāstr**,' ii. 1, 2 = x. 91, 10

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

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

the Rīgveda, 3, 226, the **Upavakṛ** is the earliest equivalent of the **Achāvāka**.

⁴ ii. 36, 6

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

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

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

the decision of a disputed point' in the *Taittirīya Saṃhitā*¹ 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 *Yajurveda*⁴ 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 (*Madhyamaśi*).

¹ II. 5, 8, 5, II, 9.

² *Taittirīya Brāhmaṇa*, II. 1, 6, 2. *Aitareya Brāhmaṇa*, III. 28.

³ V. 14.

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 *Rigveda*² to the *Praṣṭi*—here applied to the *Maruts*' team—leading (*vahati*) the team (*rohitaḥ*). In an obscure passage of the *Atharvaveda*³ there is a reference to the *Praṣṭis* in connexion with a *pañca-vāhī*, '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 *dihuryau* 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 *praṣṭi-mant*,⁶ *praṣṭi-vāhana*,⁷ *praṣṭi-vāhin*,⁸ 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 *Rjāśva* (cf. *Lātyāyana Śrauta Sūtra*, III. 12, 14), but Ludwig thinks that the word refers to the steeds by which a victory was won

³ x 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*, 119, 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

Pra-sīti 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, tīrīya Brāhmaṇa, i 6, 3, 2, Śatapatha
viii 6, 20, Brāhmaṇa, ii. 5, 1, 18.

² Kāthaka Saṃhitā, xxxvi 2, Tait.

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- hollowed hand 'stretched out' to receive
āyana Śrauta Sūtra, xvi 1, 7 what is offered

² Primarily, the word designates the

Pra-skanva is the name of a R̥ṣi who is credited by the Anukramanī (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 **Pr̥ṣadhra Medhya Mātariśvan** is apparently a blunder.⁴

¹ i 44-50, viii 49, ix 95

⁴ Weber, *Episches im vedischen Ritual*,

² i 44, 6, 45, 3, viii 3, 9, 51, 2, 39

54, 8 Cf. Nirukta, iii 17

Cf. Ludwig, Translation of the Rig-
veda, 3, 104 *et seq*

³ xvi. 11, 26

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

¹ x. 14, 4

xviii 63, Altareya Brāhmaṇa, i 26.

² Av xvi 2, 6, Taittirīya Saṃhitā, ii 3, Śatapatha Brāhmaṇa, i 3, 3, 5.
i 7, 7, 4, Vājasaneyi Saṃhitā, ii 18, 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, 138

Aśvattha or **Aśvatha**. According to the Śāṅkhāyana Śrauta Sūtra,² Bharadvāja obtained gifts from Prastoka Sārñjāya, 'descendant of Sṛñjaya.'

² xvi. 11, 11

Cf. Weber, *Episches im vedischen Ritual*,

30, 31, Macdonell, *Bṛhaddevatā*, 2, 198
et seq

Pra-stotṛ is the name of an assistant of the Udgātṛ 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 **Prasāstṛ** is the earlier name of the Prastotṛ.

¹ Pañcaviṃśa Brāhmaṇa, xii 10, 7. Aitareya Brāhmaṇa, iii 23. Śatapatha Brāhmaṇa, viii 7, 4, 6. Chāndogya Upaniṣad, i 10, 9; ii 2, 1, etc

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

³ Taittiriya Saṃhitā, iii. 3, 2, 1.

vi 6, 3, 1, Taittiriya Brāhmaṇa, i 8, 2, 3, Aitareya Brāhmaṇa, v 34, vii 1, Śatapatha Brāhmaṇa, iv 2, 5, 3, v 4, 5, 22, xii 1, 1 6, etc Chāndogya Upaniṣad, i 10, 8, etc

⁴ Translation of the Rigveda, 3.

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.'³

¹ x. 42, 9.

² iv. 38, 3.

³ xvi. 14, 2, xx 11, 4.

Cf. Zimmer, *Altindisches Leben*, 241,

and *prahāvanti*, Rv. iv 20, 8, meaning

'acquiring gain,' according to the St

Petersburg Dictionary, s 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*, 120.

³ iv. 4, 8.

Prā-gaṇī is the name of a teacher in the Kauṣītaki Brāhmaṇa (xxv. 4) according to Lindner's edition. Cf. **Prāvahī**.

Prācīna-tāna denotes the 'warp' of a piece of cloth in the Taittirīya Saṃhitā (vi. 1, 1, 4). Cf. **Prācīnātāna**.

Prācīna-yogī-putra, 'son of a female descendant of Prācīna-yoga,' is the name of a teacher, a pupil of **Saṃjivīputra** in the last Vamśa (list of teachers) in the Mādhyamdina recension of the Brhadāraṇyaka Upaniṣad (vi. 4, 32).

Prācīna-yogya, 'descendant of Prācīnayoga,' is the name of a teacher, a pupil of **Pārāśarya**, in the first Vamśa (list of teachers) in the Brhadāraṇyaka Upaniṣad.¹ A Prācīnayogya is mentioned also in the Chāndogya² and the Taittirīya³ 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 Pauluṣi**) x. 6, 1 5 (of **Sauceya**) xi 5, 3, 1 8 (cf. **Gopatha**

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

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

Prācīna-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 iii 1, 1, 6. 7; 6, 1, 23. iv 6, 8, 20

² Kāthaka Saṃhitā, xxii. 13; Tait

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

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

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

¹ v. 11, 1. See *Mahāśāla*.

² iii. 7, 2, 10, 2

³ iii. 10, 1.

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

¹ Aitareya Brāhmaṇa, viii 12, 3; | (cf Keith, *Śaṅkhāyana Āraṇyaka*, 20, 17, 2; Kauṣītaki Upaniṣad, 1 5 | n 2).

*Prācīnāvīta*¹ denotes the wearing of the sacred thread of the Āryan over the right shoulder and under the left arm, *Prācīnāvītin*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 Saṃhitā, ii. 5, 11, 1.

has the same sense in Av ix 1.

² Taittiriya Brāhmaṇa, 1 4, 6, 6; Śatapatha Brāhmaṇa, ii. 4, 2, 2 9, 6, 1, 8, xii 5, 1, 6, *prācīnopavīta*

24

³ Orion, 146, citing Taittiriya Āraṇyaka, ii. 1

Prācya 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 *Kāśīs*, *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 Brāhmaṇa*⁶ as a car of the Easterns (*prācya-ratha*). In the Saṃhitopaniṣad Brāhmaṇa⁷ reference is made to the *Prācya-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 R̥gveda¹ 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 Sāyana¹⁴ 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, x. 59, 6, 90, 13, etc.

² Deussen, *Philosophy of the Upaniṣads*, 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 Saṃhitā iii. 4, 1, 4, etc.

⁵ Av. i. 4, 7, vi. 41, 2, etc.

⁶ See **Udāna**, n. 3.

⁷ Av. xiii. 2, 46. Maṇḍūkya Saṃhitā, iv. 5, 6, 9, Vājasaneyi Saṃhitā, xii. 23, Aitareya Brāhmaṇa, ii. 29, Kauṣītaki Brāhmaṇa, vi. 10, Śāṅkhya Āraṇyaka, 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 Upaniṣads*, 273 et seq.

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

¹⁴ On Aitareya Āraṇyaka, i. 3, 7.

¹⁵ xiv. i. 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 Maitrāyaṇī 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 Bohtlingk³³ later accepted the new view

¹⁷ Taittiriya Saṃhitā, iii 5, 10, 2, Taittiriya Brāhmaṇa, iii 1, 7, 4, Śatapatha Brāhmaṇa, i 5, 2, 5 Pañcavimśa Brāhmaṇa, xxii 12, 5 Aitareya Āraṇyaka, i 4, 1, Śāṅkhāyana Āraṇyaka, ii 2 Av v 28, i, x 8, 43 (*navadūdrām*), 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 Āpastamba Śrauta Sūtra, xii 8, 8, xiv 11, 1 Śāyana on Śatapatha Brāhmaṇa, i 1 3 2 Taittiriya Brāhmaṇa, ii 5, 6, 4 Saṅkara on Chāndogya Upaniṣad, i 3, 2, Anartīya 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 Brhadāraṇyaka 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 Bṛhad-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, Sata-
patha 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 Rīgveda¹ 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 12, 12 vi 128 2, vii 101, 1,
xi 2, 16, Kāthaka Saṃhitā, xxxii 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 Vāja**, in the Vamśa Brāhmaṇa.¹ Cf. **Kauhaḍa**.

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

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

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

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

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

Prāti-sutvana. See **Pratīpa**.

Prāti-bodhī-putra, 'son of a female descendant of **Prati-**
VOL. II.

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 *Pratrda*,' is the patronymic of a teacher called *Bhālla* in the *Jaiminīya Upaniṣad Brāhmaṇa* (iii. 31, 4), and of another teacher in the *Bṛhadāraṇyaka Upaniṣad* (v. 13, 2).

*Prā-deśa*¹ frequently occurs in the *Brāhmaṇas*² as a measure of length, a 'span.'³

¹ 'Formed with the *pradśa*' (probably 'indicator,' as a name of the forefinger; *cf. pradśini* forefinger, *Āśvalāyana Śrauta Sūtra*, 1 7, *Śāṅkhāyana Śrauta Sūtra*, 1 10, 1, 11 9, 14)

² *Aitareya Brāhmaṇa*, viii 5, *Śatapatha Brāhmaṇa*, iii 5, 4, 5, *Chāṇḍogya Upaniṣad*, v 18, 1, etc

³ That is, between thumb and forefinger

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

¹ ii. 5, 22, iv 5, 28, *Mādhyaṇidina*.

*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*, xii 4, 1, 6, *Aitareya Brāhmaṇa*, iii 11 46, v. 27; *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*, *iv 5, 7, 1, xi 5, 3, 8, etc*

³ See Konow's Translation, p 43 30; *Vājasaneyi Samhitā*, xxix 12; *et seq*

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 Saṃhitā* (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 Saṃhitā*, xxxvi 2, *Taittirīya Brāhmaṇa*, 1 8,

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

Prā-vepa. 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 **Āsurāyaṇa**.

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

Prā-śravaṇa. See **Prāsravaṇa**.

Prā-saca, m., in the *Taittirīya Saṃhitā*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.

Prā-sraṇa occurs as part of the local name **Plakṣa Prāsraṇa**. It also appears as a patronymic 'descendant of Prāsraṇa,' applied to **Avatsāra** in the **Kauṣītaki Brāhmaṇa**.¹

¹ xiii. 3. There is also a various reading, **Prāsraṇa**

Priyaṅgu denotes 'panic seed' (*Panicum italicum*) in the **Yajurveda Saṃhitā**¹ 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 (**Mādhyamīna** = 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 **Priyamedha**.

¹ i. 139, 9, viii. 5, 25; *Priyamedhas*. | ² i. 45, 4; viii. 2, 37, 3, 16; 4, 20, i. 45, 3; *Priyamedha-stuta*, viii. 6, 45 | 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 Brāhmaṇa**¹ and the **Śaṅkhāyana 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, c

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

¹ xxiv. 3.

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 *Pleṣkha*.

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.

Predī. 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*, 130

³ ii. 1, 9, 1 *et seq.*

⁴ i. 3, 15. The name is also written *Prayyamedha* and, incorrectly, *Praiya-medha*

Praja 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.

Protī Kausāmbeya Kausuru-bindī ('descendant of Kusuru-bindī') is mentioned in the Śatapatha Brāhmaṇa¹ as a pupil and contemporary of **Uddālaka**. In the Taittirīya Saṃhitā,² on the other hand, Kusurubindī 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, **Preḍī Kausāmbeya Kausuravindī** 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 *proṣṭhaśaya*, '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 **Vaṃśa** (list of teachers) of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1) as a pupil of **Kaṃsa Vāraki**.

I. 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, 4; **Mastrāyaṇī Saṃhitā**, iii. 10, 2

³ vi. 3, 10, 2.

⁴ **Atareya Brāhmaṇa**, vii. 32, viii. 16; **Taittirīya Brāhmaṇa**, iii. 8, 19, 2, **Śatapatha Brāhmaṇa**, iii. 8, 3, 10, 12, etc.

Cf. Zimmer, *Altindisches Leben*, 58

2. **Plakṣa Dayyāmpāti** ('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 Brāhmaṇa**¹ 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 **Rigveda Sūtras**³ the locality is called **Plākṣa Prasravaṇa**, and is apparently meant to designate the source of the **Sarasvatī** rather than the place of its reappearance.

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

² iv 26, 12.

³ **Āśvalāyana Śrauta Sūtra**, xii 6,

1. **Śāṅkhāyana Śrauta Sūtra**, xiii. 29, 24.

Cf Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15,

31, n 2

Plati is the name of a man, the father of the seer of two hymns of the **Rigveda**.¹

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

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

¹ i 182, 5

² **Av** xii 2, 48, **Taittirīya Samhitā**,

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 **Āśvamedha** ('horse sacrifice') in the **Yajurveda Samhitās**.¹ Perhaps the 'pelican' is meant.

¹ **Taittirīya Samhitā**, v. 5, 20, 1; **Āśvalāyana Samhitā**, iii. 14, 15; **Vājasaneyi Samhitā**, xxiv 34

Cf Zimmer, *Altindisches Leben*, 93.

Plākṣi, 'descendant of **Plakṣa**,' is the name of a man mentioned in the **Taittirīya Āraṇyaka**¹ and the **Taittirīya**

¹ i 7, 2.

Prātiśākhyā.^{2*} In the same **Prātiśākhyā**³ a **Plākṣāyana**, or 'descendant of **Plākṣa**,' is mentioned.

² i. 5. 9; ii. 2. 6.

³ 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 nārī*, which has been taken to mean 'his wife **Śaśvatī**,'⁴ 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-Noten*, I, 354.

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

Plīhā-karna as an epithet of cattle in the **Yajurveda Samhitā**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 *Maitrāyaṇī Samhitā*, iii. 13. 5 (cf. iv. 2, 9); *Vājasaneyi Samhitā*, xxiv. 24.

² *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 **Aśvamedha**

¹ i. 191, 1.

(‘horse sacrifice’) in the Yajurveda Saṃhitā,² and is mentioned in the Bṛhadāraṇyaka Upaniṣad.³ Possibly a species of ant may be meant.

² Maitrāyaṇī Saṃhitā, iii. 14, 8; | ³ i. 3, 24.
Vājasaneyī Saṃhitā, xxiv. 29. | Cf Zimmer, *Allindisches Leben*, 98.

Plen̄kha is a variant form of Preṅkha, ‘swing,’ found in the Taittirīya Saṃhitā (vii. 5, 8, 5) and the Taittirīya Brāhmaṇa (i. 2, 6, 6).

PH.

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-hastāḥ*, ‘bearing fruits in their hands.’

¹ i. 4 Cf Weber, *Indische Studien*, 1, 398, Keith, *Saṃkhāyana 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 Sāyaṇa³ 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-*

pharat, 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 Rigveda¹ and later²

¹ iii. 43, 4; x. 146, 5.

² At. vi. 124, 2, Taittirīya Saṃhitā,
vii. 3, 14, 1, Vājasaneyī Saṃhitā, x 13.

Satapatha Brāhmaṇa, xiii. 4, 4, 8.
Bṛhadāraṇyaka 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-ṣavaṇe phalake*),² or for any other purpose.³

¹ Pañcaviṃśa Brāhmaṇa, xvii. 1, 14
(cf. *Indische Studien*, 1, 33, 44).

² Aitareya Brāhmaṇa, vii. 30.

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

58 A PLANT—BUTTER—PLOUGHSHARE—TRUMPET [*Phalavatī*]

Phalavatī, '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.

Phalgunī. See Nakṣatra.

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

¹ iii 1, 3, 8 Cf. Eggehang, *Sacred Books of the East*, 26, 14, n. 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. *su-phāla*, Av iii. 17. 5; Maitrāyaṇī Samhitā, ii. 7. 12, *phāla-kṛṣṭa*, 'growing on

ploughed land,' as opposed to *āraṇya*, 'wild,' Kāthaka Samhitā, xii 7, Kauṣṭaki 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 Ājakeśins (i. 9, 2), and as a **Kuru-Paṇcāla** (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 thunderbolt¹ is meant; but much more probable is Roth's³ view, that the object blown was a musical instrument. See also **Bākura**.

¹ i. 117. 21.

² vi 25. Cf. Naighaṇṭuka, iv. 3

³ St. Petersburg Dictionary, s v

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

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. Maitrāyaṇī Samhitā, iii 11, 2. Vājasaneyī Samhitā, xix. 22 90. xxi. 30. Satapatha Brāhmaṇa, v 5. 4, 10 xii. 7. 1. 3. 2. 9. 9, 1. 8, etc. Jaiminīya Brāhmaṇa, ii. 156. 5.

² 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 Śrauta 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, Nau). (of a horse) Taittiriya Brāhmaṇa, vi. 14, 2 iii. 8. 9. 4. Chāndogya Upaniṣad,

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 Rigveda 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. Vājasaneyī etc. *bandhumant*, 'having relations,' Samhitā, iv 22. x 6, etc Rv viii 21. 4. Taittiriya Samhitā, i 5.

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 Ṛṣi who received gifts from King **Rṇamcaya**. The same Babhru may be meant in another passage,² where he is mentioned as a protégé of the **Āśvins**; 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 Ṛṣis who, according to the **Yajurveda Saṃhitā**,¹ invented a certain rite.

¹ *Taittirīya Saṃhitā*, vi. 6, 8, 4. *Kāthaka Saṃhitā* xxix. 7, where the reading adopted in the text is *Bambhā*, though the reading of the Berlin manuscript is *Bambhār*. The name is taken

to be *Bambā* by the *St Petersburg Dictionary*, but *Bamba* is possible, the *Dvandva* compound accounting for the form with *ā*. The *Maitrāyaṇī Saṃhitā*, iv. 7, 3, has *Bamba*.

Barāsī is found in the **Kāthaka Saṃhitā**¹ and the **Pañcaviṃśa Brāhmaṇa**² 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 **Rigveda**¹ according to the **Brāhmaṇas**² of that *Veda*.

¹ x. 96.

² *Aitareya Brāhmaṇa*, vi. 25. *Kaṣṭhaka Brāhmaṇa*, xiv. 8.

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

¹ i. 1, 1, 10; Bṛhadāraṇyaka Upaniṣad, iv. 1, 8 (Mādhyaṃdina = 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, 108, 4, iii 4, 4, etc. | Vājasaneyi Samhitā, ii 1. xviii. 1,
² Taittiriya Samhitā, vi. 2, 4, 5, | etc

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

¹ Taittiriya Samhitā, v 5, 16, 1; | Vājasaneyi Samhitā, xxiv, 22. 23. Cf.
Maitrāyaṇi Samhitā, 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 Samhitās.¹

¹ Vājasaneyi Samhitā, xxiv 38, Maitrāyaṇi Samhitā, iii 14, 19.

Balāsa is the name of a disease mentioned several times in the Atharvaveda¹ and occasionally later.² Mahīdhara³ 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 Vājasaneyi Samhitā, xii. 97

³ On Vājasaneyi Samhitā, *loc. cit.*

⁴ On Av. xix. 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 et seq.

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 **Jaṅgida**¹⁵ plant are mentioned.

¹² *Hymns of the Atharvaveda*, 450

¹³ Translation of the Rigveda, 3, 510

¹⁴ Av. iv, 9, 8.

¹⁵ Av. xix 34, 10.

Bali occurs several times in the Rigveda¹ 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, 5, x. 173, 6

² Metaphorically. Av. vi. 117, 1, Taittiriya Brāhmaṇa, i. 2, 3, 2, Kāthaka Saṃhitā, xxix. 7 Taittiriya Upaniṣad, i. 5, 3, etc.; *bali-kṛt*, Av. xi. 4, 19, Kāthaka Saṃhitā, loc. cit.; *bali-hāra*, Av. xi. 1, 20, literally. Av. iii. 4, 3. Taittiriya 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. Aitareya Brāhmaṇa, vii. 29 (cf. vii. 34), *bali-kṛt*, Kāthaka Saṃhitā, xxix. 9. Taittiriya Saṃhitā, i. 6, 2, 1

³ *Altindisches Leben*, 166, 167

⁴ *Germania*, 15

⁵ Later, too, benevolences (*śraṇyāḍ-kṛiyā*) 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*,
Flochen ('flakes'). | 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 Samhitās² to be produced from the excrements of cattle. In the Kāthaka Samhitā³ 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 R̥gveda.³

¹ xiv 2, 22 23

² viii. 55, 3

³ Taittirīya Samhitā, ii 2, 8, 2; | Cf. St. Petersburg Dictionary, s.v.,
Kāthaka Samhitā, x, 10, Maitrāyaṇī | Zimmer, *Altindisches Leben*, 69, 70
Samhitā, ii 2, 5

1. **Balhika** is the name of a people in the Atharvaveda¹ where the fever (*Takman*) is called upon to go to the *Mūjavants*, the *Mahāvṛṣas*, and the *Balhikas*. The *Mujavants* 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

⁵ *Altindisches Leben*, 130

² *Hymns of the Atharvaveda*, 446

⁶ *Op cit.*, 431-433

³ *Zur Literatur und Geschichte des*
Veda, 41

Cf. Whitney, Translation of the
Atharvaveda, 260, Hopkins, *Great Epic*
of India, 373.

⁴ *Indische Studien*, i, 205, *Proceedings*
of the Berlin Academy, 1892, 985-995.

2. **Balhika Prātipiya** is the name of a *Kuru* king in the *Śatapatha Brāhmaṇa*,¹ where he appears as having been opposed to the restoration of *Duṣtaritu Paumsāyana* to his hereditary sovereignty over the *Śrājayas*, 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 Pratīpa (whose son he is in the Epic), the form is remarkable, Zimmer² indeed tacitly altering it to Prātipīya. In the Epic and the Purāṇas³ he is in the form of Vāhlika made a brother of Devāpi and Śantanu, and a son of Pratīpa. To base chronological conclusions on this⁴ would be utterly misleading, for the facts are that Devāpi was son of R̥ṣiṣeṇa and a priest, while Śantanu was a Kuru prince of unknown parentage, but not probably a son of Pratīpa, who seems to be a late figure in the Vedic age, later than Parīkṣit, being his great-grandson in the Epic. Very possibly Balhika was a descendant of Pratīpa. 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*, i², 273 et seq.; Sieg, *Die Sagenstoffe des R̥gveda*, 131-136.

⁴ Pargiter, *Journal of the Royal Asiatic Society*, 1910, 52.

Balbūtha is mentioned in one hymn of the Rigveda,¹ along with Tarukṣa and Pṛthuśravas, 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, *Episches im vedischen Ritual*, 30; Griffith, *Hymns of the Rigveda*, 2, 196

I. 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, *Orison*, 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 (Mādhyandina = i. 4, 4 Kāpva), etc., and cf. Av. viii. 6, 12; xi. 9, 22.

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

Bahu-vacana denotes in grammatical terminology the 'plural' in the *Śatapatha Brāhmaṇa*¹ and the *Nirukta*.² So *dvivat*, *bahuvat*, in the *Nirukta*³ means 'in the dual and the plural.'

¹ xiii. 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 *Brāhmanas*¹ of the *Rigveda*, in the *Śatapatha*² and the *Pañcaviṃśa Brāhmaṇas*,³ and in the *Āraṇyakas* of the *Rigveda*.⁴

¹ *Attareya Brāhmaṇa*, ii. 36 v. 2, vi. 18, *Kauṣītaki Brāhmaṇa*, vi. 11 xvi. 9

² v. 6, 6.

³ *Attareya Āraṇyaka*, iii. 2, 3, *Sāṅkhāyana Āraṇyaka*, viii. 4

⁴ x. 5, 2, 20, xi. 5, 1, 10

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**.

Bāḍeyī-putra ('son of Bāḍeyī') is mentioned in the last *Vaṃśa* (list of teachers) of the *Mādhyamīdina* 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.).

Bānavant 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 Saṃhitā* (xvi. 10) and the *Śatapatha Brāhmaṇa* (v. 3, 1, 11).

Bādarāyaṇa ('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 Bādari* is found in the Kātyāyana | *Studien*, 1, 34, n.

Bādhyoga ('descendant of Badhyoga') is the patronymic of Jihvāvanta, a pupil of Asita Vārṣagaṇa, in the last Vamśa (list of teachers) in the Mādhyamīna recension of the Bṛhadāraṇyaka 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

Bābhraṇa, 'descendant of Babhru,' is the patronymic of Vatsanapāt in the Bṛhadāraṇyaka Upaniṣad.¹ In the legend of Śunahsepa² the Kāpīleyas and the Bābhraṇas are enumerated as the descendants of Śunahsepa under his adoptive name of Devarāta Vaiśvāmītra. A Sāman, or Chant, of Babhru is mentioned in the Pañcaviṃśa Brāhmaṇa.³

¹ ii. 5, 22, iv. 5, 28 (Mādhyamīna | ² Aitareya Brāhmaṇa, vii. 17. The
= ii 6, 3, iv 6, 3 Kāṇva). | Śāṅkhāyana version omits the words.

³ xv 3, 12.

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

Bārhat-sāmā is an anomalously formed word meaning 'daughter of Brhatsāman' 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 Taittirīya Saṃhitā, ii 6, 10, i, 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, Kāthaka 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 **Drpta-bālāki** and **Kāśyapī-bālākyā-māṭharī-putra**.

Bāleya is a patronymic ('descendant of Bali') of **Gandhar-vāyana** in the Baudhāyana Śrauta Sūtra (xx. 25).

Bāṣkala. See **Vārkalī**.

Bāṣkiha, 'descendant of Ba-kiha,' is the patronymic of **Śunaskarṇa** in the Pāñcaviṃśa 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 Sutra 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*, i, 189; 2, 37. Eggeling, *Sacred Books of the East*, 12, 201, n 2.

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

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

¹ v. 44, 12. Cf. Ludwig, Translation of the R̥gveda, 3, 138, 139. The Anukramani (Index) attributes to him two 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 Saṃhitā, xxx 8, *bidala-kāra*, Taittirīya Brāhmaṇa, iii 4, 5, 1. ² Sacred Books of the East, 44, 414.

Bimba appears in one passage of the Jaiminīya 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 Taittirīya Saṃhitā,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 (*irā-maṇi bailva*).⁵

¹ Aitareya Brāhmaṇa, ii 1 Satapatha Brāhmaṇa, xiii 4, 4, 8, etc. Cf. Mastrāyaṇi Saṃhitā, iii. 9, 3.

² xv 136, 13.

³ ii 1, 8, 1. 2. Cf. Satapatha Brāh-

maṇa, i 3, 3, 20 (*paridhāya*). Aitareya Brāhmaṇa, loc. cit.

⁴ xii. 20 et seq.

⁵ At the present day the tree is called Bel, and its leaves are used in the ritual of Śiva worship.

Biṣa 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, xi. 4. Cf. Zimmer, *Altindisches Leben*, 70.

Bija denotes 'seed,' the operation of sowing seed (*vaṣ*) being several times referred to in the Rigveda¹ 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. Kṛṣṇi.

¹ x 94, 13, 101, 3. Cf. metaphorically, 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 Āśvatarāśvī or **Āśvatara Āśvī** 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 **Āśvapati**, the **Kekaya** king. He is also mentioned in the Aitareya Brāhmaṇa.⁴

¹ v, 11, 1; 16, 1.
² v, 15, 11 (Mādhyaṇidina = v 14, 8 Kāṇva).
³ x, 6, 1, 1. Cf. iv, 6, 1, 9.
⁴ 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 Rigveda.¹

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

Br̥bu is mentioned in a hymn of the Rigveda,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 Sārñjaya, a fact alluded to in the *Mānava Dharma Śāstra*,³ where *takṣan* is treated as a descriptive attribute, 'a carpenter.' Apparently *Br̥bu* was a *Paṇi*, though the words of the *Rigveda*¹ 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 *takṣan*, is valueless, especially considering the fact that *Takṣan* is not found as an epithet of *Bṛbu* in the *Rigveda*.

¹ x 107

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

⁵ *Epiques im vedischen Ritual*, 28 et seq. *Proceedings of the Berlin Academy*, 1890, 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 agency as evidence

for any early period. Cf. Buhler, *Indische Pa. zographiz*, 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 Iran*, 127.

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

Bṛsaya 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 *Βαρσαέντης*, 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. Sāyana 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.

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

¹ I. 2, 4, v. 1, 3, with Keith's note; | ² Śākhāyana Srauta Sūtra, xvii 4, 7.
3. 2. | 6, 6, Kātyāyana Srauta Sūtra, xiii 3, 1.

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

¹ iii 12, 3 | ² Bloomfield, *Hymns of the Atharva-*
³ Cf. Whitney, Translation of the | *veda*, 345.
Atharvaveda, 105.

Bṛhat sāmān 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. **Sṛñjaya** and **Bārhatśāmā**.

Bṛhad-uktha is mentioned in an obscure hymn of the Rīgveda¹ as a priest; in two hymns of the tenth Maṇḍala² he is definitely a Rṣi. He is also mentioned in the Aitareya Brāhmaṇa³ as having consecrated **Durmukha Pāñcāla**, and is called **Vāmadeva's** son in the Satapatha Brāhmaṇa.⁴ In the Pāñcaviṃśa Brāhmaṇa⁵ he appears as **Vāmneya**, 'descendant of Vāmnī.' Hopkins'⁶ suggestion that he may have been there thought of as Vāmadevya also is quite probable.⁷

¹ v. 19, 3, where Roth, St. Peters- | ² viii, 23.
burg Dictionary, s.v., treats it as ad- | ³ xiii 2, 2, 14.
jectival Cf. Oldenberg, *Zeitschrift der* | ⁴ xiv 9 37 38.
Deutschen Morgenländischen Gesellschaft, | ⁵ *Transactions of the Connecticut Academy*
42, 214, Ludwig, Translation of the | *of Arts and Sciences*, 15, 55, n. 2.
Rīgveda, 3, 126. | ⁶ Pāñcaviṃśa Brāhmaṇa, xiii 9, 27,
| ⁷ is parallel with xiv 9, 38.

Bṛhad-giri is said in the Pāñcaviṃśa Brāhmaṇa (viii. 1, 4) to have been one of the three **Yatis** who survived the slaughter of them by Indra. A **Sāman**, or Chant, of his is mentioned in the same Brāhmaṇa (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 Vaṃśa (list of teachers) of the Śāṅkhāyana Āraṇyaka³ as a pupil of Sumnaya.

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 Vaṃśa 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*, 1909, 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 Vaṃśa 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 Saṃhitā, xxxvii. 7, Pañcaviṃśa Brāhmaṇa, xvii. 11, 4, xxv. 1, 1. 7

² ix. 9, 5.

the Śatapatha Brāhmaṇa,³ on the other hand, the Bṛhaspati-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 Rīgveda,¹ when Indra is said to overcome all the Bekaṇāṭas 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 Bekaṇāṭa 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*, 257.

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 Taittirīya³ and the Kāṭhaka⁴ Saṃhitās the words Bekuri and Vekuri occur as epithets of Apsarases, or celestial nymphs, meaning, perhaps, 'melodious'; in the Vājasaneyi Saṃhitā⁵ and the Śatapatha Brāhmaṇa⁶ the variations Bhakuri and Bhākuri are found.

¹ i. 3, 1, vi. 7, 6, Jauminīya 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 Bṛhadāraṇyaka 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 Bṛhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26). The name is also spelt Vaijavāpāyana.

Baija-vāpi, 'descendant of Bījavāpa, or Bījavāpin,' is the name of a teacher in the *Maitrāyaṇī Saṃhitā* (i. 4, 7).

Bainda 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 *Mṛgayu*.

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

Bodha is the name of a *Rṣi* 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 **Śālaṅkāyaniputra** in the last *Varṇa* (list of teachers) of the *Mādhyaṃdina* recension of the *Bṛhadāraṇyaka Upaniṣad* (vi. 4, 31).

Brahma-carya denotes the condition of life of the **Brahma-cārin**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 Rīgveda.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 Atharvaveda³ has in honour of the Brahmacārin 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. i. 1. 11.

³ xi 5. Cf. Gopatha Brāhmaṇa, i 2, 1-8, which contains an independent account of the Brahmacārin (Bloomfield, *Atharvaved*, 110). Satapatha 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 Kauśika Sūtra, li 15.

⁵ Av. xi 5, 6.

⁶ Av. xi 5, 4.

⁷ Av. xi 5, 9.

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

⁹ *Ibid.*, iii 11, 5, iv 10, 1. Bṛhad-āraṇyaka Upaniṣad, vi 3, 15 (Mādhyam-dina = vi 3, 7 Kāva). Taittirīya Upaniṣad, i 3, 3, 11, 1.

¹⁰ Chāndogya Upaniṣad, iv 3, 5. Cf. Av. vi. 133, 3, Satapatha Brāhmaṇa, xi 3, 3, 5.

¹¹ Chāndogya Upaniṣad, iv 10, 2

et seq.; Satapatha Brāhmaṇa, xi. 3, 3, 4.

¹² Satapatha Brāhmaṇa, iii 6, 2, 15. A Mantra in the Āśvalāyana Gṛhya Sūtra, i 22, 1 2, and elsewhere, sums up the duties of the Brahmacārin as 'thou art a Brahmacārin eat water perform thy duty, sleep not in the daytime, obedient to thy teacher study the Veda (*brāhma-dṛy asy, apo 'śīma karma kuru dīdā mā sādpsir ādṛy-āyādhino vedam adhiya*)'. One duty specially referred to in the Aitareya 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. Satapatha 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.¹⁵ Śvetaketu commenced at twelve and studied for twelve years.¹⁶

It is assumed in the Gṛhya 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 Atharvaveda¹⁷ 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 Saṃhitā¹⁸ to a rite intended to benefit one who, although not a Brahmin, had studied (*vidyāṃ anūcya*), but had not gained renown, and by references in the Upanisads to kings who like Janaka studied the Vedas and the Upanisads.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 Ārupi shows.²³

¹⁵ 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.

¹⁶ Chāndogya Upaniṣad, vi. 1, 2.

¹⁷ xv. 5, 17. Cf. Lanman in Whitney's Translation of the Atharvaveda, 639.

¹⁸ ix. 16 (reading *abrdāmana*).

¹⁹ Bṛhadāraṇyaka Upaniṣad, iv. 2, 1.

²⁰ Cf. Hopkins, *Journal of the American Oriental Society*, 13, 106-113.

²¹ Taittirīya Āraṇyaka, i. 63. Chāndogya Upaniṣad, v. 10, 9.

²² Kāthaka Saṃhitā, xxiv. 5. Taittirīya Saṃhitā, vii. 5. 9. 4. Weber, *Indische Studien*, 10, 125, n. 1. Keith, *Saṃkhya Aranyaka*, 79.

²³ Bṛhadāraṇyaka Upaniṣad, vi. 1, 6 (Mādhyandina = vi. 2, 4 Kāpva).

Cf. von Schroeder, *Indians Literature and Culture*, 202, 203. Jolly, *Recht und Sitt*, 131. Weber, *op. cit.*, 10, 121 et seq., Deussen, *Philosophy of the Upanishads*, 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. Taittirīya Brāhmaṇa, iii. 7, 9, 2.

² Av. xii. 4, 11.

Brahma-datta Calkitāneya ('descendant of Cekitāna') is the name of a teacher in the Bṛhadāranyaka Upaniṣad (i. 3, 26). He is mentioned also in the Jaiminīya 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, 3-4. Vājasaneyi Samhitā, vi. 3, vii. 21, etc. See also **Varṇa** and **Kṣatra**.

² Taittirīya Samhitā, iii. 3, 1, 1, etc.

2. **Brahman** is found in many passages of the Rīgveda and later in the sense of 'priest.' In many passages of the Rīgveda¹ 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 Rīgveda, where it has the technical

¹ i. 80, 1; 164, 34; ii. 2, 6, vi. 45, 7; vii. 33, 11; viii. 16, 7, x. 71, 11, 77, 1; 85, 3, 16, 34; 107, 6; 117, 7, 125, 5; Muir, *Sanskrit Texts*, i², 244-246.

² i. 10, 1; 33, 9; 101, 5, 108, 7; 158, 6; ii. 39, 1; iv. 50, 8, 9; 58, 2, v. 29, 3; 31, 4; 32, 12; 40, 8, vii. 7, 5; 42, 1; viii. 7, 20; 17, 2; 31, 1; 32, 16; 33, 19; 45, 39; 64, 7; 77, 5; 92, 30;

96, 5; ix. 96, 6; 112, 1; 113, 6; x. 28, 11; 71, 11; 85, 29; 141, 3; Muir, *op. cit.*, i², 246-251.

³ i. 108, 7; iv. 50, 8, 9, viii. 7, 20, 45, 39; 64, 7; 92, 30; ix. 112, 1; x. 85, 29; Muir, i², 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 Muir⁵ and Roth⁶ recognizing instances of its being used thus. Geldner,⁷ 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,⁸ 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 *Hotr* 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.⁹ In the later literature both senses of the word are quite common.¹⁰

⁵ *Of cit.* 1², 251, citing ii. 1, 2 (=ix 91, 10), iv. 9, 4, x. 52, 2.

⁶ *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.

⁷ *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.

⁸ *Religion des Veda*, 396, 397, who thinks that the Brahman priest known to the *Rigveda* was the *Brāhmaṇic-chaplain*, and who in most passages (*ibid.*, iv. 50, 7, 8) sees only the sense of 'priest.' Cf. Weber, *Indische Studien*, ii. 376, 377.

⁹ Cf. Pischel, *Göttingische Gelehrte Anzeigen*, 1894, 420. Hillebrandt, *Ritual-litteratur*, 13. Bloomfield, *Hymns of the Atharvaveda*, lxxviii, *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, *Āitareya Brāhmaṇa*, v. 3, etc. As 'superintending priest,' *Av.* xviii. 4, 15, xx. 2, 3; *Taittirīya Samhitā*, i. 8, 9, i. 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.

Brahma-putra in a few passages is used in the sense of a 'priest's son.'

¹ *Rv.* ii. 43, 2. *Satapatha Brāhmaṇa*, xi. 4, 1, 2, 9. Cf. Weber, *Indische*

Studien, 10, 43, 69; Muir, *Sanskrit Texts*, 1², 252.

Brahma-purohita is found in the Kāthaka Samhitā¹ and the Śatapatha Brāhmaṇa² 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 Brāhmaṇa¹ and the Chāndogya Upaniṣad.² Cf. Rājanyabandhu.

¹ vii 27

² vi. 1, 1 Cf. Lātāyana Śrauta Sūtra, viii 6, 28

Sūtra, xii 4, 22 Śāṅkhāyana Śrauta

Sūtra, xvi 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 Samhitās¹ and the Brāhmaṇas² denotes a 'theologian.' **Brahma-vid** ('knowing what is sacred') has the same sense.³

¹ Av. xi 3, 26, xv 1, 8 Taittiriya v 2, 2 4, 6, Chāndogya Upaniṣad, Samhitā, i. 7, 1, 4 ii 6, 2, 3, 3, 1, ii 24, 1 etc.

v. 2, 7, 1, 5, 3, 2, vi. 1, 4, 5.

² Taittiriya Brāhmaṇa, i 3, 10, 6, Pañcaviṃśa Brāhmaṇa, iv. 3, 13, vi 4, 15, Taittiriya Āraṇyaka, i 22, 9.

³ Av. x 24, 27; 8 43 xix 43, 1.

Taittiriya Brāhmaṇa, i 4, 8, 6; Taittiriya Upaniṣad, ii. 1, 1, Bhṛadāraṇyaka 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 Bhṛadāraṇyaka Upaniṣad, i 4, 20, etc.

Brahma-ṛddhi is mentioned in the Vamśa Brāhmaṇa¹ as a pupil of Nitravaracas.

¹ *Indische Studien*, 4, 372, 382.

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 Taittirīya Samhitā, ii. 5, 1, 2; v. 3, 12, 1; Vājasaneyi Samhitā, xxxix. 13, etc.

² Satapatha Brāhmaṇa, xiii. 3, 1, 1; 5. 3; 5. 4. 1. Taittirīya Āraṇyaka, x. 38; Nirukta, vi. 27, etc.

³ Taittirīya Samhitā, ii. 5, 1, 2; vi. 5, 10, 3; Kāthaka Samhitā, xxxi. 7; Kapiṣhala Samhitā, xlvii. 7. Taittirīya Brāhmaṇa, iii. 2, 8, 12; Satapatha 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 Daśārātra. **Brahma-vadya** is the form found in the Kauṣītaki Brāhmaṇa,² and **Brahma-vādyā** in the Taittirīya Samhitā³ probably has the same sense.

¹ Satapatha Brāhmaṇa, iv. 6. 9. 20, xi. 4. 1. 2. 5. 3, 1; 6. 2. 5, xiii. 2, 6, 9, 5, 2, 11, Bṛhadāraṇyaka Upaniṣad, iii. 8, 1; Aitareya Brāhmaṇa, v. 25.

² xxvii. 4] ³ 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 R̥gveda*, 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.* Taittirīya Samhitā, iii. 4, 8, 7. v. 7, 3, 4. vi. 5, 6, 1, etc.

² Satapatha 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 R̥gveda,¹ and mostly in its latest

¹ i. 164, 45, vi. 73, 10; vii. 103, 1, 7, 8, x. 16, 6, 71, 8, 9, 88, 19; 90, 12; 97, 22, 109, 4. See Muir, *Sanskrit Texts*, i^o, 251-257. Roth, *Nirukta*,

Erläuterungen, 126; St Petersburg Dictionary, s.v., where Rv. viii. 52, 1, is added; Ludwig, *Translation of the R̥gveda*, 3, 220-226.

parts. In the Atharvaveda² and later³ 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*.⁴

It seems certain that in the *Rigveda* this *Brāhmaṇa*, or Brahmin, is already a separate caste, differing from the warrior and agricultural castes.⁵ The texts regularly claim for them a superiority to the *Kṣatriya* caste,⁶ 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.

² 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

³ *Taittirīya Samhitā* I, 6, 7, 2 II 1, 2, 8, etc, *Vājasaneyi Samhitā*, VII 46, etc

⁴ A 90

⁵ Cf. Oldenberg *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 235, Geldner, *Indische Studien*, 2, 146, n. 1, and see *Varṇa*

⁶ See *Maitrāyaṇī Samhitā*, IV 3, 8, *Kāthaka Samhitā*, XXIX 10, *Vājasaneyi Samhitā*, XXI 21, *Śatapatha Brāhmaṇa*, V 4, 4, 15, VIII 1, 9, 1, 3, 7, 8, *Āitareya 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, *Taittirīya Samhitā*, II 2, 11, 2, etc.

VOL. II.

⁸ *Maitrāyaṇī Samhitā*, III 3, 10

⁹ *Bṛhadāraṇyaka Upaniṣad*, I 4, 23 (*Mādhyandina*=I 4, 11 *Kāṇva*) 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 *Taittirīya Samhitā*, V, 1, 10, 3, *Kāthaka Samhitā*, XIV 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, *Āitareya Brāhmaṇa*, VIII 10, 17, 24, 25, etc Cf. *Purohita*.

¹¹ *Maitrāyaṇī Samhitā*, I 8, 7, *Pañcaviṃśa Brāhmaṇa*, XVIII, 10, 8; AV, V, 17-19, *Taittirīya Brāhmaṇa*, I, 7, 2, 6, *Śatapatha Brāhmaṇa*, XII 1, 5, 4.

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 Brāhmaṇa*¹⁴ 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 *yathākāma-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 Brāhmaṇa*¹⁷ 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) *Brāhmanya*, '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 *Pañcavimśa 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 *Varṇa*, n. 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 Eg., *Kāthaka Samhitā*, xxi. 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.

śamsī) 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 Brāhmana²⁴ has to explain how Taranta and Purumīḥa 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 (Daśan). 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 Brāhmana.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 Surā³² 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 Brāhmana, III 5, 1.

²⁵ Cf also Bṛhadāraṇyaka Upaniṣad,

III 15, 8, Śatapatha Brāhmana, XIII 4

3, 14, etc

²⁴ XIII 7, 12.

²⁵ IV 58, 3.

²⁶ Taittirīya Saṃhitā, II 3, 12, I 2.

Kāthaka Saṃhitā, XII 6, etc.

²⁷ XIII 5, 4, 29, 6, 2, 18, 7.

I 13.

²⁸ Ibid., V 4, 2, 3

²⁹ Ibid., XIII 4, 2, 17

³⁰ Taittirīya Saṃhitā, II, 5, 11, 9

³¹ Śatapatha Brāhmana, XII 7, 2, 2, Aitareya Brāhmana, VII 29 Cf. Kāthaka

Samhitā, XI 5, Vājasaneyi Saṃhitā,

IX 40 x 18, etc

²⁴ Śatapatha Brāhmana, XII 8, 1, 5

²⁵ Ibid., XII 9, I, 1.

²⁶ Ibid., I, 2, 3, 9, VII 5, 2, 37.

Aitareya Brāhmana, II 8

²⁷ Śatapatha Brāhmana, II, 3, 1, 39

5, 3, 16, etc On the food of the

Brahmins, cf also Pañcaviṃśa Brāh-

mana, X 4, 5. XVII. 1, 9, Aitareya

Brāhmana, IV 11

³⁰ Cf Śatapatha Brāhmana, IV, 1, 5,

8-14, where the Aśvins, 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 Saṃhitā⁴⁰ 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 *Sunaśsepa*;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 (*ārseya*).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 Saṃhitā, 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 Saṃhitā, xxxi 7. Kāṭhaka Saṃhitā, xlvii 7 Taittirīya Brāhmaṇa, iii, 2, 8, 12.

⁴³ Taittirīya Saṃhitā, vi 5, 10, 2. Kāthaka Saṃhitā, 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 Aitareya Brāhmaṇa, vii 15, Sāṅkhāyana Śrauta Sūtra, xv 20

⁴⁸ Pañcaviṃśa Brāhmaṇa, xiv 6, 8

⁴⁹ 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.

⁵⁰ Taittirīya Saṃhitā, vi, 6, 1, 4. Kāthaka Saṃhitā, xxx 1, Maitrāyaṇi Saṃhitā, iv, 8, 1

⁵¹ Chāndogya Upaniṣad, vi 4, 4

Brāhmaṇa⁵² the ceremony on acceptance as a pupil required merely the name of the pupil. So Kavaṣa is taunted in the Rigveda Brāhmaṇas⁵³ 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 Hotr 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 (*apūtā*) speech.⁶⁴ Theirs was the craving for knowledge⁶⁵ and the life of begging⁶⁶ False Brahmins are those who do not fulfil their duties⁶⁷ (*cf.* Brahmanabandhu).

⁵² xi 5, 4, 1, and *cf.* a citation in the scholiast on Kātyāyana Śrauta Sūtra, i 6, 14 'Whoever studies the Stomabhāgas (a peculiarity of the Vasiṣṭhas) is a Vasiṣṭha', Weber, *Indische Studien*, 10, 73

⁵³ Aitareya Brāhmaṇa, ii 19, Kauṣītaki Brāhmaṇa, xii 3, Weber, *op cit*, 2, 311

⁵⁴ Pañcaviṃśa Brāhmaṇa, xiv. 6, 6

⁵⁵ Taittirīya Saṃhitā, vi 2, 6, 4. Kāthaka Saṃhitā, xiv. 3. Pañcaviṃśa Brāhmaṇa, xxiii 4, 2.

⁵⁶ See Weber, *op cit*, 9, 321; 10, 78 81, Max Muller, *Ancient Sanskrit Literature*, 380 *et seq.*

⁵⁷ *Cf.*, *e.g.*, Taittirīya Saṃhitā, ii 1, 5, 5. Kāthaka Saṃhitā, xiii 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 i, 3, 17. Nirukta, xiii 9, Kāthaka Saṃhitā, xiv. 5, xxxvii 2, Vājasaneyi Saṃhitā, xxiii. 62.

⁶⁴ Aitareya Brāhmaṇa, vii 27, Muir, *Sanskrit Texts*, 1^a, 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 Brahmanavarcasa,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 Śrotriya, 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' (*trayī vidyā*), that of the Ṛc, 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*, *Nārāsaṃsī*; *Brahmodya*; *Anuśāsana*, *Anuvyākhyāna*, *Anvākhyāna*, *Kalpa*, 2. *Brāhmaṇa*; *Vidyā*, *Kṣatrayidyā*, *Devajanavidyā*, *Nakṣatrayidyā*, *Bhūta-vidyā*, *Sarpavidyā*; *Atharvāṅgirasah*, *Daiva*, *Nidhi*, *Pitrya*, *Rāśi*; *Sūtra*, etc.)

⁶⁸ Taittirīya Āraṇyaka, II 18, etc.

⁶⁹ Taittirīya Samhitā, IV. 1, 7, 1 VII. 5, 18, 1, Kāthaka Samhitā, Aśvamedha, V. 14 Vājasaneyi Samhitā, XXII. 22, XXVII. 2 Taittirīya Brāhmaṇa, III. 8, 13, 1, Atareya Brāhmaṇa, IV. 11, 6-9. Śatapatha Brāhmaṇa, XIII. 2, 6, 10, X. 3, 5, 16, XI. 4, 4, 1, Pañcaviṃśa Brāhmaṇa, VI. 3, 5.

⁷⁰ Śatapatha Brāhmaṇa, II. 1, 3, 6, XIII. 1, 5, 3, 5, 2, 6, 9.

⁷¹ Kāthaka Samhitā, XXXVII. 7, Taittirīya Brāhmaṇa, II. 7, 1, 1, Pañcaviṃśa Brāhmaṇa, XXIII. 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, IX. 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, 2; XI. 5,

4, 18, XII. 3, 3, 2, etc.

⁷⁷ Kāthaka Samhitā, 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, 1.

Directions as to the exact place and time of study are given in the Taittiriya Āraṇyaka⁸² and in the Sūtras. If study is carried on in the village, it is to be done silently (*manasā*); if outside, aloud (*vācā*).

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 Āruṇi and two other Brahmins from Pravāhaṇa Jaivali,⁸⁶ Dr̥ptabālāki Gārgya from Ajātaśatru,⁸⁷ and five Brahmins under the lead of Aruna from Aśvapati Kaikeya.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 Ajātaśatru was jealous of his renown, and imitated his generosity. Again, learned women are several times mentioned in the Brāhmanas.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 Daśarātra ('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 Chāndogya Upaniṣad, v 3, 1, and 1. 8, 1 Cf Muir, *Sanskrit Texts*, 5, 436, 514-516

⁸⁷ Bṛhadāraṇyaka Upaniṣad, ii 1, 1, Kauṣītaki Upaniṣad, iv 1

⁸⁸ Śatapatha Brāhmaṇa, x 6, 1, 2

⁸⁹ Bṛhadāraṇyaka Upaniṣad, iii. 3, 1 Cf. iii 7, 1

⁹⁰ Śatapatha Brāhmaṇa, xi 4, 1, 1.

⁹¹ *Ibid*, xi 6, 3, 1, Bṛhadāraṇyaka Upaniṣad, vi 1, 1-9, 20 29

⁹² Aitareya Brāhmaṇa, v 29, Kauṣītaki Brāhmaṇa, ii 9 Bṛhadāraṇyaka Upaniṣad, iii 3, 1; 7, 1 Cf. Āśvalāyana Gṛhya Sūtra, iii 4, 4. Sāṅkhāyana Gṛhya Sūtra, iv 10

⁹³ Śatapatha Brāhmaṇa, xii 5, 2, 11

⁹⁴ *Ibid*, iv 6, 9, 20

⁹⁵ Taittiriya Samhitā, ii 5, 9, 1, Taittiriya Brāhmaṇa, iii. 5, 3, 1, Śatapatha Brāhmaṇa, i 4, 2, 7, iii 5, 3, 12 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.⁹⁶ The texts give examples of this, such as Āruni and Śvetaketu,⁹⁷ or mythically Varuna and Bhṛgu.⁹⁸ This fact also appears from some of the names in the Vamśa Brāhmaṇa⁹⁹ of the Sāmaveda and the Vamśa (list of teachers) of the Śāṅkhāyana Āraṇyaka.¹⁰⁰ On the other hand, these Vamśas and the Vamśas 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,¹⁰¹ and he was bound to teach them with all his heart and soul.¹⁰² He was bound to reveal everything to his pupil, at any rate to one who was staying with him for a year (*saṃvatsara-vāsin*).¹⁰³ 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.¹⁰⁴ The exact times and modes of teaching are elaborately laid down in the Sūtras,¹⁰⁵ 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*).

⁹⁶ Śatapatha Brāhmaṇa, i. 6, 2, 4

⁹⁷ Bṛhadāraṇyaka Upaniṣad, vi. 1, 1 (Mādhyamdina = vi. 2, 1 Kāṇva)

⁹⁸ Śatapatha Brāhmaṇa, xi. 6, 1, 1.

⁹⁹ Indische Studien, 4, 376

¹⁰⁰ xv. 1

¹⁰¹ Taittirīya Āraṇyaka, vii. 3

¹⁰² See Taittirīya Āraṇyaka, vii. 4 (Indische Studien, 2, 211)

¹⁰³ Śatapatha Brāhmaṇa, xiv. 1, 1, 26-27. Cf. Aitareya Āraṇyaka, v. 3, 3

¹⁰⁴ So the Vasiṣṭhas and the Stoma-bhāgas, Pañcaviṃśa Brāhmaṇa, xv. 5, 24. Taittirīya Brāhmaṇa, iii. 5, 2, 1. Kāthaka Samhitā, xxxvii. 17, Pra-

vāhana Jaivali and his knowledge of Brahman, Bṛhadāraṇyaka Upaniṣad, vi. 1, 11. Chāndogya Upaniṣad, v. 3, where the claim is made that the *prāsādana* belongs to the Kṣatriyas. Śāṅkara, 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. Bohtlingk, Translation of the Bṛhad-āraṇyaka Upaniṣad, iii. 8, 9.

¹⁰⁵ Rigveda Prātiśākhya, xv. 1 et seq., 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 *Rtvij*), but other rites could be accomplished with four,¹⁰⁶ five,¹⁰⁷ six,¹⁰⁸ seven,¹⁰⁹ or ten¹¹⁰ priests. Again, the Kauṣītakins¹¹¹ 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,¹¹² adds three more to the sixteen, a second Unnetr, 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*),¹¹³ 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,¹¹⁴ or Janamejaya and the Asitamrgas,¹¹⁵ and the Aiśāvīras are referred to as undesirable priests.¹¹⁶ Moreover, Viśvāmitra once held the post of Purohita to Sudās, but gave place to Vasiṣṭha.

¹⁰⁶ Taittiriya Brāhmaṇa, ii 3, 6, 14. Pañcaviṃśa Brāhmaṇa, xxv 4, 2. The four are the Hotr, Adhvaryu, Agnidh, and Upavaktr Weber, 10, 139, n 4.

¹⁰⁷ Kāthaka Samhitā, ix 13. Pañcaviṃśa Brāhmaṇa, xxv 4, 2, with a second Adhvaryu, as well as the four enumerated in the previous note.

¹⁰⁸ 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, Hotr, Brahman, with the Pratiprasthātṛ, Matrāvaruṇa, Agnidhra.

¹⁰⁹ 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.

¹¹⁰ Kāthaka Samhitā, ix. 8 13-16. Taittiriya Brāhmaṇa, ii 2, 4, 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.

¹¹¹ Cf. Śatapatha Brāhmaṇa x 4, 2, 19. Keith, *Aitareya Āraṇyaka*, 37.

¹¹² xxv. 14, 3.

¹¹³ 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.

¹¹⁴ Aitareya Brāhmaṇa, vii 27 *et seq*; Muir, *Sanskrit Texts*, 5, 436 *et seq*.

¹¹⁵ Aitareya Brāhmaṇa, vii 27.

¹¹⁶ Cf. Śatapatha Brāhmaṇa, xi 2, 7, 32, where Weber, *Indische Studien*, 10, 153, n 1, interprets Aiśāvīra, 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 Saṃnyāsin, '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 *Brhadāranyaka Upaniṣad*, ii. 4. 1. iv 5. 1 See iii 5, 1, for his teaching, of which his action is a logical consequence

¹¹⁹ Fick, *Die sociale Gliederung*, 40 *et seq.*, Oldenberg, *Buddha*,⁸ 72 *et seq.*

¹²⁰ Arrian, *Indica*, 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 Cæsar, *Bellum Gallicum*, 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*, 5, 19.

¹²⁵ Hence the Brahman is the 28th *Makṣatra*: Taittiriya Brāhmaṇa, i 5. 3. 3; Weber, *Naxatra*, 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 Rigveda¹²⁶ says he is a poet, his father a physician (**Bhīṣaj**), and his mother a grinder of corn (**Upala-prakṣiṇī**). 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 Vasiṣṭha¹²⁸ 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 Śatapatha Brāhmaṇa¹³⁰ 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, 5, Aitareya Āraṇyaka, iii 1, 6

¹³⁰ i. 4, 1, 14-17 Cf Weber, *Indische Studien*, 9, 257, 277, 278, and Aitareya 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 Mānavadharmaśāstram* (for the Dharma view). Muir, *Sanskrit Texts*, i², 248 et seq., discusses the priesthood in the Rigveda, 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 *Kauṣītaki*

Brāhmaṇa and the *Śāṅkhāyana Āraṇyaka*, 1 and 11, the use is constant.

² ii. 16, xiii. 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*, i², 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, *Kauṣītaki 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. *Purohita*.

Bleṣka in the Kāṭhaka Saṃhitā¹ denotes a rope or noose for strangling. It is spelt **Vleṣka** in the Maitrāyaṇī Saṃhitā.²

¹ xxiii 6, xxxvii. 13. 14

² iii. 6, 10. In Āpastamba Śrauta Sūtra, x 19, 1, *meṣka* is read

BH.

Bhaga denotes a part of the chariot in one passage of the Rīgveda¹ 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).

Bhagī-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-Paṇcālas**, 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 Rīgveda² 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 Śāṅkhāyana Āraṇyaka, xii. 14, but not probably

² ix 61, 13

³ Schrader, *Prehistoric Antiquities*, 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*

Bhaṅgāśvina is the name of the father of **Ṛtuparna** in the Baudhāyana Śrauta Sūtra.¹ In the Mahābhārata² he is called Bhāṅgāsuri. In the Āpastamba Śrauta Sūtra³ mention is made of Ṛtuparna-Kayovadhī as the Bhaṅgyaśvinau.

¹ xx. 12.

² iii 2745.

³ xxi. 20, Caland, *Zeitschrift der*

Deutschen Morgenländischen Gesellschaft, 57. 745.

Bhaṅgya-śravas is the name of a man in the Taittirīya Āraṇyaka.¹

¹ Weber, *Indische Studien*, 1, 78.

Bhaje-ratha is mentioned in one passage of the R̥gveda,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. **Bhagīratha**.

¹ x 60, 2

² Translation of the R̥gveda, 3, 138, 165.

³ *Hymns of the R̥gveda*, 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* (*saṁpatim*), 'to win (the lord) of the car'

Bhadra-padā. See **Nakṣatra**.

Bhadra-sena Ājātaśatruva ('descendant of **Ājātaśatru**') 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 **Āsamāti**') is the name of a king in the Jaiminīya 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 Sāyana, the name of a man in one hymn of the R̥gveda,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 R̥gveda and the later literature. In the R̥gveda 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 view⁸ 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 R̥gveda⁹ recognizes two Bharata chiefs on the Sarasvatī, Āpayā, and Dr̥ṣadvatī—that is, in the holy land of India, the Madhyadeśa. 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 (Viśvā mitra, who is accordingly hailed as *Bharata-gabha*, 'bull of the Bharatas,' in the Aitareya Brāhmana, vii. 17, 7). vii 8, 4 33, 6, in which passage a defeat of the Bharatas, and their rescue by the aid of Vasistha, is clearly referred to, not, as was formerly thought (e.g., Muir, *Sanskrit Texts*, i², 354 Zimmer, *Altindisches Leben*, 127), a defeat of the Bharatas by the Trtsus

² vi. 16, 4 5 Cf verse 19

³ vii. 8, 4

⁴ Translation of the R̥gveda, 3, 172 et seq

⁵ *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 207 In *Buddha*, 405 et seq, he accepted the identification of Ludwig.

⁶ *Vedische Studien*, 2, 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 *Devasravas* and *Devavāta* are mentioned as Bhāratas. Oldenberg, *Buddha*, 410, n., mentions that in the Mahābhārata, iii 6065, a tributary of the Sarasvatī is called Kauśikī, and the Kuśikas are, of course, the family of Viśvāmitra, whose connexion with the Bharatas is beyond question

¹⁰ *Vedische Mythologie*, i, 111 His view is that Sudās and the Bharatas were later comers than the Trtsus, who joined them as one people, the Vasisthas 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 Varuna 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 Brāhmaṇa*¹¹ mentions *Bharata Dauḥṣanti* as a king, sacrificer of the *Aśvamedha* ('horse sacrifice') and *Śatānika Sātrājita*, as another *Bharata* who offered that sacrifice. The *Aitareya Brāhmaṇa*¹² mentions *Bharata Dauḥṣanti* as receiving the kingly coronation from *Dīrghatamas Māmateya*, and *Satānika* as being consecrated by *Somasuśman 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 *Oldenberg*¹⁶ 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 21

¹³ *Śatapatha Brāhmaṇa*, XIII 5 4, 11 21

¹⁴ In the *Taittirīya Samhitā*, I 8, 10, 2, and the *Taittirīya Brāhmaṇa*, I 7, 4, 2, the phrase is *apsi vo, Bharatā, rājā* the *Vājasaneyi Samhitā*, in the *Kāṇva* recension, XI 3, 3, 6, 3, has *Kuravaḥ, Pañcālāḥ* (evidently 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 *Kāṭhaka Samhitā*, XV 7, and the *Maitrāyaṇī Samhitā*, II 6, 7, read *esa te janate rājā*. See *Weber, Indian Literature*, 114, n von *Schroeder, Indiens Literatur und Cultur*, 465

¹⁵ *Oldenberg, Buddha*, 409

¹⁶ *Op. cit.*, 408 He points out (409, n.) that in the *Śatapatha Brāh-*

mana, 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*, s v 2 (no longer mentioned in the *Dictionary of Böhtlingk*), 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 Taittirīya Āraṇyaka.²⁰ Already in the Rīgveda²¹ there is mention made of Agni Bhārata ('of the Bharatas'). In the Āprī 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 Rīgveda.⁹ Again, in the Śatapatha Brāhmaṇa²³ Agni is referred to as *brāhmaṇa Bhārata*, 'priest of the Bharatas,' and is invited to dispose of the offering *Manusvat Bharatavat*, 'like Manu,' 'like Bharata.'²⁴

In one or two passages²⁵ Sudās or Divodāsa and, on the other hand, Purukutsa or Trasadasyu appear in a friendly relation. Possibly this points, as Oldenberg²⁶ suggests, to the union of Bharatas and Pūrus with the Kurus.

A Bharata is referred to in the fifth Maṇḍala of the Rīgveda:²⁷ who he was is uncertain.

¹⁹ v 4, 4, 1

²⁰ 1 27, 2

²¹ 11 7, 1. 5, 1v. 25, 4. vi 16, 19; Taittirīya Saṁhitā, 11. 5, 9, 1. Śatapatha Brāhmaṇa, 1. 4 2, 2 Roth thinks this epithet of Agni perhaps means 'warlike,' but this is unlikely

²² Rv. 1. 22, 10, 142, 9. 188, 8, 11 1, 11, 3, 8, 111. 4, 8, etc.

²³ 1. 4, 2, 2.

²⁴ 1 5, 1, 7

²⁵ 1 112, 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*, 1², 338, 340, etc

Bharad-vāja is the name of the reputed¹ author of the sixth Maṇḍala of the Rīgveda. 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 Gṛhya Sūtra, 111. 4, 2, Śāṅkhāyana Gṛhya Sūtra, 1v 10, Bṛhaddevatā, v 102 et seq., where he is said to be a son of Bṛhaspati, and a grandson of Aṅgiras (cf. Rv. vi. 2, 10, 11, 3, etc.), Arnold, *Vedic Metre*, 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 Samhitā*⁷ 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 *Brbu*, *Br̥saya*, and the *Pārāvatas*.⁸ *Hillebrandt*⁹ has pointed out that they are also connected with the *Sr̥ñjayas*. In particular, the *Śāṅkhāyana Śrauta Sūtra*¹⁰ mentions that *Bharadvāja* gained largesse from *Prastoka Sārñjaya* and *Brbu*. 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 *Samhitās*¹¹ and the *Brāhmanas*.¹²

⁵ xv 3, 7

⁶ St Petersburg Dictionary, s v See

Rv 1 116, 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 11 12, 2, iv. 29, 5, xviii. 3, 16,

xix. 48, 6 ; *Kāthaka Samhitā*, xvi. 19,

xx 9, *Maṭṭrayanī Samhitā*, 11 7, 19.

iv 8, 4, *Vājasaneyī 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, *Kausitaki Brāhmaṇa*, xv 1 ;

xxix 3, xxx 9

Cf Ludwig, Translation of the Rig-

veda, 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. *Weber*³ 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 *Indische Studien*, 10, 28, n. 2. Cf.

Bharata, n. 17.

⁴ *Bharatām*, interpreted by *Sāyaṇa* as *bharanām kuruśālāṃ kṣātriyāṇām*.

Bharūjī in one passage of the *Atharvaveda*¹ may denote, according to *Roth*,² a noxious animal.

¹ ii. 24, 8.

² St. Petersburg Dictionary, 42.

Bhartṛ, 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 Rīgveda² '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 Bhartrī.

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 Rīgveda¹ of one of the five tribes, **Pakthas**, **Bhalānases**, **Alinas**, **Viṣāṇins**, and **Śivas**, 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 *bhalāndsah*), 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 Rīgveda*, 3, 173, 207.

Bhava-trāta Śāyasthi is the name of a teacher in the **Varṇa Brāhmaṇa**.¹

¹ *Indische Studien*, 4, 372, Max Muller, *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 *Samhitās*¹ 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 *Taittiriya Samhitā*, i 8, 9 2, *Kāthaka Samhitā*, xv 4, *Maṭrāyaṇī Samhitā*, ii 6, 5; iv. 3, 8, *Vājasaneyī Samhitā*, xxx. 13.

² *Taittiriya Brāhmaṇa*, i 7. 3. 5, iii. 4, 8, 1, *Śatapatha Brāhmaṇa*, i 1, 2, 17, v. 3, 1, 9

³ On *Taittiriya Samhitā* and *Taittiriya 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 *Cūḍa*¹ or *Cūla*² in the *Bṛhadāraṇyaka Upaniṣad*.

¹ *Bṛhadāraṇyaka Upaniṣad*, vi 3, 17 18 *Mādhyamīna*

² *Ibid.*, vi. 3, 9 *Kāṇva*.

Bhāḍitāyana, 'descendant of Bhaḍita,' is the patronymic of **Śākadāsa** in the *Vaṃśa Brāhmaṇa*.¹

¹ *Indische Studien*, 4, 373.

Bhānumant Aupamanyava ('descendant of Upamanyu') is the name of a teacher, a pupil of **Ānandaja**, in the *Vaṃśa Brāhmaṇa*.¹

¹ *Indische Studien*, 4, 372

Bhāya-jātya, 'descendant of Bhayajāta,' is the patronymic of **Nikothaka** in the *Vaṃśa 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 *Vaṃśas* (lists of teachers) of the *Bṛhadāraṇyaka Upaniṣad*, **Bhāradvājas** are mentioned as

pupils of Bhāradvāja,¹ Pārāsarya,² Balākākauśika,³ Aitareya,⁴ Āsurāyana,⁵ and Baijavāpāyana.⁶ A Bhāradvāja occurs in the Rigveda,⁷ and Śūṣa Vāhneya is mentioned as a Bhāradvāja in the Vaṃśa Brāhmaṇa.⁸

¹ ii. 5, 21; iv. 5, 27 (Mādhyamdina
—ii 6, 2 Kāṇva).

² ii 6, 2 Kāṇva.

³ iv. 5, 27 Mādhyamdina.

⁴ ii. 5, 21, iv. 5, 27 (Mādhyamdina
= ii. 6, 3; iv 6, 3 Kāṇva)

⁵ ii. 5, 21, iv 5, 27 Mādhyamdina.

⁶ ii 5, 21, iv. 5, 27 Mādhyam-
dina.

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.

Bhāradvājī-putra, 'son of a female descendant of Bharadvāja,' is the metronymic of several teachers in the Bṛhadāraṇyaka Upaniṣad, pupils of Pārāśarīputra,¹ Pañgīputra,² and Vātsīmāṇḍavīputra³ respectively.

¹ vi. 4, 31 (Mādhyamdina = vi 5,
2 Kāṇva).

² vi. 4, 30 Mādhyamdina.

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 Kausītaki Brāhmaṇa, xii. 4 (with
a *varia lectio*, Bābhrava).

³ Taittirīya Saṃhitā, i 8, 18, 1,
Sāṅkhāyana Āraṇyaka, vii 15, Aitareya

Brāhmaṇa, viii. 2, 1 5, Praśna Upani-
sad, i 1 (Vaidarbhi), etc., Pañcaviṃśa
Brāhmaṇa, xii. 2, 23, 9, 19 39, etc.

Cf Bloomfield, *Hymns of the Athar-
vaveda*, xxxv

Bhārgāyana, 'descendant of Bharga,' is the patronymic of Sutvan in the Aitareya Brāhmaṇa (viii. 28).

Bhārmy-asva, 'descendant of Bhṛmyasva,' is the patronymic of Mudgala in the Nirukta (ix. 23) and the Bṛhaddevatā (vi. 46; viii. 12).

Bhāryā, later a common expression for 'wife,' does not occur in that sense at all in the Saṃhitās. 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, 1. 29. 20.

³ Bṛhadāranyaka Upaniṣad, iii. 4. 1. iv 5, 1

Bhālandana, 'descendant of Bhalandana,' is the patronymic of Vatsapri in the Taittiriya Saṃhitā, the Kāthaka Saṃhitā,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

Bhālukī-putra, 'son of Bhālukī,' is the name of a teacher, a pupil of Krauñcikiputra¹ or of Prācīnayogīputra,² in the last Vaṃśa (list of teachers) in the Bṛhadāranyaka Upaniṣad.

¹ vi 5, 2 Kāṇva.

² vi 4, 32 Mādhyamdina

Bhālla is the name or patronymic of a teacher who bears the patronymic Prāṭida 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*, 1, 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, 11, 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 Rīgveda.¹ In the Śāṅkhāyana Śrauta Sūtra² the form given is **Bhāvayavya**, being a patronymic of **Svanaya**, who is the patron of **Kakṣivant**. This combination is borne out by the Rīgveda, where **Kakṣivant** 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, s.v.

i f

⁶ Translation of the Rīgveda, 3,

151.

Cf. Weber, *Epiſches im Vedischen Ritual*, 22, Oldenberg, *Rīgveda-Noten*, 1, 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, Bezzenberger's *Beiträge*, 17, 54 et seq., 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, *Attaṛeya Aranyaka*, 179, 180.

Bhāsa is the name of a bird of prey in the Adbhuta Brāhmaṇa,¹ and often in the Epic.

¹ vi, 8. See Weber, *Indische Studien*, i, 40

Bhikṣā, '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 Upaniṣad⁴ also, but the correct reading there is probably **Āmikṣā**.

¹ xi 3, 3, 7. Cf. a Mantra in Āśvalāyana Grhya Sūtra, i. 9, etc., and *bhikṣācarya*, Bṛhadāraṇyaka Upaniṣad, iii 4, i, iv. 4, 26

² xi. 5, 9.

³ s. v. 2

⁴ viii. 8, 5, where the scholiast explains the word by 'perfumes, garlands, food,' etc (*gandhamālyānnādi*).

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 i. **Brāhmaṇa**.

Bhitti in the Śatapatha Brāhmaṇa¹ denotes a mat made of split reeds.

¹ iii 5, 3, 9 Cf. Sāṅkhāyana Śrauta Sūtra, viii 3, 24

Bhikṣaj, 'physician,' is a word of common occurrence in the Rigveda¹ and later.² There is no trace whatever in the former text of the profession being held in disrepute: the Aśvins,³ Varuṇa,⁴ and Rudra⁵ are all called physicians. On the other hand, in the Dharma literature⁶ this profession is utterly

¹ ii 33, 4, vi 50, 7, ix 112, i; *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, i, 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, i, vi. 21, 2, xi. i, 9, etc.

³ Rv i 116, 16, 157, 6, viii 18, 8; 86, i, x 39, 3, 5, Av. vii. 53, i, 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, li. 10; lxxxii. 9; Bloomfield, *Hymns of the Atharvaveda*, l.

despised. This dislike is found as early as the Yajurveda Samhitās,⁷ where the Aśvins are condemned because of their having to do with the practice of medicine (*bheṣaja*), on the ground that it brings them too much among men, an allusion to the caste dislike of promiscuous contact.

The Rigveda⁸ contains a hymn in which a physician celebrates his plants and their healing powers. Moreover, wonderful cures are referred to as performed by the Aśvins: 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 (*jañghā āyasī*) 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 Rigveda¹⁸ 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 Purusamedha ('human sacrifice') in the Yajurveda.¹⁹ According to

⁷ Taittirīya Samhitā, vi 4. 9. 3 Cf. Maṭṭrāyaṇī Samhitā, iv 6, 2, Sata-patha 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 *Rjśāva*, Rv i 116, 17

¹¹ Rv. x. 39, 4.

¹² i 116, 13.

¹³ Rv. i. 116, 15, etc

¹⁴ *Vedische Studien*, i, 171 et seq., 305

¹⁵ As Zimmer, *Allindisches Leben*, 398, is inclined to do.

¹⁶ Cf. Rv ix 112, 1

¹⁷ So it is said in the Pañcaviṃśa Brāhmaṇa, xii 9. 10 *bheṣajam vā Atharvanāni*, 'the Atharvan hymns are medicine', xvi 10. 10; and *cf. ibid.*, xxiii. 16, 7, Kāthaka Samhitā, xi 5 and 2. *Bhisaḥ*

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 Samhitā, xxx. 10; Taittirīya Brāhmaṇa, iii 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 697); *Atharvaveda*, 59 *et seq.*; Schrader, *Prehistoric Antiquities*, 420 *et seq.*; Jolly, *Medien*, 16, 17; Winternitz, *Nature*, 1898, 233-235; Caland, *Altindisches Zauberritual*, *passim*.

2. **Bhīṣaj Ātharvaṇa** 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 Vaidarbha ('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**.

Bhīma-sena is the name of one of the brothers of **Janamejaya**, the **Pārīkṣitīyas**, in the Śatapatha Brāhmaṇa.¹

¹ xii. 5. 4. 3 Cf Śāṅkhāyana 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 takes *bhuju* in Rv x. 95, 8, as meaning 'ardent,' 'ruting.'

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. x. 40, 7. 65, 12, 143, 5.

² *Indische Palaeographie*, 17.

Cf. Bannack, 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.

Bhujyu being saved from shipwreck during a voyage in the Indian Ocean, but the evidence is inadequate to support this conclusion. Cf. **Samudra**.

Bhujyu Lāhyāyani ('descendant of Lahyāyana') is the name of a teacher, a contemporary of **Yājñavalkya**, in the **Bṛhad-āraṇyaka Upanisad** (iii. 3, 1).

Bhurij (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 Pischel, *Vedische Studien*, i, 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 Upanisad**.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-vīra 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 **Bhūtavīras**.

¹ vii. 27. Cf Roth, *Zur Literatur* | *Sacred Books of the East*, 43, 344, n. 3, und *Geschichte des Weda*, 118, Eggeling. | Muir, *Sanskrit Texts*, i², 437 et seq.

Bhūtāṃśa 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. 59, 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.; *bhūti-hāma*, '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 **Prthivī**. 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 **Bhūmi** is the highest of the three earths (**Prthivī**). 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

Bhūmi- Dundubhi, '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, xxxiv 5.

² Pañcaviṃśa Brāhmaṇa, v 5, 19, Aitareya Āraṇyaka, v. 1, 5.

Cf. Keith, *Aitareya Āraṇyaka*, 277, n. 14

Bhūmi-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.

Bhrgavāna 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 **Bhrgus**.

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 **Kauṣṭhiki Brāhmaṇa**.⁸ The Bhṛgus are mentioned as priests in connexion with various rites, such as the **Agnisthāpana**⁹ and the **Daśapeyakratu**.¹⁰ In many passages they are conjoined with the **Āṅgirasas**:¹¹ the close association of the two families is shown

¹ Śatapatha Brāhmaṇa, xi 6, 1, 1, Taittirīya Āraṇyaka, ix 1 Cf. Pañcavimśa Brāhmaṇa, xviii 9, 2, Nirukta, iii 17.

² Aitareya Brāhmaṇa, iii 34, and n 14 For a different form of the legend, cf. Taittirīya Brāhmaṇa, i 8, 2, 5

³ Rv i 58, 6, 127, 7, 143 4; ii 4, 2, iii 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 Rbhus. 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 **Mātarisvan**, 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-vat*, 'like Aurva and Bhṛgu.' Cf the fact that the **Aurvas**, in the Aitareya Brāh-

mana, vi 33, take the place of the Bhṛgus of the **Kauṣṭhiki Brāhmaṇa**, xxx 5

⁷ In viii 3, 9; 6, 18, 102, 4, the reference to a priestly family is the more natural, in viii 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 Taittirīya Samhitā, iv 6, 5, 2, v 6, 8 6, Av iv 14, 5; **Maṭrāyaṇi Samhitā**, i 4, 1 (p 48)

¹⁰ Taittirīya Samhitā, i 8, 18, Taittirīya Brāhmaṇa, i 8, 2, 5, Pañcavimśa Brāhmaṇa, xviii 9, 2

¹¹ Taittirīya Samhitā, i 1, 7, 2; **Maṭrāyaṇi Samhitā**, i 1, 8, **Vājasaneyi Samhitā**, i 18; Taittirīya 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 **Bhṛgvaṅgirasah** 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 Atharvaveda¹³ the name of Bhr̥gu is selected to exemplify the dangers incurred by the oppressors of Brahmans: the *Sr̥ṇjaya Vaitahavyas* perish in consequence of an attack on Bhr̥gu. In the Aitareya Brāhmaṇa¹⁴ also Bhr̥gu has this representative character. Cf. *Bhr̥gavāṇa* 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), Bhr̥gu Vāruṇi appears as a student. Cf. Taittirīya Upaniṣad, iii. 1Cf. Hillebrandt, *Vedische Mythologie*, 2, 169-173; Ludwig, *Translation of the Rigveda*, 3, 140; Muir, *Sanskrit Texts*, 1², 443 *et seq.*

✓ *Bhr̥ṅgā* is the name of a species of bee, later specified as large and black, in the Atharvaveda¹ and the Yajurveda *Samhitās*,² which include it in the list of victims at the *Aśvamedha* ('horse sacrifice').

¹ ix. 2, 22² *Maitrāyaṇī Samhitā*, iii. 14, 8.*Vājasaneyī Samhitā*, xxiv. 29 Cf. Zimmer, *Altindisches Leben*, 96

Bhr̥my-aśva 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 *Yakṣus*, 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. Hopkins³ opinion that the defeat was on the *Paruṣṇī*, *Yamunā* being another

¹ *Rv.* vii. 18, 18, 19, 33, 3, 83, 4² *St. Petersburg Dictionary*, s. v. 12³ *India, Old and New*, 52.

(the word is always used in the singular)

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.

Cf. Griffith, *Hymns of the R̥gveda*, 2,

20, n. Zimmer, *Altindisches Leben*, 126, Muir, *Sanskrit Texts*, 1², 319, 327

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 *R̥gveda* 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, s 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. **Bheṣaja**, denoting a 'remedial agent,' 'medicine,' is often mentioned in the *R̥gveda*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 **Bhiṣaj**.

¹ i. 89, 4, ii 33, 2, etc.

² Av. v. 29, 1, vi 21, 2, etc

³ *Śatapatha Brāhmaṇa*, XIII 3, 1, 1, 5, 4, *Āitareya Brāhmaṇa*, III 41.

⁴ Rv x 97, and *passim* in the *Atharvaveda*

⁵ i. 23, 19 20; 34, 6, etc; *Taittiriya Saṃhitā*, vi. 4, 9, 2, *Kauṣītaki Brāhmaṇa*, xvi. 7, etc. Possibly there is some truth in Zimmer's view, *Altin-*

disches Leben, 399, that the reference is to the beneficial effects of bathing.

⁶ Exemplified in the medical spells of the *Atharvaveda* and the *Kauśika Sūtra*.

⁷ i. 22, Bloomfield, *Hymns of the Atharvaveda*, 264 et seq.

⁸ VII 110, Bloomfield, *op. cit.*, 565 et seq.

⁹ Cf. Rv x. 16, 14, Av XVIII. 3, 60.

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. | Sāṅkhāyana Śrauta Sūtra, xvi. 2, 10 ;

Pañcaviṃśa Brāhmaṇa, xii 9, 10.

Cf Bloomfield, *Hymns of the Atharvaveda*, xxxi, 628

Bhaima-sena, 'descendant of **Bhīmasena**,' is the name of a man in the Maitrāyaṇī Saṃhitā (iv. 6, 6).

Bhaima-seni, 'descendant of **Bhīmasena**,' 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 Rigveda¹ 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 Brāhmaṇa¹ 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 Aśvamedha ('horse sacrifice') in the Taittirīya Saṃhitā.¹

¹ v. 5, 18, 1. Cf Zimmer, *Altindisches Leben*, 99.

Bhauvana, 'descendant of Bhuvana,' is the patronymic of the mythical **Viśvakarman** 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 Samhitās.²

¹ xx 13, 4

² Kāthaka Samhitā, xxxiii. 2 (*Indische Studien*, 3, 473), Maitrāyaṇī Samhitā, 1 4, 5, and Vājasaneyī Samhitā, 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 Rigveda¹ 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 Rigveda³ 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 1. 164, 1, iv 3, 13, v 34, 4, etc. Av 1 14, 2, ii. 13 5, Taittiriya Samhitā, vi 2, 8, 4, etc. *bhrātṛva*, Rv viii 20, 22, 83, 8 x 108, 10

² Boltingk and Roth, *St Petersburg Dictionary*, s v, Delbruck, *Die indogermanschen Verwandtschaftsnamen*, 462.

³ 1 161, 1, 170, 2, iii. 53, 5, iv 1, 2, vi. 51, 5, viii. 43, 16 Cf Av 13 4, 5; v 22, 12.

⁴ Rv 1 124, 7, iv. 5, 5, Av. 1 17, 1 Zimmer, *Altindisches Leben*, 328 Cf *Ayogā*

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 Brāhmanas.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' (*dṛṣan*) 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 Taittirīya Samhitā, iii. 5, 9, 2, etc., Kāthaka Samhitā, x. 7, xxvii. 8, Vājasaneyi Samhitā, i. 17, Aitareya Brāhmaṇa, iii. 7, etc., Satapatha Brāhmaṇa, i. 1, i. 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. Taittirīya Samhitā i. 3, 2, 1, etc.

Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 501, 506, 507, 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.

Bhrūṇa-han, 'slaying an embryo'; *Bhrūṇa-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 Taittirīya Samhitā, vi. 5, 10, 3, and Taittirīya 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 Brāhmana, iii 9, 15, 3, | Sūtra, xvi 18, 19; Nirukta, vi 27
Taittiriya Āranyaka ii 8 2, x 1, 15, | Bhrūna itself occurs in Rv x 155 2
Brhadāraṇyaka Upaniṣad, iv 3, 22 | ³ See *Patī*, p 487, with n 131
The substantive is found in Taittiriya | Cf Weber, *Indische Studien*, 9 481,
Brāhmana, iii 8 20 1 Taittiriya | 10 66 Bloomfield *American Journal of*
Āranyaka ii 7 3, 8 3, Kausitaki | *Philology* 17 430, *Hymns of the Athar*
Upaniṣad iii 1, Sāṅkhāyana Śrauta | *vaveda* 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 Saṃhitās.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 Varuna and of Gangā) Cf also *op cit*, 1904 5, pp. 80, 83, 84
² Taittiriya Samhitā, v 5 13 1
Maitrāyaṇī Samhitā, iii 14, 16, Vāja-
saneyī Samhitā xxiv 35 Cf Zimmer, *Altindisches Leben*, 97

Makṣā, 'fly,' is found in the Rīgveda¹ and the Atharvaveda,² where its fondness for sweet things is alluded to. Cf. **Admasad**.

¹ iv 45, 4, vii 32, 2. ² ix 1, 17
Cf Zimmer, *Altindisches Leben*, 97

Makṣā, **Makṣikā**, denote both 'fly'¹ and 'bee'² in the Rīgveda and later.

¹ Makṣikā, Rv i. 162, 9; Av vi 1, 2, 9, 10, Brhadāraṇyaka Upaniṣad, iii 3, 2. a 'king bee' (*madhukāra rājān*) is referred to.
Cf Zimmer, *Altindisches Leben*, 97,
Hillebrandt, *Deutsche Mythologie*, i, 240, n 1.
² Makṣā, Rv. x. 40, 6, Makṣikā, i 119, 9, Prasna Upaniṣad, ii 4, where

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 Samhitās² 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 **Bhrgus** are mentioned as opposed to **Makha** (cf. Taittiriya Samhitā, i. 1, 8, 1, iii 2, 4, 1
Macdonell, *Vedic Mythology*, p. 51). ² Śatapatha Brāhmaṇa, xiv 1 2, 17
171, 2 Cf. St. Petersburg Dictionary, s v.

³ Vājasaneyi Samhitā, xi. 57, xxxvii 7.

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 **Mūjavants**, northern peoples, and to the **Āngas** 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-krusta*, 'loud noise' (?), while in the **Vrātya** hymn of the Atharvaveda⁴ 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 **Srauta 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-deśīya*), but this point does not occur in the **Pañcaviṃśa Brāhmaṇa**.⁶ On the other hand, respectable Brahmins sometimes lived there, for the **Kausitaki 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 *mayebhin*, which is a mere blunder, but substitutes the **Kāśis** for the **Āngas**.

³ Vājasaneyi Samhitā, xxx 5, 22; Taittiriya Brāhmaṇa, iii 4, 1, 1.

⁴ xv. 2, 1-4

⁵ Lātyāyana Śrauta Sūtra, viii 6,

25. Kātyāyana Śrauta Sūtra, xxii 4.

²² Cf. Śāyana on **Pañcaviṃśa Brāhmaṇa**, xvii. 1, 16 17

⁶ xvii. 1, 16

⁷ vii 13, this is not mentioned in the earlier **Āitareya Āraṇyaka**.

⁸ *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 Yajurveda³ and the Atharvaveda⁴ the Māgadha is not a man of Magadha, but a member of the mixed caste produced by a **Valīśya** 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 Rīgvedic, since the **Kīkaṭas** 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 Brāhmaṇa¹⁴ 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. Āpastamba Śrauta Sūtra, xxii 6, 18. Hiranyakeśi Śrauta Sūtra, xvii 6. See Caland, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56, 553.

¹⁰ ii 1, 1. See Keith, *Aitareya Āraṇyaka*, 200. *Saṅkhhyāyana Āraṇyaka*, 46, n 4.

¹¹ *Altindisches Leben*, 35. Cf St. Petersburg Dictionary, s v., 2c.

¹² Manu, x 11. Gautama Dharma Sūtra. iv. 17. So Sāyana, on the Taittiriya Brāhmaṇa, *loc cit*, explains Māgadha, and Mahidhara, on the

Vājasaneyi Saṃhitā, offers this as one version

¹³ *Buddha*, 400, n

¹⁴ 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).

¹⁵ See *Indische Studien*, i, 52, 53, 185, 10, 99, *Indian Literature*, 79, n. 1, 111, 112

would have some force. The former motive, despite Oldenberg's doubt, seems fully justified. Pargiter¹⁶ has gone so far as to suggest that in Magadha the Āryans met and mingled with a body of invaders from the east by sea. Though there is no evidence for this view in the Vedic texts, it is reasonable to suppose that the farther east the Āryans penetrated, the less did they impress themselves upon the aborigines. Modern ethnology confirms this *a priori* supposition in so far as it shows Āryan types growing less and less marked as the eastern part of India is reached, although such evidence is not decisive in view of the great intermixture of peoples in India.

¹⁶ *Journ. of the Royal Asiatic Society*, 1900, pp 851-853 | Cf Rhys Davids, *Buddhist India*, 6, 24, 200, 207

Magundi is the name of some pest occurring in a verse of an Atharvaveda hymn¹ employed to exorcise evil influences. By that verse the 'daughters of the Magundi' are to be expelled from the cowstall, the wagon, and the house. It is uncertain whether an animal, insect, or demoness is meant.²

¹ ii. 14, 2

² Cf Whitney, Translation of the Atharvaveda 58

Magha in the Rīgveda¹ denotes 'bounty,' and Maghavan² is the regular Vedic name for the 'generous giver' of bounties to priests. It is doubtful whether the Maghavan were more than this, or had any special rank as a class in Vedic society. See **Sabhā**.

¹ i. 11, 3 104. 5, iii. 13, 3 19. 1 iv 17. 8 v. 30, 12 32, 12, etc. Nirukta, v. 16 Very rarely later, 18, Vājasaneyi Saṃhitā, xx 67

² Rv i 31, 12, ii 6, 4 27, 17, v 39, 4 42, 8, vi 27, 8, etc. So Magha iti, 'giving of gifts, Rv iv 37, 8 v 79, 5, viii. 24, 10, etc., Magha-deva, 'giving of gifts, vii. 67, 9 x 156 2 Maghavat tva, 'liberality,' vi. 27, 3. The word Maghavan is the

epithet *par excellence* of Indra in the Rv (iii 30, 3; iv 16 1 31 7 12, 5, etc.), and survives in post Vedic literature as a name of Indra otherwise, even in the later Saṃhitās, it is very rare, occurring practically as a divine epithet only (of Indra, Taittiriya Saṃhitā, iv 4 8, 1 Bṛhadāranyaka Upaniṣad i. 3, 13 Kauṣītaki Upaniṣad, ii 11)

Maghā. See **Nakṣatra** and **Aghā**.

Maṅgala is the name of a teacher in the Baudhāyana Śrauta Sūtra (xxvi. 2).

Maṅgīra is found in an obscure verse in the Vaitāna¹ and other² Sūtras with reference to cows. It is quite uncertain whether a river or a man³ is meant. The Gaṅgā (Ganges) and the Yamunā (Jumna) are mentioned in the same verse. The correct form of the word is doubtful.⁴

¹ xxxiv 9.

² Mānava Śrauta Sūtra, vii 2, 7, *Mandirasya*, Kātyāyana Śrauta Sūtra, xiii 3, 21 *Manḍirasya*, Āpastamba Śrauta Sūtra, xxi 20, 3

³ So apparently Garbe, Translation of the Vaitāna Sūtra, 97 Caland. *Das Vaitānasūtra*, 102. Bohtlingk, Dictionary, s v

⁴ See the variants in n. 2.

Mañjiṣṭhā, 'madder,' is mentioned in the Aitareya (iii. 2, 4) and Śāṅkhāyana (viii. 7) Āraṇyakas.

Maṭaci occurs in a passage of the Chāndogya Upaniṣad,¹ where reference is made to the Kurus being overwhelmed by Maṭacis² Sankara interprets the word by 'thunderbolts' (*aśanayaḥ*), while Ānandatīrtha in his commentary gives, as an alternative rendering, *pāṣāṇa-vṛṣṭayaḥ*—i.e., 'hailstones,' which may be the sense. The Śabdakalpadruma,³ agreeing with Ānandatīrtha,⁴ says that Maṭaci means 'a kind of small red bird' (*rakta-varṇa-ksudra-pakṣi-iṣeṣa*, reading *-pakṣi-*), and Jacob⁵ suggests that the 'locust' is meant.

¹ i 10 1

² *Maṭac, hata*

³ St Petersburg Dictionary, s v

⁴ On Brahmasūtra iii. 4, 28

⁵ *Journal of the Royal Asiatic Society*, 1911, p 510.

Maṇi is the name in the Rigveda¹ and later² of a 'jewel' used as an amulet against all kinds of evil. That either 'pearl'³ or 'diamond'⁴ is denoted is not clear.⁵ It is evident that the

¹ i 33, 8

² Av. i 29, i, ii 4, i 2 viii 3, i et seq. x 6, 24, xii 1, 44. Taittirīya Saṃhitā, vii 3, 4, i, Kāthaka Saṃhitā, xxxv 15, Aitareya Brāhmaṇa, iv 6, Nirukta, vii 23, where Durga, in his commentary, takes Maṇi as *āditya-maṇi*, or 'sun-stone,' while the St Petersburg Dictionary, s v, suggests that a crystal used as a burning glass may be meant

³ St Petersburg Dictionary, s v

⁴ Cf. Zimmer, *Altindisches Leben*, 53.

⁵ The expression *hiraṇya maṇi* in Rv i 33, 8, might possibly mean 'gold as an ornament,' but 'gold (and) jewels' is more probable. Cf. Av. xii. i. 44, where *maṇiḥ hiraṇyam* must mean 'a jewel (and) gold'

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 *Śāṅkhāyana 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 *Jaṃiniya Upaniṣad Brāhmaṇa*, i, 18, 8. Cf. iii. 4, 13, *Jaṃiniya 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. *Taittiriya Brāhmaṇa*, iii. 4, 3, 1.

Cf. Schrader, *Prehistoric Antiquities*, 337. Zimmer, *op. cit.* 253. Weber, *Omina 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, *Omina und Portenta*, 316

² *Āśvalāyana Gṛhya Sūtra*, ii 9, 3, iv 6, 4; *Gobhila Gṛhya Sūtra*, i 1, 26,

iii 9, 6 7, etc. *Śāṅkhāyana Gṛhya Sūtra*, ii 14.

Maṇḍa, n., is found in the compound *nau-maṇḍa* (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 *Mandūkī* also occurring.³ The famous frog hymn of the *Rigveda*⁴ compares with Brahmins the frogs croaking

¹ vii. 103, i, x. 166, 5

² *Av. vii. 112, 2, Taittiriya 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, *Taittiriya Samhitā*, iv 6, 1, 2, *Kāthaka Samhitā*, xvii. 17, *Maitrāyaṇī Samhitā*, ii. 10, 1, *Taittiriya Āraṇyaka*, vi 4, 1

⁴ vii. 103. Cf. *Av. iv. 15, 12*, as explained by Pischel, *Vedische 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 Yaska, *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, *Altindisches 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 *Vājasaneyī Samhitā*, xxi. 21, 34, *Taittirīya Samhitā*, ii 6, 6, 1; *Satapatha 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 *Satapatha 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 **Aśvamedhins**, 'offerers of the horse sacrifice,' in the *Satapatha Brāhmaṇa*,² **Dhvasan Dvaitavana** is mentioned as a **Matsya** king (**Mātsya**). The **Matsya**s 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 *Rṣis* (*brahmarṣi-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-Matsyem* is followed by *savaśa* *Uśinarenu* (misprinted *savaśa*). See Keith, *Journal of the Royal Asiatic Society*, 1908, 367. The older view was *Satīan-Matsyem*. Max Muller, *Sacred Books of the East*, i, lxxvii, following Cowell, St. Petersburg Dictionary, s.v. *Satvanti*.

⁵ i 2, 9.

⁶ ii 19, vii. 193.

⁷ See Vincent Smith, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56, 675.

Cf. von Schroeder, *Indische Literatur und Cultur*, 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 16, 2. Cf. iv. 7, 4. Cf. Whitney, *Translation of the Atharvaveda*, 292.

Bloomfield, *Hymns of the Atharvaveda*, 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, 1a.

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 Samhitās*,² and is occasionally mentioned elsewhere.³

¹ See Macdonell, *Vedic Grammar*, 38c, 44a, 3a.

² *Taittiriya Samhitā*, v. 5, 20, 1.

Maitrāyaṇī Samhitā, iii. 14, 3. *Vājasaneyi Samhitā*, xxiv. 22, 34.

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 Brhad-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 Brāhmaṇa² as living beyond the Himālaya (*pareṇa Himavantam*) in the neighbourhood of the **Uttara Kurus**, probably, as Zimmer³ conjectures, in the land of Kaśmīr. 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 Śauṅgāyani ('descendant of Sunga') is the name of a teacher, whose pupil was **Kāmbhoja Aupamanyava** in the Vamsa 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 R̥gveda.² More precisely it denotes either 'Soma'³ or 'milk,'⁴ or less often

¹ The word is etymologically identical with Greek μέθυ, '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, ii 37, 5, iii. 39, 6; iv 38,

10, etc., Av vi 69, 1, ix 1, 22, Taittiriya 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,'⁵ which, however, is the most definite sense in the later literature. Taboos against the use of honey are recorded.⁶

⁵ Rv. viii 4, 8 (where the sense is made certain by the adjective *sāragha*, 'derived from the bee'), perhaps also iv 45. 4, vii. 32, 2, viii. 24, 20, and, according to Hillebrandt, *Vedische Mythologie*, i, 239 *et 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-

mana, i 6, 2, i. 2, xi 5, 4, 18; Brhadāranyaka, ii 5, 1, Chāndogya Upanisad, vi 9, 1, etc.

⁶ In the case of women, Jaiminīya Upanisad Brāhmaṇa, i. 55, 2, of students, Śatapatha Brāhmaṇa, xi 5, 4, 18.

Cf. Schrader, *Prehistoric Antiquities*, 321, St Petersburg Dictionary, s r.

Madhuka Paṅgya ('descendant of Pinga') is the name of a teacher mentioned in the Śatapatha¹ and the Kausitaki² Brāhmaṇas.

¹ vi 7, 2, 8; Brhadāranyaka Upanisad, vi. 3, 17, 18 (Mādhyaṃdina=vi 3, 8 Kāṇva).

² xvi 9

Madhu-kaśā,¹ or **Madhoḥ Kaśā**,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, s r

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.

² Taittirīya Brāhmaṇa, iii 10, 10, 1.

Śatapatha Brāhmaṇa, i 6, 2, i. 2, Chāndogya Upanisad, 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 Ṛṣi in the Kauṣītaki Brāhmaṇa¹ and the Aitareya Āraṇyaka.² In the

Aitareya Brāhmaṇa³ he counts as the fifty-first son of Viśvā-mitra, and his Praūga (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 Satapatha Brāhmaṇa¹

¹ iv 1, 5, 18, xiv 1, 4, 13 Brhadāranyaka Upaniṣad, ii 5, 16. Cf Weber, *Indische Studien*, i, 290.

Madhya-deśa, the 'Middle Country,' is, according to the Mānava Dharma Sāstra,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 Brahmarshi-deśa as denoting the land of **Kurukṣetra**, the **Matsyas**, **Pañcālas**, and **Śūrasenakas**, and Brahmāvarta³ as meaning the particularly holy land between the Sarasvatī and the **Drṣadvatī**. 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, Vasīṣṭha Dharma Sūtra, 1, 8.

⁵ Baudhāyana, i 2, 10, Vasīṣṭha, 1, 12. See on Kanakhala, Hultsch, *Indian Antiquary*, 34, 179.

⁶ Baudhāyana, i. 2, 11. 12, Vasīṣṭha,

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 Bṛhaddevatā, v 23, where see Macdonell's note, and cf. Buhler, *Sacred Books of the East*, 14, 3, n.)

vati)⁷ 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 Kausītaki Upaniṣad also.¹⁰

The term Madhyadeśa is not Vedic, but it is represented in the Aitareya Brāhmana¹¹ by the expression *madhyamā pratisṭhā 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 Madhyadeśa being the country of the Kuru-Pañcālas, the land where the Brāhmanas 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 Satapatha Brāhmana¹² and the Aitareya Brāhmana,¹³ while the tradition of the Brahminization of the Kosalas and the Videhas from the Kuru-Pañcāla country is preserved in the former Brāhmana.¹⁴

⁷ The readings are doubtful, varying between *sindhur vidhāranī* or *vidharanī* and *sindhur vicaranī* or *visaranī*. 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, *Sāṅkhāyana Aranyaka*, 28, n 1.

¹¹ viii. 14. 3. The Uśīnaras may be recognized as in the north, for the Buddhist texts give Usiragiri 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 Rgveda, 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 Kṛṣṇapandita, in the Vasiṣṭha Dharma Sūtra, i. 8, is *prāg ādarśanāt*, not *adarśanāt* (corresponding with the Vinasana of Bauddhāyana Dharma Sūtra, i. 2, 9), and the Mahābhāṣya on Pāṇini, ii. 4, 10, has *prāg ādarśāt*. 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 Muller, *Sacred Books of the East*, 32, 58, 59, *Indian Empire*, i, 303, 304, where the extraordinary theory is adopted that the Madhyadeśa was peopled by a new race of immigrant Āryans, who, travelling via Chitral and Gilgit, and bringing no women with them, married Dravidian women, and produced the so-called Āryo-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 Aryans 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 Samhitās,² and the Brāhmanas.³ Cf. Ahan.

¹ iv 28, 3 viii 1, 29, 13, 13, 27, 19, x 151, 5, etc

² Av. iv 6, 46 Taittirīya Samhitā, vi 2, 5, 4, etc

³ Pāṇcaviṃśa Brāhmana, vi 9, 16, Taittirīya Brāhmana, i 5, 3, 2, Satapatha Brāhmana, ii 2, 3, 9, Chāndogya

Upaniṣad, ii 9, 6, 14, 1, etc. The word is sometimes used as an abbreviation for the middav libation' (like *mittag* in German for middav meal) in Atareya Brāhmana, iii 10, 2 5, Kausitaki Brāhmana, xii 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, s v

Cf Oldenberg, *Rigveda Noten*, i 210.

The context seems to require the sense of 'keeping away' from the sacrifice.

Cf **Pūrvavah**

Madhyama-śi 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 Samhitā, xii. 86

² St Petersburg Dictionary, s v

³ *Altindisches Leben*, 180 Cf **Dharma**

⁴ In Whitney's Translation of the

Atharvaveda, 159. But see Roth, *Siebzug 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-śivan*, in the Jaiminiya Brāhmaṇa, II. 408, is obscure

196 (where he seems to decide in favour of derivation from *śi*, not *śi*)

⁷ *Rigveda, Glossar*, 131, *Kommentar*,

Madhyama-stha,¹ **Madhyame-ṣṭha**,² in the later Samhitās denotes the chief in his relation to his followers (*śajātu*). Cf. **Madhyamaśi**.

¹ Vājasaneyi Samhitā, xxvii 5

śiḥya, 'position of chief,' Taittiriya

² Av III 8, 2, and cf. *Madhyama*.

Samhitā, IV 4, 5, 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 Brāhmaṇa¹ and in the Sūtras.²

² Śāṅkhāyana Śrauta Sūtra, III 5, 5 7, etc

Manasa, occurring in one passage of the Rigveda,¹ seems clearly to be the name of a Ṛsi, in accordance with Sāyana's interpretation.

¹ I 44, 10 Cf. Ludwig, Translation of the Rigveda, 3, 139

Manā is found in one passage of the Rigveda¹ in an enumeration of gifts, where it is described as 'golden' (*sacā manā hiraṇyayā*). It therefore seems to designate some ornament, or possibly a weight, and has accordingly been compared² with the Greek *μνᾶ* (Herodotus has *μνῆα*), 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 Bohtlingk'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 Paläographie*, 17, Vincent Smith, *Indian Antiquary*, 34, 230. On the other side, cf. Max Muller, *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 1 173, 2, iv 33, 2, x 6, 3; Vājaśaneyi Samhitā, iv 19, 'jealousy,' Rv ii 33, 5 Kausika 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.

Manāvī, 'wife of Manu,' is mentioned in the *Kāthaka Samhitā*¹ and the *Satapatha Brāhmaṇa*². See *Manu*.

¹ xxx 1 (*Indische Studien* 3, 462)

² i. 1, 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 flood⁴.

¹ i 80, 16, ii 33, 13 viii 63, 1, x 100, 5, etc. See Macdonell, *Vedic Mythology*, 50.

² Av xiv. 2, 41 Taittirīya Samhitā, i. 5, 1, 3, vii 5, 15, 3, ii 5, 9, 1, 6, 7, 1; iii. 3, 2, 1, v. 4, 10, 5, vi 6, 6, 1; Kāthaka Samhitā, viii. 15 Satapatha Brāhmaṇa, i 1, 4, 14, etc.

patha Brāhmaṇa, i 1, 4, 14, etc. Jaiminiya Upaniṣad Brāhmaṇa, iii 15, 2, etc.

³ Taittirīya Samhitā, iii. 1, 9, 4. Aitareya Brāhmaṇa, v 14, 1 2.

⁴ Satapatha Brāhmaṇa, i 8, 1, 1 et seq., Kāthaka Samhitā, xi, 2.

Manu is called Vivasvan⁵ or Vaivasvata,⁶ 'son of Vivasvant' (the god); Sāvarni,⁷ 'descendant of Savarṇā' (the substitute of Saranyū in the legend of her wedding); and Sāmvarani,⁷ 'descendant of Sāmvaraṇa.' The first name is, of course, mythical. The other two have been regarded as historical, Sāvarni 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. Āśvalāvāna Śrauta Sūtra, x. 7, Nirukta, xii. 10

⁷ Rv. viii. 51, 1, Bloomfield, *Journal of the American Oriental Society*, 15, 180, n., conjectures Sāvarni instead. Cf. Schef telowitz, *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*, 1², 161 et seq. Buhler, *Sacred Books of the East* 25, lxxii 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 1. 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 xiv. 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 Samhitās and the Brāhmaṇas a 'king of men.' Cf. **Rājan**.

¹ Vājasaneyi Samhitā, xxiv. 30, Aitareya Brāhmaṇa, 1. 15, 6, Kāthaka Samhitā, xxiv. 7

² Pāncaviṃśa 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 Samhitās and the Brāhmaṇas.

¹ Aitareya Brāhmaṇa, i. 9, 1

² Taittirīya Samhitā, v. 4, 7, 7, vi. 1, 5, 3.

³ Kāthaka Samhitā, xi. 6, xxiii. 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 Brāhmanas³ the word is regularly used of the poetic and prose utterances of the Ṛṣis, including not merely the verse parts of the Samhitās, but also the prose formulæ that betray by their style their special and archaic character.⁴

¹ 1 31, 13 40, 5 67 4 74, 1; 152, 2 11 35, 2, etc

² Av. xv. 2, 1 xiv 54, 3, Taittiriya Samhitā, 1 5, 4, 1 5 1, etc

³ Aitareya Brāhmana, v 14, 23 vi 1 Kausitaki Brāhmana, xxvi 3 5 Śatapatha Brāhmana 1 4, 4, 6 xi 2,

1, 6, Nirukta, vii 1, etc., Chāndogya Upaniṣad, vii 1, 3

⁴ Bloomfield, *Vedic Concordance*, viii. Keith *Aitareya Īranyaka* 298 Macdonell's *Vedic Grammar* covers the Mantra material of the Vedic Samhitās, prose as well as poetry

Mantra-kṛt in the Rigveda¹ and the Brāhmanas² denotes a poet as a 'maker of Mantras.'

¹ ix 114 2

² Aitareya Brāhmana, vi 1, 1 Pañca

viṃśa Brāhmana, xiii 3, 24 Taittiriya Āraṇyaka, 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 Sāṅkhāyana Āraṇyaka.⁴

¹ x. 86 15

² Av. ii 29, 6 v. 29 7 v 6 2, xviii 4, 42 xx 127 9 Taittiriya Samhitā, 1 8 5, 1, etc

³ Śatapatha Brāhmana, iv 2, 1, 2

Susruta 1, 243 12, in St Petersburg Dictionary, sv 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 Taittiriya Samhitā.² In one passage of the Atharvaveda³ the word is used to denote a drink like **Mantha**.

¹ 1 28, 4.

² ii 2, 10, 2, Śatapatha Brāhmana, v 3 2, 6 Chāndogya Upaniṣad, vi. 6, 1. Cf. Hillebrandt, *Vedische 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**, **Mānthīlava**.

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 Böhrlingk, Dictionary, s v

Manthin in the Rīgveda¹ 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 Orion 102 Whitney, *Journal of the American Oriental Society*, 16, xciv

² Taittiriya Samhitā, iii. 1, 6, 3, vi. 4, 10, i. vii. 2, 7 3. Vājasaneyi Samhitā vii. 15 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 Srauta Sūtra (xiii. 3, 21), did not drink the water of the **Gangā** (Ganges). See **Maṅgira**.

1. **Mandhātṛ** occurs in several passages of the Rīgveda,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 *Mandhātṛ*at being parallel with *Angirasvat*, 'like Angiras,' 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 *Mandhātṛ*⁶ 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 Rīgveda, 3, 107. where he attributes Rv viii. 39, 42 to him as a *Nābhāka* 'descendant of Nābhāka'

⁸ *Hymns of the Rīgveda*, i, 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 1 2, 10 *et seq* Cf Bloomfield, *Atharvaveda*, 111

Manyā (plur.), 'nape of the neck,' occurs in a passage of the *Atharvaveda*¹ 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* *History 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 *Sāyana*, 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. *Oldenberg*² finds a mention of *Mamata* (masc.) in a verse of the *Rigveda*³ 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 Samhitā*s.¹ The commentator on the *Taittiriya Samhitā*¹ explains the word as meaning either an 'ape' (*kimpurusa*) or a 'forest peacock' (*āranya-mayūra*).

¹ *Taittiriya Samhitā*, v. 5, 12, 1. *Vājasaneyi Samhitā*, xxiv 31.

The former sense is supported by another passage of the Vājasaneyi Samhitā,² where the Mayu, being a substitute for the man, must be an ape. This sense also suits the word in the other passage³ where it occurs.

² viii 47. *mayu dranya* in Taittirīya Samhitā, iv 2, 10, 1

³ Śatapatha Brāhmaṇa, vii, 5, 2, 22

Cf Zimmer, *Altindisches Leben*, 85. Weber, *Indische Studien*, 9, 246

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 Taittirīya Samhitā, ii 3 1, 5 Kāthaka Samhitā xi 6, Aitareya Brāhmaṇa, v 15, 9, etc

² Rv x. 130, 2 (in a metaphor). Av x 7, 42. Kāthaka Samhitā, xxvi 6, Taittirīya Brāhmaṇa, ii 5, 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-śēṇya*,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, Mayūrī, 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 Maṭṭrāyaṇī Samhitā, iii 14, 4. Vājasaneyi Samhitā, xxiv 23 27.

⁴ i 191, 14 (a late hymn)

⁵ vii 50, 7

Cf Zimmer, *Altindisches Leben*, 90.

Marici 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 39, 5 (where *raśmi* and *marici* are opposed), 21, 10, vi. 113, 2; Taittirīya Samhitā vi 4, 5, 5 (*marici-pa*, 'drinking

atoms of light, seed of the gods). Taittirīya Brāhmaṇa, ii 2, 9, 2 (where Śāyana's version, *sarvatra-prasṛta-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 Praśna Upaniṣad, iv. 2 Cf. Taittirīya 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

³ Cf. Zimmer, *Altindisches Leben*, 48,

² Eggeling, *Sacred Books of the East*, xii 25, 54

and **Dhanvan**

Cf. Weber, *Indische Studien*, 1, 78

Marutta Āvi-kṣita ('descendant of Aviksit') **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 Rīgveda² along with the **Asiknī** (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 Vārttika 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 Rīgveda, 3, 200.

the stream formed by the junction of the Paruṣṇī with the combined waters of the Asikṇī and Vitastā, a view which seems less likely.

1. **Marka** is found in one passage of the Rīgveda,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 *mrj*, 'injure'

³ As from the root *mrj*, derivation from which is not phonetically justified

⁴ Ludwig cites this passage, in his

essay on eclipses in the Rīgveda (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 **Sūrya**.

2. **Marka** is mentioned in the Taittirīya Samhitā¹ and elsewhere² as the Purohita, along with **Śaṇḍa**, of the Asuras, while Brhaspati 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 Gīdhra mentioned in the Rīgveda⁷ and elsewhere⁸ a prototype of Marka.

¹ vi 4, 10, 1

² Maitrāyaṇī Samhitā, iv 6, 3. Taittirīya Brāhmaṇa, i. 1, 1, 5. Śatapatha Brāhmaṇa, iv. 2, 1, 4.

³ Vājasaneyī Samhitā, 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 Taittirīya Āraṇyaka, iv 29. Maitrāyaṇī Samhitā, 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 Samhitās.¹ It is classified in the same Samhitās² 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 Taittirīya Samhitā, v. 5, 11, 1. Maitrāyaṇī Samhitā, iii. 14, 11. Vājasaneyī Samhitā, xxiv 30.

² Taittirīya Samhitā, vi 4, 5, 7. Maitrāyaṇī Samhitā, iv 5, 7

³ Āitareya Āraṇyaka, iii 2, 4. Jaiminiya Brāhmaṇa, i 184. Taittirīya Āraṇyaka, iii 11, 32, etc

Cf. Zimmer, *Altindisches Leben*, 85.

1. **Marya** in the *Rigveda*¹ denotes a 'man' especially regarded as young and a lover, being constantly mentioned as in company with maidens (*yuvati*).

¹ III 31, 7. 33. 10. IV 20, 5. IX. 96, 20, etc. . *marya-ānī*, 'adorned as a lover,' II 10, 5 Cf. *Nirukta*, III. 15; IV. 2.

2. **Marya**¹ in several passages of the *Rigveda*¹ denotes a 'stallion.'² It is once³ described as *pastyāvant*, '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. IV 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-N. L. N.*, I, 313

Maryādā, 'boundary,' is found in the *Satapatha Brāhmana*¹ 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 *Rigveda*¹ 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 *mīlā* 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 'washerwoman,' 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

St Petersburg Dictionary, s.v. *ga* 1, on the use of *ga* as forming compounds, and cf. **Mala**.

Cf. Zimmer, *Altindisches Leben*, 262, Bloomfield, *Hymns of the Atharvaveda*, 188.

Malimlu in the Yajurveda Samhitā¹ denotes a 'robber,' specifically, according to the commentator Mahīdhara, a burglar or housebreaker. Cf. **Tāyu**, **Taskara**, **Stena**, and **Devamalimluc**.

¹ Taittirīya 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, *Jyotisa*, 100, 102, *Naxatra*, 2, 350

✓ 1. **Maśaka** denotes a 'biting fly' or 'mosquito,' being described in the Atharvaveda¹ as 'quickly (?) biting' (*trpra-danśin*), 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'), Mastrāyaṇī Samhitā, iii. 14, 8, Vājasaneyi Samhitā, xxiv. 29;

xxv 3, Brhadāranyaka Upanisad, i 3.

24 (Mādhyamdina = i. 3, 22 Kāṇva);

Chāndogya Upanisad, 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.

Cf. Weber, *Indian Literature*, 75, 76;

² Lāryāyana Śrauta Sūtra, vii 9, 14, 83, 84.

Anupada Sūtra, ix. 9

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

Maṣṣāra 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*, | *der Deutschen Morgenländischen Gesell-*
v. 13, 26 *et seq.*, Leumann, *Zeitschrift* | *schaft*, 48, 80, n 2.

✓ **Masūra** is the name of a kind of lentil (*Ervum hirsutum*) in the *Vājasaneyi Saṃhitā*¹ and the *Bṛhadāraṇyaka Upaniṣad*.²

¹ xviii, 12

² vi 3, 22 (*Mādhyamdina* = vi 3, | Cf Weber, *Indische Studien*, i, 355.
13 *Kāṇva*) | Zimmer, *Altindisches Leben*, 241.

Masūsyā, occurring in the *Taittirīya Brāhmaṇa* (iii. 8, 14, 6), is, according to the commentator, the name of a grain of the north country.

Mastu in the *Yajurveda Saṃhitā*¹ and the *Brāhmaṇas*² denotes 'sour curds.'

¹ *Taittirīya Saṃhitā*, vi 1, 1, 4, |
Kāthaka Saṃhitā, 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*, *Hoti*, and *Udgātṛ*—in the *Brāhmaṇas*.¹

¹ *Taittirīya Brāhmaṇa*, iii 8, 2, 4; | *Śāṅkhāyana Srauta Sūtra*, xvi. 1 7,
Satapatha Brāhmaṇa, xiii 1, 1, 4. | etc

Maha-rṣabha, a 'great bull,' is mentioned in the *Atharva-veda* (iv. 15, 1).

Maha-rṣi, a 'great Ṛṣi,' is mentioned in the *Taittirīya 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-kaushītaka, the 'Great Kauṣītaka (Brāhmaṇa),' is the name of a Vedic text in the Rigveda Grhya Sūtras.¹

¹ Āvalāyana Grhya Sūtra, III. 4, 4, Cf. Oldenberg, *Sacred Books of the East*, Mahākaushītaki, the teacher, in Sāṅkh- 29, 3, 4.
āyana Grhya 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 IV. 56, 12

Mahā-nagnī in the Atharvaveda¹ 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.*
Aitareya Brāhmaṇa, I. 27, 1.

lation of the Atharvaveda 747. Geldner,
Indische Studien, I. 280, n. 1

² AV. XX. 136, 11; Sāṅkhāyana Śrauta
Sūtra, XII. 24, 14 Cf. Whitney, Trans-

" 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 Saṃhitās.¹ Cf. **Anaḍvāh** and **Go**.

¹ Taittirīya Saṃhitā, I. 8, 9. 1. Kāthaka Saṃhitā, XV. 4, 9. Maṇḍūkya Saṃhitā, II. 6, 5.

Mahā-patha in the Brāhmaṇas¹ 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 Samhitās¹ and the Brāhmaṇas² denotes a great fortress.¹ Probably the only difference between the Pur and the Mahāpura was size.

¹ Taittirīya Samhitā, vi 2, 3, 1 ² Aitareya Brāhmaṇa, i 23, 2
Kāthaka Samhitā, xxiv 10, Maitrā Gopatha Brāhmaṇa, ii 2, 7
yañi Samhitā, iii, 8, 1.

Mahā-brāhmaṇa, a 'great Brahmin,' is found in the Brhad-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, *Frisches im vedischen Ritual*, 8 The list is Janamejaya Pārikṣita, whose friend was Tura Kāvaṣeya; Sāryāta Mānava and Cyavana Bhārgava, Satānika Sātrājita and Somaśuṣma Bhārgava; Ambarisa and Parvata and Nārada; Yudhāmāraṇṣṭi Augrasainya and the same two R̥sis, Viśvakarman Bhauvana and Kadyapa, Sudās Patjavana and Vasistha; Marutta Āvikṣita and Samvarta, Anga Vairocana and Udamaya Ātreya, Bharata Daṇṣanti and Dirghatamas Māmateya, Durmukha Pāñcāla and Brhaduktha, Atyarāti Jānamtapi and Vāsistha 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 Brhad-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 Saṃhitās.¹

¹ Taittirīya Saṃhitā, vii 5, 18, 1. Vājasaneyī Saṃhitā, xxii. 22.

Mahā-rāja, a 'great king,' is frequently referred to in the Brāhmanas.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 Brāhmana, vii. 34. 9. | Brhadāranyaka Upanisad, ii. 1, 19
Kausītaki Brāhmana, v 5. Satapatha *et seq*, Maitrāyaṇī Upanisad, ii 1.
Brāhmana, i. 6, 4, 21, ii 5, 4, 9, etc.

Mahā-rātra, 'advanced night,' is a phrase found in the Kausītaki 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, I, xvii. 7, 1, etc

Mahārṇava, a 'great ocean,' is a phrase not found before the late Maitrāyaṇī Upanisad (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 Saṃhitās and the Brāhmanas¹ 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 Vājasaneyī Saṃhitā, xiv. 14. Sata- | Brāhmana, ix. 10, 1, Kausītaki Brāh-
patha Brāhmana, xiv 1, 2, 9. 17, 3, 1, | mana, viii. 3 7, etc.
13 4, 16, 2, 2, 13. 40. Pañcaviṃśa

Mahā-vṛkṣa, a 'great tree,' is mentioned sometimes in the Pañcaviṃśa Brāhmana (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 **Hṛtsvāśaya**. The Mahāvṛṣas are also known from a Mantra in the Baudhāyana Śrauta Sūtra⁵

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-śāla** (lit., 'having a great house'), a 'great householder,' is an expression applied in the Chāndogya Upaniṣad (v. II, 1) to the Brahmins who were instructed by **Aśvapati**, no doubt to emphasize their importance. Cf. **Mahābrāhmaṇa**.

2. **Mahā-śāla Jābāla** is the name of a teacher twice mentioned in the Śatapatha Brāhmaṇa, once as instructing **Dhīra Śātaparṇeya**,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 **Prācīnaśāla Aupamanyava**.⁴ The word must be considered a proper name rather than an adjective (i. **Mahāśāla**), 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* *Indian Literature*, 161
East, 43, 393, n. 1

⁵ In Mundaka Upaniṣad, i 1, 3, the word is used of **Śaunaka**, perhaps merely as an epithet Cf Weber,

Mahā-suparṇa 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 Bṛhadāraṇyaka 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**

the Indus (*saṁdhava*) which tears away the peg of its hobble (*paḍbīśa-saṅkhu*).

Mahā-sūkta, m. plur., the 'composers of the long hymns' of the tenth Mandala of the R̥gveda¹ are mentioned in the Aitareya Āraṇyaka² and the Sūtras.³ Cf. **Kṣudra-sūkta**.

¹ x 1-128

² ii. 2, 2.

³ Aśvalāyana Gr̥hya Sūtra, iii 4, 2
Sāṅkhāyana Gr̥hya Sūtra iv 10

Cf. Weber, *Indische Studien*, i, 115.
390 Roth, *Zur Literatur und Geschichte des Veda*, 27

Mahāhna in the Kauṣītaki Brāhmana (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 Brāhmana 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 Jaiminīya Upaniṣad Brāhmana.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 R̥gveda 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, xxi 6, Maitrā
yaṇi Saṃhitā, iii 8, 5, Sadvimsā
Brāhmana 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

the later literature.¹ Perhaps even in the Rigveda² the technical sense of 'first wife' is present.

¹ Taittirīya Samhitā, i. 8, 9, 1, 1; maṇa, xix. 1, 4; Śatapatha Brāhmaṇa, Kāthaka Samhitā, xv. 4. Maitrāyaṇi vi. 5, 3, 1, vii. 5, 1, 6, etc. Samhitā, ii. 6, 5, Pañcaviṃśa Brāh-² v. 2, 2; 37. 3

Mahaitareya is the title of a Vedic text according to the Grhya Sūtras of the Rgveda.¹

¹ Āśvalāyana Grhya Sūtra, iii. 4, 4. *Aranyaka*, 39. Oldenberg, *Sacred Books of a teacher*, in Śāṅkhāyana Grhya of the East, 29, 3. 4
Sūtra, iv. 10, vi. 1 Cf. Keith, *Atareya*

Mahokṣa, a 'great bull,' is mentioned in the Śatapatha Brāhmaṇa (iii. 4, 1, 2).

✓ **Māmsa**, '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 *amsala* ('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 Samhitā, i. 3, 14, 7. Weber, *Indische Studien*, 17, 280, 281. Oldenberg, *Religion des Veda*, 355.

² Śatapatha Brāhmaṇa, iii. 4, 1, 2. Cf. Śāṅkhāyana Grhya Sūtra, ii. 15, 2

³ Bloomfield, *American Journal of Philology*, 17, 426, *Journal of the American Oriental Society*, 16, cxxiv. Cf. *atithinir gāh*, 'cows fit for guests.' Rv. x. 68, 3

⁴ Śatapatha Brāhmaṇa, iii. 1, 2, 21. The sense of *amsala* 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' (*amśa*) 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 R̥gveda⁹ 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 Brāhmanas 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 Brāhmanas. 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 Brāhmana period.¹¹

On the other hand, it is to be noted that the cow was on the road to acquire special sanctity in the R̥gveda,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 Brāhmana, 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 Vāruṇī* in the Śatapatha Brāhmana, xi. 6, 1, 1

et seq., Jaiminiya Brāhmana, 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 R̥gveda, 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 *akanya*, '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, I, xiv).

As to meat-eating in the Epic, see Hopkins, *Journal of the American Oriental Society*, 13, 119, 120. *Great Epics of India*, 377-379 and see for modern instances Jolly, *Deutsche Rundschau*, July, 1884, 118; Buhler, *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 vi. 5, 7, 5. Brhadāranyaka Upaniṣad, vi. 4, 18. Śāṅkhāyana Āraṇyaka, vii, 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 R̥gveda Prātisākhya. Cf. Weber, *Indische Studien*, I, 391, 2, 212.

Magadha. See **Magadha**.

Magadha-deśiya, 'belonging to the district of **Magadha**,' is the description in the *Sūtras*¹ of a Brahmin of **Magadha**.

¹ *Kātyāyana Śrauta Sūtra*, xii 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

Maṭhari, 'female descendant of **Maṭhara**,' occurs in the curious name, **Kāśyapī-bālākya-maṭhari-putra**, of a teacher in the *Brhadāranyaka Upaniṣad* (vi. 4, 31 *Mādhyamdina*).

Māṇṭi is the name of a teacher, a pupil of **Gautama**, in the *Brhadāranyaka Upaniṣad*.¹

¹ ii 5, 22, iv. 5, 28 (*Mādhyamdina*=ii 6, 3. iv 6, 3 *Kāṇva*,

Māṇḍavī, 'female descendant of **Mandu**,' occurs in the name of a teacher, **Vatsī-maṇḍavī-putra**, in the *Brhadāranyaka Upaniṣad* (vi. 4, 30 *Mādhyamdina*).

Māṇḍavya, 'descendant of **Mandu**,' is mentioned as a teacher in the *Śatapatha Brāhmaṇa*,¹ in the *Śāṅkhāyana 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 *Brhadāranyaka Upaniṣad*.⁴

¹ x 6, 5, 9

² vii, 2

³ *Āśvalāyana Gṛhya Sūtra*, iii 4, 4. *Śāṅkhāyana 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; *Brhadāranyaka Upaniṣad*, vi 5, 4 *Kāṇva*.

Māṇḍūkāyanī-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 (Mādhyamīna = vi. 5, 2 Kāṇva)

Māṇḍūkī-putra, 'son of a female descendant of Maṇḍūka,' is mentioned as a teacher, a pupil of **Śāṇḍīliputra**, in the last Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad.¹

¹ vi 4, 32 (Mādhyamīna = vi 5, 2 Kāṇva)

Māṇḍūkeya, 'descendant of Māṇḍūka,' is the patronymic of several teachers in the Rīgveda Āraṇyakas—viz., **Śūravīra**,¹ **Hrasva**,² **Dirgha**,³ **Madhyama Prātibodhīputra**.⁴ The Māṇḍūkeyas also occur as a school in the Āraṇyakas⁵: a special form of the text of the Rīgveda 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 *Māṇḍūkya adhyāya* of the Aitareya Āraṇyaka, iii. 2, 6, Sāṅkhāyana Āraṇyaka, viii 11 Scheftelowitz, *Die Apokryphen des Rīgveda*, 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 Rīgveda¹ as a sacrificer along with **Medhya** and **Prṣadhra**. He seems to be mentioned also in one other passage, possibly in two.² In the Sāṅkhāyana Śrauta Sūtra³ a patron, **Prṣadhra Medhya Mātariśvan** or **Mātariśva** is created by a misunderstanding of the Rīgvedic 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 Rīgveda*, 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 *Sūtras*² and later.

¹ This peculiarly formed word was presumably a dialectic form which made its way into the written speech.

² *Āśvalāyana Grhya Sutra*, 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 onomatopœtic 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 *Sūtras*⁵ 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 **Śunaḥśepa** for adoption by **Viśvāmitra** in the *Aitareya Brāhmaṇa*.⁶

¹ i 24, i. vii 101, 3, etc., *Vājasaneyi Saṃhitā*, xii 21, etc; *Aitareya Brāhmaṇa*, ii 6, etc

² Böhtlingk and Roth, *St Petersburg Dictionary*, s v, note.

³ Cf. *ambē ambāśhe*, *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 ambāyavi, ambāyā, in the *Kauṣṭhiki Upaniṣad*, 1. 3.

⁴ Rv ix 112, 3 (*Upalaprakṛinī*) 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 *Pitr*). Occasionally *mātarā* is used for 'parents,' as are also *ṣitarā* and *mātarā ṣitarā*⁷ and *mātā-ṣitarah*.⁸

⁷ Rv. III. 33. 3. vii 2, 5, etc. For *mātarā ṣitarā*, see Rv. IV. 6, 7. Vāja-saneyi Samhitā, ix 19

⁸ Taittiriya Samhitā, I. 3. 10, 1; VI 3, 11, 3.

Mātr-vadha, 'matricide,' is mentioned as a very grave crime in the Kauṣītaki 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 saptaṃ narakam pravīṣet*

Mātrā in the Upaniṣads¹ denotes a mora, the length of a short vowel.

¹ Taittiriya Upaniṣad, I 2, 1. Altareya Āraṇyaka, III 1, 5, Śāṅkhāyana Āraṇyaka, VII 15

1. **Mātsya**, 'prince of the Matsya people.' See **Matsya**.

2. **Mātsya** occurs in the Taittiriya Brāhmaṇa¹ 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 Yajñeṣu and Śatadyumna
² Bloomfield, *Hymns of the Atharva-veda*, 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*, I, 170.

Mādhuki, 'descendant of **Madhuka**, is the patronymic of a teacher mentioned with disapproval in the Satapatha 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 Bṛhadāraṇyaka Upanisad (iv. 6, 2).

Mādhyama ('relating to the middle') is a term applied in the Kausītaki 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. Āśvalāyana Gṛhya Sūtra, iii. 4, 2.

Sāṅkhāyana 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 Saṃhitās and the Brāhmanas.¹

¹ Taittiriya Saṃhitā, iii. 2, 6, 3. | 7, 7, 7, 6, 2 Satapatha Brāhmaṇa, vi. 4, 10, 2, Taittiriya Brāhmaṇa, I. 3. | 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. Fischel, *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 singers⁸ Cf. **Mānya, Māndārya.**

⁷ Bergaigne, *loc cit*, Pischel, *loc cit*
Cf Roth, St Petersburg Dictionary,
s v., where *sūnoh* is taken as dependent
on *vājam*

⁸ Rv 1 169, 8, 171, 5, 182, 8, 184, 5.

Cf Ludwig, Translation of the Rīg-
veda, 3, 116, 117, who thinks the Mānas
were settled on the **Sindhu** (Indus)
See Rv 1, 186, 5.

Mānava, 'descendant of **Manu**,'¹ is the patronymic of **Nābhā-nediṣṭha** and of **Śāryāta**.²

¹ Aitareya Brāhmana, v 14, 2

² *Ibid*, iv 32, 7 Cf. Śatapatha Brāhmana, iv 1, 5, 2 (**Śāryāta**)

Mānavī, 'descendant of **Manu**,' is the patronymic of the mythical Idā ('oblation') in the Śatapatha Brāhmana,¹ and of a woman named **Parśu** in the Rīgveda.²

¹ 1. 8, 1, 26, Taittiriya Samhitā, ii 6, 7, 3

² x 86, 23

Manu-tantavya, 'descendant of Manutantu,' is the patronymic of **Aikādaśakṣa** in the Aitareya Brāhmana (v. 30, 15). The Saumāpau Mānutantavyau, 'two Saumāpas, descendants of Manutantu,' are mentioned in the Śatapatha Brāhmana (xiii. 5, 3, 2).

Mānthāla is the form in the Taittiriya Brāhmana (ii. 5, 8, 4) of the next name.

Manthālava,¹ **Mānthilava**² are the names in the Yajurveda Samhitās of a victim at the Aśvamedha ('horse sacrifice'). What it was is unknown: the commentator Mahīdhara³ 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 **Māthālava**.
Vājasaneyī Samhitā, xxiv 38.

² Taittiriya Samhitā, v 5, 18, 1.

³ On Vājasaneyī Samhitā, *loc cit*

(*jala-kukkūta*). 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 Böhthlingk, Dictionary, s v., and also s v. *māndhāla*.

Māndārya Mānya, 'descendant of **Māna**,' is the name of a Ṛṣi in the Rigveda.¹ It seems most probable that **Agastya** himself is meant.²

¹ L. 165, 15 = 166, 15 = 167, 11 = *Morgenländischen Gesellschaft*, 42, 221.
² 168, 10. | Sieg, *Die Sagenstoffe des Rgveda*, 107.

³ Cf Geldner, *Rigveda, Glossar*, 135. | Max Muller, *Sacred Books of the East*,
Bergaigne, *Religion Védique*, 2, 394. | 32, 183 et seq., 206
Oldenberg, *Zeitschrift der Deutschen*

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

² 1 165, 14, 177. 5, 184, 4

| Cf. Sieg, *Die Sagenstoffe des Rgveda*,
107.

Mānyamāna 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 **Dirghatamas** in the Rigveda¹ and the **Āitareya Brāhmaṇa**.²

¹ L. 147, 3, 152, 6, 158, 6

² viii. 23, 1, Śāṅkhāyana Arāṇ- | yaka, II 17 For **Mamatā**, cf. Bṛhad-
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 R̥gveda,¹ as well as the 'chattering' of a monkey in the Atharvaveda.²

¹ i 164, 28 (cow), vii 103, 2 (cow). | cf Zimmer, *Altindisches Leben*, 85, 86.
x 95, 3 (ewe), Nirukta, ii 9 | St Petersburg Dictionary, s v *Māyu*
² vi 38, 4, xix. 49, 4 (called *paruṣa*).

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 R̥gveda.² The word may, however, be merely an adjective 'having wind-swift horses.'

¹ Translation of the R̥gveda, 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 Parusa-medha ('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 Samhitā, xxx 16, Tait | ² Cf Sāyaṇa on Taittiriya Brāh-
māṇa, iii 4, 12, 1 | māṇa, 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 *Māṣas*⁶; 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 Samhitās.⁸

¹ vi. 140, 2, xii 2, 53

² Taittirīya Samhitā, v 1, 8, 1, vii. 2, 10, 2; Kāthaka Samhitā, xii 7, xxxii 7. xxxvii 1 Maitrāyaṇī Samhitā, iv 3, 2 Vājasaneyi Samhitā, xviii 12, Śatapatha Brāhmaṇa, i. 1, 1, 10, Brhadāraṇyaka 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 (*māsāya*) is mentioned.

⁵ Taittirīya Samhitā, vii 2, 10, 2.

⁶ *Ibid*, v 1, 8, 1 Kāthaka Samhitā, xx 8

⁷ Weber, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 18, 267 According to Manu, viii 134, one *Māsa* is equivalent to five (erroneously stated as four above, vol 1, p 185) **Kṛpālas**. Cf also St Petersburg Dictionary, s v 2

⁸ Kāthaka Samhitā, xxxii 7 Maitrāyaṇī Samhitā, 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 *sūryā-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, 45, 7 11, vii 91, 2, etc

³ Av viii 10, 19, Taittirīya Samhitā, 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 Samhitā, iii 5, 1, 1, Taittirīya Brāhmaṇa, iii 7, 5, 13, etc.

² Taittirīya Samhitā, i. 8, 8, 1,

iii 4, 9, 1, Rv ii 32, 6, Av ii 26, 2, vi 11, 3; Vājasaneyi Samhitā, xi 55, 56, xxxiv 10, Kāthaka Samhitā, xii 8, Śaṅkṛiṇī Brāhmaṇa, v 6

the day before new moon; Kuhū,⁵ also called Ġuṅgū,⁶ the new moon day; Anumati,⁶ 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 Samhitās 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

⁵ Av. vii. 47. Taittirīya Samhitā, i. 8, 8. i. iii. 4. 9. i. Kāthaka Samhitā, xii. 8, etc.

⁶ Rv. ii. 32. 8, where Sāyaṇa identifies it with Kuhū.

⁷ Taittirīya Samhitā, i. 8. 8. i. iii. 4. 9. i. Kāthaka Samhitā xii. 8. Vājasaneyi Samhitā, xxix. 60. xxiv. 8. 9. Śaṅkhāyana Brāhmaṇa, i. 6.

⁸ Rv. ii. 32. 4. v. 42. 12. Taittirīya Samhitā i. 8. 8. i. iii. 4. 9. i. Cf. Nirukta xi. 31. Weber, *Indische Studien*, 5. 225 et seq. Ludwig, Translation of the R̥gveda, 3. 189.

⁹ x. 3. 11. Cf. Satapatha Brāhmaṇa, vi. 2. 2. 23. Av. xi. 16. 2.

¹⁰ Taittirīya Samhitā, vii. 4. 8. i. Pañcaviṃśa Brāhmaṇa, v. 9. i. Cf. Taittirīya Samhitā, iii. 3. 8. 4. iv. 3. 11. 3. v. 7. 2. 2. Av. iii. 10. viii. 9. 10. Kāthaka Samhitā, xxxix. 10. Maitrāyaṇi Samhitā, 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 Taisa 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. Satapatha Brāhmaṇa, vi. 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. Satapatha 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.

full 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 (*āpara*) 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. Weber¹⁰ assumes that it occurs in the *Kausītaki 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 to¹⁴

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, 67. 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, ii. 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 Sūtras¹⁶ 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 (*sāvāna*) years; (5) years with 378 days, which, as Thibaut¹⁷ 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 Jyotiṣa¹⁸ and to Garga.¹⁹

That the Vedic period was acquainted with the year of 354 days cannot be affirmed with certainty. Zimmer,²⁰ indeed, thinks that it is proved by the fact that pregnancy is estimated at ten months, or sometimes a year.²¹ But Weber²² 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.

¹⁶ Maṇṭrāyaṇī Samhitā, i 10, 8. Aitareya Brāhmaṇa, iv 12. Kāthaka Samhitā, xxxvi 2, 3. Kauṣītaki Brāhmaṇa, iii 2. Aitareya Āraṇyaka, iii 2, 1. Bauḥhāyana Śrauta Sūtra, xxvi 10. Bṛhadāraṇyaka Upaniṣad, i 5, 22. See also Weber, *Naxatra*, 2, 288. Thibaut, *Astronomie, Astrologie und Mathematik*, 8.

¹⁶ Lāṭyāyana Śrauta Sūtra, iv 8, 1 *et seq.* Nidāna Sūtra, v 11 12. Weber, *Naxatra*, 2, 281 288.

¹⁷ *Op. cit.*, 8, 9.

¹⁸ verse 28.

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, xxxvi 8, Śatapatha Brāhmaṇa, vi 1, 3 8, xi 5, 4, 6-11, Aitareya Brāhmaṇa, iv, 22.

²² *Naxatra*, 2, 313, n. 1.

The year of 12 months of 30 days each being admittedly quite unscientific, Zimmer²³ 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 Jyotisa : it consists of 62 months of $29\frac{1}{2}$ 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 $30\frac{1}{2}$ 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 Sāmasūtra²⁷ treats it as a solar year, stating that the sun perambulates each Navatra in $13\frac{1}{3}$ 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

²³ *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. 35, 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 Jyotisa. But we cannot say that a year of 360 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 Saṃhitā, xxxiv. 13. Pañcaviṃśa Brāhmaṇa, x. 3, 2. xxiii. 2, 3. Taittiriya 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, *vāsantikāv rtū*); (3) Śukra, (4) Śuci (summer months, *grāismāv rtū*); (5) Nabha (or Nabhas),³⁵ (6) Nabhasya (rainy months, *vārṣikāv rtū*); (7) Iṣa, (8) Ūrja (autumn months, *śāradāv rtū*); (9) Saha (or Sahas),³⁶ (10) Sahasya (winter months, *haimantikāv rtū*); (11) Tapa (or Tapas),³⁵ (12) Tapasya (cool months, *śatśirāv rtū*).

There are similar lists in the descriptions of the Soma sacrifice³⁶ 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 Āraṇyaka³⁹ as if actually

³² *Ibid.*, ix. 1, 1, 43. 3, 3, 15. Cf. Eggeling, *Sacred Books of the East*, 43, 167, ii. 1. Shamasastri, *Gavām Ajana*, 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 Saṃhitā, v. 6, 7, 1. Kāthaka Saṃhitā, xxi. 5, xxxiv. 9, Maṭṭrāyaṇī Saṃhitā, 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 Saṃhitā, iv. 4, 11, 1, Kāthaka Saṃhitā, xvii. 10, xxxv. 9.

Maṭṭrāyaṇī Saṃhitā, ii. 8, 12, Vājasaneyi Saṃhitā, xiii. 25, xiv. 6, 15, 16, 27, xv. 57.

³⁵ In Maṭṭrāyaṇī, Kāthaka, and Vājasaneyi Saṃhitās. See notes 34, 36.

³⁶ Taittirīya Saṃhitā, i. 4, 14, 1, Maṭṭrāyaṇī Saṃhitā, i. 3, 16, ii. 6, 7, Kāthaka Saṃhitā, iv. 7; Vājasaneyi Saṃhitā, vii. 30 (where Iṣa and Ūrja appear as the names of the months).

³⁷ Maṭṭrāyaṇī Saṃhitā, iii. 12, 13, Vājasaneyi Saṃhitā, xxii. 31.

³⁸ See, e.g., Taittirīya Saṃhitā i. 7, 9, i. iv. 7, 11, 2, Vājasaneyi Saṃhitā, ix. 20, xiiii. 28, xxii. 32, Kāthaka Saṃhitā, 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 Samhitā*⁴¹ is *Aṃhasaspati*, while that given in the *Taittirīya*⁴² and *Maitrāyaṇi Samhitās*⁴³ is *Samsarpa*. The *Kāthaka Samhitā*⁴⁴ gives it the name of *Malimluca*, which also occurs elsewhere, along with *Samsarpa*, in one of the lists of fanciful names.⁴⁵ The *Atharvaveda*⁴⁶ 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 *Jyotiṣa*⁴⁷ 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 Brāhmaṇa*⁴⁹ 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 *yu*, '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, xxi. 31.

⁴² i. 4, 14, 1.

⁴³ iii. 12, 13

⁴⁴ xxxviii. 4.

⁴⁵ *Ibid.*, xxv. 10, *Vājasaneyi Samhitā*, xxi. 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 Rigveda.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, viii 43, St Petersburg Dictionary, s v. 4, where the sense is left vague

⁵² i 94, 4 Cf. Ludwig, Translation of the Rigveda, 3, 189

⁵³ Taittiriya Samhitā, iii 4. 9. 6, Atareya Brāhmaṇa, iv 25, 3 Śatapatha Brāhmaṇa, vi 7. 4, 7 viii 4. 2, 11, Nirukta, v 11., 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 Taittiriya Samhitā, vii 1, 15. 1, Taittiriya 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., *Naxatra*, 2, *passim*.

Māsara is mentioned as a beverage in the Yajurveda Saṃhitās.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 ix 18, Taittiriya 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 Taittiriya Āraṇyaka¹ ascribes the addition of Mahas to the triad Bhūr Bhuvas Svar.²

¹ i. 5, 1

² Cf. Keith, *Atareya Āraṇyaka*, 180

✓ **Māhā-rajana**, ‘dyed with saffron’ (*mahā-rajana*), is applied to a garment (**Vāsas**) in the Bṛhadāraṇyaka Upaniṣad (ii. 3, 10).

Māhā-rāja, 'the dignity of a great king' (*mahā-rāja*), is mentioned in the Aitareya Brāhmana (viii. 6, 5; 12, 4; 15, 3).

Māhitthi, 'descendant of Mahittha,' is the patronymic of a teacher mentioned several times in the Śatapatha Brāhmana.¹ He is said to be a pupil of **Vāmakakṣāyana** 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, 3 Kāṇva

Māhina occurs in one passage of the Rīgveda,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 Rīgveda, 3, 135

Mitra denotes 'friend' in the Rīgveda¹ and later.² According to the Taittirīya Saṃhitā³ a wife is a man's friend, and in the Śatapatha Brāhmana⁴ the value of a friend is insisted upon. Treachery to a friend is reprobated⁵

¹ Masculine: i 58, 1, 67, 1; 75, 4 156, 1, 170, 5, 11, 4, 1 3, etc. The neuter does not with certainty occur in the sense of 'friend' in the Rv.

² Masculine. Av. i. 19, 13, xl 9, 2 Kāthaka Saṃhitā, xxvii 4, Taittirīya Āraṇyaka, x. 80 Neuter Taittirīya Saṃhitā, vi 4, 8, 1 Taittirīya Brāh-

mana, i. 7, 8, 7, Aitareya Brāhmana, vi 20, 17 viii 27, 2, Śatapatha Brāhmana, iv 1, 4, 8 v 3, 5, 13 vi 4, 3, 20, etc.

³ vi 2, 9, 2

⁴ i 5, 3 17

⁵ Cf. Taittirīya Brāhmana, i 7, 1, 7.

Mitra-bhū Kaśyapa ('descendant of Kaśyapa') is the name of a teacher, a pupil of **Vibhaṇḍaka Kaśyapa**, in the Vamśa Brāhmana.¹

¹ Indische Studien, 4, 374.

Mitra-bhūti Lauhitya ('descendant of Lohita') is mentioned in the Vamśa (list of teachers) in the Jaiminiya Upaniṣad Brāhmana (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 **Rigveda**¹ as the father of **Kuruśravaṇa** and the grandfather of **Upamaśravas**, all being evidently kings.

¹ x 33, 7 Cf. Ludwig, Translation 922, 923. Lanman, *Sanskrit Reader*, of the *Rigveda*, 3, 105 Geldner, 384, *Brhaddevatā*, vii 35 36, with *Vedische Studien*, 2, 150, 184 Keith, Macdonell's notes *Journal of the Royal Asiatic Society*, 1910

Mukṣija is found in one passage of the **Rigveda**,¹ where the sense seems clearly to be 'net' for catching animals. Cf. **Paṇi**.

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 **Rigveda**¹ 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 **Samhitās**³ and the **Brāhmaṇas**.⁴ It is in the **Satapatha Brāhmaṇa**⁵ said to be 'hollow' (*sūstra*) and to be used for the plaited part of the throne (*Āsandī*).⁶

¹ i 191, 3

² i 161, 8 (*muñja-ṇṇana*, which **Sāyana** explains as *apagata-ṭṭṇa*, 'with the grass removed').

³ *Av.* i. 2, 4; *Taittirīya Samhitā*, v 1, 9, 5, 10, 5, etc.

⁴ *Kaushītaki Brāhmaṇa*, viii 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 *Satapatha Brāhmaṇa*, vii 8, 3, 6

Cf. Zimmer, *Altindisches Leben* 72.

2. **Muñja Sāmaśravasa** ('descendant of Sāmaśravasa') is the name of a man, possibly a king, mentioned in the Jaiminiya Upaniṣad Brāhmaṇa¹ and the Sadviṃśa Brāhmaṇa.²

¹ iii. 5, 2.

² iv. 1 (*Indische Studien*, i, 39)

Muṇḍibha Audanya¹ or **Audanyava**² is the name of a man in the Śatapatha Brāhmaṇa¹ and the Taittirīya Brāhmaṇa.²

¹ Śatapatha Brāhmaṇa, viii 3, 5, 4, 'son of Odana' (so St. Petersburg Dictionary, s v)

² Taittirīya Brāhmaṇa, iii 9, 15, 3 'son of Udanya' (so Eggeling, *Saved Books of the East*, 44. 341, n 1), or ('descendant of Udayu')

✓ **Mudga**, denoting a kind of bean (*Phaseolus Mungo*), occurs in a list of vegetables in the Vājasaneyi Saṃhitā.¹ A 'soup of rice with beans' (*mudgaudana*) is mentioned in the Sāṅkhāyana Āranyaka² and the Sūtras. Cf. perhaps **Mudgala**.

¹ viii 12.

² xii 8.

Cf. Zimmer, *Altindisches Leben*, 240

Mudgala and **Mudgalanī**, 'Mudgala's wife,' both figure in a hopelessly obscure hymn of the Rīgveda,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. Sadguruśiṣya⁵ 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 *drughaṇa* 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. 104

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 *Sarvāṇukramaṇi*, 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 Mudgalāni, 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, *Brhaddevatā*, 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, 1905, n. 1

Muni occurs in one hymn of the *Rigveda*¹ where it seems to denote an ascetic of magic powers with divine afflatus (*devesita*), the precursor of the strange ascetics of later India. This agrees with the fact that *Aitaśa*, the Muni, is in the *Aitareya Brāhmaṇa*² regarded by his son as deranged, a view not unjustified if the nonsense which passes as the *Aitaśapralāpa*,³ 'Chatter of Aitaśa,' was really his. The *Rigveda*⁴ calls Indra the 'friend of Munis,' and the *Atharvaveda*⁵ refers to a 'divine Muni' (*deva mun*), by whom a similar ascetic may be meant.

In the *Upaniṣads*⁶ 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 *Brhadāranyaka 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*, | *Zeitschrift der Deutschen Morgenländischen*
 iii 4, 1. | *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 **Valkhānasas** 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. *Kauśika Sūtra*, Whitney, Translation of the *Atharva-*
 lxvi 10. Weber, *Indische Studien*, 18, 'veda, 207.
 138, Zimmer, *Altindisches Leben*, 70.

Muṣivan 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.

Cf. Whitney, Translation of the *Athar-*

² *St. Petersburg Dictionary*, s v

| *vaveda*, 297.

³ *Hymns of the Atharvaveda*, 463, 464.

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 Atharvaveda³ the charioteer (*rathin*) is opposed to the foot-soldier (*patti*), and in the Rigveda⁴ the chariots are opposed to the troops (*grāma*) of the infantry. The parallel of the Greek and other Āryan races shows that the Ksatriyas were the fighters from chariots, while the ordinary host fought on foot.

³ vii. 62, 1⁴ i. 100, 10Cf. Zimmer, *Altindisches Leben*, 297.

Musala denotes a 'pestle' in the later Saṃhitās¹ and in the Brāhmaṇas.²

¹ Av. x 9, 26 xi 3, 3. vii 3, 13. Taittirīya Saṃhitā, i 6, 8, 3, etc.² Sāṅkhāyana Āraṇyaka, xii 8 Śata patha Brāhmaṇa, xii 5, 2, 7. in theJaiminīya Brāhmaṇa, i 42 44 (*Journal of the American Oriental Society*, 15, 235, 237), *musulin* 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 Rigveda² the sense of 'moment' only is found. Cf. **Ahan**.

¹ Taittirīya Brāhmaṇa, iii 10, 1, 1 (for the names), 9, 7 12 9 6, Śata patha 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 ff. seq. *Indische Streifen*, i, 92 ff. seq.

Mūcīpa or **Mūvīpa** is the variant in the Śāṅkhāyana Śrauta Sūtra (xv. 26, 6) of the **Mūtīpa** 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 Atharvaveda¹ as dwelling far away, and to whom fever is to be banished. Similarly in the Yajurveda Saṃhitās² the Mūjavants are chosen as a type of distant folk, beyond

¹ v 22, 5. 7 8 14 Cf. Baudhāyana Śrauta Sūtra, ii 5² Taittirīya Saṃhitā, i 8 6, 2. Kāṣhaka Saṃhitā, ix. 7; xxxvi 14,

Maitrāyaṇī Saṃhitā, i. 4, 10 20. Vājasaneyi Saṃhitā, 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 Kaśmīr 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., Sāyana on Rv. i. 161, 8, Baudhāyana Śrauta Sūtra and Prayoga, cited by Hillebrandt, *Vedische Mytheologie*, i. 63.

⁶ *Op. cit.*, i. 65.

⁷ *Altindisches Leben*, 29.

⁸ *Loc. cit.* Cf. Siddhānta Kaumudi on Pāṇini, iv. 4, 110, where instead of Maujavata in Rv. x. 34, 1, Mauñjavata is read.

⁹ Mahābhārata, x. 705, xiv. 180. Cf. Ludwig, Translation of the Rigveda, 3, 198.

Mūta in the later Samhitās and the Brāhmanas¹ 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 Vīśvā-mitra's outcast offspring. The Sāṅkhāyana 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.

² Maitrāyaṇī Samhitā, iii. 14, 17; Vājasaneyi Samhitā, xxiv. 36.

Cf. Zimmer, *Altindisches Leben*, 25; Schrader, *Prehistoric Antiquities*, 248.

1. **Mṛga** has the generic sense of 'wild beast' in the *Rigveda*¹ 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 (*sūkara*, 'boar'), xix 38, 2 *Pañcaviṃśa Brāhmaṇa*, vi 7, 10, xxiv 11, 2, *Āitareya 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 Saṃhitā*, 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 *Āitareya Brāhmaṇa*¹ 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 Rīgveda by the descriptive term *Mṛga 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 Rīgveda⁶ seems very doubtful. In the Aitareya Brāhmaṇa⁷ elephants are described as 'black, white-toothed, adorned with gold.'

³ Pischel, *Vedische Studien*, 1, 99, 100, combats the view that the elephant was new to the Vedic Indian, because of the similar use of *mṛga mahiṣa* and *mṛga sūkara* (Av. xii. 1, 48) to denote the 'buffalo' and the 'boar' respectively. But *Mahiṣa* seems rather to bear out Roth's conclusion, while *Sūkara* appears alone in the Rīgveda, and *mṛga sūkara*, '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, *India*, 13, 14 (from Megasthenes).

⁶ viii. 2, 6, x. 40, 8.

⁷ viii. 23, 3 (*hiranyena parivṛtam kṛmāṇ śhukadato mṛgān*). See Pischel, *op. cit.*, 2, 122.

Cf. Zimmer *Altindisches Leben*, 80.

Mṛgaya occurs in several passages of the Rīgveda¹ 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 Rīgveda, 3, 166.

³ Rv. i. 80, 7, v. 29, 4, etc.

Mṛgayu, 'hunter,' occurs in the later Samhitās¹ and the Brāhmaṇas,² but not very often. The Vājasaneyi Samhitā³ 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 Samhitā, 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 **Baīnda** 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 **Jala**⁹), the bird-catcher being called *nīdhā-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 Samhitā*, xxx 16. *Taittiriya Samhitā*, iii. 4. 12, 1.

⁶ *Rv* ii 42, 2.

⁷ **Pāśa**, '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. 80, 4.

¹⁴ *Rv* x 51, 6.

¹⁵ *Rv* x 28, 10.

¹⁶ *Rv* v. 15, 3.

¹⁷ *Rv* x 71, 4. Cf. Griffiths, *Hymns of the Rigveda*, i, 542, n.

mentioned in the Yajurveda. Sāyaṇa¹⁸ says that *Dhalvara* is one who takes fish by netting a tank on either side; *Dāśa* and *Sauṣkala* do so by means of a fish-hook (*baḍiśa*); *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 *Taittirīya Brāhmaṇa*, iii 4.
12, 1 Cf *Weber, Zeitschrift der Deutschen*
Morgenländischen Gesellschaft, 18, 281

Cf *Zimmer, Altindisches Leben*, 243-245.

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 (*Rohinī*), 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-śiras, *Mṛga-śirṣa*. See *Nakṣatra*, 1. and 2. *Mṛga*.

Mṛgākṣhara in the *Taittirīya 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-mṛṣam hiraṇyam, Kāthaka Saṃhitā*, xi. 1. *aṣṭa-mṛdaṃ hiraṇyam, ibid.*, xiii. 10; *astā - prud - dhiranyam, Taittirīya Saṃhitā*, iii 4. 1, 4, etc.

² See *Pāṇini*, iii. 1, 123, with the *Vārtika*; 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. *Chāṇ-*

dogya Upaniṣad, vi 1, 4. *Taittirīya 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 Kall.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 (*Śmasāna*)—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 Samhitā, i. 5. 9. 4, where the world is said to be 'yoked with death' (*mṛtyu saṁyukta*). 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 - pāśū*), 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*, i, 84, 85.

¹² See Lang, *Homer and his Age*, 82 et seq. cf. Burrows, *Discoveries in Crete*, 209-213.

¹³ xlii. 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 world¹⁶ *sarva-tanuḥ sāṅgah*, '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 Brāhmanas¹⁹ that a hell of punishment is set out, and it is in the Brāhmanas²⁰ 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, 1; 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, i. xi. 1, 8, 0. xii. 8, 3, 31, and cf. Taittirīya Samhitā, v. 3, 5, 2, 6, 3, 6, 6, 3. Taittirīya Brāhmaṇa, iii. 8, 20, 5, 10, 11, 1

¹⁷ Rv. ii. 29, 6, iii. 26, 8, iv. 5, 5, 25, 6, vii. 104, 3. ii. 17; x. 152, 4

¹⁸ Il. 14, 3. v. 19, 3. 30, 11. viii. 2, 24; xii. 4, 36, xviii. 3, 3. Cf. also v. 19. Vājasaneyi Samhitā, xxi. 5

¹⁹ Śatapatha Brāhmaṇa, xi. 6, 1,

1 et seq. Weber, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 9, 240 et seq. Jaiminiya Brāhmaṇa, i. 42-44 (*Journal of the American Oriental Society*, 15, 236 et seq.).

²⁰ Śatapatha Brāhmaṇa, vi. 2, 2, 27, v. 6, 3, 1; Kauṣītaki Brāhmaṇa, xii. 3, etc.

²¹ Cf. Macdonell, *Vedic Mythology*, p. 169

²² *Journal of the American Oriental Society*, 3, 327-347. Weber, *op. cit.*, 234 et seq.

Mrd denotes 'clay' in the later Samhitās¹ and the Brāhmanas² (cf. Mr̥ttikā). A 'lump of clay' also occurs in the Brāhmanas,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 Taittirīya Samhitā, v. 7, 9, 2. Vājasaneyi Samhitā, 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 Kāthaka Samhitā, xxxi. 2

⁶ Taittirīya Brāhmaṇa, i. 4, 1, 3, 4, etc.

⁷ Rv. vii. 89, 1 (mr̥n-maya gr̥ha)

Mṛdh 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 Samhitā, ii 2, 7, 4; 5, 3, 1, Vājasaneyi Samhitā, v 37, xi 18 72, etc.

² Av. vi. 20, 12 vi 2, 2, viii 5, 8;

Mṛdhra-vāc. See **Dasyu** and **Dāsa**.

Mekṣaṇa is the name in the Brāhmanas¹ of a wooden ladle used for stirring up the oblation (**Caru**).

- ¹ Taittiriya Brāhmana, i 3 10, 4 iii 7, 4, 9 Śatapatha Brāhmana, ii 4, 2, 13, etc

Mekhalā denotes 'girdle' in the later Samhitās¹ and the Brāhmanas.² The **Brahmacārin** wore a girdle³

- ¹ Av. vi 133 1 Taittiriya Samhitā, i. 3, 3, 5 vi 2 2, 7 Kāthaka Samhitā, xxiii 4 xxiv 9 Maitrayani Samhitā, iii. 6, 7, etc

- ² Śatapatha Brāhmana iii 2, 1, 10, iv 1, 5, 2 vi 2 2, 39 etc

³ In the Gṛhya Sūtras the girdle of the Brahminis of Muñja, that of the Kṣatriya of a bowstring, and that of the Vaiśya of wool or hemp See *Asvalāvana Gṛhya Sūtra*, i 19, 12 etc

Megha denotes 'cloud' in the Rigveda¹ and later.²

- ¹ i. 181, 5
² Av. iv 15 - Śatapatha Brāhmana, iii 2, 2 5 xii 3 2 6 *mana megha* Aitareya Āraṇyaka iii 2, 4 Sāṅkhya Āraṇyaka vii 3, viii. 7 The verb *meghay* 'to make cloudy weather,

is found in the Taittiriya Samhitā, iv 4, 5, 1, and *meghayan* is the name of one of the seven **Kṛttikās**, Taittiriya Brāhmana iii 1, 4, 1, Weber, *Nasatra*, 2 301 305

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 Samhitā, vi 2, 9, 4 Kāthaka Samhitā, xxv. 8, Aitareya Brāhmana, i 29, 22, Śatapatha Brāhmana, iii 5, 3, 21

³ viii 53, 5 (*mita methibhiḥ* for *-medh abhiḥ*, 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. *Jaṃiniya 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 Rsi, to whom the authorship of various hymns³ is attributed in the **Anukramanī** (Index). To him **Indra** is said in the **Rigveda**⁴ 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 **Atharvaveda**⁷ 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, i. 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 *Jaṃiniya Brāhmaṇa*, ii. 79 **Saḍvīmśa Brāhmaṇa**, i. 1, **Saṭapatha Brāhmaṇa**, iii. 3, 4, 18, **Taittiriya Aranyaka**, i. 12, 3 Moreover, the

legend is alluded to in the **Sā'yāyanaka**. See **Sā'ana** on **Rv** i. 51, 1 viii. 2, 40, and **Oertel**, *Journal of the American Oriental Society*, 16, ccli. 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 **Vibhindukiya**, *Jaṃiniya Brāhmaṇa*, iii. 233 (*Journal of the American Oriental Society*, 18, 3ⁿ), *Pañcaviṃśa Brāhmaṇa*, xv. 10, 1, *Kaṇṭhika 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 *Rigveda*³ and in the *Brāhmanas*⁴ as the daughter, or perhaps wife, of **Vṛṣapaśva**. The meaning of the legend connected with her is quite unknown Cf. **Maināka** or **Mainaga**.

¹ This is the ordinary form of the name

² So *Sadvimśa Brāhmana*, i 1, where the masculine form *Mena* is the epithet of *Vṛṣanassa*

³ Rv i 51, 13, where Sāyana tells the legend from the *Sātvāyanaka* Cf Oertel, *Journal of the American Oriental Society*, 16, ccxl

⁴ *Sadvimśa Brāhmana*, i 1, *Satapatha Brāhmana*, iii 3, 4, 18, *Taittiriya Aranyaka*, i 12, 3, *Lāṭyāyana Śrauta Sūtra*, i 3, 17.

Cf Eggeeling, *Sacred Books of the East*, 20, 81, n.

Meṣa denotes 'ram' in the *Rigveda*¹ and later,² while **Meśi** 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, *Sadvimśa Brāh-*

mana, i 1, *Satapatha Brāhmana*, iii 3, 4, 18, etc

³ Rv i 43, 6, *Vājasaneyi Saṃhitā*, iii 59, xxiv 1, *Taittiriya Brāhmana*, i 6, 4, 4, etc.

‘wool’⁴ of the sheep, especially as employed for the Soma filter. A wild (*āranya*) ram is mentioned in the Vājasaneyi Samhitā.⁵

⁴ *Mega*, Rv viii 86, II. *Meg* 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 R̥gveda.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, *Indisches Leben*, 14 Muir, *Sanskrit Texts*, 5 344

Maitrāyaṇiya Brāhmaṇa is the name of a text mentioned in the *Sulba Sūtra* of Baudhāyana.¹

¹ Baudhāyana *Srauta Sūtra* xxvii 5 Cf *Baudhāyana*, 41, who cannot trace the Cf Caland, *Über das rituelle Sūtra des* citation in the *Maitrāyaṇi Samhitā*

Maitreya is the patronymic or metronymic¹ of **Kauṣārava** 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 ² viii 28 18, ³ i 12, 1 *Gopatha Brāhmaṇa*, i 1, metronymic from *Mitrā*, according to 31 *et seq* Bloomfield *Aikarvaveda*, the commentator on *Chāndogya Upaniṣad*, 110 110

Maitreyī is the name of one of the wives of **Yājñavalkya** according to the *Bṛhadāranyaka 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**, xxi 16, **Taittiriya Brāhmaṇa**, iii 4, 12, 1.

² On **Taittiriya 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 **Brahmacarin** of the name is mentioned in the **Gopatha Brāhmaṇa**⁴ as disputing with **Glāva Maitreya**.

¹ **Śatapatha Brāhmaṇa**, xii 5, 2, 1.
Brhadāranyaka Upaniṣad, vi 4, 4
Taittiriya Upaniṣad, i 9, 1
Nirukta, xi 6

² **Atareya Brāhmaṇa**, v 3 8.
³ i 1, 31, **Bloomfield**, *Atanarveda*, 110 Cf. also **Caland**, *Über das rituelle Sutra des Baudhāyana*, 35

Mauna, 'descendant of **Muni**,' is the patronymic of **Aṇicīn** in the **Kausītaki Brāhmaṇa** (xxiii. 5).

Mauṣikī-putra, 'son of a female descendant of **Mūsikā**,' is the name of a teacher, a pupil of **Harikarṇiputra** in the last **Vamśa** (list of teachers) in the **Mādhyamdīna** recension of the **Brhadāranyaka Upaniṣad** (vi. 4, 30).

Mleccha occurs in the **Śatapatha Brāhmaṇa**¹ 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 **Sāyana** as *he 'rayah*, '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**, *Atareya Branyaka*, 179, 180, 196.

Y.

Yakṣa is found several times in the *Rigveda*¹ and the *Atharvaveda*² 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. 38, 13.

² Translation of the *Rigveda*, 3, 262.

³ viii. 9, 25, x. 2, 32, 7, 38, 8, 43, xi. 2, 24, etc.

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 *Rigveda*¹ 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 vi. 19, 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 *Rigveda*¹ and the *Atharvaveda*² frequently denotes 'illness,' in general, perhaps as rendering the body emaciated. A hundred kinds of **Yakṣma** are referred to in the *Vājasaneyi Saṃhitā*,³ and *a-yakṣma* in the *Kāthaka Saṃhitā*,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, i. v. 4, 9.

³ i. 2, 4, 8, xix. 36, 1; 34, 1.

⁴ xii. 97.

⁵ xvii. 11.

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 *Taittirīya Samhitā*, II 3, 5, 2, 5, 6, 5, *Kāthaka Samhitā*, XI 3, *Maitrāyaṇī 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* 3 135

Yajur-veda, the 'Veda of the sacrificial utterance' (*Yajus*), is mentioned frequently in the *Brāhmaṇas*¹ and *Upanisads*.²

¹ *Taittirīya Brāhmaṇa*, III 12, 9, 1, *Āitareya Brāhmaṇa*, V 32, 1, *Śatapatha Brāhmaṇa*, XI 5, 8, 3 VIII 3, 4, 9.

² *Āitareya Āraṇyaka*, III 2, 3 5. *Sāṅkhāyana Āraṇyaka*, VIII 3 8. *Bṛhadāraṇyaka Upanisad*, I 5, 5. II 4.

10, IV 1, 2, 5, 11, *Chāndogya Upanisad*, I 3, 7 III 2 I 2, 15, 7, VII 1, 2 4, 2, I 7, 1, *Āśvalāyana Śrauta Sūtra*, V 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 *Taittirīya Samhitā*, V 5, 3, 1, 9, 4, *Vājasaneyi Samhitā*, I 30, IV 1, XIX 28, *Āitareya Brāhmaṇa*, I 29, 21, VIII 13, 2, *Śatapatha Brāhmaṇa*, I 2, 1, 7, VI 5, 1, 2, 3, 4, etc In the *Bṛhadāraṇyaka Upanisad*, 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 *Taittirīya 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*, I, 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 *Āitareya 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 Samhitā*.²

¹ x. 4, 2, 1, 6, 5, 9. *Bṛhadāranyaka 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 Samhitā*.¹

¹ *Taittirīya Samhitā* v. 3, 8, 1 (*Caitriyāyana*) *Kāthaka Samhitā* 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 (*Ajina*). This seems quite probable.

¹ iii. 10, 9, 12 Cf. *Taittirīya Samhitā*, ii. 5, 11, 1, *Śatapatha Brāhmaṇa*, ii. 4, 2, 1, 6, 1, 12, and *Prācināvita*.

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,

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 Samhitās*,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 Samhitā, ii 4, 9, 2, vi 2, 7, 5 Kāthaka Samhitā, viii 5, vi 10 xxv 6 xxxvi 7 Pañcaviṃśa Brāhmaṇa, viii 1, 4, xiii 4, 16 Aitareya Brāhmaṇa, vii 28 i Kauṣītaki Upaniṣad, i 3, etc., Muir, *Sanskrit Texts*, i², 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 Āvalāyana *Srauta 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, Arjā 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 Yādus 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.

Yatṛ in the *Rigveda*¹ and in the *Sūtras*² denotes a 'driver' of horses or 'charioteer.'

¹ i. 162, 19, x. 22, 5

² *Kātyāyana Śrauta Sūtra*, vi. 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. xiv. 4, 35. Śāṅkhāyana Śrauta Sūtra, 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. **Yamasū**: **Yuktāśva**.

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 **Trtsus** 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** (Kavi). In the **Atharvaveda**⁵ the salve (**Āñjana**) of the **Yamunā** (**Yāmuna**) 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 **Brāhmaṇas**⁸

¹ v. 52, 17. vii. 18, 19. x. 75, 5.

² vii. 18, 19. See **Bharata** and **Kuru**.

³ The **Trtsus**' 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. **Pārāvata**), xxv. 10, 24. 13, 4; Śāṅkhāyana Śrauta Sūtra, xiii. 29, 25. 33. Kātyāyana Śrauta Sūtra, xxiv. 6, 10. 39. Lītyāyana Śrauta Sūtra, x. 19, 7. 10. Āśvalīyana Śrauta Sūtra, xii. 6, 28, etc.

also mention this river. In the Mantrapāṭha⁹ the **Sālvas** are spoken of as dwelling on its banks.

⁹ II 11, 12
Cf. Zimmer, *Altindisches Leben*, 5. | Max Müller, *Sacred Books of the East*, 32, 323

Yayāti is mentioned twice in the *Rigveda*,¹ once as an ancient sacrificer, and once as Nahusya, '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, V 63, 1 | *Rigveda*, 3, 147, Muir, *Sanskrit Texts*
² Cf. Ludwig, *Translation of the* | I², 232

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* is not certain, but on the whole very probable.⁶

I 1, 23, 15 66, 3 117, 21 135, 8, III 14, 3, etc., Kausitaki Brāhmana, 176, 2 II 5, 6, 14, 11 V 85, 3, IV 12
VII 3, 4 VIII 2, 3, 22, 6, 63, 9 78, 10, etc. ³ Kausitaki Brāhmana, IV 13.

² II 8, 3 VI 30 I 50 I 2, 91, 1. ⁴ Taittirīya Samhitā, VII 2, 10, 2
141, 2, 142, 1 2, VIII 7 20; IX 1, 22 ⁵ Hopkins, *Journal of the American Oriental Society*, 17, 86, n
6, 14, XII 1, 42, Taittirīya Samhitā, I ⁶ Sowing (sapa) grain is referred to in Rv I 117, 21 ripening of grain in 135, 8, ploughing (kṛs) in I 176, 2
VI 2, 10, 3, 4, 10, 5, VII 2, 10, 2, Grain rejoicing in rain is alluded to in II 5, 6 See **Krai**
Kāthaka Samhitā, XXV 10, XXXI 5, *Cf. Schrader Prehistorische Antiquities*,
Maitrāyaṇī Samhitā, IV 3, 2 Vāja- 282, Kuhn, *Indische Studien*, I, 355,
sanevī Samhitā, V 26 XVIII, 12 356, Zimmer, *Altindisches Leben*, 238,
XXIII 20 Taittirīya Brāhmana, I 8, 239
4, 1, Śatapatha Brāhmana, I 1, 4, 20
II 5, 2, I, III 6, 1, 9 10 IV 2, 1, 11,
XII 7, 2, 9, Chāndogya Upaniṣad,

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 Cf. Agni, *yavasād*, in Rv I 94, 11
³ 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 Taittirīya Samhitā, vi. 2, 5, 2. |
Kāthaka Samhitā, vi. 2, Taittirīya
Aranyaka, ii. 8, 8, Kausītaki Brāh-
mana, iv. 13, etc

² Of **Jartila** and **Gavidhuka**, Tait-
tirīya Samhitā, v. 4, 3 2.

Yavāśir is used in the Rigveda¹ as an epithet of **Soma**, meaning 'mixed with grain.'

¹ i. 187, 9 in 22, i. iii 42, 7. | *Mythologie*, i, 227, Zimmer, *Altindisches*
iii 94, 4 Cf. Hillebrandt, *Vedische* | *Leben*, 279

Yavāṣa. See **Yevāṣa**.

Yavya in the Satapatha Brāhmaṇa (i. 7, 2, 46) denotes 'month' (lit., 'containing a first half,' see 2. **Yava**).

Yavyāvati 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 (Hahāb), 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 Rig-
veda, 3, 204, Kaegi, *Rigveda*, n. 33b,

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 Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1).

Yaṣṭi, 'staff,' is mentioned in the latest parts of the Brāhmaṇas.¹

¹ Śatapatha Brāhmaṇa, ii. 6, 2, 17 | Upaniṣad, vi. 4, 7. Kausītaki Upaniṣad
of *venu*, 'bamboo'), Brhadāranyaka | iv. 19 etc.

Yaska is the name of a man. The Yaskas, descendants of Gṛikṣit (*Gairikṣitāḥ*) are mentioned in the Kāthaka 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 Yajñatura,' is the patronymic of 2. **Rṣabha** 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 Yajñavalkya,' 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 Brhadāranyaka 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, **Maitreyī** and **Kātyāyanī**, are mentioned in the Brhadāranyaka Upaniṣad,⁶ which concludes⁷ with a passage ascribing to Yājñavalkya Vājasaneyā the 'white Yajus' (*śuklāṇi yajūṃsi*). It is remarkable that Yājñavalkya is never mentioned in any other Vedic text outside the Śatapatha Brāhmaṇa except the Śāṅkhāyana Āranyaka,⁸ where however, both references are merely transcripts from the Śatapatha.⁹ It has

¹ I, 1, 9, 3, I, 21, 26, 9, 3, 16, II, 3, I, 21, 4, 3, 2, 5, I, 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, I, 10, 8, 7, etc. There are no references to Yajñavalkya in books V-IX, which on the contrary, owe their doctrine to **Tura Kāvāṣeya** and **Śaṇḍilya**, but the fame of Yajñavalkya revives in books X-XIV—e.g., XI, 3, I, 2, 4, 2, 17, 3, 20, 6, 2, 1, 3, I, XII, 4, 1, 10, etc.

² III, 1, 2 et seq., 2, 10 et seq., 3, I, 4, I, 5, I, 6, I, 7, I, etc.

³ *Buddha*,² 34, n. 1

⁴ VI, 4, 33 (Mādhyandina = VI, 5, 4 Kāṇva)

⁵ III, 7, I

⁶ II, 4, I, IV, 5, I et seq.

⁷ VI, 4, 33 (Mādhyandina = VI, 5, 4 Kāṇva)

⁸ IX, 7, XIII, I

⁹ Weber, *Indian Literature*, 132, n. * Keith, *Journal of the Royal Asiatic Society*, 1908, 374

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*, I, 173; 13, 265-269, Eggeling *Sacred Books of the East*, 12, xxx et seq; von Schroeder, *Indiens Literatur und Cultur*, 188

Yājñā (scil. rc, 'verse') denotes the words uttered at the moment of offering the sacrifice, 'consecrating sacrificial formula,' in the later Samhitās¹ and the Brāhmaṇas.²

¹ Taittirīya Samhitā, I. 5, 2, 1, II 13, 2 26 3 5 6, 40, 8 III 32, 1, 6, 10, 5 Vājasaneyi Samhitā, XIX 20, Satapatha Brāhmaṇa, I 4, 2, 19 III 4, x. 12, etc 4, 2, VII 2, 7, 11, etc

² Aitareya Brāhmaṇa, I 4, 8; II, 10.

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, I IX 3, 4; VI 13, 3, 32, 2, VII. 70, 2, XIX 46, 2 Kāthaka Samhitā, XXXIII 14, Vājasaneyi Samhitā, VIII 7 Satapatha 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. IX 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 Satapatha Brāhmaṇa.¹

¹ x 5, 2, 20 Cf Bloomfield, *Hymns of the Atharvaveda*, xxxi, *Atharvaveda*, I 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, *Translation of the Rigveda*, 5, 142.

³ Rv VIII 1, 31.

Cf Weber, *Indian Literature*, 3, *Episches im vedischen Ritual*, 37.

Yāna denotes 'vehicle' in the Rigveda¹ and later.²

¹ iv, 43, 6

² Śatapatha Brāhmaṇa, v. 5, 3, 7,

Sadvimśa Brāhmaṇa, vi 3, 10, Chāndogya 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 id

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 i, ix 64, 10 x 78, 6 80, 5

Yāyāvara¹ denotes a person of no fixed abode in the Yajurveda Saṃhitās.²

¹ Literally, 'wandering about from the intensive of jā, 'to go'

² Taittiriya Samhitā, v 2, 1, 7. Kāthaka Samhitā, viii 12

Yāva. See **Māsa**.

Yāska ('descendant of Yaska') is mentioned in the first two Vamśas (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad¹ as a contemporary of **Āsurāyaṇa** 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 (Mādhvamdina = ii 6, 3, iv 6, 3 Kāṇva) Cf Weber, Indian Literature, 128.

² Rgveda Prātisākhya, xvii 25.

Weber, *op. cit.*, 25, 26, etc. *Indische Studien*, i, 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 animal.'

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

mana, iii. 5, 1, 24 34 Taittiriya Brāhmaṇa, i. 5, 1, 3 etc

² A. i. 1, 40, Śatapatha Brāh-

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, v. 10, 10, *pūrvāni yugāni*, vii. 70, 4, *uttarā yuge*, x. 72, 1, etc. In i. 92, 11, 103, 4; ii. 5, 2 124, 2, 144, 4, etc the phrase 'generations of men' (*manuṣyā, mānuṣā, manusah, janānām*) are referred to. See Muir, *Sanskrit Texts*, i², 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' (*jūṣurvān*).

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 Muir¹⁷ 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 Śaṅkhya Brāhmaṇa,¹⁸ and the Dvāpara in the Gopatha Brāhmaṇa.¹⁹

⁶ *Op. cit.*, 371

⁷ viii 101, 4 = Av. v 5, 3

⁸ Cf. Aitareya Branyaka ii 1 1, with Keith's note Griffiths *Hymns of the Rigveda*, 2, 253

⁹ In Rv. v 72 2, *di anam puruṣe* 1026, 'in the earlier age of the gods o curs

¹⁰ iii 12 9 2 Cf. Muir, 1^o, 42 n 66

¹¹ vi 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 (*Kalī jāyāno bhavati saṃpīdānas tu Dvāparaḥ utthiṣṭhams Tretā bhavati, Kṛtām samṛd 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, 400.

¹⁵ *Journal of the Royal Asiatic Society*, 1851, 99.

VOL. II

¹⁶ *Ancient Sanskrit Literature*, 412

¹⁷ *Sanskrit Texts*, 1^o, 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 Studien*, 1, 91 A quite different theory of the Yugas is given by Śamaśāstrī, *Gatam Ajana*, 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 Griffiths, *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* (Tubingen 1860)

Yuddha in the *Rigveda*¹ and later² denotes 'battle.' The more usual word earlier³ is **Yudh**.

¹ x 54, 2.

² *Taittirīya Brāhmaṇa*, i. 5, 9, 1, | ³ *Rv.* i 53, 7, 59, 1, v. 25, 6, vi 46, 11, etc., *Av.* i. 24, 1, iv. 24, 7; *Aitareya Brāhmaṇa*, iii 39, 1, 2, vi 66, 1, 103, 3, etc., *Satapatha* vi 36, 2, *Śatapatha Brāhmaṇa*, viii 1, *Brāhmaṇa*, v 2, 4, 16, etc 5, 6; *Kausitaki Upaniṣad*, iii 1, etc

Yudhām-śrauṣṭi 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 Pauranic form is **Yuddha-mustī**.

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 *Rigveda*¹ and later.²

¹ i 118, 5, ii 35, 4; iii 54, 14, | ² *Av.* xiv 2, 61 *Taittirīya Brāhmaṇa*, iii 1, 1, 9, 2, 4 *Satapatha* x. 30, 5 *Brāhmaṇa*, viii 1, 9, 6 4 3 8, etc

Yūtha is the word for 'herd' of cows in the *Rigveda*¹ and later.²

¹ i 10 2, 81, 7; iii 55, 17; iv 2, | Cf *yūthya*, 'of the herd,' viii 56, 4, 18, 38, 5, v 41, 19; ix 71, 9, etc. | ix 15, 4; x 23, 4

² *Av.* v. 20, 3, *Taittirīya Samhitā*, v. 7, 2, 1, etc.

Yūpa in the *Rigveda*¹ 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 **Ṣuṇahsepa**).

P'āṇcaviṃśa Brāhmaṇa, ix 10, 2, etc

² *Av.* ix. 6, 22, xii 1, 38, xiii. 1, 47, | ³ *Rv.* i 51, 14. Cf Zimmer, *Altindisches Leben*, 153.

Taittirīya Samhitā, vi. 3, 4, 1; vii. 2, 1, 3; *Vājasaneyi Samhitā*, xix 17;

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 Taittirīya Samhitā,³ is **Yūs**, which corresponds to the Latin *jus*.

¹ i 162, 13

³ vi 3, 11, 1. 4.

² Taittirīya Samhitā, vi. 3, 11, 1. 4, Vājasaneyi Samhitā, xvi 9

Cf Zimmer, *Altindisches Leben*, 271, Schrader, *Prehistor. 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. **Vṛṣa**.

¹ v 23, 7 8

where **Yavāṣa** should be read, Kap-

² xxx, 1 (*Indische Studien*, 3, 462)

sthalā Samhitā, xlv 4

The same form occurs in the Gāṇas,

Cf. Zimmer, *Altindisches Leben*, 98,

Amudādi and *prākṣādi* (Pāṇini), iv 2,

St Petersburg Dictionary, s 2

So) Cf. *Maitrāyaṇī Samhitā*, iv 8, 1,

Yoktra in the Rigveda¹ and later² denotes the 'thongs' used for yoking the chariot or cart

¹ iii 33, 13, v 33, 2

mana, iii 3, 3, 3, *Satapatha Brāhmaṇa*,

² Av iii 30, 6, vii 78, 1, Taittirīya Samhitā, i 6 4, 3, Taittirīya Brāh-

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, vi 2, etc Cf. **Śira**.

² iv 3, 11 (*rathā-vegāh*, '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, v. 78, 7, 86, 20, etc

yojana as a division of time equivalent to the **Muhūrta**. But this is most improbable.

² Av iv. 26, 1, *Maitrāyaṇī Samhitā*, ii 9, 9, iii 8, 4, Taittirīya Brāhmaṇa, ii 4, 2, 7, etc. Cf. Zimmer, *Altindisches Leben*, 363, who finds in Rv i 123, 8, 1

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 A. 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 **Vṛṣan**, '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. *Yośā*, I. 48, 5, 92, 11, III. 33, 10, 38, 8, etc. *Yośit*, Av. XII. 3, 29, XIV. 1, 56, etc. *Yośā*, Rv. IV. 28, 4, Av. VI. 101, 1, etc. Cf. Delbrück, *Die indogermanischen Verhältnisse* 418

² *Satapatha Brāhmaṇa* I. 2, 5, 15 (*yośā* and often in the *Brahmanas*)

³ Av. VII. 3, 29 (so I)

⁴ So *yośā* in Rv. I. 117, 20 Cf. Zimmer, *Abhandlungen* Leuen, 310

⁵ *Satapatha Brāhmaṇa* I. 5, 1, 7

Yugam-dhari, 'descendant of Yugamdhara,' 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.'

B.

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, *Satapatha Brāhmaṇa*, XIII. 4, 2, 5, etc. X. 14, 11, etc.

² Av. III. 27, 1, XII. 3, 55 XIX. 15, 3, *Satapatha Brāhmaṇa*, XIII. 4, 2, 5, etc.

Raghaṭ occurs once in the plural in the *Atharvaveda*,¹ where the *Paṭipalāda* recension reads *vaghaṭah*. Roth² once con-

¹ VIII. 7, 24.

² *St. Petersburg Dictionary*, s. v. 1a

jectured *raghavah*, '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

Whitney Translation of the Atharva-

⁴ Translation of the R̥gveda 3, 504

veda, 501

⁵ Bohtlingk, Dictionary, s v Cf

Rajata as an adjective with **Hiranya**¹ designates 'silver,' and ornaments (**Rukma**),² dishes (**Pātra**),³ and coins (**Niṣka**)⁴ 'made of silver' are mentioned. The word is also used alone as a substantive to denote 'silver.'⁵

¹ Taittirīya Samhitā, i 5, 1-2
Kāthaka Samhitā, v 4 Satapatha
Brāhmana, xii 4, 4, 7 xiii 4, 2, 10
xiv 1, 3, 4, etc

² Satapatha Brāhmana xii 8, 3, 11.

³ Taittirīya Brāhmana, ii 2, 9-7
iii 9 6, 5

⁴ Pāñcaviṃśa Brāhmana, xvii 1, 14

⁵ Av x 28, 1, xiii 4, 51, Aitareya

Brāhmana vii 12, 2, Chāndogya
i panisad, iv 17, 7, Jaiminiya Upani-
sad Brāhmana, iii 17, 3, Sadviṃśa
Brāhmana, vi 6.

Cf Schrader, *Prehistor. 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 Samhitās¹ It is said in the Kāthaka Samhitā² that **Kratujit Jānaki** successfully sacrificed for him when he desired to obtain eyesight. He is also mentioned in the Pāñcaviṃśa Brāhmana,³ where the name of his son, **Ugradeva Rājani**, also occurs.⁴

¹ Taittirīya Samhitā, ii 3, 8, 1
Kāthaka Samhitā, xvii 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, 56, 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, 21.

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. *Taittiriya Brāhmaṇa*, iii. 4. 7. 1

1. **Rajas** denotes the region of the atmosphere between heaven and earth in the *Rigveda*¹ 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 1. 56, 5; 62, 5. 84, 1. 124, 5. 168, 6. In Rv. 1. 164, 6, six 'regions' are mentioned

187, 4; 11. 40, 3. vi. 62, 9, etc.

² Av. iv. 25, 2, vii. 25, 1, 41, 1. x. 3, 9, xiii. 2, 8. 43, *Taittiriya 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.

⁴ Rv. i. 81, 5, 90, 7. 154, 1. vi. 49, 3, viii. 88, 5, ix. 72, 8, etc.

⁵ Rv. iv. 53, 3, 1. 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 Samhitā*¹ clearly means 'silver,' like **Rajata**. It is also taken in this sense in one passage of the *Rigveda*² by Zimmer,³ but this interpretation is doubtful.

¹ *Rajah-śaya*, *Vājasaneyi Samhitā*, 1. 23, 2; *Maitrayani Samhitā*, i. 2, 7 v. 8, *rañśāya*, *Taittiriya Samhitā*, i. 2. | *Kāthaka Samhitā*, ii. 8

11, 2. *Sāyana on Aitareya Brāhmaṇa*, 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 **Pīṭhinas**.

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.

Rajjava 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 (*śiṛṣanyā raśunā rajjuh*, referring to the horse presumably means the head harness) | mana, i. 3, 1, 14, x. 2, 3, 8, xi. 3, 1, 1, etc

² Av. iii. 11, 8, vi. 121, 2, Taittirīya Samhitā, ii. 5, 1, 7, Śatapatha Brāh- | 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 viii. 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 Purusamedha ('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, | ² Av. v. 1, 7, vii. 14, 4, Śatapatha Brāhmaṇa, v. 3, 1, 1

Ratni, 'ell,' occurring in the Śaṅkṣi Brāhmaṇa (iv. 4) is a corruption of **Aratni**.

Ratnin, '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 *Taittirīya Saṃhitā*¹ and the *Taittirīya Brāhmaṇa*² consists of the Brahman (*i.e.*, the Purohita), the Rājanya, the Mahiṣī (the first wife of the king), the *Vāvāta* (the favourite wife of the king), the Parivrkti (the discarded wife), the Senānī, 'commander of the army'; the Sūta, 'charioteer'; the Grāmanī, 'village headman'; the Kṣattr, 'chamberlain'; the Samgrahitr, 'charioteer' or 'treasurer'; the Bhāgadugha, 'collector of taxes' or 'divider of food'; and the Aksāvāpa, 'superintendent of dicing' or 'thrower of dice.' In the *Satapatha Brāhmaṇa*³ the order is Senānī; Purohita; Mahiṣī, Sūta; Grāmanī; Ksattr, Samgrahitr; Bhāgadugha; Aksāvāpa; 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 Niriti in her house. In the *Maitrāyaṇī Saṃhitā*⁵ the list is Brahman (*i.e.*, Purohita); Rājan; Mahiṣī; Parivrkti; Senānī; Samgrahitr; Ksattr. Sūta; Vaiśyagrāmanī; Bhāgadugha; Takṣa-Rathakārau, 'carpenter and chariot-maker'; Aksāvāpa; and Go-vikarta. The *Kāthaka Saṃhitā*⁶ substitutes Go-tyacha 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 *Samgrahitr*, *Bhāgadugha*, *Sūta*, *Grāmanī*, *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 *Vīras*, 'heroes,' as among the friends of the king,

¹ 1 8, 9, 1 *et seq.*

² 1 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 *Aksāvāpa* 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, Grāmanī, Kṣattrī, and Saṃgrahitṛ.

⁸ xix. 1, 4.
Cf. Weber, *Indische Studien*, 17, 200, 58-65. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 30, n. 2.
Über den *Rājasthiya*, 4, Hopkins, *Journal of the American Oriental Society*, 13, 128,

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 *Altareya Brāhmaṇa*, vii 12, 3, etc

³ viii 91, 7, with Sāyana's note, *Vedische Studien*, 2, 333

⁴ Cf *Chāndogya Upaniṣad*, iv. 16, 5, *Jaiminiya Upaniṣad Brāhmaṇa*, iii. 16, 7, *Kausītaki 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 *śīprā*) in the horse's mouth. The driver controlled the horses by reins, and urged them on with a whip (*Kāśā*).¹⁴ The girths of the horse were called *Kakayā*.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 *ῥέθυλον*). 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 *vāni* 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., *Bobtlingk's Lexicon*, and *Grassmann*. The word may mean 'two voices' (Griffith, *Hymns of the Rigveda*, i, 162)

¹⁴ *Rv.* v 83, 3 vi 75, 6.

¹⁵ *Rv.* x. 10, 13, *kakaya-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 *Prastā* in *Rv.* i 39, 6, viii 7, 28, etc., may have the sense of 'third horse.' See also *Śatapatha Brāhmaṇa*, i 1, 4, 11, 2, 4, 9, etc. *Pañca viṃśa Brāhmaṇa*, xii 13, 12. For four horses, cf. *Rv.* ii 18, 1. *Śatapatha Brāhmaṇa*, v 4, 3, 17; i, 4, 11, Eggeing, *Sacred Books of the East*, 41, 21, n 1

¹⁷ *Rathaḥ pañcatāhi*, *Kāthaka Saṃhitā*, xv 2, *Maṭṭrāyaṇi Saṃhitā*, ii 6, 3. In the parallel passage the *Taittirīya Saṃhitā*, i 8, 7, 2, has *praśtāvāhi*.

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 *Angulis* (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, xvi 13, 8, etc.

²¹ This is the case in *Av* viii 8, 23, with *Savyaṣṭhā*, and in the *Taittirīya Saṃhitā*, i 7, 9, 1, *savyeṣṭha śārathi* 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 (Burk, *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 *Atharva-veda*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 Saṃhitā*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 Saṃhitā*, xvii, 13, *Maitrāyaṇi Saṃhitā*, ii 9, 5; *Vājasaneyi Saṃhitā*, xvi 17, xxx, 6.

³ *Taittirīya Brāhmaṇa*, i, i, 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 Karaṇī (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. *Varna*, see also Fick, *Die sociale Gliederung*, 209, 210.

⁵ *Indische Mythologie*, 3, 152, 153.

Cf. Weber, *Indische Studien*, 17, 196 *et seq*.

Ratha-gṛtsa in the Vājasaneyī Samhitā (xv. 15) and the Aitareya Brāhmaṇa (iii. 48, 9) denotes a 'skilled charioteer.'¹

¹ Cf. Taittirīya Samhitā, iv. 4, 3, 1. *ḥṛtsna*, Maitrāyaṇī Samhitā, ii. 8, 10, *ḥṛtsa*, Kathaka Samhitā 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, Sata-
patha Brāhmaṇa, ii. 3, 12, v. 1, 5, 2
xi. 8, 1, 11, etc.

Ratha-carṣaṇa occurs once in the Rīgveda,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.

tion 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 907. Cf. his note on the passage.

Ratha-nābhi, the 'nave of the chariot-wheel,' is mentioned in the Vājasaneyi Samhitā¹ and in the Upaniṣads.²

¹ xxxiv. 5

² Bhadāranyaka 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 Maitrāyaṇi Samhitā (ii. 1. 3) perhaps as a king, but possibly as a priest.

Ratha-proṣṭha occurs as the name of a princely family in the Rīgveda (x. 60. 5). See **Subandhu**.

Ratha-mukha in the later Samhitās¹ denotes the fore-part of a chariot. Cf. **Rathasīrṣa**.

¹ Av. viii. 8. 23. Taittirīya Samhitā, iii. 4. 8. 2 v. 4. 9. 3, etc.

Ratharvī is the name of a snake in the Atharvaveda (v. 4. 5).

Ratha-vāhana is the name in the Rīgveda¹ 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 Samhitā, iv. 2. 5. 5 = Kāthaka Samhitā, xvi. 11 = Maitrāyaṇi Samhitā, ii. 7. 12 = Vāsisṭha Dharma Sūtra, ii. 34. 35. See also Kāthaka Samhitā, xxi. 10, Taittirīya Brāhmaṇa, i. 7. 9. 6, Sata patha Brāhmaṇa, v. 4. 3. 23 et seq.

³ Festgruss an Bohllingh, 95 et seq. Whitney, Translation of the Atharvaveda, 116.

⁴ Taittirīya Samhitā, i. 8. 20. 1.

Taittirīya Brāhmaṇa, i. 8. 4. 3, Kāthaka Samhitā, xi. 9. Maitrāyaṇi Samhitā, ii. 2. 1

⁵ Über den Vahagaya, 27, n. 2, followed by Geldner, Vedische Studien, 2, 275. Weber, however, admits that the Ratha-vāhana 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 Dār̥bhya ('descendant of Darbha') is mentioned once in the Rigveda¹ as residing in places abounding in kine (*gomatīr anu*) 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.

² See Sieg, *Die Sagenstoffe des Rgveda*, 50 et seq., 62, n. 2 and the criticism

in Oldenberg, *Rgveda-Noten*, 1, 353, 354.

Max Muller, *Sacred Books of the East*, 32, 359, 362

Ratha-śīrṣa, 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 Taittirīya Samhitā, vi. 6, 4, 1, Kāthaka Samhitā, xxix 8

² viii 8, 6.

³ vi 5 (Burk, *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, \ 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. Taittirīya Samhitā, v. 2, 2, 3; Vājasaneyi Samhitā, xvi. 26; Śatapatha Brāhmaṇa, viii 7, 3, 7, etc.; Kathī, Taittirīya Samhitā, iv. 7, 15, 3

Cf Zimmer, *Altindisches Leben*, 296.

Rathītara ('good charioteer') is the name of a teacher mentioned in the Baudhāyana Śrauta Sūtra¹ and the Brhad-devatā.²

¹ xvii. 11

² i 26; iii 40; vii. 145 (ed. Macdonell)

Rathe-ṣṭhā, 'standing on the chariot,' denotes in the Rig-veda¹ 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 22, 5, 29, 1; viii 4, 13, 33, 14, | Cf. Zimmer, *Altindisches Leben*, 296

Rathopastha, 'lap of the chariot,' in the Atharvaveda¹ and the Brāhmanas² seems to denote the 'bottom' or lower part on which the driver and the fighter stand.

¹ viii. 8, 23

¹ Cf. Hopkins, *Journal of the American*

² Atareya Brāhmana, viii 10, 2, *Oriental Society*, 13, 238, n
Śatapatha Brāhmana, ii 3, 3, 12, etc

Randhra seems, in the phrase Uksno 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 Brāhmana (xiii. 9, 13) Uksno 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; Sāyana explains this word as 'door-keeper' (like one of the senses of *daṇḍin*, 'staff-bearer,' in later Sanskrit).

Rambhīṇī 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* = *rabhi*, '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, 263.

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, i vi 33, 3, vii 80, 2, Taittiriya Samhitā, vii 1, 72 Vāja-
 saneyi Samhitā, ix, 22, xiv, 22, xvii 6, etc
³ Rv ii 11 13, 30, ii 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 *śīrsanyā 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 fastening 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 10, 14
 Cf Taittiriya Samhitā, i 6, 4, 3
⁴ Rv. ii 28, 5, Av vii 78, 1 x 9 2
 Vājasaneyi Samhitā, xxi 46; xvii 2, xxviii 33, Taittiriya Samhitā, vi 6, 4, 3 Satapatha Brāhmana, 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 Brāhmana, iv 19, 3, etc
² Rv viii 7 8, x 130, 7, etc., Taittiriya Samhitā, i 6, 4, 3, Vāja-
 saneyi Samhitā, xxiii 14, Taittiriya
 Brāhmana, i 2, 4, 2, etc. In Aitareya
 Brāhmana, 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
 Brāhmana, iii. 1, 1, 1, Satapatha
 Brāhmana, 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 Ranhā, 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 *rasāntabhā* is found Ludwig, Translation of the Rigveda, 3, 202, is inclined to regard *antabhā* as an epithet of Rasā, perhaps for *amitabhā*, 'of unmeasured splendour, but this is hardly probable. It seems better to take *Antabhā* as the name of an otherwise unknown river Cf. Max Muller, *India*, 166, 173, n

² Rv v 41, 15; ix 41, 6, x, 108, 1 2 (cf Jaiminiya Brāhmana, ii 34^v; *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 Muller *Sacred Books of the East*, 32, 323, Brunnhofer, *Iran und Turan*, 86 Weber, *Proceedings of the Berlin Academy*, 1898, 567-569

Rasāśīr 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. Pati and Dharma.

Rahasyu Deva-malimluc is the name, in the Pañcaviṃśa Brāhmaṇa (xiv. 4, 7), of a mythical person who at Munimarapa slew the saintly Vaikhānases.

Rahū-gana 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 Rāhūgana.

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 Taittirīya Samhitā, i 8, 8, 1; iii 4, 9, i. 6. Kāṭhaka 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 Śatapatha² 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 Eggeling⁴ 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, i. 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 Jaiminīya Upanisad 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 *Allindisches 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 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 royalty¹¹

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 Taittirīya Brāhmaṇa¹² contains the statement that the Kuru-Pañcāla 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., Vadhryaśva, Divodāsa, Pijavana, Sudās, or Purukutsa, Trasadasyu, Mitrātithi, Kuruśravaśa, Upamaśravas, etc., Lanman, *Sanskrit Reader*, 366. So a 'kingdom of ten generations' (Dasa-puruṣamrājya) is mentioned in the Satapatha Brāhmaṇa, xii 9, 3, 3, and cf v 4, 2, 8, Aitareya Brāhmaṇa, viii 12 17

⁷ *Vedische 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 *apā ruddha*. Cf Av iii 3, 4, Kāthaka Samhitā, xviii 1, Taittirīya Samhitā, ii 3, 1, Maitrāyaṇī Samhitā, ii 2, 1, Pañcaviṃśa Brāhmaṇa, xii 12, 6, Śatapatha Brāhmaṇa, xii 9, 3, 2, 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 *Kausītaki Upanisad*;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 Saṃhitā*, ix, 17; x, 3; xxviii 2; *Taittiriya Samhitā*, vi 4, 8, 3. *Kausītaki Brāhmaṇa*, v 6. *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 *Āitareya Brāhmaṇa*, viii 12, 17.

¹⁵ iii 1.

¹⁶ See, e.g., *Janaka's* offer of the *Vidahas* as slaves to *Yājñavalkya*, *Bṛhadāranyaka 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.; *Taittiriya Brāhmaṇa*, ii 7, 18, 2

¹⁸ See Ball, and cf. Rv. i 65, 4, Av. iv. 22, 7, *Āitareya Brāhmaṇa*, vii 29 viii 12 17; *Kausītaki Brāhmaṇa*, iv 12, *Śatapatha Brāhmaṇa*, i 8, 2, 17, ii 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*, i, xvi, Winternitz, *Geschichte der indischen Literatur*, i, 173, 174; Keith, *Āitareya Aranyaka*, 161. It is to this form of taxation that the share of village (*grāme*), horses (*śvāsu*), 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 Ksatriya, thus developing a nobility supported by the people. Taxation would not normally fall on Ksatriya 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 Ball.

In return the king performed the duties of judge. Himself immune from punishment (*a-dandya*), he wields the rod of punishment (*Danḍa*).²¹ It is probable that criminal justice remained largely in his actual administration, for the Sūtras²² 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 Varuna'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 11, 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. Ksatriya, 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 *Sāstras* he cites *Brhaspati* 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. Varuna's palace, *Rv.* II. 41. 5, vii. 88. 5. The throne, *Āsandī*, is used to form the name of *Janamejaya*'s royal city, *Āsandivant*. Cf. also *Śatapatha 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*), *Ay.* IV. 22. 3, and in the *Aitareya*

Brāhmaṇa, vii. 31, he is likened to the *Nyagrodha* tree.

³⁰ See Diodorus, II. 40, *Arrian. Indica*, II; 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 Brāhmanas, 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 Taittiriya Brāhmana, i, 5, 9, 1, Antareya Brāhmana, i, 14, 6, Levi, *La Doctrine du Sacrifice*, 74.

Cf. Zimmer, *Antindisches Leben*, 162 *et seq.*, Hopkins, *Journal of the American Oriental Society*, 13, 84 *et seq.* For, *Die königliche Gewalt nach den Dharmaśūtras* (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, 10, 97, 6, Taittiriya Saṃhitā, iv, 6, 8, 3, v, 7, 6, 4; Kāthaka Saṃhitā, xl, 13, Vājasaneyi Saṃhitā, xviii, 48, xxvi, 2, Av. xix, 62, 1, and possibly ii, 6, 4, etc., Ludwig, *Translation of the R̥gveda*, 3,

236, 237. Possibly *rājñāḥ* in Jaiminiya Upaniṣad Brāhmana, 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 Rīgveda³ 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 Pāṇcaviṃśa Brāhmaṇa (xiv. 3, 17; xxiii. 10, 11) and the Taittirīya Āranyaka (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 xiii. 1, 6, 2.

³ ii. 5, 4, 4.

Grāmapī (who was a Vaisya) as having reached the height of prosperity (*gata-śrī*).

Cf Muir, *Sanskrit Texts*, 1², 258 : were families of minor princes whose
et seq., Zimmer, *Altindisches Leben*, rule was merged in that of the king
191. It is quite likely that the noble on the formation of a powerful tribe,
families not related to the royal family 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 Pravāhaṇa Jaivali in the Brhadāraṇyaka 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 Vaisya 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 1. 2, 4, 2,

where any special contempt cannot be meant.

⁴ viii 1, 4, 10 *Cf* Muir, *Sanskrit Texts*, 1², 515

⁵ i 1, 4, 12.

⁶ Eggeling, *op. cit.*, 12, 28

Rājanya-rṣi, 'royal sage,' is a term applied to Sindhuṣṣit 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, 3. **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 **Rajatarangini**, vii. 360, traces of the older position of the **Rājaputra** are seen.

Rāja-puruṣa denotes a 'royal servant' in the **Nirukta** (ii. 3). Cf. **Puruṣa**.

Rāja-bhrātr, 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. Taittiriya Saṃhitā, ii 3, 5, 2. Kāthaka Saṃhitā, i 3, xxvii 3. Maitrāyaṇī Saṃhitā, ii. 2, 7

³ *Altindisches Leben*, 375 et seq

⁴ Cf Wise, *System of Hindu Medicine*,

321 et seq, Jolly, *Medizin*, 88, 89, n 2, who takes Rājayakṣma as denoting the worst of diseases, not the disease cured by the king Cf Rājāsūya.

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 Brāhmanas,⁴ while the verses used in the ceremony are preserved in the Saṃhitās 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, i xi 7, 7

² Taittiriya Saṃhitā, v 6, 2, 1. Aitareya Brāhmana, vii 15, 8. Satapatha Brāhmana, 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 **Sunah-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 Satapatha Brāhmana v 2, 3, 1 et seq. See also Maitrayani Saṃhitā, iv 3, 1 et seq; Taittiriya Saṃhitā, i 8, 1, 1 et seq

⁵ See Taittiriya Saṃhitā, i 8. Kāthaka Saṃhitā, xv Maitrāyaṇī Saṃhitā, ii 6, Vājasaneyī Saṃhitā, v

⁶ Satapatha Brāhmana, v 4, 3, 1 et seq

⁷ Cf. Taittiriya Saṃhitā, 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 xiii 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 (pro- | on the accents of the Śatapatha Brāh-
paroxytone) No stress need be laid | mana.

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 Saṃhitās¹ and in the Brāhmaṇas.²

¹ Taittirīya Saṃhitā, iv. 3, 6, 2, 4, 2, 1, Maitrāyaṇī Saṃhitā, ii. 8, 3, 9; Kāthaka Saṃhitā, xvii. 3, 8, Vājasa-
neyi Saṃhitā, 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 Saṃhitā, ii. 1, 3, 4, 6, 6, 5, vii 5, 8, 3, etc; Aitareya Brāhmaṇa, vii. 23, etc; Jaiminīya

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, Pāramesthya, 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

⁹ Satapatha Brāhmaṇa, xi, 3, 1, 2 6.

⁶ Kāthaka Samhitā, xiv 5, Mantrā-
yaṇī Samhitā, i 11, 5 Cf Taittirīya
Brāhmaṇa, i 3, 2, 2.

2, 2, 3, etc.

¹⁰ Cf Hopkins, *Transactions of the
Connecticut Academy of Arts and Sciences*,
15, 30

⁷ viii 12, 4 5 Cf Śāṅkhāyana
Śrauta Sūtra, xvii 16, 3

⁸ Pāṇcaviṃśa Brāhmaṇa, xv 3, 35,
Chāndogya Upaniṣad, i 2, 6

Rātrī is the most usual word in the R̥gveda¹ and later² for 'night.' Cf. Māsa.

¹ i 35, i, 94, 7, ii 3, 1, etc

² Av i, 16, i, v 5, i, etc.

Rāthītara, 'descendant of Rathitara,' 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.).

Rāthītari-putra, 'son of a female descendant of Rathitara,' is the name of a teacher in the last Vamśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad, the pupil of Bhālukī-putra, according to the Kāpva recension (vi. 5, 1), of the Krauñcī-putras according to the Mādhyamīna (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 Rīgveda.¹ Ludwig² thinks that he bore the patronymic **Māyava**,³ but this is doubtful.

¹ x. 93, 14

² Translation of the Rīgveda, 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') **Vaiyā-ghra-padya** ('descendant of Vyāghrapad') is the name of a teacher, a pupil of **Śaṅga Śātyāyani Atreya**, who is mentioned in two Vamśas (lists of teachers) in the Jaiminīya 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 Saṃhitā, v. 6, 8, 3. | Saṃhitā, xii. 7 *Cf.* Weber, *Indische Taittiriya Āraṇyaka*, v. 8, 13 *Kāṭhaka* | *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, x 109, 3, 124, 4, etc.
² Av x 3, 12, xii 1, 8, xiii 1, 35; Vājasaneyi Samhitā, ix 23, x 8, | Taittirīya Samhitā, i 6, 10, 3; iii 5, 7, 3, v 7, 4, 4, Taittirīya Brāhmaṇa, i 2, 1, 13, etc., Maṭṭrāyaṇī Samhitā, iii 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; 116, 2, 162, 21 iii 53, 5, xiii 85, 7
² Taittirīya Brāhmaṇa, v. 1, 5 7, Kau-ṭiki Brāhmaṇa, xviii 1 Sata patha Brāhmaṇa, vi 1, 1 11, 3, 1, 23 2, 3, 4, 4, 3, etc | Cf Zimmer, <i>Altindisches Leben</i> , 233, Geldner, <i>Rigveda Glossar</i> , 140, who suggests 'mule' as a possible sense in Rv iii 53, 5 |
|---|--|

Rāsnā in the Yajurveda Samhitās¹ and the Satapatha Brāhmaṇa denotes 'girdle' or 'band,' like **Rāśanā** and **Rāsmi**

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| ¹ Vājasaneyi Samhitā, i 30, xi 49
xviii 1 Taittirīya Samhitā, i 1, 2, 2, iv 1, 5, 4, Kathaka Samhitā, i 2, xvi 5, ix 6, etc. | ² vi 2, 2, 25 5, 2, 11 13 Cf <i>rāsnāva</i> , 'girdled,' iv. 1, 5, 19 |
|--|--|

Rāhu, the demon that eclipses the sun, seems to be referred to in one passage of the Atharvaveda¹ The reading here is somewhat uncertain, but **Rāhu** is probably meant.

- ¹ xix 9, 10 Cf Kauśika Sūtra, 100, *Indische Studien*, 1, 87, Whitney, Translation of the Atharvaveda, 914.

Rāhū-gaṇa, 'descendant of **Rahū-gaṇa**,' is the patronymic of **Gotama** in the Śatapatha Brāhmaṇa.¹

- | | |
|--|---|
| ¹ i. 4, 1, 10, 18, xi. 4, 3, 20 Cf also Śāyaṇa on Rv. i 81, 3, Geldner, | <i>Vedische Studien</i> , 3, 151, 152; Weber, <i>Indische Studien</i> , 2, 8. |
|--|---|

Riktha is found in the *Rigveda*¹ 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 *Āitareya Brāhmaṇa*, vii. 18, 9 (of *Śunaḥsepa*'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 *Āgriṣa* and the *Kuṣka*).

Ripu is a common word for 'foe,' 'enemy,' in the *Rigveda*.¹ It occurs in the *Ātharvaveda*² also.

¹ i. 36, 16, 147, 3. 148, 5. ii. 23, 16, 27, 16, 34, 9, etc.

² xix. 49, 9

Rukma in the *Rigveda*¹ 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 *Brāhmaṇas*² it designates a gold plate. See also *Rajata*.

¹ i. 166, 10, iv. 10, 5 v. 53, 4, 56, 1, etc. So *rukma-vāṭas*, 'wearing golden ornaments on the breast,' ii. 34, 2. 8. v. 55, 1, 57, 5, etc. *rukmin*, i. 66, 6, ix. 15, 5. Cf. *Taittirīya Samhitā*, ii. 3, 2, 3; v. 1, 10, 3. *Vājasaneyi Samhitā*, xiii. 40, etc.

² *Satapatha Brāhmaṇa*, iii. 5, 1, 20; v. 2, 1, 21, 4, 1, 13. *Taittirīya Brāh-*

mana, i. 8, 2, 3, 9, 1, etc. So *rukmin* in *Satapatha Brāhmaṇa*, xiii. 5, 4, 2; *Āitareya 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 *Satapatha 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 *Vaṃśa 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 **Rigveda**² mentions 'deer-headed' (*ruru-śrṣan*) arrows, meaning such as have points made of deer's horn.

¹ *Taittirīya Saṃhitā*, v. 5, 19, 1.
Vājasaneyi Saṃhitā, xxiv. 27. 39.
Maitrāyaṇi Saṃhitā, iii 14, 9.

² vi 75, 15.
Cf. Zimmer, Altindisches Leben, 83

Ruśama is mentioned three times in the **Rigveda**¹ as a protégé of **Indra**. The **Ruśamas** occur in another passage of the **Rigveda**² with their generous king **Rṇaṃcaya**; 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 **Rigveda**¹ denotes, according to **Ludwig**,² a maiden who was married to **Śyāva**. On the other hand, **Roth**³ treats the word as *ruśatī*, 'white,' and *ruśatim* 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
ruśant

⁴ *Cf. Oldenberg, Rgveda - Noten*, 1, 110, who suggests that **Kṣona** may be a man's name.

Rekṣas in the **Rigveda**¹ 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.

Reṣu is the name of a son of Viśvāmītra 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, 11, 3, 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.¹

¹ i. 112, 5; ii. 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 Cākra Sthapatī,¹ who was expelled, with Duṣṭarītu Paumśāyana, by the Śrñjayas, 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-parṇa, 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 **Rigveda**¹ and the **Taittirīya Saṃhitā**,² together with **Gāthā** and **Nārāśamsī**, 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. **Kāthaka**, **Aśvamedha**, v 2

³ **Āitareya Brāhmaṇa**, vi 32, 1, **Kausītaki Brāhmaṇa**, xxv 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 **Mādhyamdina** recension of the **Bṛhadāranyaka Upaniṣad** (ii. 5, 20; iv. 5, 26), where he is said to be a pupil of **Pautimāṣyāyana** and **Kauṇḍin-yāyana**.

Roga in the **Atharvaveda**¹ and later² denotes 'disease' generally.

¹ i 2, 4, ii 3, 3, iii 28, 5 vi 44, 1, 120, 3, of the head (*śīrṣṇya*), ix 8, 1 21 *et seq.*

² **Chāndogya Upaniṣad**, vii. 26, 2

Ropāṇākā is the name of a bird mentioned in the **Rigveda**¹ and the **Atharvaveda**.² The 'thrush' seems to be meant;³ but **Keśava**, the commentator on the **Kauśika 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 *hāṭhā-kuha*, perhaps a kind of parrot

⁴ xxi 20.

Cf. Zimmer, *Altindisches Leben*, 92; Bloomfield, *Hymns of the Atharvaveda*, 266, **Caland**, *Altindisches Zauberritual*, 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, *Ṛgveda-Noten*, i, 128

1. Rohiṇī in the Rigveda¹ and later² denotes a 'red cow.'

¹ viii. 93, 13. 101, 13 (reading *rohiṇyā* with Roth, St Petersburg Dictionary, 37)

² Av. xiii. 1, 22; Taittirīya Saṃhitā, vi 1, 6, 2. Satapatha Brāhmaṇa, ii 1, 2, 6, iv 5, 8, 2, etc

2. Rohiṇī. See Nakṣatra.

Rohit in some passages of the Rigveda¹ 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 Taittirīya Saṃhitā, vi 1, 6, 5. Maitrāyaṇī Saṃhitā, iii 14, 11 18; Vājasaneyī Saṃhitā, xxiv 30 37. Av

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 Rigveda¹ and later.²

¹ i. 94, 10. 134, 9. ii 10, 2; iii 6, 6, etc.

² Taittirīya Saṃhitā, i. 6, 4. 3,

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 **Sunaśśepa** 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 Brāhmaṇa¹ the name of a locality after which a Sāman or chant was called.

¹ xiv 3, 12 Cf. xi 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. Hillebrandt³ 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') **Vāsiṣṭha** ('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 *Satapatha Brāhmaṇa* (x. 3, 5, 14). It is also in the first two *Vamśas* (lists of teachers) in the *Mādhyama-dīna* 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.* Luders, *Das Würfelspiel im alten Indien*, 4, n. 1. Zimmer, *Altindisches Leben*, 287.

Lakṣaṇa¹ 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 **Aṣṭakarnī**.

¹ Gobhila *Grhya Sūtra*, iii. 6, 5. *Cf.* Śāṅkhāyana *Grhya Sūtra*, iii. 10. Weber, *Indische Studien*, 5, 35. 13, 466.

² *Av.* vi. 141, 2; *Maitrāyaṇī Saṃhitā*, iv. 2, 9

³ *Loc. cit.*

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 Samhitā, iii 14, 5. (Index) too, gives Andra Laba as the Vājasaneyī Samhitā, xxiv 24 Cf. author of that hymn. Cf. Bṛhaddevatā, Nirukta, vii 2, where Rv x. 119 is viii. 40, with Macdonell's note Cf. called the Labasūkta, the Anukramanī ; Zimmer, Altindisches Leben, 90

Lambana is the reading in the Kāṇva recension (v. 10, 1) of the Bṛhadāraṇyaka Upaniṣad for Ādambara, 'drum,' in the Mādhyamīna 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 Brāhmanas,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 = Jaiminiya Upaniṣad, iii 17, 3 Cf. also Chāndogya Upaniṣad, vi 13, 1. Bṛhad-āraṇyaka 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, 34, 55. Schrader, Prehistorische Antiquitäten, 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*, 357, 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' (*paṇiravat* or *paṇiravam*), 'well-lying' (*suśīman*),⁴ and 'having a well-smoothed handle' (see **Tsarū**). See also **Sīra**.

¹ ix. 57, 4

² Av. ii. 8, 4; Taittirīya Samhitā, vi. 6, 7, 4. Nirukta vi. 26, etc. *lāṅga-lapī*, Āpastamba Śrauta Sūtra, xxii. 1, 7

³ Av. iii. 17, 3 = Taittirīya Samhitā, iv. 2, 5, 6 = Kāthaka Samhitā, xvi. 11 = Maṇḍūkya Samhitā, ii. 7, 12 =

Vājasaneyi Samhitā, xii. 71 = Vāsisṭha Dharma Sūtra ii. 34, 35

⁴ The texts have *suśīman*. Both 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 Brāhmana (v. 3, 8).

Lāja, masc. plur., in the later Samhitās¹ and the Brāhmanas² denotes 'fried or parched grain.'

¹ Maṇḍūkya Samhitā, iii. 11, 2, etc., Vājasaneyi Samhitā, xix. 13, 81, xvi. 42, etc.

² Śatapatha Brāhmana, vii. 8, 2, 7.

ix. 9, 1, 2, xiii. 2, 1, 5, Taittirīya Brāhmana, i. 6, 1

Cf. Zimmer, *Altindisches Leben*, 269

Lāji in the Vājasaneyi Samhitā (xxiii. 8) and the Taittirīya Brāhmana (iii. 9, 4, 8) is a word of uncertain meaning: according to Sāyaṇa, it is a vocative of **Lājin**, 'having parched grain'; according to Mahidhara, it denotes a 'quantity of parched grain.'

Lātavya, 'descendant of Latu,' is the patronymic of **Kūśāmba 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 **Vamśa 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 **Anukramaṇī** (Index) of the **Rigveda**.

¹ *Pañcaviṃśa Brāhmaṇa*, ix. 2, 22; *Jaiminiya Brāhmaṇa*, i. 128; *Śātyāyana* in Oertel, *Journals 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), *Kauṣītaka Samhitā*, xlii. 5.

Loka denotes 'world' in the Rigveda¹ and later.² Mention is often made of the three worlds,³ and *ayaṃ 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, i. 15, iv. 38, 5, xi. 5, 7, 8, 10, etc.; in ix. 5, 14, the worlds of heaven (*ditya*) and of earth (*pārthiva*) are distinguished, Vājasaneyi Samhitā, xxiii. 11 *et seq.*, etc.

³ Av. x. 6, 31, xii. 3, 20, Aitareya Brāhmaṇa, i. 5, 8, Satapatha Brāhmaṇa, viii. 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, Taittiriya 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 *Rigveda-Noten*, i, 255.

Cf. the obscure *adhi-lodha-karna* in the Taittiriya Samhitā, v. 6, 16, 1, perhaps meaning 'having quite red ears.' Yāska, Nirukta, iv. 12, equates

the word with *śubha*, 'confused,' but this does not suit the context. So also Zimmer, *Altindisches Leben*, 84. Geldner, *Veitische Studien*, 2, 160, *Rigveda, 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 Taittiriya 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 Rigveda*, 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 Samhitās.²

¹ x 28, 4

² Taittiriya Samhitā, i 5, 21, 1

Maitrāvaṇī Samhitā, iii 14, 17, Vājasaneyi Samhitā, 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 Samhitā¹ and the Taittiriya Samhitā² as distinguished from Śyama. 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 Artillery*, 34, 230, and on the early history of metals, Monro, *Mediterranean Civilization*, 57-62

Loha-maṇi in the Chāndogya Upaniṣad (vi. 2, 5) denotes a 'copper amulet,' as Bohtlingk¹ renders it, rather than a 'lump of gold,' as translated by Max Muller 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 Kārsṇā-

¹ v 4, 1, 1 2.

² iii. 17, 3.

yasa, 'iron,' and in the Taittiriya Brāhmaṇa³ with Kṛṣṇāyasa, 'iron.' 'Copper' seems to be meant.

³ iii. 62, 6, 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 Kāṭhaka (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 Saṃhitās.¹

¹ Taittiriya Saṃhitā, v. 5, 14, 1. | sāneyi 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, Valpaścita Dār̥dhajayanti, Valpaścita 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*, *Prācinavamśa*, 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, *Satapatha Brāhmaṇa*, ix. 1, 2, 25; *Śākhā-vamśa*, *Aitareya Āra-* 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 *Satapatha 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. *Brhadāraṇyaka Upaniṣad*, vi. 3, 14. ³ *Indische Studien*, 4, 374. ⁴ xv. 1

Vamśa-nartin is mentioned as one of the victims at the *Purusamedha* ('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

Vamsaga is in the *Rigveda*¹ 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 Dālhbhya ('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 *Dhrtarāṣṭra*.

¹ i. 2, 13, 12, 1.

² xxx, 2 (*Indische Studien*, 3, 471).

✓ **Vakala** denotes in the *Brāhmaṇas*¹ the 'inner bark' of a tree, 'bast.'

¹ *Taittirīya Brāhmaṇa*, iii. 7, 4, 2; *Kauṣṭhiki Brāhmaṇa*, x. 2.

Vakṣapā, fem. plur., denotes in one passage of the Rigveda¹ the bed of a stream.

¹ Ili. 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 *Vaṅgāvagadhāh*, which occurs in the Aitareya Āraṇyaka,¹ and which suggests amendment to *Vaṅga-Magadhāh*, 'the Vangas and the Magadhas,' two neighbouring peoples. The name is certainly found in the Baudhāyana Dharma Sūtra²

¹ II. 1, 1. Cf. Keith, *Aitareya Aranyaka*, 200. *Magadha - Vaṅga - Matsyāh* occurs in the Atharvaveda Parisistas (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. 5. 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 Saṃhitās and the Brāhmaṇas.¹

¹ Taittiriya Saṃhitā, vii. 1, 1, 2, Taittiriya 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*, Taittiriya Saṃhitā, ii. 1, 8, 3.

Vaṇṭi denotes 'merchant' in the Rigveda¹ and later.² See **Papī** and **Kraya**; cf. also **Vāṇija**.

¹ i. 112, ii. v. 45, 6

² Av. iii. 15, 1, etc.

Cf. Zimmer, *Altindisches Leben*, 257.

Vaṇijyā in the Brāhmaṇas¹ denotes the business of a merchant (**Vaṇij**) 'trade.'

¹ Satapatha 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 Samhitā, vi 4, 11, 4 (the cow caresses the calf on birth), etc.

³ Taittiriya Samhitā, ii 3, 6, 2.

Jaiminiya Upaniṣad Brāhmaṇa, ii 13, 2.

⁴ Rv. i 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 Sāṅkhāyana Śrauta Sūtra³ as the recipient of bounty from **Tirindara Pāraśavya**.

¹ viii 6, 1; 8, 5. 9, 1. 11, 7.

² xiv. 6, 6.

³ xvi 11, 20. He also occurs in Āpastamba 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 Samhitās and the Brāhmaṇas.¹

¹ Taittiriya Samhitā, i 8, 17, 1. | Kāthaka Samhitā, xxiv 2; Aitareya Brāhmaṇa, i 27, 2, etc.

Vatsa-napāt Bābhruva ('descendant of Bābhru') is the name of a teacher, a pupil of **Pathin Saubhara**, in the first two Vāṃsas (lists of teachers) of the Brhadāraṇyaka Upaniṣad.¹

¹ ii 5, 22. i. 5, 25 (Mādhyamdina = ii. 6, 3. iv. 6, 3 Kāṇva).

Vatsa-prī Bhālandana ('descendant of Bhālandana') is the name of a sage who 'saw' the **Vātsapra Sāman** (chant). He

is mentioned in the later Samhitās¹ and the Pañcaviṃśa Brāhmaṇa.²

¹ Taittirīya Samhitā, v. 2, 1, 6; Kāthaka Samhitā, xix. 12 (*Indische Studien*, 3, 470), Maitrāyaṇī Samhitā, 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 62, 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 *Brhaddevatā*.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 L. 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, 50.

Vadhrimatī, 'having an impotent man as a husband,' seems in the *Rigveda*¹ 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 L. 116, 13. 117, 24 vi. 62, 7; x. 39, 7. 63, 12

1. *Vadhry-aśva*, 'having castrated horses,' is the name in the *Rigveda*¹ 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.* *Bumitra*, in the latter hymn, can hardly be a name of his.

² iv. 29, 4 Cf. *Apastamba 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 *Rigveda*¹ 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 *Kaṣika 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*, i, 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 *Rigveda*¹ and the *Atharvaveda*² to designate robbers who haunt the forests. In the *Sāmaveda*³ the term is more generally opposed to civilized men (*kavayah*, 'sages'; *vanargavah*, 'savages').

¹ v. 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 *Vṛudh* 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 *Rigveda*¹ 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, *ṛgṣa-vandana*, '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 *Ásvins* 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 *Ásvins'* car is tri-*vandhura*, 'having three seats,' because the *Ásvins* 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 *Purusamedha* ('human sacrifice') in the *Yajurveda*.¹

¹ *Vājasaneyi Samhitā*, xix 7; *Taittiriya Brāhmaṇa*, iii. 4. 3. 1

Vapana in the *Brāhmaṇas*¹ denotes the process of 'shaving.' Cf. *Kṣura* and *Keśa*.

¹ *Taittiriya 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 *Taittiriya Samhitā*, v 1, 2, 5. *Taittiriya 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. *Taittiriya 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 **Vamri**,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, Taittiriya 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 Rṣi in the Rigveda.¹ Cf. **Vamra**.

¹ i. 51, 9, 112, 15, x. 99, 5.

✓ **Vamra** is mentioned in one passage of the Rigveda,¹ where Roth² 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 St Petersburg Dictionary, s v

³ *Vedische Studien*, i, 238, 239.

⁴ Rv. iv. 19, 9, 30, 16

1. **Vayas** is a common name for 'bird' in the Atharvaveda¹ and later.²

¹ iii. 21, 2, vi. 59, 1; vii. 96, 1, viii. 7, 24, etc.

² Taittiriya Samhitā, iii. 1, 1, 1; v. 2, 5, 1, 5, 3, 2, etc.

2. **Vayas** denotes in the Atharvaveda¹ and later² the 'age' of animals or men.

¹ xii. 3, 1.

² Kāthaka Samhitā, xi. 2, Taittiriya

Brāhmaṇa, iii. 12, 5, 9. Śatapatha Brāhmaṇa, iii. 1, 2, 21, 3, 3, 3, etc.

✓ **Vayā** in the Rigveda¹ denotes the 'branch' of a tree.

¹ ii. 5, 4, v. 1, 1; vi. 7, 6; 13, 1; viii. 13, 6, 17, etc.

Vayltri in the Pañcaviṃśa Brāhmaṇa (i. 8, 9) denotes a 'female weaver.'

Vayya occurs in several passages of the Rigveda¹ in connexion with Turvīti, 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. 12, 6 (where Turvīti 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 'wooper.'

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 Brāhmanas.²

¹ vi. 85, 1, x. 3, 1, etc.; xix. 32, 9.

² Pāṇcavimśa Brāhmaṇa, v. 3, 9, 10, Śatapatha Brāhmaṇa, xiii. 8, 4, 1

Cf. Zimmer, *Altindisches Leben*, 60, 61; Bloomfield, *Hymns of the Atharvaveda*, 505

Varaṇāvati 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*, 244, 245

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 Turvaśa-Vroivanta, 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 At viii 7, 23, xii 1, 48, Kāthaka 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 58, 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 Sāyana to be a proper name in several passages of the Rigveda,¹ where it is accented as a vocative followed by *suṣāmne*. Roth² considers that the name must be Varosuṣāman, 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; Kāthaka 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.

Varṇin 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 Vreivants.

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, 152 ; 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 *śyeni* 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 *hars*, *haraṇa*, *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 Saṃhitā, iv 2, 26, etc.

³ Cf. Hopkins, *Journal of the American Oriental Society*, 11, *casi et seq.*

⁴ i. 140, 9 Cf. Maṇṭrāyaṇī Saṃhitā, iv. 3, 8. Geldner, *Vedische Studien*, 2, 250, 251.

⁵ Śatapatha Brāhmaṇa, v 2, 3, 7.

⁶ The *nīla* of the Chāndogya Upaniṣad, viii. 6, 1, is replaced by *hṛṣya* in

the Kauṣṭaki 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. lli. 44, 3 ; Griffith, *Hymns of the Rigveda*, i, 365, n.

⁸ Rv. i. 27, 16. Brhadāraṇyaka 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 *aruna* is 'ruddy.' *Kalmāṣa* means 'spotted,'¹² and *śilpa* 'dappled,'¹³ while mingled shades like *arṇva-pīṣaṅga*, 'reddish brown,' also occur.¹⁴

⁹ Av. xi. 5, 26. *Kāthaka Saṃhitā*, xv 1, *Taittirīya Saṃhitā*, vii. 1, 6, 2, *Bṛhadāraṇyaka Upaniṣad*, vi. 4, 14.

¹⁰ *Bṛhadāraṇyaka Upaniṣad*, ii 3, 6.

¹¹ *Loc cit.*

¹² *Vājasaneyi Saṃhitā*, xxix. 58

¹³ *Vājasaneyi Saṃhitā*, xxix 5, xxix. 58, *Taittirīya Saṃhitā*, v. 5, 22, 1, 6, 13, 1, 20, 1

¹⁴ *Taittirīya Saṃhitā* vi. 6, 11, 6

Cf Schrader, *Prehistoric Antiquities*, 119 et seq

2. *Varṇa* (lit. 'colour') in the *Rigveda*¹ 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 *Sāṅkhāyana Śrauta Sūtra*, viii 25, 2, *Pañcaviṃśa Brāhmaṇa*, v. 5, 14. Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 113, reads *varṇaśeṣas* in Rv v 65, 5

² See *Dasyu, 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 Saṃhitā*, xi. 6, calls the *Vaiśya* 'white' (*śukla*), the *Rājanya* 'swarthy' (*dhūmra*), and the later view makes the four castes black, yellow (*pīta*), red (*rahta*), and white re-

spectively. See Weber, *Indische Studien*, 10, 10, 11. Muir, *Sanskrit Texts*, 13, 153, etc., 176. Cf also Av iii. 4, 6, where Whitney, Translation of the *Atharvaveda*, 90, with hesitation suggests the reading *varṇāḥ*, '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, *Altareya Brāhmaṇa*, viii 4. Cf also *ārya varṇa* opposed to *śūdra*, *Kāthaka Saṃhitā*, xxiv. 5; *Pañcaviṃśa Brāhmaṇa*, v 5, 17, and see *Taittirīya Brāhmaṇa*, i 2, 6, 7. *Varṇa* appears in this sense sometimes in Pāṇ. 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 Saṃhitā, xxxi. 11 = Taittirīya Aranyaka, iii 12, 5. Cf. Muir, i⁷, 7-15, and references.

⁵ Max Müller, *Sanskrit Literature*, 570 et seq., Muir, loc. cit.; Weber, *Indische Studien*, 9, 3 et seq. Colebrooke, *Essays*, i 309. Arnold, *Vedic Metre*, p. 167.

⁶ *Altindisches Leben*, 185-203.

⁷ *Pañcaviṃśa Brāhmaṇa*, xvii. 1. Cf. Av. xv., and see *Vṛtṭya*.

⁸ *Sanskrit Texts*, i³, 239 et seq., especially 258.

⁹ Rv. viii 104, 11. 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, 259.

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 R̥gveda¹⁵ 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 Devāpī 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 tradition¹⁷ The Atharvaveda¹⁸ also preserves relics of these conflicts in its narration of the ruin of the Sr̥ñjayas 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 Mantland, *Domesday Book*, 164 et seq.

¹⁴ Zur *Litteratur und Geschichte des Weda*, 117 et seq.

¹⁵ Rv iii 33, 8; vii. 18, 83

¹⁶ Yāska, *Nirukta*, ii. 10, explaining Rv x 98.

¹⁷ Lassen, *Indische Alterthumskunde*,

1^a, 705 et seq.; Muir, *op. cit.*, 2^a, 296-479.

¹⁸ v 17-19; Muir, 2^a, 280-289

¹⁹ Vājasaneyi Saṃhitā, xvi = Taittirīya Saṃhitā, iv 5. 1-11 = Kāthaka Saṃhitā, xvii. 11-16 = Maṭṭrāyaṇī Saṃhitā, 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.*, 2^a, 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 Atharvaveda³⁵ 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 Rājān), and it is admitted that the Śūdras 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, Vaitya.

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 Yāska³⁸ 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.³⁹

(b) *Caste in the later Saṃhitās 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 Cāndāla.⁴⁸ Often only the three upper classes are mentioned, as Brāhmaṇa, Rājanya, Vaiśya;⁴⁹ Brahman, Kṣatram, Viś,⁵⁰

³⁸ ii. 10.

³⁹ See Viśvāmitra and Jahnu.

⁴⁰ Rv. x. 90, Taittiriya Saṃhitā, vii. 1, 1, 4, 5, Aitareya Brāhmaṇa, vii. 19, 1; Śatapatha Brāhmaṇa, i. 1, 4, 12, iii. 1, 1, 10, v. 5, 4, 9, Pañcaviṃśa Brāhmaṇa, vi. 1, 6-11

⁴¹ Bṛhadāraṇyaka Upaniṣad, i. 2, 27 (Mādhyamdina = i. 4, 15 Kāṇva), Śatapatha Brāhmaṇa, vi. 4, 4, 13, xiii. 6, 2, 10, Vājasaneyi Saṃhitā, xxx. 5

⁴² Taittiriya Saṃhitā, iv. 3, 10, 1-3, Kāthaka Saṃhitā, xvii. 5, Vājasaneyi Saṃhitā, xiv. 28-30.

⁴³ Av. xix. 32, 8 Cf. 62, 1. Cf. Whitney, Translation of the Atharvaveda, 949, 1003.

⁴⁴ Kāthaka Saṃhitā, xxxvii. 1.

⁴⁵ Taittiriya Saṃhitā, v. 7, 6, 4,

Kāthaka Saṃhitā, xl. 13, Maitrāyaṇi Saṃhitā, iii. 4, 8, Vājasaneyi Saṃhitā, xviii. 48; Śatapatha Brāhmaṇa, v. 6, 4, 9, etc.

⁴⁶ Av. xix. 62, 1; Vājasaneyi Saṃhitā, xxvi. 2. Cf. Ārya, Ārya.

⁴⁷ Bṛhadāraṇyaka Upaniṣad, i. 2, 13 (Mādhyamdina = i. 4, 15 Kāṇva).

⁴⁸ Chāndogya Upaniṣad, v. 10, 7

⁴⁹ Av. v. 17, 9. Maitrāyaṇi Saṃhitā, iii. 1, 5, 2; iv. 4, 9 (with Vaiśya before Rājanya); Taittiriya Brāhmaṇa, iii. 12, 9, 2, Taittiriya Saṃhitā, vi. 2, 5, 2, 3; Taittiriya Āraṇyaka, ii. 8, 8

⁵⁰ Vājasaneyi Saṃhitā, x. 10-12; xxxviii. 14, Śatapatha Brāhmaṇa, ii. 1, 4, 11; xi. 2, 7, 15 *et seq.*, xiv. 2, 2, 30; Taittiriya 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'; *ādāva*, '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 Dīksita, '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,

⁵¹ Cf. Av. v. 18, 15, where the two lower castes are addressed (Kṣatriya and Vaiśya) respectively as *nr-pati* and *paśu-pati*, Whitney, Translation of the Atharvaveda, 252. Kāthaka Samhitā, xii. 1, xxix. 10, Vājasaneyi Samhitā, xxxviii. 19.

⁵² x. 1, 13.

⁵³ See Kṣatriya, Vaiśya, Viś.

⁵⁴ xiii. 8, 3, 11.

⁵⁵ Śatapatha Brāhmaṇa, i. 1, 4, 12.

⁵⁶ 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.

⁵⁷ Āśvalāyana Gṛhya Sūtra, i. 24,

ii. 12, and see Weber, *Indische Studien*, 10, 20 *et seq.*

⁵⁸ iii. 1, 1, 10. Cf. Āpastamba, 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 (Maitrāyaṇi Samhitā, ii. 4, 8, does not contain this notice).

⁵⁹ Kāthaka Samhitā, xxxi. 2, Maitrāyaṇi Samhitā, iv. 1, 3.

⁶⁰ 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.

⁶¹ i. 1, 4, 8.

'chariot-maker.' Again, in the Aitareya Brāhmaṇa,⁶² 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 Rājan, 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;⁶³ the Brahman and Kṣatra are superior to the Viś;⁶⁴ 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:⁶⁵ there are no clear signs of any really large kingdoms, despite the mention of Mahārājas. The people, engaged in agriculture, pastoral pursuits, and trade (Vañij), paid tribute to the king and nobles for the protection afforded them. That, as Baden-Powell suggests,⁶⁶ 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 Āryan tenants, but that the people as a whole were in this

⁶² vii 19, 1. Maitrāyaṇī Samhitā, i. 4, 6, Gopatha Brāhmaṇa, ii 1, 6, Lévi, *La Doctrine du Sacrifice*, 81

⁶³ Śatapatha Brāhmaṇa, xi 2, 7, 16; Kauṣītaki Brāhmaṇa, xvi 4.

⁶⁴ Pañcaviṃśa Brāhmaṇa, ii 8, 2, xi 11, 9, xv 6, 3, Aitareya Brāhmaṇa, ii. 33, 1. Kāthaka Samhitā, xxix 10, Taittiriya Samhitā, ii. 5, 10, 1, Śatapatha Brāhmaṇa, vi. 4, 4, 13, etc.

⁶⁵ 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

⁶⁶ *Indian Village Community and Village Communities in India*, where much stress is laid on the idea of a settlement of Āryans 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 land-holding aristocracy, a theory supported by the fact that the normal holding of a hide is estimated at 120 acres.

position is extremely unlikely.⁶⁷ 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.⁶⁸

The relations and functions of the castes are well summed up in a passage of the Aitareya Brāhmaṇa,⁶⁹ 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*),⁷⁰ and liable to removal at will (*yathākāma-prayāpyaḥ*).⁷¹ The Vaiśya is tributary to another (*anyasya balikṛt*), to be lived on by another (*anyasyādyāḥ*), and to be oppressed at will (*yathākāma-jyeyaḥ*).⁷² The Śūdra is the servant of another (*anyasya presyaḥ*), to be expelled at will (*kāmotthāpyaḥ*), and to be slain

⁶⁷ 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.

⁶⁸ For the superiority of the Brāhmaṇa to the Kṣatriya or Rājanya, see Pañcaviṃśa Brāhmaṇa, xi. 11, 3; Vājasaneyi Saṃhitā, 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

(Bṛhadāranyaka Upaniṣad, 1. 2, 23). The Kāthaka Saṃhitā, xviii. 5, says the Kṣatra is over the Brahman, but this is not a usual view. Cf xviii. 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 (Taittiriya Saṃhitā, v. 1, 10, 3; Kāthaka Saṃhitā, xix. 10, xxvii. 4, etc.).

⁶⁹ vii. 29. See Muir, *op cit*, i², 436 *et seq.*; Weber, *Indische Studien*, 10, 14.

⁷⁰ Weber, *op cit*, 9, 326, 10, 14, prefers 'moving' or 'dwelling' everywhere.

⁷¹ 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.

⁷² Aitareya Brāhmaṇa, vii. 29, 3.

at pleasure (*yathākāma-vadhyah*).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 Brhaspatisava, 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 Brhaspatisava, 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 *yathākāmajjyaḥ*. The expulsion of the Vaiśya is here not an 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 Samhitā, v. 6, 2, 1. Taittirīya Brāhmaṇa, ii. 7, 6, 1. Cf. Lātyāyana Śrauta Sūtra, viii. 11, 1; Aśvalāyana 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. Āpastamba Dharma Sūtra, i. 6, 18, 16 et seq., ii. 4, 9, 7, with Buhler'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 Āraṇyaka, v. 3, 3, with Keith's note.

purity.⁸⁵ 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 Aryan 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

⁸⁵ 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.

⁸⁶ Fick, *op. cit.*, 24. Lenart, *op. cit.*, 219-220, compares the family councils of Greece, Rome, and Germany (Leist,

Altarisches Jus Civile, 273 et seq. Kovalovsky, *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 Gōḍhila 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 Brāhmana 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 (*śuśruvān*) is said to be a Brāhmana, descended from a Ṛṣi (*ārseya*), in the Taittirīya Samhitā;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 Pañcaviṃśa Brāhmana,⁹⁹ indeed, recognizes such a case in that of Dirghatamas, 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 Samhitā, vi 6, 1, 4. Vājasaneyi Samhitā, vii 46, Taittirīya Brāhmana, i 4, 4, 2. Śatapatha Brāhmana, iv 3, 4, 19. iii 4, 4, 6. Kātyāyana Śrauta Sūtra, xiv 3, 17. Lātyāyana Śrauta Sūtra, i 1, 7. Kauśika Sūtra, 67, etc. So one of the characteristics of a Brāhmana given in the Śatapatha Brāhmana, xi 5, 7, 1, is *brāhmaṇya*, which Weber, *op cit.*, 10, 69, takes as referring to descent. *Brāhma-putra* is a title of honour, Śatapatha Brāhmana, xi 4, 1, 2. 9. Āśvalāyana Śrauta Sūtra, ii 18, 12. Śāṅkhāyana Śrauta Sūtra, xii 21, 1, 2, and to be born the son of a wise Brāhmana is the highest fortune, Bṛhadāraṇyaka Upaniṣad, vi 4, 29.

⁹³ Aitareya Brāhmana, ii 19, 1; Kauśitaki Brāhmana, xii 3. Cf Weber, *op cit.*, 2, 311, 9, 42, 44, 46.

⁹⁴ Pañcaviṃśa Brāhmana, xiv 6 6

⁹⁵ vi. 6, 1, 4.

⁹⁶ Chāndogya Upaniṣad, vi 4, 4. Weber, *op cit.*, 1, 263. Cf Śatapatha Brāhmana, vi 5, 4, 1.

⁹⁷ xxx 1. Cf Weber, *op cit.*, 3, 462.

⁹⁸ Taittirīya Samhitā, vii 4, 19, 3, 4. Kāṭhaka Samhitā, Āśvamedha, iv 7. Vājasaneyi Samhitā, 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, 1², 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 Brāhmana.

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 *Jātakas*¹⁰⁶ 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 *Jātakas*¹⁰⁷ 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 *Rigveda*¹⁰⁹ 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 *Tṛtsus*; but in the *Pañcaviṃśa Brāhmaṇa*¹¹⁰ he is called a king, a descendant of **Jahnu**, and the *Aitareya Brāhmaṇa*¹¹¹ 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. *Bṛhaddevatā*, 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. *Sāṅkhāyana Śrauta Sūtra*, xv. 21, where the reading is different, but worse. But see Weber, *Epicures im vedischen Ritual*, 16.

succeeding, through his adoption by Viśvāmitra, to the divine lore (*daiva veda*) of the *Gāthins* and the lordship of the Jahnus. 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 *Rājarsi*, 'royal sage.' The *Jaiminiya Brāhmaṇa*¹¹³ says of one who knows a certain doctrine, 'being a king he becomes a seer' (*rājā sann ṛsir bhavati*), and the *Jaiminiya Upaniṣad Brāhmaṇa*¹¹⁴ applies the term *Rājanya* to a *Brāhmaṇa*. Again, it is argued that *Devāpi Ārṣṭiṣeṇa*, who acted as *Purohita*, according to the *Rigveda*,¹¹⁵ for *Śantanu*, was a prince, as *Yāska*¹¹⁶ 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, *Muir*¹¹⁹ has argued that *Hindu* tradition, as shown in *Sāyana*,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 Brāhmaṇa*¹²² 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, i², 265 et seq.

¹¹⁶ *Nirukta*, ii. 10.

¹¹⁷ It may be added that a family of *Ārṣṭiṣeṇas* 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.*, i², 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 Brāhmaṇa¹²³ 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 Upanisads, where the Brahma doctrine is ascribed to royal persons. Thus Janaka is said in the Śatapatha Brāhmaṇa¹²⁵ to have become a Brahman; Ajātaśatru taught Gārgya Bālāki;¹²⁶ Pravāhaṇa Jaivali instructed Śvetaketu Āruṇeya,¹²⁷ as well as Śilaka Śālāvatya¹²⁸ and Caikitāyana Dālbhya;¹²⁸ and Aśvapati Kaikeya taught Brahmins.¹²⁹ It has been deduced¹³⁰ from such passages that the Brahma doctrine was a product of the Ksatriyas. 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, i², 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 Upanishads*, 17 et seq., Garbe, *Beiträge zur indischen Kulturgeschichte*, 1 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 Āraṇyaka*, 50, 51, 257, Oldenberg, *Buddha*,³ 73, n 1.

¹³² Śatapatha Brāhmaṇa, viii 1, 4, 10

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 Vasistha 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 Rsi of the Rigveda¹⁴⁰ talks as if he could be converted into a king. On the other hand, certain kings, such as Para Āṭṭāra, 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 Rsi 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, I, 10

¹³⁹ vii. 29.

¹⁴⁰ III 43, 5

¹⁴¹ Pāñcaviṃśa Brāhmaṇa, xxv 16, 3. Cf. for their share in the piling of the sacrificial altar, Taittirīya Samhitā, v 6, 5, 3; Kāthaka Samhitā, xii. 3 (*Indische Studien*, 3, 473). Weber, *op. cit.*, 10, 25

¹⁴² 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 *Sūdras*, 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 *Pāli* *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 *Sūdras* 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 *ingenit*, 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 *Niṣādas*.

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 *Brāhmanas*, *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 1. 1, 4, 8.

¹⁴⁷ Cf. *Kātyāyana Śrauta Sūtra*, 1. 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 Samhitā*;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 *Rigveda*, 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 *Dhivara* ('fisherman'), and *Vaṇij* ('merchant').¹⁵⁵

¹⁴⁹ xxx. 6 7 Cf. xiv. 27, *Taittirīya 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 *Br̥hu* (*Rv.* vi. 45, 31) in the *Sāṅkhāyana 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 Hildebrandt, *Vedische Mythologie*, i, 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.

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 **Parṇaka**, **Paulkasa**, **Bainda**, who are mentioned with many others in the Vājasaneyi Samhitā and the Taittirīya 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;

¹⁵⁶ *Op. cit.*, 184 et seq

¹⁵⁷ *Ibid.*, 197 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 (**Dhalvara**) 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*, 1, 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, 13 = 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. ii. 6, 1, xv 9, 1; of the Kājanya, Av xv. 8, 1, Taittirīya Samhitā, ii 4, 13, 1 *et seq.*, Muir, i², 8 *et seq.*, Zimmer, *op. cit.*, 217-220.

The most important collection of texts on caste are those of Muir, *Sanskrit Texts*, i², 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, *Indians Literature and Culture*, 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 am 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 Brāhmana, v 33, 2, as part of the sacrificial Soma vehicle,

Taittirīya Samhitā, vi 4, 9, 5, Sad-vimśa 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, xiv 20 30; Maitrāyaṇī Samhitā, iii 14, 1

As to the form of the word, cf.

Vārtuka 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. 1, Zimmer, *Altindisches Leben*, 90.

Vartra in the Atharvaveda¹ and the Taittirīya Brāhmana² 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 *varadhrā*. ² v. 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 (*syūta*)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, *Indiens Literatur 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, Taittirīya 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, 15, xix. 9, 9.

² Taittirīya Saṃhitā, i. 3, 2, 1 (where see Śāyana's note), ii. 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 Taittirīya Saṃhitā, ii. 5, 3, 5, iii. 7, 4, 2, Taittirīya Brāhmaṇa, i. 4, 7, 6.

Valmika denotes an 'ant-hill' in the later Saṃhitās¹ and the Brāhmaṇas.²

¹ Taittirīya Saṃhitā, i. 1, 3, 4, Kāthaka Saṃhitā, xix. 2, xxxi. 12, xxxv. 19, Vājasaneyi Saṃhitā, xxv. 8.

² Śatapatha Brāhmaṇa, ii. 6, 2, 17; Brhadāranyaka Upaniṣad, iv. 4, 10, Taittirīya Brāhmaṇa, i. 1, 3, 4.

✓ **Valśa** denotes 'twig,'¹ usually in the compounds *śata-valśa*, 'having a hundred twigs,'² or *sahasra-valśa*, 'having a thousand twigs,'³ which is applied metaphorically of 'offspring.'⁴

¹ Taittirīya 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 Taittirīya Saṃhitā, i. 3, 5, 1, Kāthaka Saṃhitā, iii. 2, etc.

1. **Vaśa Aśvya** is the name in the *Rigveda*¹ of a protégé of the Aśvins.² He is also mentioned in the *Śāṅkhāyana Śrauta Sūtra*³ as having received bounty from *Prthuśravas Kāṇita*. He is the reputed author of a *Rigvedic hymn*,⁴ which is repeatedly referred to by his name *Vaśa*.⁴ Cf. also *Vyaśva*.

¹ i. 112, 10, 116, 21, viii. 8, 20, ix. 3, 3, 19; *Aitareya Āraṇyaka*, i. 5, 24, 14, 46, 21 23, 50, 9, x. 40, 7. i. 2, *Śāṅkhāyana Āraṇyaka*, ii. 10

² xvi 11, 13

³ viii. 46

⁴ *Śatapatha Brāhmaṇa*, viii 6, 2, 3. 38, 39

Cf. Weber, *Episches im vedischen Ritual*,

2. **Vaśa**, plur., is the name of a tribe mentioned in the *Aitareya Brāhmaṇa*¹ 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 *Vaśas* and *Uśīnaras* are spoken of as united in the *Gopatha Brāhmaṇa*:³ the names⁴ seem to indicate that the *Vaśas* and *Uśīnaras* were connected.

¹ viii 14, 3

² iv 1 (reading *sa-Vaśa-Matsyeṣu* for the *saivasan-Matsyeṣu* of the manuscripts, which is otherwise emended to *Saśvan-Matsyeṣu*, Keith, *Śāṅkhāyana Āraṇyaka*, 36, n. 2, *Journal of the Royal Asiatic Society*, 1908, 367)

³ i 2, 9, where the text has *Śīta*

sa-Uśīnareṣu, which is nonsense Cf *Sa-Vaśa-Uśīnarānām* in *Aitareya Brāhmaṇa*, viii 14, 3, and n 2

⁴ As both derived from the root *vaś*, 'desire'

Cf Oldenberg, *Buddha*, 393, n 407, n

Vaśā denotes 'cow' in the *Rigveda*¹ 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, vii 4, 1, etc, *Taittirīya 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 *Vaśā*. In vii. 4 (where *vaśā* alternates with *go*) there is no indication that *Vaśā* 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 *Taittirīya Saṃhitā*, ii 1, 5, 4, etc. In the *Taittirīya Saṃhitā*, ii. 1, 2, 2, and the *Taittirīya Brāhmaṇa*, i 2 5, 2, used with *Avi*, *Sūta* denotes a 'mother sheep,' 'ewe'

Vasati denotes in the R̥gveda¹ and later² 'abode,' 'house.'

¹ I. 31, 15; v. 2, 6.

² Vājasaneyi Samhitā, xviii, 15, Tait- | tīrtya Brāhmaṇa, ii. 3, 5, 4, iii. 7, 3, 3,
etc.

Vasana in the R̥gveda¹ 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 R̥gveda¹ and later.² It is regularly identified with the first of the months. See **Ṛtu**.

¹ x. 90, 6; 161, 4.

² Av. vi. 55, 2, viii 2, 22, xii 1, 36, etc.

Vasāvi in one passage of the R̥gveda¹ 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 R̥gveda 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' triumph⁴ 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 Sadguruśiṣya,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 Pañcavimśa 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 Brāh-¹⁴ Vasiṣṭha appears as the Purohita and consecrator of Sudās Parjavana. 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*, i², 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-dvāṣṇyah*, which Durga, the commentator on the Nirukta, declines to explain, because he was a Kāpisthala Vasiṣṭha (see Muir, *op. cit.*, i², 344, Bṛhaddevatā, iv. 117 *et seq*, with Macdonell's notes). What the verses really mean is not at all certain. See Oldenberg, *Rigveda-Noten*, i, 254 *et seq*.

¹⁰ Cf. Sāyaṇa on Rv. vii. 32, and Macdonell's edition of the Sarvānukramaṇi, 107, Weber, *Indische Studien*, 1, 119.

¹¹ See the note in the Anukramaṇi on vii. 32, where both the Tāṇḍaka and the Śātyāyanaka are quoted (Muir, *op. cit.*, i², 328).

¹² vii. 4, 7, i. 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 Kausitaki Brāhmaṇa, iv. 8, and in the Jaiminīya 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 Brahmins, but that later any priest could serve as such.²¹ A rivalry with Jamadgni and Viśvāmitra is reported in the Taittiriya 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 Varuna; Geldner²⁷ also shows that the Rigveda²⁸ contains a clear reference to Vasiṣṭha's being a son of Varuna and the nymph Urvāṣī. Perhaps this explains the fact that the Vasiṣṭhas are called the *Tṛtsus* in one passage

¹⁶ Roth, *Zur Literatur 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*, 1, 120; *Episches im vedischen Ritual*, 34 doubted this, and Muir, *op cit*, 1², 371-375, held the problem to be insoluble. Roth and Muir, however, both complicated the question by regarding the Bharatas as enemies of the *Tṛtsus*, which (see *Tṛtsu*) 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 Taittiriya Saṃhitā, iii. 5, 2, 1. *Kāthaka Saṃhitā*, xxxvii 17

¹⁹ Vasiṣṭha was Brahman at the sacri-

fice of *Sunahśepa*, *Āitareya Brāhmaṇa*, vii 16. *Sāṅkhāyana Srauta Sūtra*, xv, 21, 4.

²⁰ xii 6, 1, 41 Cf iv 6 6, 5

²¹ *Saṁviṃśa Brāhmaṇa*, 1 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, 135 So also *Nirukta*, v 13. Muir, *Sanskrit Texts*, 1², 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 Samhitā, xvi 19; xx 9, xxxii 2 (*Indische Studien*, 3, 178). Maitrāyaṇī Samhitā, i 4, 12, ii 7, 9, iv 2, 9. Taittirīya Samhitā, v 2, 10, 5. Aṭ 14, 29, 4. Āitareya Brāhmaṇa, vi 18, 3, Kausitaki Brāhmaṇa, xxvi. 14, xxix 2, 3, xxx 3. Jaiminīya Upaniṣad Brāhmaṇa, iii. 3, 13, 15, 2, 18, 6. Āitareya Āraṇyaka,

ii. 2, 2, Brhadāranyaka Upaniṣad, ii 2, 4, etc

³¹ See Weber, *Indische Studien*, 10, 89-92, *Episches im vedischen Ritual*, 35

³² Muir, *Sanskrit Texts*, i⁴, 375-414

Cf Ludwig, Translation of the Rig-veda, 3, 131 et seq. Weber, *Episches im vedischen Ritual*, 31-34. *Indian Literature*, 31, 37, 53, 73, 123, 162. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 204-207.

Vasu in the Rigveda¹ and later² denotes 'wealth,' 'property.'

¹ iv 17, ii 13, 20, 8, vi 55, 3, viii 13, 22, etc

² Aṭ vii 115, 2, ix 4, 3, x 8, 20, xxi. 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 Āitareya Āraṇyaka, i 2, 2. Sāṅkhāyana Āraṇyaka, i 3

Vasu-rocis 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 Rig-veda, 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 Samhitā, xxxiii 12. Cf Zimmer, *Altindisches Leben*, 361.

Vastra in the Rigveda¹ and later² denotes 'dress,' 'clothing.' See **Vāsas**.

¹ i. 26, i. 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 *bhūyasa vasmam acarat kaniyah* must mean 'with a greater price he obtained a lesser value.' For the exact sense, cf Oldenberg, *Rgveda Noten*, i. 419, 420

² Av. xii. 2, 36 ('price') = Vājasaneyi Samhitā, iii. 49 = Taittiriya Samhitā, i. 8, 4, i. Kāthaka Samhitā, ix. 5.

Maitrāyaṇī Samhitā, i. 10, 2, where the sense seems to be 'let us barter food and drink like wares' Cf also *vasnikā*, 'worth a price,' in Pāṇcavimsā Brāhmaṇa, xiv. 3, 13

Cf Zimmer, *Altindisches Leben*, 247. Schrader, *Prehistorische 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, v. 17, 1 (= Av. iii. 31, 5), 32, 3, 85, 13 *et seq.*

² Av. x. 1, 1, xiv. 2, 9, 12, 66, 73.

Atareva Brāhmaṇa, ix. 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, *Altindisches Leben*, 154

Vāko-vākya, 'dialogue,' is the name given in the Brāhmaṇas¹ 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, ii. 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 Brāhmaṇa¹ divided into four kinds—that of men, of animals, of birds (*vayāṇisi*), and of small creeping things (*kṣudraṃ sarisṛpaṃ*). The discrimination or making articulate of speech is ascribed to Indra by the Samhitās.² The 'speech' of the following musical instruments—Tūṇava, Viṇā, Dundubhi³—is mentioned, and in one Samhitā⁴ also that of the axle of a chariot. The speech of the Kuru-Pāṇcālas was especially renowned,⁵ as well as that of the northern country, according to the Kausītaki 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, 10. There are quite different accounts in the Kāthaka Samhitā, xiv 5, Maitrāyaṇī 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. Maitrāyaṇī Samhitā, iv 5, 8.

³ Pāṇcaviṃśa Brāhmaṇa, vi 5, 10-13, Taittiriya Samhitā, vi 1, 4, 1. Maitrāyaṇī Samhitā, iii 6, 8, Kāthaka Samhitā, xxiii, 4.

⁴ Pāṇcaviṃśa 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 Kurupāṇcālātrā* seems to mean 'speech in the north among the Kuru-Pāṇcālas,' 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 Mahāvṛsas (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 *Kurupāṇcālātrā* to be 'as among the Kuru-Pāṇcālas,' 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 'lavah*, perhaps for *he 'rayah*. 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 (*daivī*) 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 Sāyaṇa¹⁰ 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, xii 5. Maitrāyaṇi Samhitā, i 11, 5 (where the words *yaś ca veda yaś ca na* replace the ordinary distinction of *daivī* 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., Maitrāyaṇi Samhitā, loc. cit., etc.

¹⁰ See Eggeling, *Sacred Books of the East*, 41, 200, n.

¹¹ Aitareya Āraṇyaka, iii 2, 5; Śāṅkhāyana Āraṇyaka, viii 9.

¹² Aitareya Āraṇyaka, i 5, 2.

¹³ Pañcaviṃśa Brāhmaṇa, xvii 1, 9. Cf. Levi, *La Doctrine du Sacrifice*, 34, 35, Weber *Indian Literature*, 175-180; Keith, *Aitareya Āraṇyaka*, 179, 180, 196.

Vācakanavi, 'descendant of Vacaknu,' is the patronymic of a woman with the further patronymic of *Gārgī*, who appears as a student of Brahman in the Brhadāraṇyaka Upaniṣad.¹

¹ iii. 6, 1, 8, 1. Cf. Āśvalāyana Gṛhya Sūtra, iii. 4, 4. Śāṅkhāyana Gṛhya Sūtra, iv. 10; Atharvaveda Parisiṣṭa, xliii. 4, 23.

Vāja from the meaning of 'strength,' 'speed,' in its application to horses derives the sense of 'race'¹ and 'prize,'² or

¹ Rv ii. 23, 13; iii. 11, 9, 37, 6; | ² Rv i. 64, 13, ii. 26, 3; 31, 7, 42, 6; v. 35, 1, 86, 2, etc. | iii. 2, 3; viii 103, 5, etc.]

merely 'prosperity.'³ That it ever means 'horse' is most improbable, that sense being given by **Vājīn**.⁴

³ 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 Ksatriya. 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 **Brhaspatisava** in the case of a priest, and to the **Rājasūya** in the case of a king, while the Śatapatha⁵ is compelled to identify the Brhaspatisava with the Vājapeya. The essential ceremony is a chariot race in which the sacrificer is victorious. There is evidence in the Sāṅkhāyana 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 known⁹

¹ v. 1, 5, 2 3.

² See Weber, *Über den Rājasūya*. Hillebrandt, *Ritualliteratur*, 147 *et seq*

³ v 1, 1, 13. Kātyāyana Śrauta Sūtra, xv 1, 1 2

⁴ Taittirīya Saṃhitā, v 6, 2, 1, Taittirīya Brāhmaṇa, 1 7, 6, 1, Āśvalāyana Śrauta Sūtra, ix 9, 19. Lātyāyana Śrauta Sūtra, viii. 11, 1, etc.

⁵ v. 2, 1, 2 Cf. Kātyāyana Śrauta Sūtra, xiv 1, 2

⁶ xv. 1 See Weber, *op cit*, 41 *et seq*.

⁷ *Vedische Mythologie*, I, 247.

⁸ *Sacred Books of the East*, 41, xxiv, xxv.

⁹ Sāṅkhāyana Śrauta Sūtra, xv. 3, 14 *et seq*, Āpastamba Śrauta Sūtra, xviii. 3, 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).

Vāja-śravas is mentioned in the last Vaṃśa (list of teachers) of the Brhadāraṇyaka Upaniṣad¹ as a pupil of Jihvāvānt Bādhyoga.

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

Vāja-śravasa, 'descendant of Vājaśravas,' is the patronymic of Kuśri in the Śatapatha Brāhmaṇa.¹ It is also the patronymic of the father of Naciketas 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 i. 3, 10, 3

³ iii. 11, 8, 1. Cf. Kāthaka Upaniṣad,

⁴ Cf. Taittirīya Brāhmaṇa, iii. 11, 8.

i. 1, with different names, on which see Weber, *Indian Literature*, 157, n

Vājasaneya is the patronymic of Yājñavalkya in the Brhadāraṇyaka Upaniṣad¹ and the Jaiminīya Brāhmaṇa.² His school, the Vājasaneyins, are mentioned in the Sūtras³

¹ vi. 3, 15, 4, 33 (Mādhyamdina = vi. 3, 7, 5, 3 Kāṇva).

² Anupada Sūtra, vii. 12, viii. 1. Cf. Weber, *Indische Studien*, i. 44, 53.

³ ii. 76 (*Journal of the American Oriental Society*, 15, 238).

83 283, 2, 9, 4, 140, 257, 309, 10, 37, 76, 393, etc.

Vājīn in several passages of the R̥gveda¹ 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, but this view seems forced.

¹ ii. 5, 1, 10, 1, 34, 7; iii. 53, 23, vi. 75, 6; x. 103, 10, etc.

² x. 56, 2

³ Translation of the R̥gveda, 3, 133.

Vājīna 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.

Cf. Eggeling, *Sacred Books of the East*, 12, 381, n. 2, Garbe, *Āpastamba Śrauta Sūtra*, 3, 445, calls it 'whey.'

² Śatapatha Brāhmaṇa, ii. 4, 4, 21; iii. 3, 3, 2; ix. 5, 1, 57, etc.

Vājya, 'descendant of Vāja,' is the patronymic of Ketu in the Vamśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 372, 383.

Vādeyī-putra. See **Bādeyīputra**.

Vāṇa in the R̥gveda¹ 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 R̥gveda⁵ clearly refers to the seven 'notes' (dhātu) of the instrument, which are called elsewhere⁶ the seven Vāṇīs, unless the latter expression be taken as referring to the metres.⁷

¹ i 85, 10 viii. 20, 8, ix 97, 8.
² 32, 4 Cf Hopkins, *Journal of the American Oriental Society*, 17, 67

³ x 2, 17

⁴ Taittirīya Saṃhitā, vii 5, 9, 2.
Kāthaka Saṃhitā, xxxiv 5

⁵ Pañcaviṃśa Brāhmaṇa, v 6, 12,
xiv 7, 8, Aitareya Āraṇyaka, v 1, 4, etc

⁶ 2. 32, 4

⁷ 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 Muller, *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 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**.

Vāṇīcī occurs in a verse of the R̥gveda (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 *Rigveda*¹ and later.² Five winds are mentioned.³ In one passage⁴ Zimmer⁵ sees a reference to the north-east monsoon. Cf. *Saṁhita*.

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; vii. 1, 51, etc.

⁵ *Allindisches Leben* 45, who compares also Rv. v. 137, 2, which refers to two winds.

³ *Taittirīya Saṁhitā*, i. 6, 1, 2, *Kāthaka Saṁhitā*, xxxii. 6

Vāta-pāna ('wind guard') apparently means some sort of garment as protecting against wind in the *Taittirīya Saṁhitā* (vi. 1, 1, 3).

Vāta-raśana, 'wind-girt,' is applied to the **Munis** in the *Rigveda*¹ and to the **Ṛsis** in the *Taittirīya Āraṇyaka*.² Naked ascetics, such as are known throughout later Indian religious history, are evidently meant.

¹ v. 136, 2.

though without sufficient reason, to take the word as a proper name

² i. 23, 2, 24, 4, ii. 7, 1 Weber, *Indische Studien*, i. 78, was inclined,

Vātavant is the name of a **Ṛsi** in the *Pañcaviṃśa Brāhmaṇa* (xxv. 3, 6). He and **Dṛpti** performed a certain *Sattra* 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 **Vṛṣaśuśma** in the *Aitareya Brāhmaṇa*.¹ The *Kauṣītaki Brāhmaṇa*² has the same form with a variant *Vādhāvata*.

¹ v. 29. Cf. *Indische Studien*, 4. 373.

² i. 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 *Vaṁśa* (list of teachers)

of the Brhadāranyaka Upaniṣad as a pupil of Pārāśarīputra according to the Kāṇva recension (vi. 5, 2), as a pupil of Bhāradvājīputra according to the Mādhyamdina (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 Mādhyamdina recension of the Brhadāranyaka Upaniṣad (vi. 4, 30).

Vātsya, 'descendant of Vatsa,' is the name of one or more teachers. One is mentioned in the Śāṅkhāyana Āranyaka,¹ where the Aitareya Āranyaka² in the parallel passage has Bādhva. Others occur in the Vaṃśas (lists of teachers) of the Brhadāranyaka Upaniṣad as pupils of Kuśri,³ Śaṇḍilya,⁴ or another Vātsya,⁵ while a Vātsya is mentioned in the Śatapatha Brāhmaṇa⁶

¹ viii 3

² iii. 2, 3.

³ vi 5, 4 Kāṇva

⁴ ii 5, 22 iv 5, 28 (Mādhyamdina

= 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 Taittirīya Āranyaka (i. 7, 2).

Vādana denotes the plectrum of a harp in the Āranyakas of the R̥gveda.¹

¹ Aitareya Āranyaka, iii 2, 5. Śāṅkhāyana Āranyaka, viii 9. Śāṅkhāyana Śrauta Sūtra, xvii 3, 14, etc

Vādita is found denoting 'music' in the compound *gita-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. 1, 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. Kausika 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' (**Vanaspatis**).

¹ viii. 8, 14, xi. 9, 24. Cf. xii. 1, | ² Śatapatha Brāhmana, xi. 1, 7, 2, 27. | 3, 1, 3, Aitareya Brāhmana, viii. 16, 1.

Vāma-kakṣāyaṇa is the name of a teacher, a pupil of **Vātsya**¹ or **Śaṇḍilya**² in the Śatapatha Brāhmana.

¹ x. 6, 5, 9 Cf. vii. 2, 1, 11

² Bṛhadāraṇyaka Upaniṣad, vi. 5, | 4 Kāṇva. Cf. Satapatha Brāhmana, 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 Saṃhitās.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 **Bṛhaddevatā**⁶ 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. **Sieg**⁷ has endeavoured to trace these tales in the

¹ Aitareya Āraṇyaka, ii. 2, 1, etc.

² iv. 32, 9, 12.

³ iv. 16, 18

⁴ iv. 126 131 et seq., with Macdonell's

⁵ Kāthaka Saṃhitā, x. 5, Maitrāyaṇi Saṃhitā, ii. 1, 11, iii. 2, 6.

notes.

⁷ Die Sagenstoffe des Rigveda, 76 et seq.

⁶ iv. 4, 11.

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, I, 2; Aitareya Āraṇyaka, ii. 5, 1 (= Aitareya Upaniṣad, ii. 5, where Vāmadeva is credited with knowledge

before birth), Brhadāranyaka Upaniṣad, I. 4, 22 (Mādhyaṃdina = I. 4, 10 Kāṇva), 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 Sadvimśa Brāhmaṇa only.⁴

¹ I. 164, 32.

² In a Vedic citation in Nirukta, I. 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 Satapatha Brāhmaṇa¹

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, I. 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, Satapatha 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 Kaṃsa in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 41, 1).

Vārakya, 'descendant of Varaka,' is the patronymic, in the Jaiminiya Upaniṣad Brāhmaṇa, of **Kaṃsa**, **Kubera**, **Janaśruta**, **Jayanta**, and **Proṣṭhapad**.

Vāraṇa in two passages of the Rigveda¹ is taken by Roth² as an adjective with **Mr̥ga**, 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

Studien, i, xv, 100-102, Whitney,

² St. Petersburg Dictionary, s.v., i.

Translation of the Atharvaveda, 296.

³ v. 14, 11

Muir, *Sanskrit Texts*, 5, 467, Zimmer,

Cf. Pischel and Geldner, *Vedische*

Altindisches Leben, 80

Vāruṇī, 'descendant of Varuṇa,' is the patronymic of **Bhrgu**.¹

¹ Aitareya Brāhmaṇa, iii. 34, 1, Śatapatha Brāhmaṇa, vi. 6, 1, 1 Taittirīya Upaniṣad, iii. 1, etc

Vārkali, 'descendant of Vrkalā,' 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.

Indian Literature, 33, 123, who thinks

² iii. 2, 2, and Keith's note, Śāṅkh-
āyana Āraṇyaka, viii. 2 Cf. Weber

Vārkali is equivalent to Vāskali

Vārkāruṇī-putra is the name of a teacher, a pupil of Ārtabhāgīputra, in the last Vamśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.¹

¹ vi. 4, 31 (Mādhyandina = vi. 5 | is duplicated, one being the pupil of
2 Kāṇva, where also Vārkāruṇīputra | the other.)

Vārdhrā-nasa,¹ **Vārdhrī-nasa**² is the name of an animal in the list of victims at the Aśvamedha ('horse sacrifice') in the

¹ Taittirīya Samhitā, v. 5, 20, 1, |
Maitrāyaṇī Samhitā, iii. 14, 20

² Vājasaneyi Samhitā, xxiv. 39 (Prāti-
śākhya, iii. 89; vi. 28).

Yajurveda Saṃhitās. The meaning seems to be, as taken by Sāyaṇa,³ 'rhinoceros.' Böhrling⁴ quotes as other interpretations 'an old white he-goat' or 'a kind of crane.'

³ On Taittirīya Saṃhitā, loc. cit

⁴ Dictionary, s v.

Cf. Zimmer, *Altindisches Leben*, 80.

Vārṣa-gaṇa, 'descendant of Vṛṣagaṇa,' is the patronymic of Asita in the Bṛhadāraṇyaka Upaniṣad.¹

¹ vi. 4, 33 (Mādhyamdina = vi. 5, 3 Kāva)

Vārṣagaṇī-putra, 'son of a female descendant of Vṛṣagaṇa,' is the name of a teacher, a pupil of **Gautamī-putra** in the last Vamśa (list of teachers) in the Mādhyamdina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 31).

Vārṣa-gaṇya, 'descendant of Vṛṣagaṇa,' is the name of a teacher in the Vamśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 372. Nidāna Sūtra, ii. 9, vi. 7, etc. Cf. Garbe *Sāṃkhya Philosophie*, 36.

Vārṣā-gira, 'descendant of Vṛṣāgīr,' is the patronymic of **Ambariṣa**, **Rjraśva**, **Bhayamāna**, **Sahadeva**, and **Surādhas**, in the Rīgveda (i. 100, 17).

Cf. Ludwig, Translation of the Rīgveda, 3, 113

Vārṣṇa, 'descendant of Vṛṣṇa or Vṛṣṇi or Vṛṣṇa,' is the patronymic of **Gobala**¹ and **Barku**,² and of **Aikṣvāka**.³

¹ Taittirīya Brāhmaṇa, iii. 11, 9, 3. | where the Kāva recension (iv. 1, 4) has a *varia lectio* **Vārṣṇa**

² Śatapatha Brāhmaṇa, i. 1, 1, 10. | " Jaiminiya Upaniṣad Brāhmaṇa Bṛhadāraṇyaka Upaniṣad, iv. 1, 8, | 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 **Śuśa** in the Taittirīya Brāhmaṇa (iii. 10, 9, 15).

Vārṣṇya, 'descendant of Vṛṣṇi,' is the patronymic of a man in the Śatapatha Brāhmaṇa.¹

¹ Iti 1, 1, 4 The Kāva recension omits the name. See Eggeling *Sacred Books of the East*, 26, 1, n. 2

Vārṣma. See **Vārṣṇa**.

Vāla denotes a 'hair sieve' in the later Saṃhitās and the Brāhmaṇas.¹

¹ Vājasaneyi Saṃhitā, xiv. 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 R̥gveda viii. 48. The R̥sis of these hymns are so named in the Taittirīya Āraṇyaka.² Cf. 2. Khila.

¹ Aitareya Brāhmaṇa, v. 15, 1 3 4. Cf. Max Muller, *Ancient Sanskrit Literature*, 220 *Sacred Books of the East*, 32, xlvii et seq., Bṛhaddevatā, vi. 84 et seq., with Macdonell's notes, Scheftelowitz, *Die Apokryphen des R̥gveda*, 35 et seq.

² 1. 23.

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. | Śatapatha Brāhmaṇa, xiii. 2, 1 5 4, 1 8, Taittirīya Brāhmaṇa, i. 7, 3, 3. Śata- | 5, 2, 6, etc.

Vāsitā in the Atharvaveda¹ and later² denotes a cow desiring the bull.

¹ v. 20, 2

² Kāthaka Samhitā, xiii. 4, Tait-

tiriya Brāhmaṇa, i. 1, 9, 9, Aitareya Brāhmaṇa, vi 18, 10, 21, 14, etc

Vāṣī 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, v. 53, 10, 101, 10 (of the stones with which the Soma plant is manipulated), all doubtful passages

⁴ v. 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 Samhitā, xxx 12, Taittiriya Brāhmaṇa, iii 4, 7, 1

Vāsa is the most usual word in the Rigveda¹ and later² for 'clothing.' Clothes were often woven of sheep's wool (*cf.* **Ūrṇā**); 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 gold⁴. 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 Megas-

¹ i. 34, 1, 115, 4, 162, 16, viii 3, 24, x 26, 6, 102, 2, etc.

² Taittiriya Samhitā, vi 1, 9, 7, 11, 2, Vājasaneyi Samhitā, 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 *kausumbha-paridhāna*, 'a silken garment,' Śāṅkhāyana Āraṇyaka, xi. 4

³ Rv. x, 26, 6.

⁴ Rv. v. 55, 6 (*hiranyayān atkān*)

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.* *Nīvi*),¹⁰ a garment,¹¹ and an overgarment (*cf.* *Adhīvāsa*),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 Achæan style as seen in Homer (*cf.* Lang, *The World of Homer*, 60 *et seq.*).

¹⁰ Av. viii. 2, 16. xiv. 2, 50. *Cf.* Taittiriya Samhitā, vi. 1, 1, 3, Vājasaneyi Samhitā, iv. 10, etc.

¹¹ *Vāsa*s 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 *Vasiṣṭha*,' is the patronymic of *Sātyahavya*, a teacher mentioned several times in the later

Samhitās,¹ of *Rauhiṇa* in the *Taittiriya Āraṇyaka*,² and of *Caikitāneya*.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 *Taittiriya Samhitā*, vi 6, 2, 2, *Kāthaka Samhitā*, xxxiv 17 (*Indische Studien*, 3, 474); *Maitrāyaṇi Samhitā*, 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, *Saṅkṣipta Brāhmaṇa*, iv 1; *Indische Studien*, 4, 384 Cf *Gopatha Brāhmaṇa*, ii 2, 10

⁴ *Taittiriya Samhitā*, iii 5, 2, 1, *Kāthaka Samhitā*, 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*, 370).

⁵ *Indische Studien*, 4, 373

⁶ iii. 15, 2

Vāstu-paśya, according to Bohtlingk¹ 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 Samhitās*.¹

¹ *Taittiriya Samhitā*, v. 5, 13, 1; *Vājasaneyi Samhitā*, xxiv. 34 Cf. 14, 1; *Maitrāyaṇi Samhitā*, iii 14, 15, Zimmer, *Altindisches Leben*, 94.

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 Saṃhitā.¹

¹ xxi. 20. Cf. Zimmer, *Altindisches Leben*, 94. in Āpastamba Śrauta Sūtra, | x. 14, 5, *vikara* (with variants *vikara*, *vikakara*) is read

Vi-kaṅkata is the name of a tree (*Flacourtia sapida*), often mentioned in the later Saṃhitās¹ and the Brāhmaṇas.²

¹ Taittirīya Saṃhitā, iii. 5, 7. 3. ² Satapatha Brahmana, ii. 2, 4, 10. vi. 4, 10, 5. Kāthaka Saṃhitā, xix. 10. v. 2, 4, 18, etc.
Maitrāyaṇi Saṃhitā, iii. 1, 9. Cf. Av. Cf. Zimmer, *Altindisches Leben*, 59
xi. 10, 3.

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 Saṃhitā¹ seems to denote 'club.'

¹ iii. 2, 4, 1. The Av., vii. 28, 1, has *drughana*.

Vi-cakṣaṇa Tāṇḍya is the name of a teacher, a pupil of Gardabhīmukha in the Vaṃśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 373

Vi-cārin Kābandhi ('descendant of **Kabandha**') 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*, 111, 112

Vi-*opt* in the dual is found in three passages of the Atharva-veda,¹ where Roth² sees in the term the name of two stars, while in the Taittirīya Saṃhitā³ 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 Atharva-veda, 361, points out that Vicrtau are λ and υ Scorpionis, while Mūla includes the tail as a whole

Vij. See 2. **Akṣa**.

Vi-jāmātp. See **Jamātp**.

Vitastā, the most westerly of the five rivers of the Panjab, is only mentioned in the R̥gveda¹ in the Nadīstuti ('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 Kashmīrī 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 R̥gveda points to the Panjab not having been the seat of the activity of the greater part of the Vedic Indians

Vitta in the R̥gveda¹ 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 Saṃhitā, i. 5, 9, 2, vi. 2, 4, 3, Vājasaneyi Saṃhitā, xviii. 11, 14, etc.

³ ii. 8 Cf. the name *vasumali* 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 (Mādhyamdina
= 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 (*samrāt*), 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, certainly does not show this clearly.

Cf. Zimmer, *Altindisches Leben*, 177, who suggests that Vidatha sometimes means (e.g. in *vidatheṣu 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 Brāhmaṇa**¹ and in the **Jaiminiya Upaniṣad Brāhmaṇa**.²

¹ XIII 11, 10

- 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-Kauṇḍineya is the name of a teacher, a pupil of **Vatsanapāt** in the first two **Varṇas** (lists of teachers) of the **Bṛhadāranyaka Upaniṣad**.¹

¹ II. 5, 22, IV. 5, 28 (*Mādhyamīna* = II. 6, 3, IV. 6, 3 *Kāṇva*)

Vi-diś denotes¹ an 'intermediate quarter.' See **Diś**.

¹ *Vājasaneyī Saṃhitā*, vi. 19, *Saṁviṃśa Brāhmaṇa*, iv. 4

✓ **Vidigaya** is the name of an animal in the **Taittiriya Saṃhitā**¹ 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 Streifen*, 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 Brhadāranyaka Upaniṣad² as one of the leading patrons of the Brahman doctrine. In the Kausitaki 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 Sāṅkhāyana Śrauta Sūtra⁵ it is recorded that the Kāśi, Kosala, and Videha kingdoms had each the one Purohita, **Jala Jātukarṇya**; and in another passage of the same text⁶ the connexion between the Videha king, **Para Ātṇāra**, and the Kosala king, **Hiranyanābha**, is explained, while the Śatapatha Brāhmaṇa⁷ speaks of **Para Ātṇāra** as the Kosala king, descendant of **Hiranyanābha**.

Another king of Videha was **Namī Sāpya**, mentioned in the Pañcavimśa Brāhmaṇa⁸. In the Samhitās of the Yajurveda⁹ 'cows of Videha' seem to be alluded to, though the commentator on the Taittirīya Samhitā merely takes the adjective *vasidehī* as 'having a splendid body' (*viśiṣṭa-deha-sambandhīni*), 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 xiii. 5, 4, 4.

⁸ xxv. 10, 17.

⁹ Taittirīya Samhitā, ii. 1, 4, 5. Kāthaka Samhitā, 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. 12, xli, Oldenberg, *Buddha*, 398, 399. Rhys Davids, *Buddhist India*, 26, 37; Pargiter, *Journal of the Royal Asiatic Society*, 1910, 19 et seq.
Cf. Weber, *Indische Studien*, i, 170; *Indian Literature*, 10, 33, 53, 127, 129, etc., Eggeling, *Sacred Books of the East*,

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 Taittiriya 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 **Viṣavidyā**.

¹ vi. 116, i, xi. 7, 10. 8, 3. ⁴ xi. 5. 6. 8. Bṛhadāraṇyaka (pani-
² Taittiriya Samhitā, ii. 1, 2, 8, sad, ii. 3, 10. iv. 5. 11
v. 1. 7, 2, Atareya Brāhmaṇa, viii. 23, ⁵ Or Śatapatha Brāhmaṇa, xi. 5. 6. 8
v. 9, etc. ⁶ *Indische Studien*, i. 290, n. 4
³ iii. 10. 11, 5. Cf. Śatapatha Brāh- ⁷ *Sacred Books of the East*, 44, 98,
mana, v. 5. 5. 6, etc. 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 Rīgveda,⁴ where, however, the sense of the word is very uncertain.⁵

¹ vi. 127, i, ix. 8, 20. *Cf.* Wise, *System of Hindu Medicine*,
² *Altindisches Leben*, 386. 210, Bloomfield, *Hymns of the Atharva-*
³ Translation of the Rīgveda, 5, 93. *veda*, 531, 602, *Atharvaveda*, 60. Groh-
Cf. Roth, *Nirukta, Erläuterungen*, 42, 43. mann, *Indische Studien*, 9, 397. Whitney,
⁴ iv. 32, 23. Translation of the Atharvaveda, 376.
⁵ Oldenberg, *Rīgveda-Noten*, i, 295.

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 *vidh-antaṃ* 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. 5.

³ x. 40. 8.

⁴ Rv. iv. 18, 12, x. 40, 2. *Sadvimśa Brāhmaṇa*, iii 7, *Nirukta*, iii. 15.

⁵ *Die indogermanischen Verwandtschaftsnamen*, 443.

Vidhu seems clearly to mean (as it does in the post-Vēdic language) the 'moon' in a passage of the Rigveda,¹ where it is alluded to as 'wandering solitary in the midst of many' (*vidhuṃ dadraṇaṃ samane bahūnām*).

¹ x. 55, 5. *Nirukta*, xiv 18. Cf. neither certain nor even probable. The Hillebrandt, *Vedische Mythologie*, i. 465. stars are an adequate explanation. That the 'many' are the *Nakṣatras* is

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 Prāsravaṇa**.

¹ xxv. 10, 6. *Kātyāyana Śrauta Sūtra*, xxiv. 5, 30; *Lātyāyana 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*, 1, 203, Bergaigne, *Religion Védique*, 1, v; Oldenberg, *Zeitschrift der Deutschen*

Morgenländischen Gesellschaft, 34, 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 At. xi. 2, 1, Pañcaviṃśa Brāhmaṇa, xvii. 1, 14, Lāṭyāyana Śrauta Sūtra, viii. 6, 9, Anupada Sūtra, v 4, Kāṭyāyana Śrauta Sūtra, xxii 4, 11,

Apastamba Śrauta Sūtra, xxii 5, 5. cf. vii. 3, 8. Cf Weber, *Indische Studien*, 1, 44

1. **Vipaścīt Dr̥ḍha-jayanta Lauhitya** ('descendant of Lohita') is mentioned in the Jaiminīya 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 **Aśādha Uttara Pārāśarya**, in a Vaṃśa (list of teachers) of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1).

Vi-pāś ('fetterless') is the name of a river mentioned twice in the *R̥gveda*.¹ It is the modern *Beās* in the Panjab, the *Hypheis*, *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 *R̥gveda*. 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*. Pāṇini⁴ mentions the name, which otherwise in post-Vedic literature appears as *Vipāśā*. This river has changed its course considerably since ancient times.⁵

¹ iii. 33, 1 3; iv. 30, 11. Yāska, *Nirukta*, xi. 48, sees in the latter passage an adjective *vi-pāśin*, but this is very improbable. See Oldenberg, *R̥gveda-Noten*, 1, 294

² ix. 26. The *Vipāś* is also mentioned

in connexion with the *Śutudrī* in ii. 24, ix. 36.

³ i. 2, 7

⁴ iv. 2, 74.

⁵ See *Imperial Gazetteer of India*, 7, 138 (*Beās*).

Cf. Zimmer, *Altindisches Leben*, 11.

Vi-pūjana Śaurāki¹ or **Saurāki**² is the name of a teacher in the Yajurveda Saṃhitās.

¹ *Maitrāyaṇī Saṃhitā*, iii. 1, 3.

² *Kāthaka Saṃhitā*, xxvii. 5.

Viprthu in the Sāṅkhāyana 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 1. 129, 2. 11, 162, 7. 14. 26, 1, etc.
Seven are spoken of in iii. 7, 7. 31, 5.
iv. 2, 15, etc.

Vājasaneyī Saṃhitā, ix. 4, Satapatha
Brāhmaṇa, i. 4, 2, 7, etc.

³ *Satapatha Brāhmaṇa*, iii. 5, 3, 12.

² *Taittirīya Saṃhitā*, ii. 5, 9, 1, etc.

Vipra-citti¹ or **Vipra-jitti**² is the name of a teacher in the first two Vamśas (lists of teachers) in the Brhadāranyaka Upanisad.

¹ ii. 6, 3, iv. 6, 3 *Kāṇva*

² ii. 5, 22, iv. 5, 28 *Mādhyamdina*.

Vipra-jana Saurāki is the form of the name of **Vipūjana** given by the St. Petersburg Dictionaries for the *Kāthaka Saṃhitā*.¹

¹ xxvii. 5, Weber, *Indische Studien*, 3, 477, gives this form, which is due to a misreading of the ligature for ū.

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

Vibhaṇḍaka Kāśyapa ('descendant of **Kāśyapa**') is the name of a teacher, a pupil of **Ṛṣyaśṛṅga** in the Vamśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 374. Cf. St. Petersburg Dictionary, s.v. *Vibhaṇḍaka*, which is the more correct spelling (Bohtlingk, Dictionary, s.v.).

Vi-bhindu 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. Sāyana, *al.*

³ *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 60, n. 1

Vibhindukiya is the name of a group of priests whose Sattra is mentioned in the Jaiminīya Upaniṣad Brāhmaṇa.¹

¹ iii. 233 (*Journal of the American Oriental Society*, 18, 38)

Vibhītaka¹ 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.

² Rv vii 86, 6, v 34, 1

³ Rv, *loc. cit.* See 2 **Akṣa**.

⁴ Taittiriya Samhitā, ii. 1, 5, 8, 7, 3

Cf. Śatapatha Brāhmaṇa, viii 8, 1, 16 etc.

Cf. Zimmer, *Altindisches Leben* 62, Roth, *Gurupūjāhymn*, 1-4, Luders, *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, 13.

⁵ Av. iv. 29, 4; Āitareya 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
x. 39, 7; 65, 12. From viii 9, 15, *Vataa* were identical
Ludwig, Translation of the *Rigveda*,

Vi-muktā (lit., 'secreted'), 'pearl,' is found in the late *Śadvimśa Brāhmaṇa* (v. 6).

Vi-mokṭr in the list of victims at the *Puruṣamedha*¹ ('human sacrifice') denotes one who unharnesses horses from the chariot, as opposed to *Yokṭr*, '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. *vimokṭr*,
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 *Āitareya 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 *Āṅgīrasa* who is twice mentioned in the *Rigveda*,¹ and to whom certain hymns are attributed by the *Anukramanī* (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).

Vilṣṭa-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 Brāhmanas used only metaphorically in such phrases as *vi-vivadha*,¹ 'with the weight unequally distributed,' and *sa-vivadhatā*,² 'equality of burden.'

¹ Taittirīya Samhitā, vii 2, 5, 2,

7, 3 *vivadha* Pañcaviṃśa Brāhmaṇa,

iv 5, 19, *ubhayato-vivadha*, Kāthaka

Samhitā, xxvii, 10

² Aitareya Brāhmaṇa, viii 1, 4;

Pañcaviṃśa Brāhmaṇa, xiv 1, 10,

sa-vivadha-iva, v 1, 11 xxii 5, 7, etc.

Vi-vayana denotes in the Brāhmanas 'plaited work,' such as that used in a couch (**Asandī**).

¹ Aitareya Brāhmaṇa, viii 5, 3.

Śatapatha Brāhmaṇa, vii 8, 3, 6

In

the Sūtras *vi-vayana* has the same sense

Lāṭyāyana Śrauta Sūtra, iii, 12, 1, etc.

Vi-vāha, 'marriage,' is mentioned in the Atharvaveda¹ and later.² See **Patī**.

¹ xii 1, 24 xiv 2, 65 The Rig-vedic term is **Vahatu**

² Taittirīya Samhitā, vii, 2, 8, 7.

Kāthaka Samhitā, xiv 3 Pañcaviṃśa Brāhmaṇa, vii 10, 4; Aitareya Brāhmaṇa, iv, 27, 5, and often in the Sūtras.

Viś is an expression of somewhat doubtful significance. In many passages of the Rīgveda¹ 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';² so, for example, when the people of **Tṛṇaskanda**³ or of the **Tṛtsus** 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 *φρίτη* 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

² Rv. iv. 50, 8. vi. 8, 4. x. 124, 8, 173, 6. Av. iii. 4, 1. iv. 8, 4. 22, 1. 3. *Taittiriya Samhitā*, iii. 2, 8, 6. *Vājasaneyi Samhitā*, viii. 46; *Satapatha Brāhmana*, i. 8, 2, 17. iv. 2, 1, 3. v. 3, 3, 12. 4, 2, 3. x. 6, 2, 1. xiii. 6, 2, 8. *Kausītaki Upaniṣad*, iv. 12, etc. Many of the passages cited under note 11 may also belong here, while in Av. iii. 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.

³ Rv. i. 172, 3.

⁴ Rv. vii. 33, 6. Geldner, *op. cit.*, 136.

⁵ Eg., Rv. vi. 1, 8, 26, 1. viii. 71, 11. *manuṣo viśah*, vi. 14, 2. viii. 23, 13. *mānuṣiḥ*, x. 80, 6, etc.

⁶ Rv. x. 11, 4.

⁷ Rv. iii. 34, 2. Av. vi. 98, 2. *Vājasaneyi Samhitā*, xvii. 56.

⁸ Rv. iv. 28, 4. vi. 25, 2. *adevāḥ*, viii. 96, 15. *adevāḥ*, vii. 5, 3, etc.

⁹ 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. *vīś yudhmāḥ*); x. 91, 2, where it is opposed to *gṛha* and *jana*. Av. xiv. 2, 27, where *grāhṇīyah* is followed by *asya sarvasya viś*, 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'.

¹⁰ 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 Vaisya.

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, vrātam vrātam, gānam gānam*, 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 Brāhmanas 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. Kāthaka Samhitā, vii 9 and often. See also Pāñcavimśa Brāhmaṇa, xviii 10, 9, Śatapatha 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 (uq) *Les institutions juridiques des Romains*, 30-36. For the Greek *Phratry*, which was probably similar in character consisting of a union of *gens* see *Dictionary of Antiquities*, 2, 476 et seq.; Greenidge, *Greek Constitutional History*, 125 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*, 318 et seq.

Viśara is found as the name of a disease, perhaps 'tearing pains,' in the Atharvaveda.¹ Zimmer² thinks that the pains in the limbs attendant on fever (Takman) are alluded to. Roth³ 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 vii 34, 10

Cf. Bloomfield, *Hymns of the Atharvaveda*, 284.

Vi-śākhe. 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 **Sabha** 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 Saṃhitā*, 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.¹ 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 **Rājā**, cf. *Taittiriya Saṃhitā*, 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 **Rājan**.

⁹ E.g., *Taittiriya Saṃhitā*, 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 (*āyastī*)

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, *Rigveda-Noten*, 1, 110, 111. Muir, *Sanskrit Texts*, 5, 245. Bloomfield,

Viśvaka, in the *Rigveda*¹ called *Kṛṣṇiya* (possibly 'son of *Kṛṣṇa* ') is a protégé of the Aśvins, who restored to him his lost son, *Viṣṇāpu*. See 2 *Kṛṣṇa*.

¹ 1. 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 *Satapatha 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

Cf. Eggeling, *Sacred Books of the East*,

² xiii. 7, 1, 15

44, 421, n. 1, Muir, *Sanskrit Texts*, 12,

³ Rhys Davids, *Buddhist India*, 47

456, 457

Viśvan-tara Sau-ṣadmana ('descendant of Susadman') 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 Rṣi, 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 Rṣi 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 **Vipāś** (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 Viśvāmitra 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 **Tytsas**, and that they came under Viśvāmitra from the West, but were defeated (see Rv vii 33, 6). But see Weber, *Episches im vedischen Ritual*, 34, n 1. Piischel, *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 Viśvāmitra by prayer induced the waters to subside. The same feat appears to be referred to in another passage of the same book of the R̥gveda.⁶ Curiously enough, Sāyaṇa⁶ quite misunderstands the situation: according to him, Viśvāmitra 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 Viśvāmitra to act as his **Purohita**, or domestic priest. For the relations of Viśvāmitra to Vasistha connected with their service of **Sudās**, see **Vasiṣṭha**.

The Viśvāmitras are mentioned in several other passages of the R̥gveda,⁸ and are also designated as a family by the term **Kuśikas**.⁹

In the later literature Viśvāmitra becomes, like Vasistha, a mythical sage, usually¹⁰ mentioned in connection with **Jamadagni**; he was Hotr 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 R̥gveda Āraṇyakas.¹² He is also often mentioned as a R̥ṣi.¹³

In the Epic¹⁴ Viśvāmitra is represented as a king, who becomes a Brahmin. There is no trace of his kingship in the R̥gveda, but the Nirukta¹⁵ calls his father, Kuśika, a king; the

⁶ ii 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 59, 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, Sadguruśiṣya in Macdonell's edition of the Sarvānukramani, p. 107. Weber, *Indische Studien*, i, 117; Muir, *Sanskrit Texts*, i², 343. Geldner, *Vedische Studien*, 3, 158 et seq.

¹¹ Aitareya Brāhmaṇa, vii, 16 et seq. Sāṅkhāyana Śrauta Sūtra, xv, 17 et seq.

¹² Aitareya Āraṇyaka ii, 2, 3. Sāṅkhāyana Āraṇyaka, i 5.

¹³ Aitareya Āraṇyaka, ii 2, 1; Aitareya Brāhmaṇa, vi 18, 1, 20, 3, Taittiriya Saṁhitā, ii 2, 1, 2. 1², 1, 7, 3, v 2, 3, 4, etc. Kāthaka Saṁhitā, xvi, 19, xx, 9. Maitrāyaṇi Saṁhitā, ii 7, 19, Kausitaki Brāhmaṇa, xv 1. xxvi 14, xxviii, 1, 2, xxix 3. Pāṇcaviṃśa Brāhmaṇa, xiv, 3, 12, Bhṛhadāraṇyaka 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*, i², 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 Sāṅkhāyana Śrauta Sūtra, xv 27, has a completely different version, which Weber, *Epistheses zum 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 Rīgveda, 3, 121, Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 209, 210. Muir, *Sanskrit Texts*, 12, 337 et seq. Weber, *op. cit.*, 16 et seq., *Indian Literature* 31, 37, 38, 53, etc

Viṣa in the Rīgveda¹ 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-vāla*, '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 Tṛtsus, 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 15, 7

² *Zur Literatur 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, *Āitareya Brāhmaṇa*, iii. 41, 4 ; iv 18, 1 22, 1 2, vi 15, 5, *Kausītaki 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.

Viṣūcikā 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 = *Maṭrāyaṇi Samhitā*, iii. 11, 7 = *Kāthaka Samhitā*, xxxv. 11. 18 = *Taittiriya Brāhmaṇa*, ii. 6, 1, 5 = *Śatapatha Brāhmaṇa*, xii. 7, 3, 2

² *Hindu System of Medicine*, 330.
Cf. Zimmer, *Altindisches Leben*, 275, 392.

Vi-ṣkandha 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 *Jaṅgiḍa* plant are recommended for use.⁵ Weber⁶ suggests that the disease meant is 'rheumatism,' because it draws the shoulders apart (*vi-skandha*), but Bloomfield⁷ thinks that it is rather the name of a demon, like the *Rigvedic Vyamśa*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, i. *et seq.* iii. 9, 2 6 iv. 9, 5. xix. 34, 5 It is also found in the *Taittiriya 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, i. 5. xix. 34, 5, 35, 1

⁶ *Indische Studien*, 4, 410, 13, 141.

17, 215 See Zimmer, *Altindisches Leben*, 390 391 Grill, *Hundert Lieder*,² 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-ṣṭārin in the *Atharvaveda*¹ denotes a special sort of *Odana* or porridge.

¹ iv. 34, i. *et seq.* According to Whitney, *Translation of the Atharvaveda*, 206, the designation 'outspread' is due to the fact that the rice mess

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

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 Viṣṭhāvrājin 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

Viṣphuliṅga denotes a 'spark' of fire in the Upaniṣads.¹

¹ Brhadāranyaka Upaniṣad, ii 1, 23, ing sparks of fire,' in Rv. i 191, 12
vi 1, 12, Kauṣītaki Upaniṣad, iii 3, (Sāyana, 'a tongue of fire,' or
iv 20, etc Cf. *viṣphulingaka*, 'scatter- 'sparrow')

Viṣvak-sena is the name of a teacher, a pupil of Nārada, mentioned in the Vamśa (list of teachers) at the end of the Sāmavidhāna Brāhmaṇa.

Visalya¹ and Visalyaka² are names of a disease in the Atharvaveda. Since Shaṅkar Pandit'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 5, 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 Sāyana 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, Dictionary, s v, suggests for *visrasas* the emendation *visruhas* (cf. Rv vi. 7, 6), Taittiriya Brāhmaṇa, iii 8, 20, 5.

Altareya Āraṇyaka, ii. 3, 7; Altareya Brāhmaṇa, viii. 20, 7, Kāthaka Upaniṣad, vi. 4

Vihālha is found in the Atharvaveda¹ apparently as the name of a plant. The forms *Vihāṃla* and *Vihāhla* occur as variants.

¹ vi 16, 2. Cf. Zimmer, *Altindisches Leben*, 72.

Vīṇā in the later *Samhitās*¹ and the *Brāhmaṇas*² denotes a 'lute.' A *Vīṇā-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 *Āitareya Āraṇyaka*,⁵ which states that the instrument was once covered with a hairy skin, enumerates its parts as *Siras*, '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, *Kāthaka Samhitā*, xxxiv. 5, *Maṇṍryani Samhitā*, iii. 6, 8

² *Śatapatha Brāhmaṇa*, iii. 2, 4, 6 xiii 1, 5, 1, *sata-tantri*, 'hundred stringed' (like the *Vāṇa*), at the *Mahāvrata* 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, 325 von Schroeder, *Indiens Literatur und Cultur*, 755.

Vīṇā-gāthīn denotes 'lute-player' in the *Brāhmaṇas*.¹ In the *Śatapatha Brāhmaṇa* *Vīṇāganagīn* denotes the 'leader of a band.'

¹ *Taittiriya Brāhmaṇa*, iii. 9, 14, 1, *Śatapatha Brāhmaṇa*, xii. 1, 5, 1 4, 2, 8 11, 14, 3, 5.

² xiii. 4, 3, 3; 4, 2. *Śāṅkhāyana Śrauta Sūtra*, xvi. 1, 29.

Vīṇā-vāda. See *Vīṇā*.

Vita-havya is the name of a prince who is mentioned in the *Rigveda*¹ 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 Vītahavya 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 Sṛñjayas.⁴ In the Yajurveda Saṃhitās⁵ a Vītahavya Śrāyasa appears as a king: he may be identical with the Vītahavya of the Rigveda, or belong to the same line. Cf. Vaitahavya.

³ vi 137, 1

⁴ Hillebrandt, *Vedische Mythologie*, I, 105

⁵ Taittirīya Saṃhitā, v 6, 5, 3. Kāthaka Saṃhitā, xxii. 3. Pañcaviṃśa Brāhmana 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 Rsi, which is quite possible

Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 212. *Buddha*, 405

Virā 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 Brāhmana⁴ gives a list of eight Viras of the king, constituting his supporters and entourage.

¹ i 18, 4, 114, 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. Taittirīya Saṃhitā, vii. 1, 8, 1, etc.

⁴ xix. 1, 4. Vir, the king's brother, his son, Purohita, Mahisi, Sūta, Grāmanī, Kṣattr, and Samgrahitṛ. See *Ratnin*

Virāṇa is the form in the late Sadviṃśa Brāhmana (v. 2) of the name of the plant **Virīṇa**.

Vira-hatyā, 'murder of a man,' is one of the crimes referred to in the Taittirīya Āraṇyaka.¹ The Vira-han, 'man-slayer,' is often mentioned in the older texts.² Cf. **Vaira**.

¹ x 40

² Taittirīya Saṃhitā, i. 5, 2, i, ii 2, 5, 5. Kāthaka Saṃhitā, xxxi. 7; Kapi-
kthala Saṃhitā, xxxvii 7. Maṇḍrāyaṇi

Saṃhitā, iv 1, 9, Taittirīya Brāhmana, iii. 2, 8, 12, Vājasaneyi Saṃhitā, xxi. 5, Pañcaviṃśa Brāhmana, xii 6, 8; xvi 1, 12, etc.

Virṣa in the Śatapatha Brāhmaṇa¹ denotes a kind of grass (*Andropogon muricatus*). See *Vairiṣa*.

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. | ² Av. I 32. 3; 34. 1. II 7. 1 V. 4. 1, etc. | 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, Vajasaneyī Samhitā, iv 34 xiv. 10 92, etc.

³ Rv. viii 34, 3 *urā mathi*, 'worrying sheep' x 66, 8.

⁴ Av. xii 4 7

⁵ Rv. I 105, II 15, II 29, 6 In

Nirukta, v 21, Koth, 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, 17 153, 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 *vrkadhvaras*. 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*, I, 297, n.

³ St. Petersburg Dictionary, s.v.

Zeitschrift der Deutschen Morgenländischen Gesellschaft, 48, 110

⁴ *Rigveda-Nolen*, I, 211

⁵ *Vedische Mythologie*, 3, 442.

Vṛkṣa is the ordinary term for 'tree' in the Rīgveda¹ and later.² In the Atharvaveda³ it denotes the coffin made from a tree, no doubt by hollowing it out. The Śadvimśa Brāhmaṇa⁴ refers to the portent of a tree secreting blood.

¹ i 164, 20, 22, 11, 14, 2, 39, 1, iv 20, 5, v 78, 6, etc

² Av 1, 14, 1, 11, 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, I, 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 Rīgveda¹ as the spouse given by the Asvins to **Kakṣivant**.

¹ i 51, 3 Cf. Pischel, Vedische Studien, I, 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 Rīgveda,¹ where it is clearly stated that the **Srñjaya** 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 Srñjayas. The Vṛcivants appear again only in the strange legend in the Pañcaviṃśa Brāhmaṇa,⁴ according to which the **Jahnu** and the Vṛcivants contended for sovereignty, **Viśvā-mitra**, the Jahnū 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 Rīgveda, 3, 153.

Hillebrandt, Vedische Mythologie, I, 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

⁴ Rv. I. 51. 15; 73. 2 (cf. I. 73. 4).

² I. 51. 15, 73. 2, 91. 21. 105. 19, 128. 7. 165. 15. 166. 14, etc

⁵ Rv. VII. 32. 27. X. 42. 10.

³ *Altindisches Leben*, 142, 159, 161.

⁶ *Vedische Studien*, I, 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 *Sāyana* 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 Ābhipratāriṇa ('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-vāśinī 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, **Tryarūṇa**, 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 *Sātyāyanaka*,² the *Tāndaka*,³ was also narrated in the *Bhāllavi Brāhmaṇa*,⁴ and is preserved in the *Brhaddevatā*.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 xii. 3, 12

² See Sāvāna on Rv. v. 2 and the Jaiminiya version in the *Journal of the American Oriental Society*, 18, 20

³ See Sāvāna, *loc. cit.*

⁴ Referred to in the *Brhaddevatā*, 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 Rigveda* 65, n. 5

⁵ v. 14 *et seq.*, where see Macdonell's notes

⁶ *Op. cit.*, 64-75

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.*; *Rigveda 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 *Sāṅkhāyana 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 Samhitā*.¹ Later the *Gendarussa vulgaris* is so styled. *Maitrāyanī Samhitā*² has **Vṛśa**, which Bohtlingk³ 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-khādī 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.

Vṛṣaṇ-asva 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 Ṣaḍviṃśa 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-daṃśa**, 'strong-toothed,' is the name of the cat in the Yajurveda Samhitās,¹ where it figures as a victim at the Asva-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; Maṇḍūkya 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 *vṛṣabhāṇna*, ii. 16, 5, 'eating strong food', but the literal sense, 'whose food is bulls,' will answer. Cf. *Māṃsa*.

Vṛṣala in the dicing hymn of the Rigveda¹ denotes an 'out-cast'; the same sense appears in the Bṛhadāranyaka Upaniṣad,² where the touch of either a **Vṛsala** or a **Vṛṣali** is to be avoided.

¹ x 34, 11. Cf Nirukta, iii 16

² vi. 4, 12 Mādhyamdina.

Vṛṣa-śuṣma Vātāvata ('descendant of Vātāvant') **Jātū-karṇya** is the name of a priest in the Brāhmaṇas of the Rigveda.¹ **Vṛṣaśusma** in the Vamśa Brāhmaṇa² is probably intended for the same name.

¹ Aitareya Brāhmaṇa, v. 29, 1. | *lectio Vādhāvata: Indische Studien*, 1, Kaupitaki Brāhmaṇa, ii 9 (with a *varia* | 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 = Taittirīya Brāhmaṇa, Cf. Bloomfield, *Hymns of the Atharvaveda*, 426, Zimmer, *Altindisches Leben*, 90
ii. 5, 5, 6.
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

Vṛṣṭi-havya is in the Rigveda¹ the name of a Ṛṣi, 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 Taittirīya Saṃhitā³ as 'hollow' (*su-sira*). In the Rigveda⁴ it occurs only in a Vālakhilya 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 Venu with **Sasya**, stating that they ripen in Vasanta, 'spring.' Apparently bamboo reeds are meant.⁷

¹ i 27, 3

² Taittirīya Saṃhitā, v 2, 5, 2, |
xii 4, 19, 2, Kāthaka Saṃhitā, xiii 12, |
Satapatha 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 later². It is called 'golden' (*hiranyaya*) and 'water-born' (*apsuja*)³.

¹ iv 58, 5

² Av x 7, 41. xviii 3, 5 Taittirīya |
Saṃhitā v 3, 12, 2, 4, 4, 2, Vāja |
saneyi Saṃhitā, xvii 6 Taittirīya |
Brāhmaṇa, iii 8, 4, 3, etc

³ Kv, loc cit. Av x 7, 41

⁴ Taittirīya 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*, i, 32. Cf Hopkins, | *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 69

Veda in the *Atharvaveda*¹ and later² denotes 'sacred lore.' In the plural³ it more definitely refers to the Vedas of the *Rc*, *Yajus*, and *Sāman*. Cf *Vidyā*.

¹ *Av* vii. 54 2, x 8, 17, xv 3, 7

² *Traya* 'threefold,' *Satapatha Brāhmaṇa*, v 5, 5, 10 xiii 4 3, 3 *Nirukta*, i 2 18 20, etc

³ *Av* iv 35, 6 xix 2, 12, *Taittirīya Samhitā* vii 5, 11, 2, *Altareva Brāhmaṇa*, v 32, i vi 15, 11 *Taittirīya*

Brāhmaṇa, iii 10, 11, 4, *Satapatha 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, *Rgveda*, *Yajurveda*, *Sāmaveda*, in the *Āranyakas*

Vedāṅga, as the name of a text subsidiary to the study of the *Rigveda*, is first found in the *Nirukta*¹ and the *Rigveda Prātiśākhya*²

¹ i 20,

xii. 40

| Cf Roth, *Nirukta* xv *et seq* Weber, *Indische Studien*, 9, 42.

1 **Vena** occurs in one passage of the *Rigveda*¹ 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 *Rigveda*¹ 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, Maitrāyaṇi Samhitā, i. 4. 8, ii. 3. 7. 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 *veśya* in Taittiriya 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. *Rajāta*.

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 *Veśanti*,² *Veśāntā*,³ all denote a 'pond' or 'tank.' Cf. *Vaiśanta*.

¹ Av. xi. 6. 10; xx. 128. 8. 9, Taittiriya Brāhmaṇa, iii. 4. 12. 1

² Av. i. 3. 7

³ Bṛhadāranyaka Upaniṣad, iv. 3. 11.

Veśas. See 1. *Veśa*.

Veśāntā. See *Veśantā*.

Veśi in one passage of the Rigveda¹ 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 Rigveda¹ 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 (*śa-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**.

Veśka in the Śatapatha Brāhmaṇa (iii. 8, 1, 15) denotes the 'noose' for strangling the sacrificial animal. See **Bleśka**.

Vehat seems to mean a 'cow that miscarries.' It is mentioned in the Atharvaveda¹ and later.²

¹ xii. 4. 37 *et seq.* In iii. 23. 1, a woman is called *vehat*.

² Vājasaneyi Saṃhitā, xviii. 27, xxiv. 1, etc.; Taittiriya Saṃhitā, 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 Rigveda¹ 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**. **Zimmer**² 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.

Vaikhānasa is the name of a mythical group of **Rṣis** who are said in the **Pañcaviṃśa Brāhmaṇa**¹ to have been slain at **Munimarana** by **Rahasyu Devamalimluc**, and who are mentioned in the **Taittiriya Āraṇyaka** also.² An individual **Vaikhānasa** 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 Jānah*, as pointed out by Weber.²

¹ xiii. 3, 12² *Indische Studien*, 10, 32.

Vaiṭṭabhaṭī-putra is the name in the Kāṇva recension of the **Brhadāranyaka Upaniṣad** (vi. 5, 2) of a teacher, a pupil of **Kāṛśakeyīputra**, Cf. **Vaidabhṛtīputra**.

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.

Vaitarāṇa 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 Vitarana' used of **Agni**, like **Agni** of **Bharata** or of **Vadhryaśva**.

¹ x. 61, 17veda, 3, 165; Griffith, *Hymns of the*² St Petersburg Dictionary, s v 2

Rigveda, 2, 457, n

³ Ludwig, Translation of the Rig-

Vaitahavya, 'descendant of **Vitahavya**,' is the name of a family who are said in the **Atharvaveda**¹ 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, 1² Bloomfield, *Hymns of the Atharva-veda*, 434³ *Altindisches Leben*, 132⁴ 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 Rīgveda (iv. 16, 11; v. 29, 13).

Vaidad-aśvi, 'descendant of Vidadāśva,' is the patronymic of **Taranta** in the Rīgveda.¹ In the Pañcavimśa Brāhmaṇa² and the Jaiminīya Brāhmaṇa³ the Vaidadāśvis are Taranta and **Purumīlha**. The latter is not a Vaidadāśvi in the Rīgveda, a clear sign of the worthlessness of the legends relative to these two men in the Brāhmanas.

¹ v. 61, 10

² xii. 7, 12 Cf. Sātyāyanaka in Sāyana on Rv. ix. 58, 3

³ i. 151, iii. 139, where Vaidadāśvi is the form Cf. Āreya Brāhmaṇa, p. 54 (ed. Burnell).

Cf. Max Muller, *Sacred Books of the East* 32, 360 Oldenberg *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 232, n. 1, *Rigveda-Notizen*, 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 Mādhyamdīna recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 32). Cf. **Valṭṭabhaṭīputra**.

Vaidarbha, 'prince of Vidarbha,' is applied to **Bhīma** in the Aitareya Brāhmaṇa (vii. 34, 9).

Vaidarbhi, 'descendant of Vaidarbha,' is the patronymic of a **Bhārgava** in the Praśna Upaniṣad (i. 1; ii. 1).

Valdeha, 'prince of Videha,' is the title of **Janaka** and of **Namī Sāpya**.

Vaidhasa, 'descendant of Vedhas,' is the patronymic of **Harīścandra** in the Aitareya Brāhmaṇa (vii. 13, 1) and the Śāṅkhāyana Śrauta Sūtra (xv. 17, 1).

Vaiṇya, 'descendant of *Vena*,' is the patronymic of the mythic *Pr̥thi*, *Pr̥thī*, or *Pr̥thu*.¹

¹ Rv. viii. 9, 10, *Pañcaviṃśa Brāhmaṇa*, xili. 5, 20, *Śatapatha Brāhmaṇa*, v. 3, 5, 4, etc.

Vaiṇāścīta ('descendant of *Vipāścit*') **Dārdha-jayanti** ('descendant of *Dr̥dhajayanta*') **Gupta Lauhitya** ('descendant of *Lohita*') is the name of a teacher, a pupil of **Vaiṇāścīta Dārdhajayanti Dr̥dhajayanta Lauhitya**, in a *Vaṃśa* (list of teachers) of the *Jaiminīya Upaniṣad Brāhmaṇa* (iii. 42, 1).

Vaiṇāścīta ('descendant of *Vipāścit*') **Dārdhajayanti** ('descendant of *Dr̥dhajayanta*') **Dr̥dhajayanta Lauhitya** ('descendant of *Lohita*') is the name of a teacher, a pupil of **Vipāścit Dr̥dha'ayanta Lauhitya**, in a *Vaṃśa* (list of teachers) of the *Jaiminīya Upaniṣad Brāhmaṇa* (iii. 42, 1).

Vaiyaśva, 'descendant of *Vyaśva*,' is the patronymic of **Vīśvamanas** 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 **Kāṇvī-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 **Budhila Āśvatarāśvī** in the *Chāndogya Upaniṣad*,³ and of **Gośruti** in that *Upaniṣad*⁴ and in the *Śāṅkhāyana Āraṇyaka*.⁵ In the *Jaiminīya 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 (*Gośruti-vaiyāghrapadya* as a compound).

⁶ iii. 40, 1, iv. 16, 1

Valyāśka is read in one passage of the Rigveda Prātiśākhya,¹ as the name of an authority on the metres of the Rigveda. Roth² 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 Vlyāśka, but standing for vaś
Yāśkaḥ Cf. Valjāna.

Valra¹ and Valra-deya² seem to have in the later Saṃhitās 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 Āpastamba³ 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 Sūtra⁶ allows the same scale of wergeld for women, but the Gautama Sūtra⁷ 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 Rigveda⁸ 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 Saṃhitās¹⁰ *śata-dāya* again appears.

¹ Pañcaviṃśa Brāhmaṇa, xvi. 1, 12.
Cf. Taittirīya Saṃhitā, i. 5. 2. 1.
Kāthaka Saṃhitā, ix. 2, Kapisthala
Saṃhitā, viii. 5. Maitrāyaṇī Saṃhitā,
i. 7, 5, all of which have *vīram* 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*, i. 92, Oldenberg, *Rigveda-
Noten*, i. 354); Kāthaka Saṃhitā,
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 Āpa-
stamba, 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 Taittirīya.

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; Books of the East, 2, 78, 79, 14, 201; Schrader, *Prehistor. Antiquities*, 402; 676; Buhler and von Schroeder, *Fest-Jolly, Recht und Sitte*, 131, 132; Delbrück *gruss an Roth*, 44-52; Bühler, *Sacred in Leist, Altarisches Jus Gentium*, 297.

Vaira-hatya, 'manslaughter,' is mentioned in the Vājasaneyi Sambhitā (xxx. 13) and the Taittiriya Brāhmaṇa (i. 5, 9, 5) Cf. *Virahan*.

Vai-rājya. See *Rājya*.

Vairūpa, 'descendant of Virūpa,' is the patronymic of **Aṣṭā-damṣṭra** in the Pañcaviṃśa Brāhmaṇa (viii. 9, 21)

Vaiśanta is the name in the R̥gveda¹ 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 **Pr̥thu-Parśus**; Griffith³ says that probably a river is meant, but neither of these views is plausible

¹ vii. 33, 2

² Translation of the R̥gveda, 3, 173

³ *Hymns of the R̥gveda*, 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 Gr̥hya Sūtras.

Vai-śāleya, '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 *Purusa-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'; *anyasyādyā*, 'to be lived upon by another'; and *yathākāma-jyajah*, '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*, ist, 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 *Taittirīya Saṃhitā*,¹¹ to become a *Grāmaṇī*, 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 Saṃhitā*, xxxvii 1

¹⁰ *Kauṭika 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 sociale Gliederung*, 163 *et seq.*

¹⁴ *Cf.* *Indian Empire*, i, 347.

the ~~Vaiśyas~~syas' 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 | 3, 242, 243. Hopkins, *Journal of the*
et seq.; Weber, *Indische Studien*, 10, | *American Oriental Society*, 13, 76 *et seq.*
et seq., Muir, *Sanskrit Texts*, 1³, 7 *et seq.*, | (for the Epic Vaiśya),
 Ludwig, Translation of the R̥gveda,

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 Vamśas (lists of teachers) of the Brhadāranyaka Upaniṣad in the Mādhyam̐dina recension (ii. 5, 20; iv. 5, 25). He was a pupil of Śaṇḍilya and Rauhināyana.

Vyacha in *go-ryacha*, 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 Studien*, i. 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-adatara*.

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 R̥gveda¹

¹ I 16, 13. Cf Zimmer *Altindisches Leben*, 70.

Vy-asva is the name of a R̥ṣi, a protégé of the Asvins,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 Samhitā. The R̥gveda also mentions⁵ the Vyaśvas, with whom Ludwig⁶ is inclined to connect **Vaśa Asvya**. An **Āṅgīrasa** Vyaśva occurs as a seer of Sāmans or Chants in the Pāṇcaviṃśa 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 R̥gveda, 3, 106.

⁷ XIV 10, 9.

Vy-aṣṭi is the name of a mythical teacher in the first two Vamśas (lists of teachers) in the Bṛhadāraṇyaka Upaniṣad.¹

¹ IV 5, 22; IV 5, 28 Mādhyandina.

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 Brhadāranyaka 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 25

³ II 4, 10, IV 1 6 (Mādhyandina =

2 Kāṇva) 5 11

⁴ Die Sagenstoffe des Rgveda, 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 Samhitā³ 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 (*puruṣādi*)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, I 36, 6, VI 38, I 103, 3
140, I, XII 1, 49, 2, 43 XIX 46, 5,
49, 4.

² Taittirīya Samhitā VI 2, 5, 5.
Kāthaka Samhitā, xvii 2, Maitrāyaṇi
Samhitā, II 1, 9, Vājasaneyi Samhitā,
xiv. 9, xiv 10, Atareya Brāhmaṇa,
vii 5, 3 Śatapatha Brāhmaṇa, xii 7,
1, 8, Chāndogya Upaniṣad, vi 9, 3,
10, 2, etc

³ V 4, 10, 5

⁴ Cf. AV. IV, 30, 6 VIII, 5, 11, and
see Śaṅkayā

⁵ AV. XII 1, 49.

⁶ AV. IV 8, 4, 7 Cf. Yāska, Nirukta,
iii 18

⁷ AV. IV 8, 4 Cf. Eggeking, *Sacred
Books of the East*, 41, 92. He does not
wear the skin, as Zimmer, *Altindisches
Leben*, 79, says

Cf. Schrader, *Prehistorische Antiquities*
249, 250

Vyāghra-padya is a false reading in the Chāndogya Upaniṣad (v. 16, 1) for **Vaiyāghrapadya**.

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 (*svāpana*), 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 Maitrāyaṇi Samhitā⁹ the man with bad nails and the man with brown teeth are mentioned along with sinners like the *Didhīśupati*. The Śatapatha Brāhmaṇa¹⁰ mentions a 'white-spotted (*śukla*), bald-headed man, with projecting teeth (*viklīdha*) and reddish-brown eyes.' Interesting is Zimmer's¹¹ suggestion that *kirmira* found in the Vājasaneyi Samhitā¹² 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 Samhitā¹³ and the

¹ Chāndogya Upaniṣad, iv. 10. 3. ; Śaṅkhāyana Śrauta Sūtra, iii. 4. 8.

² Vājasaneyi Samhitā, xxx. 10. 17. 21. ; Taittiriya Brāhmaṇa, iii. 4. 6. 1. 14. 1. 17. 1.

³ Cf. Śatapatha Brāhmaṇa, xiii. 3. 6. 5.

⁴ Cf. Bhṛhadāranyaka Upaniṣad, vi. 2. 9. ; Chāndogya Upaniṣad, v. 1. 9. 13. 2. viii. 4. 2. 9. 1. ; 10. 1. ; Kauṣītaki Upaniṣad, iii. 3.

⁵ Bhṛhadāranyaka 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 Samhitā, xxx. 22. ; Taittiriya Brāhmaṇa, iii. 4. 19. 1. , where are added the man who winks too much (*ati-mirmira*) or too small teeth (*ati-kṛśa*), and who stares excessively (*ati-memipa*). Cf. Weber, *Indische Studien*, i. 84. n. 4.

⁹ iv. 1. 9. Taittiriya Brāhmaṇa, iii. 2. 9. 9. Cf. Av. vii. 65. 3.

¹⁰ xiii. 3. 6. 5. See Eggeking, *Sacred Books of the East*, 44. 323. n.

¹¹ *Altindisches Leben*, 428.

¹² xxx. 21.

¹³ xxx. 15. especially *aryātā* and *vijarjara*, beside *avatohā* and *faryāyānā* ; *astivari* and *atikhadvari* are also possibly so to be understood. Cf. Weber, *Indische Studien*, i. 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-datī*), probably refer to bodily defects.

¹⁴ III. 4, 11, 1, where *apashadvarī* and *parāṇī* are read.

¹⁵ I. 18, 4 Geldner, *Vedische Studien*, I, 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 Samhitās¹ and the Brāhmanas² 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 Samhitā, I. 1, 1, 4, 2, 5, 1, etc.

² Śatapatha Brāhmaṇa, x. 2, 3, 1, 2, 2, 5, 14, vii. 1, 1, 37, where the scholiast equates it to 4 Aratnis or cubits (while the scholiast on Āśvalāyana Gṛhya Sūtra, ix. 1, 9, regards it

as equal to 5 Aratnis. According to the Sulva Sūtra of Baudhāyana, the Aratni equals 24 angulas (= 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 Vamśa (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*, I, 156, 4, 377, *Indian Literature*, 184, n. 19.

Vra, according to Roth,¹ means 'troop' in the R̥gveda² 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, v 123, 2. *Av.*
| *loc. cit.*

Vraja denotes in the first instance, in the Rīgveda,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 *grājā* is equal to *grāma*. In *prachīnā*, 'the pastures of the kine,' in i 40, 17.

² Rv ii 38, 8

³ Cf. Sāyana on *Atareya Brāhmaṇa*, ii 18, 14

⁴ Rv v 35, 4. *Av.* 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; *Sāṅkhāyana Āraṇyaka*, ii 16. Metaphorically, in the *Bṛhadāraṇyaka Upaniṣad*, vi. 4, 22, *Mādhyandina*, it is a pen with a bolt (*sargala*) and with a palisade (*sa pari*

vraja). The sense of 'pen' is also possible in Rv v 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. *Gostha*.

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 *Vajasaneyi Samhitā*, i 25

⁹ See Geldner, *op. cit.*, 2, 283 *et seq.*

¹⁰ *Vajasaneyi Samhitā*, x 4 = *Taittiriya Brāhmaṇa*, i 8, 11, 1 = *Maitrāyaṇi Samhitā*, ii. 6

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 (Gṛhapati) or householder wore a turban (*Uṣṇiṣa*), 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.

(*phalakāstīrṇa*). The others,¹⁰ subordinate to the leader, had garments with fringes of red (*valūkāntām dāmatūṣām*), two fringes on each, skins folded double (*dvīsamphistāny 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 Pañcavimśa Brāhmana.

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 Atharvaveda¹³ 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 Pañcavimśa Brāhmana 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 *usnīsa*, *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 **Brahmacarin**, and, in so far, of the divinity.¹⁵

¹⁰ *Ibid.*, xvii 1, 15. The exact sense of the passages is obscure, and was, as Lātyāyana 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' (*vṛāta*), '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 Rgveda*, 3, xxxi et seq.; Zimmer, *Altindisches Leben*, 216.

Vrīhi, 'rice,' is never mentioned in the Rigveda,¹ but is frequently alluded to in the Atharvaveda² 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 Taittirīya Saṃhitā,⁵ where also⁶ the distinctions of dark, swift-growing (*āśu*), and large rice (*mahā-vrīhi*) are found. Probably the swift-growing variety is that later known as *savīka*, 'ripening in sixty days.' Vrīhi and Yava, 'barley,' are normally conjoined in the texts.⁷ Cf Plāśuka.

¹ To take *dhānya tija* in Rv. v. 53, 14, 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 Taittirīya 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 Brāhmana, ii. 8, 7, 11, 12, viii. 16, 1

3, 4, Śatapatha Brāhmana, v. 5, 5, 9, Bṛhadāranyaka Upaniṣad vi. 3, 22 (Mādhyandina = vi. 3, 13 Kāṇva), Chāndogya Upaniṣad iii. 14, 3.

⁴ ii. 3, 1, 3. Cf. Taittirīya Brāhmana, i. 7, 3, 4, Kāthaka Saṃhitā vi. 1, 5, 6, etc.

⁵ i. 8, 10, 1.

⁶ Av. vi. 4, 13. Jaimini a Brāhmana, i. 43. Chāndogya Upaniṣad v. 10, 6, etc.

Cf. Zimmer, *Asien und das 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 Taittirīya Ś. Brāh., ii. 6, 10, 1, | 8, 11, Śatapatha Brāhmana, i. 9, 1, v. 2, 6, 4. Taittirīya Brāhmana, iii. 3, | 24; Taittirīya Āraṇyaka, i. 5, 2.

Cf. Lévi, *La Doctrine du Sacrifice*, 113.

Śakata,¹ Śakati,² are rare words in the older literature for a 'cart.' The creaking of a cart is referred to in the Rigveda³ 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, Sadviṃśa Brāhmana, 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 Naksatra Kalpa

² *Omina und Portenta*, 363, *Indische Studien*, 5, 257, 10, 65, *Nakatra*, 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 r

Cf Zimmer, *Altindisches Leben*, 353, Caland, *Altindisches Zauberritual*, 175, n 3.

Śakan. See Śakrt.

Śaka-pūta ('purified by cow-dung') is the name, apparently, of a prince, in one hymn of the R̥gveda (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 (diarrhœa), 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 R̥gveda, 3, 510.

³ *Hundert Lieder*, 2 154.

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 Saṃhitās.¹ It is uncer-

¹ Taittirīya Saṃhitā, v. 5, 12, 1; 18, 1; Maitrāyaṇī Saṃhitā, iii 14, 13; Vājasaneyī Saṃhitā, xxiv. 32.

tain whether a kind of bird² or fly,³ or long-eared beast⁴ is intended.

² Mahīdhara on Vājasaneyi Samhitā, loc cit

³ Sāyana on Taittiriya Samhitā, v 5, 12, 1, 18, 1

⁴ Sāyana on Taittiriya Samhitā, v. 5, 12, 1

Cf. Zimmer, *Altindisches Leben*, 99.

✓ **Śakuna**, 'bird,' is mentioned frequently in the Rīgveda¹ and later.² It usually denotes a large bird,³ or a bird which gives omens.⁴ Zimmer⁵ compares *κύκνος*, which also is a bird of omen.

¹ Rv ii 26, 6, ix 85, 11, 86, 13, 107, 20, 112, 2; x. 68, 7, 106, 3, 123, 6, 165, 2

² Av vii 1, 51, 3, 13, xx. 127, 4, Taittiriya Samhitā, iii 2, 6, 2, Vājasaneyi Samhitā, xviii 53, etc

³ Cf Av vi 2, 21, as compared with Vayas, Nirukta, iii 18

⁴ Cf Kaustaki 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 Aśva-medha ('horse sacrifice'), a special species must be meant; later the falcon is so called, but the 'raven' may be intended; the commentator on the Taittiriya 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 Taittiriya 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, Āitareya 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 **Vipaścīt Pārāśarya** in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 41, 1).

Śakunta is a name for 'bird' in the Atharvaveda (xi. 6, 8).

Śakuntaka,¹ **Śakuntikā**,² are diminutives, meaning 'little bird' in the *Samhitās*.

¹ Khila after Rv ii 43, Vājasaneyi | ² Rv i 191, 1, Vājasaneyi Samhitā, Samhitā, xxiii, 23 | 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 *Sakuntalā*.

¹ xiii, 5, 4, 13

² *Episches im vedischen Ritual*, 6

Śakunti is found in the *Rigveda* (ii. 42, 3; 43, 1) denoting a 'bird' of omen.

Śakula in the later *Samhitās*¹ denotes an unknown species of fish.

¹ Av xx 136, 1, Vājasaneyi Samhitā, xxi 26 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 **Kariṣa**). 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, v 7, 23, 1, Vājasaneyi Samhitā, Taittirīya Samhitā, vii. 1, 19, 3, etc xxxvii 9

² In the oblique cases *Sakan* is the Cf Zimmer, *Altindisches Leben*, 236

1. **Śakti** is said in the *Jaiminīya Brāhmaṇa*¹ to have been the son of **Vasiṣṭha**, and to have been cast into the fire by the **Viśvāmitras**. According to **Ṣadguruśiṣya**,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 *Sarvānukramanī*, ed Macdonell, p 107, and on Rv. vii. 32

³ Geldner, *Vedische Studien*, 2, 159, n 3

to Jamadagni, who taught him the Sasarparī; 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 Rīgveda⁶ 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, *Rīgveda, Kommentar*, 89

⁶ iii. 53, 22

⁷ Oldenberg, *Rīgveda-Noten*, i, 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 Sakvarī verses, known also as the Mahānāmni verses, to which the Sākvara Sāman (chant) is sung. This sense seems to occur in the Rīgveda,¹ and is certain later.²

¹ vii 33, i, x 71, 14, Nirukta, i 5

² xv xiii 1, 5, Taittirīya Samhitā, ii 2, 8, 5, 6, 2, 3, iii 4, 4, i, v 4, 12, 2 Kāthaka Samhitā, xxvi 4; Pañcaviṃśa Brāhmaṇa, x 6, 5, xii 13,

12, Taittirīya Brāhmaṇa, ii 1, 5, 11, Satapatha Brāhmaṇa, iii 3, 1, 1, 9, 17, etc

Cf. Keith, *Āitareya Aranyaka*, 258 *et seq.*

Śaṅku in the Rīgveda¹ and later² denotes a 'wooden peg.' Thus the term is used of the pegs by which a skin is stretched out in the Satapatha Brāhmaṇa,³ and of the pin of hobbles (Paḍbiśa).⁴ In the Chāndogya Upaniṣad⁵ it may mean 'stalk'⁶ or 'fibre of a leaf.'⁷

¹ i. 164, 48

² Satapatha Brāhmaṇa, iii. 5, 1, 1, 2, 2, 6, 1, 3, xiii 8, 4, 1 Āitareya Brāhmaṇa, iii 18, 6, etc

³ ii 1, 1, 10

⁴ Bṛhadāraṇyaka, vi 2, 13 (Mādhvaim-dīna = vi 1, 13 Kāṇva), etc

⁵ ii 23, 4

⁶ Max Muller, *Sacred Books of the East*, i, 35

⁷ Little, *Grammatical Index*, 149. But cf. Oertel, *Journal of the American Oriental Society*, 16, 228, who compares *śuk* in Jaiminiya Brāhmaṇa, ii. 10, Jaimini's Upaniṣad Brāhmaṇa, i 10, 3

1. Śaṅkha in the Atharvaveda,¹ with the epithet Kṛsana, 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 Bṛhadāraṇyaka Upaniṣad, ii. 4, 9. | iv 5, 10.

2. Śaṅkha Kauṣya is mentioned as a teacher whom Jāta Śākāyanya criticized in the Kāthaka Saṃhitā (xxii. 7; cf. 6).

3. Śaṅkha Bābhavya ('descendant of Babhru') is the name of a teacher, a pupil of Rāma, in the Jaiminīya Upaniṣad Brāhmana (iii. 41, 1; iv. 17, 1).

Śaṅkha-dhma, a 'conch-blower,' is enumerated among the victims at the Purusamedha ('human sacrifice') in the Yajurveda,¹ and is mentioned in the Bṛhadāraṇyaka Upaniṣad.²

¹ Vājasaneyi Saṃhitā, xxx 19, Taittirīya Brāhmana, iii 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 Jaiminīya Upaniṣad Brāhmana (iii. 40, 1).

Śacivant is apparently the name of a man in one passage of the Rīgveda,¹ where the vocative Śacīvah occurs. But Roth² prefers to read Śacīca instead.

¹ x 74, 5

² St Petersburg Dictionary, s v
Cf. Ludwig, Translation of the Rīg-

veda, 3, 108, Griffith, Hymns of the Rīgveda, 2, 489, n

Śaṇa 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 Śatapatha Brāhmana.²

¹ ii 4, 5

² iii. 2, 1, 11 vi. 6, 1, 24, 2, 15.

Cf Zimmer, *Altindisches Leben*, 68

Śaṇḍa is joined with **Marka** as a Purohita of the Asuras in the Yajurveda Saṃhitās¹ and Brāhmaṇas.²

¹ Taittirīya Saṃhitā, vi 4, 10, 1 ;
Maitrāyaṇī Saṃhitā, iv. 6, 3, Vāja-
saneyī Saṃhitā, vii. 12 13 (Marka in
16, 17).

² Śatapatha Brāhmaṇa, iv 2, 1, 4.
Taittirīya Brāhmaṇa, i 1, 1, 5.
Cf. Hillebrandt, *Vedische Mythologie*,
i, 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 Saṃhitā¹ 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 Ṛṣi 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-rudrīya**² (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, Sata-patha Brāhmaṇa, ix. 1, 1, 1, 2, 1, x 1, 5, 3 15² Taittirīya Samhitā, v 4, 3, 1, 5, 9, 4, 7 3, 3, Taittirīya Brāhmaṇa, iii 11, 9 9, etc³ Taittirīya Samhitā, iv 5, 1-11;Kāthaka Samhitā, xvii. 11-16, Maitrāyaṇī Samhitā, ii 9, 1 *et seq*, Vājasaneyī 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-śārada in the Rigveda¹ and the Atharvaveda² denotes a 'period of a hundred autumns' or years.

¹ vii 101, 6, x 161, 2² 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 **Kāśi**, and took away his sacrificial horse. He was clearly a **Bharata**. He is also alluded to in the Atharvaveda.³

¹ viii 21, 5² xiii 5, 4, 9-13³ i 35, 1 = Vājasaneyī Samhitā,xxxiv 52, in connexion with the **Dākṣāyanas**.

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, etc² 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 R̥gveda,⁴ but all that is there stated is that Devāpi Ar̥ṣiṣeṇa 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 Brhaddevatā, VII 155 et seq., with Macdonell's notes, Sieg, *Die Sagenstoffe des R̥gveda*, 129 et seq

³ Loc. cit

⁴ x 98

Śapatha in the R̥gveda¹ 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,² is shown by at least one passage of the R̥gveda,³ 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

Cf. Muir, *Sanskrit Texts*, I², 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 R̥gveda,¹ and is not rare later.²

¹ VIII 47, 17

² Av VI 46, 3, XIX 57, 1. Taittirīya Saṃhitā, VI, 1, 10, 1. Śatapatha Brāhmaṇa, III 3, 3, etc

Cf. Hopkins, *Journal of the American Oriental Society*, 16, 278, 17, 47. Zimner, *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 Āitareya Brāhmana¹ are classed as **Dasyus**, with the **Andhras**, **Pulindas**, **Mūtibas**, and **Punḍras**.

¹ vii 18 2 Śāṅkhāyana Śrauta Sūtra, xi 26, 6 Cf. Muir, *Sanskrit Texts*, 1², 483

Śamitr̥ 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 Śataudanā, or offering of a cow and a hundred rice-dishes), Vājasaneyi Sam-

hitā, xvii 57, xxi. 21, xxiii. 39, Āitareya Brāhmana, ii 6, 2, 7 10-12, vii 1, 2. Pañcaviṃśa Brāhmana, 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 *aranī*), Kāthaka Samhitā, xxvi 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 *Śamīdhānya*.⁷

⁶ Av. vi 11, 1, Śatapatha Brāhmaṇa, xi 5, 1, 15, cf. 13, iii. 4, 1, 22, Taittiriya Saṃhitā, 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, Pīpru, 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 1, 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.

Śambin, a word occurring only once, appears to mean 'ferryman' in the Atharvaveda (ix. 2, 6). The literal sense is probably 'pole-man' (from *śamba*, a word of doubtful signification found in the Rigveda, x. 42, 7).

✓ **Śammad Āṅgīrasa** ('descendant of Āṅgīras') is the name of the seer of a Sāman or Chant in the Pañcaviṃśa Brāhmaṇa (xv. 5, 11).

Cf. Hillebrandt, *Indische 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 v. 31, 10

² Av. vi. 138, 4, xx. 136, 9. Taittirīya Samhitā, vi. 2, 7, 1, Pañcaviṃśa Brāhmaṇa, xxv. 10, 4, Śatapatha Brāhmaṇa, xii. 5, 2, 7, etc.

³ Taittirīya 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, Taittirīya Samhitā, i. 6, 8, 3

⁵ Pañcaviṃśa Brāhmaṇa, vi. 5, 20

Cf. vi. 1, 6, xi. 7, 6, Grierson, *Bihar Peasant Life*, 194, and illustration, p. 33, Cunningham, *The Stūpa of Bharhut*, Plate xxviii., Caland and Henry, *L'Agnitoma*, 49

⁶ Taittirīya Brāhmaṇa, iii. 2, 6, According to the commentary on Kātyāyana Śrauta Sūtra, v. 3, 20, the length was 32 Angulas, or finger breadths. This would be equivalent to 2 feet. Cf. Fleet, *Journal of the Royal Asiatic Society*, 1912. 232

Śayaṇḍaka. See Śayaṇḍaka.

Śayana 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 Taittirīya 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 Taittirīya Samhitā equates the word with **Kṛkalāsa**, 'chameleon.'

¹ v. 3, 14, 1

² iii. 14, 14

³ xxiv. 33.

⁴ St. Petersburg Dictionary, s. v. Cf. Zimmer, *Altindisches Leben*, 95.

Śayu is the name in the Rigveda¹ of a protégé of the Aśvins, 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, xxi. 4, Śatapatha Brāhmaṇa, i. 2, 4, i. iii. 1, 3, 13, Brhadāraṇyaka

Upaniṣad, vi. 1, 11, etc., Nirukta, v. 4, etc.

³ Av. i. 2, i. 3, i.

⁴ Av. viii. 8, 4

Cf. Zimmer, *Altindisches Leben*, 71.

2. Śara Arcatka ('descendant of Arcatka') is the name of a Rṣi in the Rigveda¹. It is very doubtful, however, whether Arcatka is really a patronymic.

¹ i. 116, 22, cf. perhaps i. 112, 16, | Ludwig, Translation of the Rigveda, Oldenberg, *Rigveda-Noten*, i. 103 Cf. | 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*, i. 57

| Ludwig, Translation of the Rigveda,

3, 163, 5, 175

Śarad. See Rtu.

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 Mahidhara 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

animal is spoken of as akin to the goat;⁸ it was probably a kind of deer.

⁸ *Av.*, *loc. cit.*; *Satapatha 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 Ṛsi in the R̥gveda.¹

¹ viii. 100, 6 *Cf. Ludwig, Translation of the R̥gveda*, 3, 163.

Śaravyā, 'arrow-shot,' is an expression found in the R̥gveda¹ and later.²

¹ vi 75, 16; x. 87, 13

² *Av.* i. 19, 1 3, v. 18, 9. *vi* 10, 6, | *xii.* 5, 25 29, *Taittirīya Samhitā*, 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, *Satapatha 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 (*pārsnī*), the flesh (*māṇṣa*), the ankle-bones (*gulphau*), the fingers (*aṅgulīḥ*), the apertures (*kha*), the two metatarsi (*uchlakau*), the tarsus (*pratiṣṭhā*), the two knee-caps (*aṣṭhīvantau*), the two legs (*jaṅghe*), the two knee-joints (*jāmunoh sandhī*). Then comes above the two knees (*jānū*) the four-sided (*catuṣṭaya*), pliant (*śithira*) 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 Samhitā*, xxiv. 55; *Taittirīya Samhitā*, i. 7, 2, 1, *Āitareya Brāhmaṇa*, ii 6, 13, 14, 2; *Satapatha 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 śīrṣaṇi*), the ears (*karṇau*), the nostrils (*nāsike*), the eyes (*cakṣaṇī*), the mouth (*mukha*), the jaws (*hanū*), the tongue (*jihvā*), the brain (*mas-tiṣka*), the forehead (*lalāṭa*), the facial bone (*kakāṭikā*), 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 *uṣṇhā* 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 Satapatha 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 Satapatha Brāhmaṇa,²² where their number is given as eight.

Bhamsas, 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 Satapatha 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 (*matiska*), the neck has 15 bones: 14 transverse processes (*karūkara*) and the strength (*vīrya*)—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 Satapatha 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, v. 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, 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 Satapatha 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 Samhitās²⁷. They include the hair (*lomāni*), skin (*tvac*), flesh (*māmsa*), bone (*asthi*), marrow (*majjan*), liver (*yakrt*), lungs (*kloman*), kidneys (*matasne*), gall (*pitta*), entrails (*āntrāni*), bowels (*gudak*), spleen (*plihan*), navel (*nābhi*), belly (*udara*), rectum (*vanīsthū*), womb (*yonī*), penis (*plāśi* and *śepa*), face (*mukha*), head (*śiras*), tongue (*jihvā*), mouth (*āsan*), rump (*pāyu*), leech (*vāla*), eye (*caksus*), eyelashes (*paksmām*), 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*, *prāna* (breath), *caksus*, *śrotra* (ear), *jihvā*, *vāc* (speech), *manas* (mind), *angulīk*, *aṅgāni* (limbs), *bāhū*, *hastau* (hands), *karnau*, *ātmā*, *uras* (sternum), *prstīk* (vertebræ), *udara*, *amsau*, *grīvāḥ*, *śronī*, *ūrū*, *aratnī* (elbows), *jānūni*, *nābhi*, *pāyu*, *bhasat* (fundament), *āṇḍau* (testicles), *pasas* (membrum virile), *jaṅghā*, *pad* (foot), *lomāni*, *tvac*, *māmsa*, *asthi*, *majjan*. Another set of names²⁹ includes *vanīsthū*, *purītat* (pericardium), *lomāni*, *tvac*, *lohita* (blood), *medas* (fat), *māmsāni*, *snāvāni* (sinews), *asthīm*, *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; Maṭṭrāyaṇi Samhitā, iii. 11, 9, Kāthaka Samhitā, xxxviii. 3. Taittiriya Brāhmaṇa, ii. 6, 4.

²⁸ Vājasaneyi Samhitā, xl. 5-13. Maṭṭrāyaṇi Samhitā, iii. 11, 8. Kāthaka Samhitā, xxxviii. 4. Taittiriya Brāhmaṇa, ii. 6, 5.

²⁹ Vājasaneyi Samhitā, lxxix. 8, 9, 10.

³⁰ Vājasaneyi Samhitā, xxv. 1-9; Maṭṭrāyaṇi 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 *kakṣasī* (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 Sāyaṇa's commentary.

The Śāṅkhāyana 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 Maitrāyaṇī Saṃhitā⁴⁰ enumerates four constituents in the head (*prāna*, *caksus*, *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), *māṃsa*, *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 *kankūṣa*,⁴⁵ perhaps a part of the ear,⁴⁶ *yoni* (female organ), *kakṣa*⁴⁷ (armpit), *Danta* (tooth), *nakha* (nail), *prapada*⁴⁸ (forepart of the foot), *halikṣna*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.*, Satapatha Brāhmaṇa, xii 2, 4, 9.

³⁶ ii 3. See Keith, *Śāṅkhāyana 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 Śāṅkhāyana 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, i. 2. Śāṅkhāyana Āraṇyaka, viii 1 2.

⁴⁵ Av. ix. 8, 2, where the Paippalāda recension has *kankukha*.

⁴⁶ Zimmer, *Altindisches Leben*, 378.

⁴⁷ Av. vi 127, 2. Cf. *kakṣi*, Maitrāyaṇī 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 E.g., Rv. x. 125, 6; and x 87, 6

⁴ Perhaps Rv. iv. 3, 7, where *brhañ*

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 Samhitās¹ and the Brāhmaṇas² 'grit' or 'gravel.'

¹ Av. xi 7, 21; Taittirīya Samhitā, i 1, 6, 2, 2, 6, 2; 6, 4, 4, etc

² Taittirīya Brāhmaṇa, i 1, 3, 7.

2, i, 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 Karkotaka.

³ *Altindisches Leben*, 95

⁴ *Hundert Lieder*,² 183.

⁵ *Le livre vu 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 śaryānt in Rv. ix 68, 2, as denoting the outer husk of the Soma | plant. See also Geldner, *Vedische Studien*, 2, 255, n. 1.

Śaryañāvant occurs in several passages of the R̥gveda,¹ in all of which Sāyaṇa sees a local name. According to his account, Śaryanāḥ (masc. plur.) is a district in Kurukṣetra, Śaryañāvant 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' (*śaryana*), and in the others a Soma vessel. Zimmer⁴ inclines to this rendering. On the other hand, Pischel⁵ accepts Sāyaṇa'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, Śaryañāvant is an old name for the Wular sea of Kāśmīr, which was only a reminiscence in Vedic times. This is not probable; still less so is Ludwig's hypothesis⁹ that the Śaryañāvant 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 Sāyaṇa on Rv 1 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 R̥gveda*, 3, 205

⁹ *Op cit.*, 3, 201.

¹⁰ *Religion Védique*, 1, 206

Śaryāta is mentioned once in the R̥gveda¹ as a protégé of the Aśvins. Of him in the Śatapatha Brāhmaṇa² and the

¹ i 112, 17.

² iv 1, 5, 2.

Jaiminīya Brāhmaṇa³ is told a story how Cyavana was annoyed by the Śāryātas, and appeased by the gift of Sukanyā, Śāryāta'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 Śāryāta Mānava, a sacrificer, in the Jaiminīya 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 Vamśa 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.

² Translation of the Atharvaveda, 534 But the mention of the goat in

the passage strongly supports Sarabha. See Satapatha 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, XIII 1, Taittirīya Brāhmaṇa, I. 5, 6, 6. Satapatha Brāhmaṇa, II 6, 4, 5.

Śaluna is found in the Atharvaveda¹ denoting a 'worm.' The Paippalāda recension reads Śalūla, and Sāyaṇa Śalga.

¹ ii. 31, 2. Cf Whitney, Translation | *Hymns of the Atharvaveda*, 313; Zimmer, of the Atharvaveda, 73. Bloomfield, | *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. Tait-
4. 2, 3. Kāthaka Saṃhitā, xx 8, tīriya Brāhmaṇa, i 1, 9. 2, 1, 15
xxvii 7, etc.

Śalmali is the name of the 'silk cotton tree' (*Salmalia Malabarica*). Its fruit is regarded as poisonous in the R̥gveda,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. patha Brāhmaṇa, xiii. 2, 7, 4. Pañca-
² i. 85, 20. viṃśa Brāhmaṇa, ix 4, 11, etc
³ Taittirīya Saṃhitā, vii. 4, 12, 1, Cf. Eggeling, *Sacred Books of the East*,
Vājasaneyi Saṃhitā, xiii. 13. Śata- 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.

²Cf. 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-Vaśoṣinareṣu. See Vaśa.

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.

Śaśa, '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 v 28, 2. Later, a goat supplants the hare in this curious story, see Bothling, Proceedings of the Saxon Academy, 1894, *et seq*

xxiv 38, Maṭṭiāyanī Saṃhitā, iii 14, 15, the hare in the moon, Śatapatha Brāhmaṇa, xi. 1, 5, 3.

Cf. Zimmer, *Altindisches Leben*, 84.

² Vājasaneyī Saṃhitā, xxiii 56,

Śaśayu, '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.

Śaśvatī. See Āsaṅga.

Śaṣpa in the later Saṃhitās and the Brāhmaṇas¹ denotes 'young or sprouting grass.'

¹ Vājasaneyī Saṃhitā, xix 13, 81, | 8, 4, Śatapatha Brāhmaṇa, xii. 7, 2, 8; |
xxi. 29, Atareya Brāhmaṇa, viii 5, 3; | 9, 1, 2, etc.

Śaṣṭr in the Rigveda (i. 162, 5) and the Atharvaveda (ix. 3, 3) denotes the slaughterer of an animal.

Śastra is the technical term¹ for the 'recitation' of the Hotṛ priest, as opposed to the **Stotra** of the Udgātṛ. The recitations at the morning offering of Soma are called the Ājya and Praūga; at the midday offering, the Marutvatiya and the Niškevalya; at the evening offering, the Vaiśvadeva and the Āgnimāruta.

¹ Taittirīya Samhitā, III. 2, 7, 2, etc.
Kāthaka Samhitā, XXIV. 2, etc.; Vājasaneyi Samhitā, XIX. 25, 28, etc.; Śatapatha Brāhmaṇa, IV. 2, 4, 20, etc.

Cf. Weber, *Indische Studien*, 10, 353, and Caland and Henry, *L'Agnitoma*, *passim*, where the Śastras are set out at length.

Śakaṭāyana, 'descendant of Śakaṭa,' is the patronymic of a grammarian referred to by Yāska¹ 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; XIII. 16.

151, 152, 217

Vājasaneyi Prātiśākhya, III. 8, etc.

Śaka-dāsa Bhāḍitāyana ('descendant of Bhādita') is mentioned in the Vaṃśa Brāhmaṇa¹ as the pupil of Vicakṣaṇa Tāṇḍya.

¹ *Indische Studien* 4, 373

Śaka-pūṇi, 'descendant of Śakapūna,' is the name of a grammarian often mentioned in the Nirukta.¹

¹ III. 11 VIII. 5, 6, 14, XII. 19, XIII. 10, 11 Cf. Weber, *Indian Literature*, 85

Śākala in the Aitareya Brāhmaṇa¹ denotes the 'teaching of Śākalya' 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.

Śākalya, 'descendant of Śākala,' is the patronymic of **Vidagdha** in the Śatapatha Brāhmaṇa,¹ and of **Sthavira** in the Aitareya² and Śāṅkhāyana Āraṇyakas.³ An undefined Śākalya

¹ XI. 6, 3, 3; Bhāḍārāṇyaka Upani-
ṣad, 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 Rīgveda. Weber⁶ is inclined to identify Vidagdha with the Śākalya who is known as the maker of the Pada Pāṭha of the Rīgveda, 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, Śaṅkhāyana,

⁷ Prolegomena, 380, n

vii 1.

⁸ Vedische Studien, 3, 144-146

⁹ vi 28

⁶ Keith, Aitareya Āraṇyaka 239, 240.

⁵ 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 Kāṭhaka Saṃhitā.¹

¹ xii 7 (*Indische Studien*, 3 472) Cf. Maitrāyaṇī t paṇiṣad, i 2, vi 29

Śākin, plur., is believed by Ludwig¹ to designate a group of generous donors in the Rīgveda ²

¹ Translation of the Rīgveda, 3, 155. Griffith, *Hymns of the Rīgveda*, 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, xvi 7, 2, Āpastamba Śatapatha Brāhmaṇa, xii 8, 3, 7, Śrauta Sūtra, xxiii 11, 14, xxiv, 10, Pañcaviṃśa Brāhmaṇa, xi 5, 14 6 8

Śākvara. See Śakvarī

Śākhā in the Rīgveda¹ and later² denotes the 'branch' of a tree. Vayā is more often used in this sense in the Rīgveda.

¹ i 8, 8, vii 43, i, x 94, 3

² Av iii 6, 8, x. 7, 21, xi, 2, 19, etc.

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 Prātiśākhya⁵ along with Kādamāyana.

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, *Āitareya 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 Kārka in

Nārāyana on Śāṅkhāyana Gṛhya Sūtra, i 1, 10, Anartīya on Śāṅkhāyana Śrauta Sūtra, i 2, 18

⁴ Buhler, *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 Sātya,' is the patronymic of a teacher mentioned twice in the Satapatha 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 **Bādarāyana**. 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, i. 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 Rigveda¹ 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 Rigveda, 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 Vamśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.¹

¹ vi 4, 32 (Mādhyamdina = 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 Sāṇḍila.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 Vamśa (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 **Valṣṭapureya**,⁷ **Kauśika**,⁸ **Gautama**,⁹ **Baijavāpa**,¹⁰ and **Ana-**

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 Eggeeling, *Sacred Books of the East*, 12, xxxiv, n 2,

⁶ ii. 5, 22; iv 5, 25 (Mādhyamdina = ii 6, 3, iv 6, 3 Kāṇva)

⁷ ii 5, 20, iv. 5, 26 Mādhyamdina

⁸ ii 6, 1, iv 6, 1 Kāṇva

⁹ ii 5, 20, iv. 5, 26 (Mādhyamdina

= ii 6, 1; iv 6, 1 Kāṇva)

¹⁰ ii 5, 20, iv. 5, 26 Mādhyamdina

bhīmīlāta.¹¹ No doubt different Śāṇḍilyas may be meant, but the lists are too confused to claim serious consideration.

¹¹ ii. 6, 2 Kāṇva *Indian Literature*, 71, 76 *et seq.*, 120, Cf. Eggeling, *Sacred Books of the East*, 131, 132, Macdonell, *Sanskrit Literature*, 12, xxxi *et seq.*, 43, xviii *et seq.*, Weber, 213

Śāṇḍilyāyana, 'descendant of Śāṇḍilya,' is the patronymic of a teacher in the Śatapatha Brāhmana.¹ Apparently he is identical with **Celaka**, also mentioned in that text;² it is thus reasonable to suppose that **Cailaki Jīvala**³ was his son. It is much more doubtful whether he was⁴ the grandfather of **Pravāhapa Jaivala**, who was a prince rather than a Brahmin.

¹ ix. 5, 1, 64

³ Śatapatha Brāhmana, ii. 3, 1, 34

² x. 4, 5, 3 The name Śāṇḍilyāyana, like that of Śāṇḍilya, is common in the Sūtras See Weber, *Indische Studien* 1, 45 *et seq.*

⁴ Weber, *cf. cit.*, 1, 259.

Cf. Weber, *Indian Literature*, 53, 76, 120

Śāta-parṇeya 'descendant of Sataparna,' is the patronymic of **Dhīra** in the Śatapatha Brāhmana (x. 3, 3, 1).

Śāda denotes 'grass' in the Rīgveda¹ and later.²

¹ ix. 15, 6

² Vājasaneyi Samhitā, xxi. 1, etc

Śāpa in the Rīgveda¹ 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

³ Cf. Geldner, *Rīgveda, Glossar*, 178;

² Av. iii. 24, 3, Śāṅkhāyana Aran-yaka, xii. 11

Vedische Studien, 3, 184, 185

Śāmulya in the marriage hymn of the Rīgveda¹ 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 *śāmīla*, 'pieces of Śamī wood.'

¹ i 38, 4 Cf Oertel, *Journal of the American Oriental Society*, 16, 116, 233. ² *Journal of the American Oriental Society*, 16, ccxliii
Lāṭyāyana Śrauta Sūtra, ix 4, 7,
Kauśika Sūtra, lxix 3.

Śām̐ba. See Śārkarākṣa.

Śām̐bara, properly an adjective in the sense of 'relating to Śām̐bara,' appears in one passage of the R̥gveda (iii. 47, 4) to be used as a substantive denoting 'the contest with Śām̐bara.'

Śām̐bu occurs in the plural with the **Āṅgīrases** in a passage of the Atharvaveda,¹ no doubt as the name of a family of ancient teachers. There is extant in manuscript a Gr̥hya Sūtra of the Sām̐bavyas.²

¹ xix 39, 5, where Whitney, Translation of the Atharvaveda, 960, retracts the emendation *Bhrgubhyah* for *Sām̐bulbhyah* 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 Saṃhitās.¹ It seems clear, since it is described as 'of human speech' (*purusa-vāc*), that it was some kind of bird, possibly the later Sārikā ('starling'), as Zimmer² suggests. See also Śārisākā.

¹ Taittirīya Saṃhitā, v 5, 12, 1. Maitrāyaṇī Saṃhitā, iii, 14, 14; Vājasaneyī Saṃhitā, xxiv. 33.

² *Altindisches Leben*, 90, 91

2. Śāri, occurring in one passage of the Rigveda,¹ is said by Sāyana to mean 'arrow.' This is uncertain, but connexion with Śara or 1. Śāri is quite possible.²

¹ 1. 112, 16.

² Oldenberg, *Rgveda-Noten*, 1, 103.

Śārisākā is an utterly obscure expression found in one passage of the Atharvaveda¹ 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 (=śālīḥ) śaka iva, 'like rice in manure'; and Bloomfield⁵ emends śāri-śukeva, 'like starlings and parrots.'

¹ iii 14. 5.

⁵ *Hymns of the Atharvaveda*, 351. But

² *Indische Studien*, 17, 246

see Lanman's note in Whitney, *loc.*

³ *Hundert Lieder*,² 112

cit

⁴ In Whitney, Translation of the Atharvaveda, 110

Śārkarākṣa is found in the Vamśa Brāhmaṇa¹ as the patronymic of a teacher, Śāmba, perhaps by a blunder for Śārkarākṣya, 'descendant of Śārkarākṣa.' In the Kāthaka Saṃhitā² 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 vii 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

⁴ *Indische Studien*, 4, 382

² v 11, 1, 15, 1

Cf Keith, *Aitareya Āraṇyaka*, 204;

³ ii 1, 4

Weber, *Indische Studien*, 1, 388, 3, 259.

Śārga is the name of a bird in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitā¹ Sāyana on the Taittirīya Saṃhitā calls it the 'wild Caṭaka.'

¹ Taittirīya Saṃhitā, v. 3, 19, 1, | saṇeyi Saṃhitā, xxiv, 33. *Cf* Zimmer, *Maṭrāyaṇi Saṃhitā*, iii 14, 14. Vāja- | *Altindisches Leben*, 93.

Śārṅga.—The Anukramaṇī¹ (Index) of the R̥gveda ascribes a hymn of that text² to the Śārṅgas, Jaritṛ, Droṇa, Sārisṛkva, 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 Sāyana on Rv x 142, *śaḍguruśiṣya* on the Sarvānukramanī (ed. Macdonell), p 163

² x 142

³ 1 8334 *et seq.*

⁴ *Die Sagenstoffe des R̥gveda*, 44 50.

⁵ *Zeitschrift der Deutschen Morgenlandischen Gesellschaft*, 39, 79.

Śārdūla, 'tiger,' is mentioned in the later Samhitās¹ and the Brāhmanas.² Cf. Vyāghra.

¹ Taittirīya Samhitā, v 5, 11 1 Kāthaka Samhitā, xii 10, Maṇṭrāyaṇī Samhitā, iii, 14, 11, Vājasaneyī Samhitā, xxiv 30.

² Śatapatha Brāhmana, v 3 5 3

iv, 1, 9, 11, 5, 4 10 vi 8, 4, 1 Taittirīya Brāhmana, 1 7, 8 1 8, 5, 2, Kauṣītaki Upaniṣad, 1 2 etc

Cf Zimmer, *Altindisches Leben* 79

Śāryāta, perhaps 'descendant of Śāryāta,' is the name of a singer in the R̥gveda.¹ A Śāryāta appears also in the Aitareya Brāhminana² with the patronymic **Mānava** as the seer of a R̥gvedic 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 Brāhmana⁵ and the Jaiminiya Brāhmana.⁶ In both these passages the Śāryātas are mentioned as his descendants, and his daughter is called Śāryātī.

¹ 1 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)

Śālaṅkāyana, 'descendant of Śālaṅku,' is the patronymic of a teacher in the Vamśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 383, Ādvalāyana Śrauta Sūtra, xii, 10, 10, Āpastamba Śrauta Sūtra, xxiv, 9, 1. Cf. Weber,

Indian Literature, 75, *Indische Studien*, 1, 49

Śālāṅkāyanī-putra, 'son of a female descendant of Śālāṅku,' is the name of a teacher, a pupil of **Vārṣaganiputra** in the last Vamśa (list of teachers) of the Mādhyamdina recension of the Bṛhadāranyaka 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 **Gṛha**. The householder is called Śālā-pati, 'lord of the house,' in the Atharvaveda.⁴

¹ v. 31, 5, vi 106, 3, viii 6, 10, ³ Av. iii 12, 1 *et seq.*, and *cf.* ix 3, ix 3 1 *et seq.*, xiv 1, 63 ⁴ *et seq.*

² Taittiriya Brāhmaṇa, i 2, 3, 1, ⁴ ix 3, 12
Satapatha Brāhmaṇa, iii 1, 1, 6, etc.

Śālāvatya, 'descendant of Śālāvant,' is the patronymic of **Śilaka** in the Chāndogya Upaniṣad (i. 8, 1), and of **Galūnasa** **Ārkśākāyana** in the Jaiminīya Upaniṣad Brāhmaṇa (i 38, 4).

Śālī, a later word for 'rice,' is conjectured by Roth to be the equivalent of Sārī in the word **Śārīśākā** 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, **śepa**), Satapatha Brāhmaṇa, iii. 8, 1, Śāṅkhāyana Śrauta Sūtra, xv. 25, 1 (of ⁴ 5, xiii 2, 3, 16.
the knife to be used in slaying **śunah**-

✓ **Śimsapā** is the name of a tree (*Dalbergia Sisu*) in the Rigveda¹ and later². It is a stately and beautiful tree.

¹ III 53, 19 (with the **Khadira**)

² Av xx 129, 7 Cf *śāmsapā* 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

Sāvana 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 IV 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, 6.

² Taittirīya Samhitā, v. 2, 4, 2, 3, 6, 9, 1, etc.

³ This is pretty clearly the meaning in Śatapatha 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 **Neṣṭṛ** and **Potṛ** at the snake festival in the Pañcavimśa Brāhmaṇa.¹

¹ XVI 15, 3. Cf Weber, *Indische Studien*, I, 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.

Śikhāṇḍin 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

Philology, II, 340. *Hymns of the Atharvaveda*, 534, on A. 1. 9. 7

² Āśvalāyana Gṛhya Sūtra, IV 2. 9

Cf. Bloomfield, *American Journal of*

✓ **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

Society, 16, cliv, Keith, *Journal of the Royal Asiatic Society*, 1907, 929 et seq.

² Translation of the Rigveda, 3, 173

³ Cf. Oldenberg, *Religion des Veda*, i. *Āitareya Āraṇyaka*, 200, n. 85. Macdonell, *Vedic Mythology*, 153. Cf. Zimmer, *Altindisches Leben*, 127. Hopkins, *Journal of the American Oriental*

Śiñjāra is the name of a Rṣi twice mentioned in the Rigveda¹ along with **Kaṇva**, **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, 199.

² *Rigveda, Glossar*, 179

✓ Śīti-kakṣī in the Taittirīya Samhitā¹ 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 Samhitā, xxiv. 4; Av. v. 23, 5. Cf. Zimmer, *Altindisches Leben*, 93.

Śīti-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*, I, 35

Śīti-bāhu Aṣakṛta 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 Samhitā¹ denotes, according to the commentator, a kind of cat.

¹ v. 5, 17, 1. Cf. Zimmer, *Altindisches Leben*, 86

Śīpada occurs only in the Rīgveda¹ in the negative form *a-śīpada*, together with *a-śimida*. Both Śīpada and Śimida are perhaps names of unknown diseases.²

¹ vii. 50, 4

² Zimmer, *Altindisches Leben*, 394

Śīpavitnuka 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.

Śīprā 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, *Rīgveda, Glossar*, 179, who treats the word as a neuter (*śīpra*), 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 *śīprā* as 'helmet'

designate the 'cheek-pieces' of a helmet, or of the 'bit'³ 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.'

³ Rv. i 101, 10. Zimmer, *loc cit*

⁴ Rv. iv 37, 4

⁵ Rv. ii 34, 3

⁶ Rv. x 96, 4

⁷ Rv. ii 2, 3, vi 25, 9

⁸ Rv. i 29, 2, 81, 4, vi, 44, 14, etc

Cf Max Muller, *Sacred Books of the East*, 32, 301, Geldner, *Vedische Studien*, 2, 39, n 2

Śīphā is found in one passage of the Rīgveda,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 Uśīnara, is mentioned in the Baudhāyana Śrauta Sūtra¹ as a protégé of Indra, who sacrificed for him on the Varṣisthīya plain, and saved him from fear of foreign invasion.

¹ xxi 18 Cf Caland, *Ueber das rituelle Sutra des Baudhāyana*, 28

Śimida, occurring in the Rīgveda¹ 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 Rīgveda¹ 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*, i, 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

³ *Altindisches Leben*, 118, 119.

² 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.

Śirimbitha 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 Śālāvatya ('descendant of Salāvant') is the name of a teacher, a contemporary of Caikitāyana Dālbya and Prāvāhaṇa Jaivala, in the Chāndogya Upaniṣad (i. 8, 1).

1. Śilpa means 'art,' of which three kinds—*nrtya*, 'dance'; *gīta*, 'song'; and *vādita*, 'instrumental music,' are enumerated in the Kausitaki Brāhmaṇa (xxiv. 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 (Mādhyamdina = 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 Viśāṇins 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 Literatur und Geschichte des* | *Veda*, 95 et seq., once accepted by Zimmer, *Altindisches Leben*, 126.

of their identity with the Σίβαι³ 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 R̥gveda, 3, 173. Hopkins, *Journal of the American Oriental Society*, 15, 260 et seq.

Śīsira. See Rtu.

Śīsu 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

Śīsuka in the Atharvaveda¹ seems to be an adjective meaning 'young,' but according to Bloomfield² it has the sense of 'foal.' The commentator, Sāyana, reads Śuśuka, which he explains as a 'wild animal so called.' Cf. Āsumga.

¹ vi. 14, 3 Cf. Whitney, Translation of the Atharvaveda, 291

² *Hymns of the Atharvaveda*, 464

1. Śīsumāra. See Śīmśumāra.

2. Śīsumāra is a term applied to Śarkara in the Pañcaviṃśa Brāhmaṇa (xiv. 5, 15), where he is called a Śīsumāraṣi, explained by the commentator to mean a R̥ṣi in the form of a Śīsumāra.

Śīsna-deva, occurring twice in the R̥gveda¹ 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, *Journal of the Royal Asiatic Society*, 1911, Religions of India, 150, von Schroeder, *Vienna Orient. al Journal*, 9, 237; Mac-

donell, *Vedic Mythology*, 155; Keith, *Journal of the Royal Asiatic Society*, 1911, 1002, n. 5.

✓**Śipālā** 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 *śipālya*, 'overgrown with Śipālā' | plants,' Sadviṃśa Brāhmaṇa, iii 1. Cf Zimmer, *Altindisches Leben*, 71.

✓**Śipālā** is found once in the Atharvaveda,¹ where it may mean either a 'pool abounding in Śipālā plants' or the proper name of a river or lake.

¹ vi. 12, 3 Cf Zimmer, *Altindisches Leben*, 71, Whitney, Translation of the | Atharvaveda, 289, 290, Bloomfield, *Hymns of the Atharvaveda*, 462.

Śīṣudru is merely an incorrect reading in the text of the Atharvaveda¹ for **Cīṣudru**.

¹ vi 127, 1 See Whitney, Translation of the Atharvaveda, 376

Śīṣṣakti is a common word for 'headache' in the Atharvaveda.¹

¹ i. 12, 3, ix 8, 1 vii 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 *śīṣṣa* sakti (cf Macdonell, *Vedic Grammar*, 64, 2) Bohtlingk, *Proceedings of the* | Savon Academy, 1857-50, thinks the word means 'a stiff neck, with head awry' See Lanman in Whitney, Translation of the Atharvaveda, 14 In Av. xix 39, 10, *śīṣṣa* *śoka* is used for 'headache'

Śīṣṣanya in the Brāhmaṇas¹ denotes the 'head' of a couch (*Asandī*).

¹ *Āitareya Brāhmaṇa*, viii. 5, 3, 12, 3, 17, 2, *Kausītaki Upaniṣad*, 1 5 *Sāṅkhāyana Śrauta Sūtra* xvii 2, 8

Śīṣṣamaya, 'disease of the head,' is mentioned in the Atharvaveda (v. 4, 10; ix. 8, 1).

Śiṣṭa 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 R̥gveda,¹ where a desire is expressed to transfer to the Śuka and the Ropañākā 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' (*ṣuṣa-vāc*).³ According to Bloomfield,⁴ this word is the correct reading for the second half of the obscure Śārisākā of the Atharvaveda.⁵

¹ 1. 50, 12.

² Taittirīya Samhitā, v. 5, 12, 1
Maitrāyaṇī Samhitā, iii. 14, 14, Vāja-
saneyī Samhitā, xxiv. 33, and cf. śuka-
babhrū, 'reddish, like a parrot, *ibid.*
xxiv. 2

³ Taittirīya and Maitrāyaṇī Sam-
hitās, *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 R̥gveda² 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 Jaiminīya 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 R̥gveda (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-vṛkṣa 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 Saṃhitā.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 Śata-tru ('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 Ibid

³ In Arrian's time the Sutlej flowed independently into the Rann of Cutch
Imperial Gazetteer of India, 23, 179

Cf Zimmer, *Altindisches Leben*, 10, 11

Sunah-pucha, 'Dog's tail,' is the name of a brother of **Sunahśepa**¹

¹ Aitareya Brāhmaṇa, vii 15, 7. Śāṅkhāyana Śrauta Sūtra, v 20, 1

Sunahśepa, '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 **Hariscandra**'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 Śunaḥśepa'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 Taittiriya Saṃhitā, v 2, 1, 3
Kāthaka Saṃhitā, xix 11. The story
is not found in Maitrāyaṇī Saṃhitā,
iii 2, 1.

⁵ Cf Varuṇa grhīta.

Cf Max Müller, *Ancient Sanskrit
Literature* 408 et seq, 573 et seq Roth,

Indische Studien, I, 457, II 112 et seq.
Weber, *Indian Literature*, 47, 48. *Episches
im vedischen Ritual*, 10-16, Muir, *Sanskrit
Texts*, I², 355 et seq, Macdonell, *Sanskrit
Literature*, 207, Ludwig, Translation of
the Rigveda, 3, 146, Keith, *Journal of
the Royal Asiatic Society*, 1911, 988, 989.

Śunas-karṇa, '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, Vājasaneyi Saṃhitā, xii. 69,
etc.

³ St Petersburg Dictionary, s v. For

the native explanations, see Bṛhad-
devatā, v. 8 et seq, with Macdonell's
notes Whitnev, Translation of the
Atharvaveda, 116, 117, renders *śunam*
adverbially as 'successfully'

Śuno-lāṅgūla, 'Dog's tail,' is the name of a brother of Śunaḥśepa.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, sv

Śulka in the Rīgveda¹ 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

⁶ Translation of the Atharvaveda,

² See Foy, *Die königliche Gewalt*, 39 136 et seq

⁷ *Indische Studien*, 17, 304

³ *Sanskrit Texts*, 5, 310

⁸ *Op. cit.*, 253

⁴ iii 29, 3

⁹ *Loc. cit*

⁵ *Hymns of the Atharvaveda*, 434

Cf Zimmer, *Altindisches Leben*, 413.

Śuśuka. See **Aśuṃga** and **Śīsuka**.

Śuśulūka is found in the Rīgveda¹ in the compound *śuśulūka-yātu*, the name of a demon. According to Sāyaṇa, the word means a 'small owl.' It appears in the feminine form, Śuśulūkā, in the list of victims at the Aśvamedha ('horse sacrifice') in the Maitrāyaṇī Samhitā.²

¹ vii. 104, 22

² iii 14, 17. *Cf* Zimmer, *Altindisches Leben*, 93.

Śuṣka-bhṛṅgāra is the name of a teacher in the Kauṣītaki Upaniṣad.¹

¹ ii. 6. *Cf.* Śāṅkhāyana Śrauta Sūtra, xvii. 7, 13.

Śuśmīpa 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 *Purusasūkta*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*, i², 8 *et seq*.

² *Av.* iv 20, 4; xix. 32, 8, 62, 1; *Vājasaneyi Samhitā*, xiv 30, xxiii 30 31, *Taittiriya Samhitā*, iv 2, 10, 2, vii. 4, 19, 3; *Kāthaka Samhitā*, *Aśva-medha*, iv. 7. xvii 5. *Matrāyaṇī Samhitā*, ii. 8, 6, iii 13, 1, etc. See also *Ārya* and *Arya*. In *Taittiriya Samhitā*, i. 8, 3, 1. *Vājasaneyi Samhitā*, xx. 17, *Kāthaka Samhitā*, xxxviii. 5. Śūdra is opposed to Ārya.

³ *Kāthaka Samhitā*, xxxiv 5; *Pañcavimsa Brāhmaṇa*, v. 5, 17. Cf. *Śatapatha Brāhmaṇa*, vi. 4, 4, 9. *Bṛhadāraṇyaka Upaniṣad*, i 4, 25. *Aitareya Brāhmaṇa*, viii 4, 5. *Taittiriya Brāhmaṇa*, i. 2, 6, 7; Weber, *Indische Studien*, 10, 4. Muir, *op. cit.*, i², 140. *Mahābhārata*, xii 188, 5.

⁴ *Aitareya Brāhmaṇa*, vii 17, 3. 4. *Śāṅkhāyana Śrauta Sūtra*, xv. 24.

⁵ vii. 29, 4. Muir, *Sanskrit Texts*, i²,

Śūdra is *anyasya preṣya*, 'the servant of another'; *kāmotthāpya*, 'to be expelled at will'; and *yathākāṁavadhya*, '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 Brāhmaṇa⁶ explains that even if prosperous (*bahu-paśu*, 'having many cows') a Śūdra could not be other than a servant: his business was *pādāvancjya*, 'the washing of the feet' of his superiors. The Mahābhārata⁷ 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 Baudhāyana⁹ 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 Brāhmaṇa¹³ forbids a man who has been consecrated (*dīkṣita*) for a sacrifice to speak to a Śūdra at all for the time, though the Śāṭyāyanaka¹⁴ 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, Maitrāyaṇi Samhitā, IV, 1, 3. So the *sthālī*, 'cooking vessel,' is to be prepared by an Āryan, Maitrāyaṇi 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 Pañcavimśa Brāhmaṇa¹⁶ as unfit for 'sacrifice' (*ayajñīya*); and declared in the Kāthaka Samhitā¹⁷ 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 Samhitā,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 Samhitā, vii. 1, 1, 6. Lévi, *La Doctrine du Sacrifice*, 82

¹⁶ vi. 1, 11

¹⁷ xi. 10, where he therefore does not receive *Kariras*

¹⁸ Śatapatha Brāhmaṇa, xiv 1, 1, 31

¹⁹ Vājasaneyi Samhitā, xxx. 5. Taittiriya Brāhmaṇa, iii. 4, 1, 1. Śatapatha Brāhmaṇa, xiii 6, 2, 10. He is also present at the *Rājasūya*, Kāthaka Samhitā, xxxvii 1.

²⁰ Keith, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 64, 534

²¹ Maitrāyaṇi Samhitā, iv 2, 7, 10. Pañcavimśa 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 Samhitā, xxxviii. 5. Taittiriya Samhitā, i 8, 3, 1. Vājasaneyi Samhitā, xx 17

²⁴ Taittiriya Samhitā, v 7, 6, 4; Kāthaka Samhitā, xl. 13, Maitrāyaṇi Samhitā, iii. 4, 8, Vājasaneyi Samhitā, 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 Samhitā, 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, i, 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 Grhya Sūtra, i. 4, 11. Rules to the contrary (e.g., Gobhila Grhya 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. Taittiriya Samhitā, vii. 4, 19, 3, Maitrāyaṇi Samhitā, iii. 13, 1. Kāthaka Samhitā, Aśvamedha, iv 8. Śūdra and Āryā Vājasaneyi Samhitā, xxiii 31. This verse the Satapatha 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 Mundā type; but this suggestion is invalidated by the fact that the Rīgveda 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 Mundā 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 Rig-veda*, 3, 212, Fick, *Die sociale Gliederung*, 201, 202.

Cf. von Schroeder, *Indiens Literatur und Cultur*, 154, 155, Jolly, *Zeitschrift der Deutschen Morgenlandischen 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, *Indian Literature*, 18, 77, 111, 112, 276, *Indische Studien*, 10, 4 et seq. Muir, *Sanskrit Texts*, 1², 8 et seq.

Śūdrā denoted a Śūdra woman in the Atharvaveda¹ and later.²

¹ v. 22, 7 (= Dāśī, v. 22, 6).

² Taittiriya Saṃhitā, vii 4, 19, 3, Kāthaka Saṃhitā, Āsvamedha, iv 8, Maitrāyaṇī Saṃhitā, iii 13, 1, Vāja-

saneyi Saṃhitā, xxiii 30, etc., śūdrā-putra, 'son of a Śūdra woman,' Pañcaviṃśa Brāhmana, 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, 156, 3, ii 17, 2, 30, 10, etc.

² At viii 8, 1, Vājasaneyi Saṃhitā,

xvi 34, xx 37, etc. (of gods, Indra and Agni) śūra-vīra, Av. viii 5, 1

Śūra-vīra Māṇḍūkya ('descendant of Maṇḍūka') is the name of a teacher in the Āraṇyakas of the Rigveda.¹

¹ Āitareya 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 Saṃhitā, i 6, 8, 3, Taittiriya Brāhmana, 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 1 162, 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 Śadvimśa 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 Vārṣṇa** ('descendant of Vṛṣṇi') is mentioned in the Taittirīya 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 Dātreya 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 1 140, 6, 163, 11, 11 39, 3, 111 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 il. 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. **Glaḥa**.

Śeṣas denotes 'offspring' in the Rigveda.¹

¹ i. 93, 4, v. 12, 6, vi. 70, 4, vii. 27, 4, 5, vii. 1, 12, 4, 7, x. 16, 5

Śaibya, 'belonging to the Śibis,' is a designation of king **Amitratapana Śuśmīṇa** 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 Śūtras.³

¹ xiii. 5, 3, 3

² vi. 4, 7

³ Anupada Sūtra, iv. 5, etc

Cf. Weber, *Indische Studien*, 1, 156.

¹ *Indian Literature*, 197, who compares the Nata 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 Bṛhadāraṇyaka Upaniṣad, iv. 1, 5 Mādhyandina; Śailini, | iv. 1, 2 Kāṇva Cf. Max Müller, *Sacred Books of the East*, 15, 152, n. 2.

Śallūṣa 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 Samhitā*, xxx. 6. *Taittiriya Brāhmaṇa*, iii. 4. 2. 1 Cf. *Zimmer, Altindisches Leben*, 290, *Weber, Indian Literature*, xii, 196, 197. The exact sense of **Śallūṣa** 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 Brāhmaṇa**¹ 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 **Sauṅga**,' is the name of a teacher in the **Vamśa Brāhmaṇa**.¹

¹ *Indische Studien*, 4, 372, 383. The Śūngas are known as teachers in the | *Āśvalāyana Śrauta Sūtra*, xii. 13, 5. etc

Śauṅgī-putra, 'son of a female descendant of **Śunga**,' is the name of a teacher, a pupil of **Sāṃkṛtī-putra** in the last **Vamśa** (list of teachers) in the **Bṛhadāraṇyaka 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 **Sunitha** 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 **Sārvaseni** in the **Taittiriya Samhitā** (vii. 1, 10, 2).

Śaunaka, 'descendant of Śunaka,' is a common patronymic. It is applied to **Indrota**¹ and **Svaldāyana**.² A Śaunaka appears as a teacher of **Rauhiṇāyana** in the **Bṛhadāraṇyaka Upaniṣad**.³ A Śaunaka-yajña, or Śaunaka sacrifice, occurs in the **Kausītaki Brāhmaṇa**.⁴ In the **Chāndogya Upaniṣad**⁵ **Atidhanvan** Śaunaka appears as a teacher. That Upaniṣad⁶ and the **Jaiminīya Upaniṣad Brāhmaṇa**⁷ mention a Śaunaka Kāpeya who was a contemporary of **Abhipratārin Kākṣasenī**, whose Purohita Śaunaka was according to another passage⁸ of the latter Upaniṣad. In the **Sūtras**, the **Brhaddevatā**, etc., a Śaunaka appears as a great authority on grammatical, ritual, and other matters.⁹

¹ Śatapatha Brāhmaṇa, xiii 5, 3, 5.

² Ibid., xi. 4, 1, 2.

³ Ibid., xi. 5, 20, iv 5, 26 Mādhyamdina.

⁴ iv 7

⁵ i 9, 3

⁶ iv. 3, 5 7

⁷ ili 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 **Kāśyapībālākyāmātharī-putra** in the last **Vaṃśa** (list of teachers) in the **Mādhyamdina** recension of the **Bṛhadāraṇyaka Upaniṣad** (vi. 4, 30. 31).

Śaurpa-nāyya, 'descendant of Śūrpaṇāya,' is the patronymic of a teacher, a pupil of **Gautama**, in the first two **Vaṃśas** (lists of teachers) in the **Mādhyamdina** 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 **Gr̥hapati** ('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, 2 *Mādhyamdina*.

² 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' (śauṣkala)

Śruṣṭi Āṅgīrasa ('descendant of Āṅgīras') is the name of the seer of a Sāman or Chant in the Pañcavimśa 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 Rīgveda¹ 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 Taittiriya 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 Salvās.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*, 1², 437 et seq. Weber, *Indische Studien*, 1, 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 Taittiriya Saṃhitā, iv. 7, 5, 1; Kāthaka Saṃhitā, xviii. 10, Maitrāyaṇī

Samhitā, 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 Pārāśarya, in a Vaṃśa (list of teachers) in the Jaiminiya Upanisad 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 **Jaiminīya Upaniṣad Brāhmaṇa** (iii. 42, 1).

Śyāmāka is the name of a cultivated millet (*Panicum frumentaceum*) in the later **Saṃhitās**¹ 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 Müller**⁶ 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, **Vājasaneyī Saṃhitā**, xviii. 12; **Kāthaka Saṃhitā**, x 2.
² **Śatapatha Brāhmaṇa**, x. 6, 3, 2, xii 7, 1, 9, etc., **Kauṣītaki 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 **Rigveda**¹ 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 **Śyāvāśva**.

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 **Jaiminīya 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 Vidadāśva) and Purumīḥa, as well as Rathavīti. On this hymn is based a legend found in the Bṛhaddevatā,⁴ that he was the son of Arcanānas, who was sacrificing for Rathavīti 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 Rṣi. The father and son, repulsed, were returning home, when they met on the way Taranta and Purumīḥa, 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 Vidadāśvi 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 Purumīḥa, 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 Taittiriya 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 Sadguruśiṣya on Anukramaṇī to Rv. v. 61 (ed Macdonell, p. 117 et seq.); Sāyana on Rv. v. 61, 17-19, Nīlmañjarī 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 Ārcanānasa, '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 Rīg-

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 Rīgveda¹ 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 (*ṇṛ-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, ii. 8, 11, 163, 1, 165, 2, etc.

² Av iii 3, 4, vii. 41, 2 xi 9, 9, etc.

³ Taittirīya Samhitā, ii 4, 7, 1, v. 4, 11, 1, ṣaḍviṃśa Brāhmaṇa, iii 8

⁴ Rv. ii. 42, 2, Av i 21, 6

⁵ Kāthaka Samhitā, 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 *ṛjīpya*, '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).

Śramana 'mendicant monk,' is first found in the Upaniṣads.¹ According to Fick,² anyone could become a Śramana. 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.*

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 Śalāṅkāyana** in the **Varṇsa Brāhmaṇa**.¹

¹ *Indische Studien*, 4, 372.

Śraviṣṭha. See **Nakṣatra.**

Śrāyasa is the patronymic of **Kaṇva** in the **Taittiriya Samhitā**¹ and the **Kāthaka Samhitā**,² where he appears as a teacher, and of **Vitahavya** in the **Taittiriya Samhitā**³ and the **Pañcaviṃśa Brāhmaṇa**.⁴

¹ v. 4, 7, 5

² xxi. 8.

³ v. 6, 5, 3

⁴ ix. 1, 9, xxi. 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, i. 73, i. ix. 5, 31; x. 6, 26, xi. 1, 12, 21, xii. 1, 63, 5, 7, **Taittiriya Samhitā**, ii. 2, 8, 6; v. 1, 8, 6, vi. 1, 10, 3, vii. 2, 7, 3, etc. Already in the **Śatapatha 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 Rṣi 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 Śatapatha 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 Kaśyapa') is the name of a teacher, a pupil of **Devataras**, in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 1). It is much more likely that **Sruṣa** is a mere misreading for **Śūṣa**.

Śruṣṭi-gu ('possessing obedient oxen') is the name of a man in a Vālaḥkilya 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. Śreṣṭhin of the gods, Taittiriya Brāhmaṇa, xxviii 6. Kauṣītaki Brāhmaṇa, iii 1, 4, 10. Kauṣītaki Upaniṣad, iv. 20 Bhaga is the

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 Samhitā, iii. 5, 4, 2 = Kāthaka Samhitā, v 6 = Maitrāyaṇī Samhitā, 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.*

Śrōtriya in the Atharvaveda¹ and later² denotes a 'Brahmin learned in holy lore,' 'theologian.'

¹ ix 6, 37, x 2, 20 *et seq.*

² Kāthaka Samhitā, 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-śrōtriya*, 'a great theologian,' in Chāndogya Upaniṣad, v. 11, 1.

Śrauta-ṛṣi¹ or Śrautarṣi,² 'descendant of Śrutarṣi or Śrutarṣi,' 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 *ślis*, 'join'): with reference to a hide,¹

¹ Aitareya Brāhmaṇa, v. 32, 6, Jaiminiya 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 Kāthaka Samhitā, xxxiv. 9 Cf. Pañcaviṃśa Brāhmaṇa, xvi 1, 13, where a chariot (Ratha) is called *śleg-mavant*, 'tied with ropes'

³ Kausītaki 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 Jaiminiya.

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 (Mādhyamīna = 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., Satapatha Brāhmaṇa, xi. 3, 1, 5, 5, 4, 12; xiii 7, 1, 15, Aitareya Brāhmaṇa, viii. 22, 3, Aitareya Āraṇyaka, 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-dosa*), as explained by the commentator.

¹ iii 9, 17. 2 Cf *śloṇa*, 'lame,' Av. xii. 4, 3. Taittirīya Samhitā, vi 1, 6, 7, etc.

Śva-ghnin in the Rīgveda¹ 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 Rīgveda¹ 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-akṣī*), 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*),⁶ but was no match for the lion.⁷ A hundred dogs are mentioned as a gift in a Dānastuti ('Praise of Gifts') in a Vālakhilya hymn.⁸ Elsewhere the dog is regarded as unfit for sacrifice, as being unclean,⁹ and is driven away from the sacrifice.¹⁰ To eat dog's flesh was a last resort of despair and hunger.¹¹ The bones of the feast were given to the dog.¹² Saramā figures in legend as Indra's faithful dog¹³ searching for the cows. Rudra is lord of dogs (*śva-pati*) in the Yajurveda;¹⁴ the 'dog-keeper' (*śvanin*) is mentioned in the list of sacrificial victims at the Puruṣamedha ('human sacrifice') in the same Saṃhitā.¹⁵ The four-eyed (*catur-akṣa*) dogs of certain texts¹⁶ are, of course, mythological.¹⁷ Cf. Kurkura.

⁶ Rv vii 55. 5.

⁶ Rv x 86. 4.

⁷ Av iv 36. 6.

⁸ Rv viii 55. 3.

⁹ Jaiminiya Brāhmaṇa, i. 51. 4, Satapatha Brāhmaṇa, xii 4. 1, 4.

¹⁰ Rv ix. 101. 1.

¹¹ Rv. iv 18. 3. Later, *śva-puca* ('dog-cooking') denotes a degraded caste.

¹² Av. vi 37. 3 Cf. ix. 4. 16.

¹³ i. 62. 3. 72. 8, etc. See Macdonell, *Vedic Mythology*, p 151.

¹⁴ Vājasaneyi Saṃhitā, xvi 28, Kāthaka Saṃhitā, xvii. 13, Maitrāyaṇi Saṃhitā, ii. 9. 5

¹⁵ Vājasaneyi Saṃhitā, xvi 27, xxx 7, Taittiriya Brāhmaṇa, iii 4. 3. 1, etc Cf. *śva-nī* ('dog-leader'), Maitrāyaṇi Saṃhitā, ii 9. 5.

¹⁶ Cf. Rv x 14. 10 11, Av xviii 2, ii 12, Taittiriya Āraṇyaka, vi 3. 1, Taittiriya Brāhmaṇa, iii. 8. 4. 1, Satapatha Brāhmaṇa, xiii 1. 2, 9, etc.

¹⁷ Bloomfield, *Journal of the American Oriental Society*, 15, 165 et seq; *Hymns of the Atharvaveda*, 500, 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, ii; xix. 39, 4).

Śvayatha in the Śatapatha Brāhmaṇa¹ means 'swelling.' Possibly *śyathu*, the disease prevalent in Videha according to the Baudhāyana Śrauta Sūtra,² was a kind of 'swelling' (? goitre).

¹ iv 2. 1, ii (of the eye, in a myth).

² ii. 5. Caland, *Über das rituelle Sātra 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 Rīgveda 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 (Snuṣā), 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, Maitrāyaṇī Samhitā, ii 4, 2, Kāthaka Samhitā, xii 12 (*Indische Studien*, 5, 260), Āitareya Brāhmana, 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 Patl.

⁵ Rv x 95, 12, Av xiv 2, 27, Kāthaka Samhitā, 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 Rīgveda⁵ 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 Jaiminīya 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' (*karṇa*).³ See also **Śalyaka**.

¹ v. 13, 9

² Taittirīya Saṃhitā, v 5, 20, 1,
Maitrāyaṇī Saṃhitā, iii. 14, 14, Vāja-
saneyī 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, **Ṛṣabha Yājñatura**. 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 *atva*); x 4, 5, 13.

² Taittirīya Saṃhitā, v. 5, 10, 2,
Maitrāyaṇī Saṃhitā, ii. 13, 21, has in
the parallel passage *atva*, 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 Aruṇa') or Uddālaka² ('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; Āruni, 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 Sūtra⁸ **Jala Jātūkarnya** was lucky enough to become the Purohita of three peoples or kings, of **Kāśi**, **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; Bṛhad-āraṇyaka Upaniṣad, iii 7, 1, vi 1, 1 (Mādhyamīdina = 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 Bṛhadāraṇyaka Upaniṣad, vi. 1, 1 (Mādhyamīdina = 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), Bṛhadāraṇyaka 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 *kṛtsnake brahmabandhan vyajñāsi* 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 Brāhmana 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, Buhler, *Sacred Books of the East*, 2, xxxvii et seq., Eggeling, *Sacred Books of the East*, 12, xxxv et seq., Max Muller, *Ancient Sanskrit Literature*, 360 et seq., Weber, *Indische Studien*, 5, 65, 13, 443, Keith, *Aitareya Aranyaka*, 22 et seq., Cf Muir, *Sanskrit Texts*, 1², 433; Max Muller, *Ancient Sanskrit Literature*, 421 et seq., Oldenberg, *Buddha*, 397, n

Śvetyā appears in the Nadī-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 Brāhmana,¹ one of those who offered the Dāksāyaṇa sacrifice. He also taught Suplan Sārṇjaya the sacrifice: hence Weber² has inferred a connexion of the Śviknas and the Sṛṇjayas.

¹ 11 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 Śvitṛī'), 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 1 33, 14, v. 19, 3.

² vi 26, 4.

³ Translation of the Rigveda, 3.

⁴ Cf Rv 1 51, 6; vi 26, 3 4

⁵ *Religion Védique*, 3, 11.

⁶ Kuhn's *Zeitschrift*, 35, 527

⁷ *Rigveda, Glossar*, 7, 8

of a Śvitrā 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 *śvitarī*, 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 *śvitri*

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*, i, 35

Ṣaṇḍika is mentioned in the Maitrāyaṇī Samhitā¹ as a contemporary of **Keśin**. Probably **Khaṇḍika** should be read as usual elsewhere.

¹ i 4, 12, where von Schroeder gives no variant But *s* 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 Samhitās 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.

² See *Misa*.

vii 103, 1. 7, etc. Av i. 35, 4. ii. 6, 1.

³ v. 12, 2. 5. Cf Weber, *Nakṣatra*,

iii. 10, 2. iv 35, 4. vi 53, 3. etc.

| 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 *samvatsara*, 2.

⁵ *Vājasaneyi Samhitā*, xxvii. 45

⁶ *Taittirīya Samhitā*, v 5, 7, 3 4.

⁷ *Taittirīya Brāhmaṇa*, iii 10, 4, 1.

⁸ *Kāthaka Samhitā*, xii 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 Samhitā*, v 7, 2, 4

¹² *Sam-*, *Pari-vatsara*, *Av.* viii. 8, 23. *Taittirīya Āraṇyaka*, x 80

¹³ *Sam-*, *Pari-*, *Idā-*, *Anu-*, *Vatsara*, *Sam-vatsara*, *Vājasaneyi Samhitā*, xxx. 15; *Sam-*, *Pari-*, *Idā-*, *Idu-*, *Id-*, *Vatsara*, *Taittirīya Āraṇyaka*, iv 19, 1. Cf. Weber, *Naxatra*, 2, 298, n. 1, Max Müller, *Rigveda*, 4², 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 Saṃvatsara alone as the fifth year of the cycle is seen by Shamasastri²⁰ 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 1, 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 Samhitā*, vii 15, Taittiriya Brāhmaṇa, 1, 1, 9, 10, Kausitaki Brāhmaṇa, xxv 15. See also Atharvaveda, iv 11, 11, Weber, *Omnia und Portenta*, 388.

²⁰ *Gauḍm Ayana*, 137, 138.

²¹ ii 12, iii 1, xxvi 18, xxx 3. See also Kausitaki Brāhmaṇa, 1 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.

Samvarāṇa is the name of a Ṛṣi mentioned in one passage of the R̥gveda.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 Śākadāsa in the *Varṇsa 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 **Āṅgīras**') 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 Saṃhitā* (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-śliṣṭakā¹ or **Samśviṣṭikā**² is the name of an animal mentioned in the *Jaiminīya Brāhmaṇa* and the *Sātyāyanaka* along with the **Godhā**.

¹ *Sātyāyanaka* in *Sāyana* on *Rv* viii 91.

² *Jaiminīya 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 *Sāyana's* note.

² *Translation of the Atharvaveda*, 952.

Cf. Zimmer, *Altindisches Leben*, 63, 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 *Titāu*. If the latter word, however, designates a 'sieve,' **Saktu** might still mean 'groats,' as opposed to fine meal.

¹ *Taittirīya Samhitā*, vi 4, 10, 6, *Vājasaneyi Samhitā*, xix 21 *et seq*, *Śatapatha Brāhmaṇa*, i 6, 3, 16, ix. 1, 1, 8 (*cf* *Gavedhukā*), etc., *Kāthaka Samhitā*, xv 2 (*cf* *Apāmārga*) *Cf*

Kuvala, Karkandhu, Badara : *Śatapatha Brāhmaṇa*, v 5, 4, 22, etc.

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 *Av* v 4, 7, 11, 9, 13, 5, etc. So

sakhitva and *sakhya*, 'friendship,' are also common—*eg*, *Rv* i 10, 6, iii 1, 15, iv. 25, 2, etc., and *Rv* i. 178, 2, ii 18, 8, vii. 22, 9, etc.

✓ **Saghan** is the name of a bird, perhaps 'eagle' or 'vulture,' in the *Taittirīya Samhitā*¹ and the *Taittirīya Brāhmaṇa*.²

¹ iii 2, 1, 1.

² ii 8, 6, 1, Bohtlingk, *Dictionary*, s.v. ('vulture').
Cf Zimmer, *Altindisches Leben*, 88.

San̄ga 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, i. 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 (Śīprā), 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 horse-back. 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 (Jñāti) 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 carisṇū* of the R̥gveda¹⁴ 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. Muṣṭiḥan

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

¹¹ Hopkins, *Journal of the American Oriental Society*, 13, 193.

¹² Cf. Taittiriya Samhitā, vi 2, 3, 1, Śatapatha Brāhmaṇa, iii 4, 4, 3-5, Āitareya Brāhmaṇa, i 23, 2, etc., Gopātha Brāhmaṇa, ii 2, 7, Hillebrandt, *Vedische Mythologie*, i, 300, n

¹³ *Op cit* 3, 289, n

¹⁴ viii. 1, 2-8, where it is attributed to the demon Śusna

neighbouring territory seem to have been frequent and normal,¹⁵ 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*)¹⁶ were used by the combatants.

¹⁵ Cf. Rv. x 142, 4, as interpreted by Sāyaṇa and by Hillebrandt, *op. cit.*, 2, 64, n. 5; Taittirīya Brāhmaṇa, 1. 8, 4, 1 (of the model Kuru kings)

¹⁶ So, later, Arrian, *Indica*, vii 9. The shouts of either side are shown in the word *hrandas* (Rv 11 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*, 5, 469-472; Weber, Proceedings of the Berlin Academy, 1898, 564; Zimmer, *Altindisches Leben*, 293-301. See also Iṣu, *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. *Purohita*.

Saṃghāta seems in a few passages¹ to have the sense of 'battle.'

¹ *Kāthaka Samhitā*, xxix. 1, *Vājasaneyi Samhitā*, 1 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; *Maṭṭrayaṇi 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 Sajāti⁵ ('man of the same caste'). The disputes of Sajātas were notorious.⁶

⁴ Śatapatha Brāhmaṇa, v. 4, 4, 19 (the Sajātas of a Grāmaṇi).

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 Saṃhitā¹ 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, Lātyāyana Śrauta Sūtra,

iii. 7, 11, Kātyāyana Śrauta Sūtra, i. 3, 42, etc

Sam-jñāna, 'concord,' 'harmony,' is mentioned from the Rīgveda¹ 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. **Bhrātr̥vya**.

¹ x. 19, 6.

² Av iii. 30, 4, vii 52, 1; xi. 1, 26, etc.; Taittirīya Saṃhitā, v. 2, 3, 2;

3, 1, 14; Vājasaneyi Saṃhitā, 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 Saṃhitā, xix. 27. 88; Śatapatha Brāhmaṇa, xii. 7, 2, 13, 8, 3, 14.

Satīna-kakata¹ is, in the Rīgveda,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 **Jabālā**') 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 **Bṛhadāranyaka Upaniṣad**,³ where he learns a certain doctrine from **Jānaki Āyasthūpa**.⁴ He is also mentioned in the **Aitareya**⁵ and the **Śatapatha Brāhmaṇa**.⁶

¹ iv. 4, 1 *et seq*⁴ vi. 3, 19 (= vi. 3, 12)² iv. 5, 1; 6, 2, 7, 2; 8, 2, 9, 10, 10, 1; v. 2, 3.⁵ viii. 7, 8.⁶ xiii. 5, 3, 1³ iv. 1, 14 (*Mādhyaṃdina* = iv. 1, 6 *Kāṇva*).

Satya-yajña ('true sacrificer') **Pauluṣi** ('descendant of **Puluṣa**') **Prācinayogya** ('descendant of **Prācinayoga**') is the name of a teacher in the **Śatapatha Brāhmaṇa**,¹ the **Chāndogya Upaniṣad**,² and the **Jaiminīya Upaniṣad Brāhmaṇa**.³ In the latter text he is said to have been the pupil of **Puluṣa Prācinayogya**.

¹ x. 6, 1, 1.² v. 11, 1³ iii. 40, 2 (in a *Vaṃśa*, 'list of teachers')

Satya-vacas ('true-speaking') **Rāthītara** ('descendant of **Rathītara**') is, in the **Taittirīya Upaniṣad** (i. 9, 1), the name of a teacher who insisted on the importance of truth.

Satya-śravas ('of true renown') **Vāyya** ('descendant of **Vayya**') is the name of a **Ṛṣi** in the **Rigveda**.¹ **Ludwig**² thinks that he was the son of **Sunītha Śaucadratha**.

¹ v. 79, 1 *et seq*² Translation of the **Rigveda**, 3, 156.

Satya-baviṣ is the name of a mythical **Adhvaryu**, or sacrificial priest, in the **Maitrāyaṇī Saṃhitā** (i. 9, 1, 5).

Satyādhivāka Caitrarathi ('descendant of **Citraratha**') is the name of a man in the **Jaiminīya 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 *Kausītaki Upanisad*,⁴ but it is certain⁵ that the reading there is not *Satvan-Matsyesu*, but *sa-Vaśa-Matsyesu*.

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**.

Sadaṃdi. See **Takman**.

Sadas. See **Gṛha**.

Sadasya. See **Ṛtvij**.

Sadā-nīrā, '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 *Karatoṃṣā*,² but this seems to be too far east. Weber's³ 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 *Mahābhārata*⁵ 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-pṛṇa 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 mis-reading 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 **Vibhindukiyas**, which is mentioned in the *Jaiminīya 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 Saṃhitā*.¹ The *Kapiṣṭhala Saṃhitā*² has *Śahanāśchiva*. Very probably the reading of both texts is bad.

¹ xi. 1

² xxii. 3 (von Schroeder, *Kāthaka Saṃhitā*, 2, 18, n. 5).

Sanātana is the name of a mythical Rṣi in the Taittirīya Saṃhitā. In the Bṛhadāraṇyaka Upaniṣad² he appears in the first two Vamśas (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 (Mādhyamdina = ii. 6, 3, iv 6, 3 Kāṇva).

Sanāru. See **Sanātana**.

Sanisrasa. See **Māsa**.

Sam-daṃsa. 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 Saṃhitā, ii. 4, 7, 2, Satapatha Brāhmaṇa, xiv 3, 1, 22, etc.

Sam-dhā denotes in the later Saṃhitās and the Brāhmaṇas¹ an 'agreement' or 'compact.'

¹ Av. xi 10, 9, 15; Taittirīya Saṃhitā, i. 7, 8, 4, | Taittirīya Brāhmaṇa, i. 7, 1, 6, ii. 1, 1, 3; Kausitaki 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 Saṃhitā, 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 Sandhyā.

Sam-nahana in the later Saṃhitās and the Brāhmaṇas¹ denotes a 'band' or 'rope.'

¹ Taittirīya Saṃhitā, i 1, 2, 2, Śatapatha Brāhmaṇa, i 3, 3, 6, ii. 6, 1, 15, etc

Sa-patna, 'rival,' is a common word in the later Saṃhitās,¹ being also found in the tenth Maṇḍala of the R̥gveda.² It is a curious masculine formed by analogy from **Sa-patnī**, 'co-wife,' and so 'female rival.'

¹ Av. i 19, 4, x 6, 30, xii 2, 46, Taittirīya Saṃhitā, i 6, 2, 2, iii 2, 8, 5, etc ² x 166, 1, etc., also in the compound *sapatna-han*, 'slaying rivals,' x 159, 5, etc., Av i 29, 5, etc.

Sa-patnī occurs in the R̥gveda 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, 15 (cf. in verse 2,

patim me kvaḥam kuru, 'make my husband exclusively mine').

Sapta-gu is the reputed author of a R̥gvedic 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 R̥gveda 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 **Kubha** 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 R̥gveda 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 Saṃhitā, xxxviii, 26, Atharvaveda, iv. 6, 2; Taittirīya Saṃhitā, iv. 3, 6, 1, etc.

³ *Chips*, 1, 63 Cf Muir, *Sanskrit Texts*, i², 490, n.

⁴ Ludwig, *Translation of the Rig-*

veda, 3, 200; Lassen, *Indische Alterthumskunde*, i², 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 Saṃhitās,¹ are named in the Taittirīya Āraṇyaka² as Āroga, Bhrāja, Paṭara, Patanga, Svarṇara, Jyotiṣimant, and Vībhāsa, 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 Rīgveda⁶ are meant.

¹ Av XIII. 3, 10, Kāthaka Saṃhitā, xxxvii 9

² i 7. Cf the 'seven tongues' of Agni which are mentioned in the Rīgveda, and each of which later receives an individual name Macdonell, *Vedic Mythology*, p 89

³ Keith, *Atureya Āraṇyaka*, 266; Hopkins, *Great Epic of India*, 473

⁴ *Indische Studien*, I, 170, 2, 238

⁵ *Ibid*, 10, 271, n, where he compares the *sapta dīśo nānā-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 Rīgveda¹ as an epithet of Agni, 'belonging to the seven tribes.' Hopkins² thinks that this is a reference to the seven 'family' books of the Rīgveda (II.-VIII.), but this seems less likely than the view of Roth,³ that *saptamānuṣa* is equivalent to *varśvānara*.

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 Rīgveda¹ 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 *Rīgveda, Glossar*, 190.

Cf Ludwig, Translation of the Rīg-

veda, 3, 156, Baunack, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 268

Sapti in the Rīgveda¹ and later² denotes a 'swift steed.'

¹ i 85, I. 6, 162, I; II. 34, 7, III 22, I, etc.

² Vājasaneyi Saṃhitā, xxii. 19, 22

Saptya 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 **Maghavans** ('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, Maṭrayaṇī 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, Kauṣītaki 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, Maṭrayaṇī 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. vi 28, 6 Cf viii. 4. 9. So in Av vii. 12, 2, the assembly is hailed as *narīṣṭhā*, '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 *sabhaya* 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.

sabhya, '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. *Grāmyavādīn*. 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 Saṃhitā, xxii. 22, etc. Max Muller, *Sacred Books of the East*, 32, 276, sees in *sabhya* 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, *sabhāvali* 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 Saṃhitā, 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 Saṃhitā*, 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 Saṃhitā*, xxx. 6; Taittiriya Brāhmaṇa, iii. 4, 2, 1, with

Sāyaṇa's note. Cf. Weber, *Indische Stufen*, i, 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 Śātarudriya.¹

¹ Vājasaneyi Samhitā, xvi. 24, Taittirīya Samhitā, iv. 5, 3, 2, Kāthaka Samhitā, xvii. 13, etc

Sabhā-pāla is found in the Taittirīya Brāhmaṇa (iii. 7, 4, 6), where the sense may be 'guardian of an assembly hall.'

Sabhāvin in the Taittirīya 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 Atharvaveda¹ 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 i. 29, 1 (of Yama); vii. 12, 2; xix. 55, 6.

² Kāthaka Samhitā, viii. 7; Maitrā-

yaṇī Samhitā, i. 6, 11, Taittirīya Brāhmaṇa, i. 2, 1, 26, Aitareya Brāhmaṇa, viii. 21, 14.

Sabhā-sthāṇu. See *Sabhā*.

Sabheya. See *Sabhā*.

Sam-aṅka 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 Saṃhitā⁵ 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 xxviii. 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 **Prāṇa**.

Samāna-gotra¹ and **Samāna-jana**² 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 Kauṣītaki Brāhmaṇa, xxv 15

² i. 113, 2; Śatapatha Brāhmaṇa,

³ Pañcaviṃśa Brāhmaṇa, xvi 6, 9; iii. 5, 1, 25.

Lāṭyāyana Śrauta Sūtra, viii. 2, 10

Samānta ('having the same boundary'), 'neighbour,' and therefore 'foe,' occurs in the Maitrāyaṇi Saṃhitā (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 *viśaḥ*, '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. That he was elected there, as Zimmer⁸ 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.⁹

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 *davī*, 'divine,'¹⁰ just as they had a Sabhā.¹¹

The assembly disappears as an effective part of government in the Buddhist texts,¹² the Epic,¹³ and the law-books.¹⁴

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-īdh 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, lī. 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 Muller² 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 *tukhūm*, '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*, 1, xli.

² *Sacred Books of the East*, 32, 61 et seq., quoting Rv i 71, 7; 190, -, v 78, 8; vii 49, 2. 95 2. x 58

³ *Indische Alterthumskunde*, 1², 883.

⁴ *Altindisches 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-kṣara*, of the ocean); xix 38, 2. Taittirīya Samhitā, 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 Paläographie*, 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 Taittirīya Samhitā, ii 4, 8, 2, vii 5, 1, 2 It is described as unfailing in the Aitareya Brāhmaṇa, v. 16, 7 (cf iii 39, 7), it encircles the earth, *ibid.*, viii 25, 1 The eastern and western oceans in Śatapatha Brāhmaṇa, i 6, 3, ii (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 Brāhmaṇa,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 Brāhmaṇa⁵ 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 Samhitā, v 32, xiii 35, xx 5, etc

³ v 1, 1, 13 Cf. xii 8, 3, 4, xiv. 1, 3, 8

⁴ Śatapatha Brāhmaṇa, vi 3, 2, i 6, 2, 2, 3, Brhadāranyaka 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, Svārāj, for the **Satvants**, Bhoja, for the middle people (**Kuru-Pāñcāla**, **Vaśa**, and **Uśīnara**), Rājan simply This is probably a sound tradition

Saragh,¹ **Saraghā**,² both denote 'bee' in the Brāhmaṇas. See also **Sarah**.

¹ Śatapatha Brāhmaṇa, iii 4, 3, 14. ² Pañcaviṃśa Brāhmaṇa, xxi 4, 4, Taittirīya Brāhmaṇa, 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,⁶ 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 Arna 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*, 2², xxv, Max Müller, *Sacred Books of the East*, 32, 323.

⁶ *Religions of India*, 34.

⁷ Translation of the R̥gveda, 3, 280.

Saras denotes 'lake' in the later Saṃhitās¹ and the Brāhmanas.²

¹ Vājasaneyi Saṃhitā, xxiii. 47, 48, xxx. 10.

² Aitareya Brāhmaṇa, iii. 33, 6.

Śatapatha Brāhmaṇa, xiii. 5, 4, 9. Chāndogya Upaniṣad, viii. 5, 3.

Sarasvatī¹ is the name of a river frequently mentioned in the R̥gveda 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 Haraqatī (the modern Helmand).

² Taittiriya Saṃhitā, vii. 2, 1, 4, 1'ācavimśa Brāhmaṇa, xxv. 10, 1,

Kauṣṭhikī Brāhmaṇa, xii. 2, 3, Śatapatha 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. 3f.

itself in the sands of Patiala (see *Vinaśana*). Even Roth³ admits that this river is intended in some passages of the Rigveda. With the *Drśadvatī*⁴ it formed the western boundary of Brahmāvarta (see *Madhyadeśa*). It is the holy stream of early Vedic India. The Sūtras⁵ 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 Muller¹⁵ 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 *Drśadvatī* 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*, v. 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, *Taittirīya Samhitā*, i. 8, 13, 3; *Vājasaneyi Samhitā*, xix. 93, xxxiv. 11, *Śatapatha 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*, i. 60, 2, 90, etc., Ludwig, *Translation of the Rigveda*, 3, 201, 202

¹⁴ *Indische Alterthumskunde*, i², 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, *Gangā*, *Yamunā*, *Sarasvatī*, *Sutudrī*, the *Sarasvatī* comes between the *Jumna* and the *Sutlej*, the position of the modern *Sarsūti* (*Sarasvatī*), 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 *Bharatas* 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 (*devatame*).

¹⁸ See *Pārāvata* and cf. *Bṛāya*.

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 Samhitā²¹ 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 Vaitarani,²⁴ as well as the name of the Arghandab in Arachosia.²⁵ This opinion depends essentially on his theory that the sixth Mandala of the Rīgveda places the scene of its action in Iranian lands, as opposed to the seventh Mandala—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* 1, 99 et seq
3, 372-378

²³ He sees this sense in the Rīgveda 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 Pāṇcaviṃśa 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

²⁹ 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 Rīgveda¹ and later² denotes 'bee.' Cf. **Saragha**.

¹ I 112, 21.

² Taittiriya Samhitā, I 3 12, 12.
Śatapatha Brāhmaṇa, XIII 3, 1, 4 The stem is given as Sarat in the Uṇādi-

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 Rīgveda¹ and later.²

¹ IV. 58, 6, VII. 70, 4, AV. XII. 2, 41, Vājasaneyi Samhitā, XXXIV. 11, Taittiriya Brāhmaṇa, I 2, 1, 11, etc.

Sarīsrpa 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. \ 4, 23, XI. 3, 47; Taittiriya

| Samhitā, i. 5, 4, I. III 1, 1, 1, etc

Sarpa-rājñī, 'serpent-queen,' is the alleged authoress of a hymn of the Rigveda¹ according to the Taittiriya Samhitā²

¹ x. 189.

¹ Brāhmana, 1 4, 6, 6. II 2, 6, 1;

² 1. 5, 4, I. VII. 3, 1, 3, Taittiriya

Aitareya Brāhmana, v. 23, 1 2

Sarpa-vidyā, the 'science of snakes,' is enumerated in the Śatapatha Brāhmana among branches of learning. It must have been reduced to fixed rules, since a section (*parian*) of it is referred to as studied. The Gopatha Brāhmana² 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 **Vīsa-vidyā**, and the Chāndogya Upaniṣad (VII. 1

2 4 2, 1 4, I. 7. 1) has *sarpa-devajana vidyā*.

² 1. 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 Brāhmana.¹

¹ vi. 24, 15 Aufrecht, *Aitareya Brāhmana*, 424, takes the name to be **Sarpi**

| 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 **Ghṛta** according to the St. Petersburg Dictionary. Roth there rejects the definition cited by Sāyaṇa in his commentary on the Aitareya Brāhmana,¹ which discriminates **Sarpis** as the liquid and **Ghṛta** as the solid condition of the butter. The word is repeatedly mentioned in the Rigveda² and later.³

¹ i. 5.

² 1. 127, 1. v. 6, 9, x. 18, 7

³ Av. 1. 15, 4; ix. 6, 41, x. 9, 12;

xii. 3, 45, Taittiriya Samhitā, 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 *sarvacarau*. 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 Śāyana 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 Samhitās 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, xxx. 14, Pañcaviṃśa Brāhmaṇa, ix 3, 1

² Taittirīya Samhitā, 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. Sadvimśa Brāhmaṇa, i 2, Śāṅkhāyana

Srauta Sūtra, iv 15, 8, etc. It is common in the later language.

Salā-vrkī. See **Sālāvṛka**.

Salila-vāta occurs in the Yajurveda Samhitās¹ 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 Samhitā, iv. 4, 12, 3. Kāthaka Samhitā, xxiv. 4. Maitrāyaṇi Samhitā, iii 16, 4.

² Or, according to the commentator, *salilākhyena vāta-viśeṣena anugṛhitah*, '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 *Sālvīh* (*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 Sālvas were closely connected with the **Kuru-Pāṇcālas**, 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 Yugandharas are also referred to in a Kārikā quoted in the Kāśikā Vṛtti on Pāṇini, iv. 1, 173.

⁵ Cf. Weber, *Indische Studien*, i, 215. Later, they may have been found in Rājasthān, Lassen, *Indische Alterthumskunde*, i², 760.

Savya-ṣṭhā,¹ **Savya-ṣṭhr**,² **Savye-ṣṭha**,³ and **Savya-sṭha**⁴ 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 At. viii. 8, 23.

² Śatapatha Brāhmaṇa, v. 2, 4. 9. 3, 1. 8, 4. 3. 17. 18

³ Taittiriya Brāhmaṇa, i. 7, 9, 1.

⁴ Kāṇva recension of the Śatapatha Brāhmaṇa, Eggeling, *Sacred Books of the East*, 41, 62, n. 1. *Maṭṭrāyaṇī Saṃhitā*, iv. 3, 8.

⁵ On Śatapatha Brāhmaṇa, v. 3, 1, 8; Taittiriya Brāhmaṇa, *loc. cit.*

⁶ Eggeling, *loc. cit.*, Hopkins, *Journal of the American Oriental Society*, 13, 235.

Cf. Zimmer, *Altindisches Leben*, 296.

Sasa in the Rīgveda¹ 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 **Viśvāmītra** 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 Samhitā, III 4, 3, 3, | V 1, 7, 3 VII 5 20, 1, Maitrāyaṇī
Samhitā, IV 2, 2, etc

Cf. Schrader, *Prehistoric Antiquities*, 264

Saha in the Atharvaveda¹ is, according to Roth,³ the name of a plant, but Bloomfield² 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. 26

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 Sahadevya**, 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*, I, 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 Athar-
vaveda, 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*.

Sāmvarāṇi is found in the Rigveda¹ in one passage, where it naturally seems to be a patronymic ('descendant of Sāmvarāṇa') of Manu. According to Bloomfield,² it is a corruption for **Sāvarṇi**, a reference to Manu's birth from the *savarṇā*, '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 Kāśmir manuscript of the Rigveda, which has *sāmvarāṇam*, '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 Sāmvarāṇi, or take Manu as one name, Sāmvarāṇi as another; or admit that Manu Sāmvarāṇi is simply Manu with a patronymic derived from an unknown legend.

¹ viii. 51, 1.

³ *Die Apokryphen des Rigveda*, 38

² *Journal of the American Oriental Society*, 15, 180, n

⁴ See Oldenberg, *Göttingische Gelehrte Anzeigen*, 1907, 237

Sākam-aśva Devarūta is the name of a teacher, a pupil of **Viśvāmitra**, in the *Vaṃśa* (list of teachers) which concludes the Śāṅkhāyana Āraṇyaka (xv. 1).

Sāmkrṭi-putra ('son of a female descendant of Saṃkrta') is the name of a teacher, a pupil of **Ālambayaniputra**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

Sāmkrṭya, 'descendant of Saṃkrṭi,' 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 Upaniṣad¹

¹ ii. 5, 20, iv. 5, 26. A Sāmkrṭya occurs also in the Taittirīya Prātisākhya, viii. 21, x. 21, xvi. 16.

Sāoi-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**, **Śācigu**, may be meant.

¹ viii. 23, 4.

² *Zeitschrift der Deutschen Morgen-* | *ländischen Gesellschaft*, 48, 80, n 5 This
conjecture seems improbable.

Sām̐jivī-putra, 'son of Sām̐jivī,' 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 **Brhadāraṇyaka 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 **Yājñavalkya**.

¹ x 6, 5, 9

Cf. Eggeeling, *Sacred Books of the*

² *Brhadāraṇyaka Upaniṣad*, vi. 5.

East, 12, xxiv et seq., Weber, *Indian Literature*, 131

³ *Ibid.*, vi. 4, 32 (Mādhyamdina =

vi. 5, 2 Kāṇva)

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 **Somaśuśma** 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 Jaiminīya Upaniṣad Brāhmaṇa (ii. 4, 5) with the Śallanas and the Kārīradis.

Sātya-havya ('descendant of Satyahavya') is the patronymic of a *Vāsiṣṭha* who is mentioned as a contemporary of *Atyarāti Jānamtapi* in the Aitareya Brāhmaṇa (viii. 23, 9), and of *Devabhāga* in the Taittirīya Samhitā (vi. 6, 2, 2).

Sātrājita ('descendant of Satrājit') is the patronymic of *Śatānika*.¹

¹ Aitareya Brāhmaṇa, viii 21, 5. Śatapatha Brāhmaṇa, xiii 5, 4, 19 21.

Sātrā-sāha ('descendant of Satrāsāha') is the patronymic of *Śoṇa*.

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 Samhitā.² The Taittirīya Brāhmaṇa³ and the Rīgveda⁴ itself contain clear references to horse-riding, while the Aitareya Āranyaka⁵ refers to mounting a horse sideways. Āśvalāyana⁶ 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 Āranyaka*, 177; Weber, *Proceedings of the Berlin Academy*, 1898, 564.

Sādhārāṇī in one passage of the Rīgveda¹ 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 vii. 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 Ṛc, 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 Taittirīya 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, i 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, xxiv 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 *Sammada*') is the patronymic of the mythical *Matsya* in the *Śatapatha Brāhmaṇa* (xiii. 4, 3, 12).

Sāmrājya. 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 *Taittirīya Brāhmaṇa*, i. 5, 3, 3. iv. 11, 12, viii. 6, 10, etc. Cf. *Sāyam-prātar*, 'morning and evening,' *Av. Brāhmaṇa*, ii. 6. *Śatapatha Brāhmaṇa*, vii. 3, 2, 18. iii. 30, 7. xix. 39, 2, etc.

² *Rv.* v. 77, 2. x. 146, 4; *Av.* iii. 12, 3.

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 *Jaṃiniya 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 *Kauśikāyani* in the second *Vaṃśa* (list of teachers) in the *Bṛhadāraṇyaka Upaniṣad*.²

¹ x. 3, 6, 10. 5, 2, 1.

² iv. 5, 27 (*Mādhyamdina* = iv. 6, 3 *Kāṇva*)

Sāyya. See *Sāpya*.

Sārathi denotes the 'charioteer' as opposed to the 'warrior' (*Savyaśthā*) in the *Rigveda*¹ and later.²

¹ i. 55, 7. 144, 3. ii. 19, 6. vi. 20, 5; i. 7, 9, 1. *Maṭṭrāyaṇi Saṃhitā*, iv. 3, 8, 57, 6. x. 102, 6. etc.

² *Av.* xv. 2, 1; *Taittirīya Brāhmaṇa*, 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.

Sārījaya is found in the Rigveda¹ in a Dānastuti ('praise of gifts') where the word probably denotes the '**Srījaya** king' rather than a 'descendant of Sārījaya.' 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, 1, 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 **Śauceya** in the Taittirīya 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 Taittirīya Saṃhitā⁵ it appears as **Salāvṛkī**. Cf. **Tarakṣu**.

¹ x. 73, 2, 95, 15.

² Taittirīya Saṃhitā, vi. 2, 7, 5, *Āitareya 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; *Jaiminīya 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 recen-

sion) 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 *Maitrāyaṇī Saṃhitā*, iii. 8, 3 *Āpastamba Dharma Sūtra*, i. 10, 17; ii. 33.

Cf. Zimmer, *Allindisches 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 *Rigveda*¹ together with *Sāvarṇya*.² It is clear that no man called *Savarna* 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

⁴ Bloomfield, *Journal of the American*

³ St Petersburg Dictionary, s v Cf. *Oriental Society* 15, 170 et seq.
Muir, *Sanskrit Texts*, 1², 17

Siṃha denotes the 'lion' in the *Rigveda*¹ and later.² The roaring (*naḍ*) of the lion is often alluded to,² and is called thundering (*stanatha*).⁴ He wanders about (*ku-cara*) and lives in the hills (*giri-stha*),⁵ and is clearly the 'dread wild beast that slays' (*mrgo bhīma upahatnuh*)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, i 2, 21, 6 viii 7, 15, *Taittiriya Samhitā*, v 5, 21, 1, *Kāthaka Samhitā*, xii 10, etc; *Maitrāyaṇī Samhitā*, 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. Śatapatha Brāhmaṇa, iii. 5, 1, 21.
¹⁶ Taittirīya Saṃhitā, i. 2, 12, 2; Maṭrāyaṇī Saṃhitā, iii. 8, 5.
 vi. 2, 7, 1. Vājasaneyi Saṃhitā, v. 10. Cf. Zimmer, *Altindisches Leben*, 78, 79.

1. **Ślo** 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. **Ślo** 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. **Ślo** 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 Taittirīya 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; Taittirīya 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 1 97, 8, 125, 5, ii 11, 9; 25, 3 5, iii. 53, 9, etc.

² iii. 13, 1, iv 24, 2, x 4, 15, xiii 3, 50, etc

³ Rv. 1. 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-Sauvīras occur in the Baudhāyana Dharma Sūtra, i. 2, 14. Cf Bühler, *Sacred Books of the East*, 14, 148, Oldenberg, *Buddha*, 394, n.

⁵ Brhadāraṇyaka Upaniṣad, vi 2, 15 (Mādhyamīna = vi 1, 13 Kāṇva) Cf Zimmer, *Altindisches Leben*, 16, 17, 27

Sindhu-kṣit 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 **Lakṣā**.

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 *Yajurveda*¹ seems to denote a kind of bird.

¹ *Maitrāyaṇi Samhitā*, iii. 19, 6, *Vājasaneyi Samhitā*, 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 Samhitā*,

v 2, 5, 4, 5, 6, 2, 5. *Kāthaka Samhitā*, xx. 3, etc.

Cf *Hopkins, Journal of the American Oriental Society*, 17, 86, n

Sīman denotes the 'parting' of the hair in the *Atharvaveda*¹ and later.²

¹ ix. 8, 13.

² *Antareya Brāhmaṇa*, v 7, 4. *Pañcaviṃśa Brāhmaṇa*, xiii 4, 1, xv 5, 20.

Śatapatha Brāhmaṇa, vii. 4, 1, 14

Cf *śimanta* 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. *Vaiśya*).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 Samhitā*, xviii 7, *Maitrāyaṇi Samhitā*, ii. 11, 4

³ *Av* vi. 91, 1, viii. 9, 16, *Taittirīya Samhitā*, v 2, 5, 2, *Kāthaka Samhitā*, xv. 2, xx 3, *Śatapatha Brāhmaṇa*, vii 2, 2, 6, xiii. 8, 2, 6

⁴ *Av* vi. 91, 1

⁵ *Taittirīya Samhitā*, i 8, 7, 1.

v 2, 5, 2, *Kāthaka Samhitā*, xv. 2, *Maitrāyaṇi Samhitā*, ii. 6, 2, etc

⁶ *Kāthaka Samhitā*, 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.

Sīla, 'plough,' is found in the *Kapiṣṭhala Samhitā* (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

Sīsa, '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 *Taittirīya Brāhmaṇa*, iii. 12, 6, 5. *Satapatha Brāhmaṇa*, v. 1, 2, 14. 4, 1, 9 xii. 7, 1, 7. 2, 10, *Chāndogya Upaniṣad*, iv. 17, 7, etc.

⁴ *Vājasaneyi Samhitā*, xiv. 80 *Maitrāyaṇī Samhitā*, iii. 11, 9 *Tait*

tirīya 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 xiv. 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 *Satapatha 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 *Kakṣivant*') is the name of a *Ṛṣi* 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; *Kauṣṭhīki 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 Saṃhitās¹ and the Brāhmaṇas² denotes a kind of fragrant grass.

¹ Taittirīya Saṃhitā, vi 2, 8, 4. Satapatha Brāhmaṇa, iii 5, 2, 17.
Kāthaka Saṃhitā, xxv 6 Pañcaviṃśa Brāhmaṇa, xxiv 13, 5

² Aitareya Brāhmaṇa, i 28, 28.

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 R̥gveda. 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, 1 15 viii 20, 8

Sutaṃ-bhara is credited by the Anukramaṇī (Index) with the authorship of certain hymns of the R̥gveda.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 *sutām-bhārāya*, as Roth suggests in the St Petersburg Dictionary, s v

Sutvan Kairīśi Bhārgāyana is, in the Aitareya Brāhmaṇa (viii. 28, 18), the name of a king who, being taught a spell by **Maltreya Kauṣārava**, slew five kings and became great.

Su-dakṣiṇa Kṣaimī ('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 *Trtsu* 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, *Dīvodāsa* must have been his grandfather. If he was the son of *Dīvodāsa*, *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 *Sudāsam* for

Sudāse 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 Kāśyapa** ('descendant of Kāśyapa') is the name of a teacher in the Taittirīya Āraṇyaka¹ who set forth the expiation for lack of chastity.

¹ ii. 18. Cf. x 1, 8, Weber, *Indische Studien*, i, 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 Upanisad (iii. 3, 1).

1. **Su-nītha Śaucad-ratha** ('descendant of Śucadratha') is the name of a man in the Rigveda (v. 79, 2). Cf. **Satya-śravas**.

2. **Su-nītha Kāpaṭava** is the name of a teacher in the Vamśa 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 Rigveda¹ and later.² In the passages in which it appears as an eater of carrion³ it must be the vulture. The Jaiminīya Brāhmaṇa⁴ mentions an eagle which separates milk from water like the **Kruñc**. In the Rigveda⁵ the Suparṇa is said to be the child of the **Śyena**, and is distinguished from the latter in another passage.⁶ This led Zimmer⁷ 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.; Taittirīya Saṃhitā, vii 5, 8, 5, etc.

³ Maitrāyaṇī Saṃhitā, iv 9, 19. Taittirīya 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

2. *Suparna* is personified in the Yajurveda Samhitās¹ as a R̥ṣi.

¹ Taittirīya Samhitā, iv 3, 3, 2, Kāthaka Samhitā, xxxix. 7.

Su-pitrya, a word occurring once in the R̥gveda,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 R̥gveda, 3, 169

Su-pratita Aulundya is the name of a teacher, a pupil of Bṛhaspatigupta, in the Vamśa Brāhmaṇa.¹

¹ Indische Studien, 4, 372.

Suplan Sārṇjaya is the name of a prince of the Sṛṇjayas who was taught the Dāksāyana 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*
xu 8, 2, 3 Cf. Lévi, *La Doctrine du* | *Mythologie*, i, 105, 106

Su-bandhu in the hymns of the R̥gveda¹ is taken by Sāyana 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 *Ākullī*. 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

⁴ Rv x 57-60

² St Petersburg Dictionary, s.v. 1.

Cf Max Muller, *Journal of the Royal*

³ Bṛhaddevatā, vii 83 *et seq.*, with Macdonell's notes See also *Asamāti*, n 1.

Asiatic Society, 2, 420-455. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 39, 90

Su-brahmaṇya in the Brāhmaṇas¹ denotes a priest who officiates as one of the three assistants of the Udgātṛ (see *R̥tvij*). His office is *Subrahmaṇyā*.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, Kauṣītaki Brāhmaṇa, xxvii. 6, etc. The priest himself is so styled, Aitareya Brāhmaṇa, vii 1, 2; Pañcaviṃśa Brāhmaṇa, xviii. 9, 19, etc.

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 Mahīdhara³ explains the word merely as a lady with many lovers or a courtesan, a view followed by Roth.⁴ Since the Taittirīya⁵ and Kāṭhaka⁶ Saṃhitās have no Subhadrikā, but a vocative *subhage* (see **Subhagā**), the sense remains very doubtful.

¹ Vājasaneyi Samhitā, xxiii 18 (cf. *bhadrika*, 2b, Bohtlingk's Dictionary, Satapatha Brāhmaṇa, xiii 2, 8, 3). s. v. 2a.

Maitrāvanī Samhitā, iii 12, 20. ⁵ vii 4, 19, 1, Taittirīya Brāhmaṇa, iii 9, 6.

² *Indische Studien*, i, 183, 184. *Indian Literature*, 114, 115. Cf. Griffith, Translation of the Vājasaneyi Samhitā, 212, n. ⁶ *Aśvamedha*, iv, 8.

³ On Vājasaneyi Samhitā, loc. cit. Cf. Zimmer, *Altindisches Leben*, 36.

⁴ St. Petersburg Dictionary, s. v. *subhage*, 37. Eggeling, *Sacred Books of the East* 44, 321, 322.

Sumati-tsaru. See **Tsaru**.

Su-mantra Bābhra ('descendant of Babhru') **Gautama** ('descendant of Gotama') is the name of a teacher, a pupil of Śūṣa Vāhneya Bhāradvāja, in the Vaṃśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 373.

Su-mitra Vādhryaśva ('descendant of Vadhryaśva') is the name of a R̥ṣi 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-mīha is the name of a patron in the Rigveda.¹

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

✓ **Su-medha** occurs in an obscure hymn of the *Rigveda*¹ 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 *Śāṅkhāyana Āraṇyaka* (xv. 1) as a pupil of **Uddā-laka**.

Su-yajña Śāṇḍilya is the name of a pupil of **Kaṃsa Vārakya** in the *Jaiminīya Upaniṣad Brāhmaṇa* (iv. 17, 1). Another **Suyajña** is a *Śāṅkhāyana*, author of the *Grhya Sūtra*.

Su-yavasa denotes a 'good pasture' in the *Rigveda*¹ and later.²

¹ i. 42, 8, vi. 28, 7, vii. 18, 4, etc.

² *Taittiriya 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 Eggeling

¹ Rv. i. 116, 7, x. 131, 4-5 Cf Av. iv. 34, 6, x. 6, 5; *Taittiriya Saṃhitā*, i. 3, 3, 2, *Śatapatha Brāhmaṇa*, xii. 7, 3, 8.

² Rv. vii. 86, 6, viii. 2, 12, 21, 14, *Maṭṭrayaṇī Samhitā*, 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 *Taittiriya Brāhmaṇa*, i. 3, 3, 2

⁶ See n 4

⁷ Rv. viii. 2, 12, 21, 14 Cf *Kāthaka Saṃhitā*, xiv. 6, *Śatapatha Brāhmaṇa*, i. 6, 3, 4, *Maṭṭrayaṇī Samhitā*, ii. 4, 2, etc

⁸ *Sacred Books of the East*, 44, 223, n. 2, Caland, *Altindisches Zauberritual*, 21, n. 1, Zimmer, *Altindisches Leben*, 280-281 Cf. *Kātyāyana Śrauta Sūtra*, xix. 1, 20-27, Mahidhara on *Vājasaneyi Samhitā*, 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 Samhitā, xix. 95. See Hillebrandt, *Vedische Mythologie*, I, 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 Samhitā, xxx. 11, Taittiriya Brāhmaṇa, iii. 4, 7, 1 Cf. Zimmer, *Altindisches Leben*, 281, who

compares Rv. i. 191, 10, which may refer to such a person.

Su-rādhās is the name of a man in the **Rigveda** (i. 100, 17), where he is mentioned with **Ambariṣa** and others.

Surāma in the **Rigveda**¹ 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 Sam-

hitā, xxi. 42, Maitrāyaṇi Samhitā, iii. 11, 4, iv. 12, 5 Hillebrandt, *Vedische Mythologie*, I, 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 Taittiriya Brāhmaṇa, i. 4, 7, 4, 8, 9, 1, etc

² Av. xv. 1, 2; Taittiriya 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.

Zimmer, *Altindisches Leben*, 18, Ludwig,

² *Indica*, iv. 11

Translation of the Rigveda, 3. 200 ;

Cf Roth, *Nirukta, Erläuterungen*, 43,

Imperial Gazetteer of India, 23, 187.

Su-śārada Śālaṅkāyana is the name of a teacher, a pupil of **Urjayant Aupamanyava**, in the *Vamśa 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 Kauṣya** 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 Vrsagaṇa') is the name of a teacher, a pupil of **Prātarahna Kauhala**, in the *Vamśa 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 Σόανος

Cf. Hillebrandt, *Vedische Mythologie*, 1, 126 *et seq.*, Max Muller, *Sacred Books of the East*, 32, 398, 399. Zimmer, *Altindisches Leben*, 12-14

Su-sartu is the name of a river in the Nadi-stuti ('praise of rivers') in the R̥gveda.¹ That it was a tributary of the Indus is certain, b̥t which one is unknown.

¹ x 75, 6 Cf. Zimmer, *Altindisches Leben*, 14. Ludwig, Translation of the R̥gveda, 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 R̥gveda² and later.³ It appears once in the Atharvaveda accompanied by *mrga*,⁴ the combined words apparently meaning 'wild hog,' as opposed to **Varāha**, 'boar.'

¹ The *sū-* corresponding to Lat. *sū-s*, Gk. *ś-s*, Old High German, *sū*. Cf. Brugmann, *Grundriss*, 2², 483

² vii. 55, 4.

³ Av ii. 27, 2, v 14, 1; *Maitrāyaṇī 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 *sūkara-baddava*, which may well mean 'tender parts of pork' (see Fleet, *Journal of the*

Royal Asiatic Society, 1906, 581, n.), though the *Rājanighaṇṭu*, vii. 85, gives *sūkara* as meaning the *Batulus edulis*.

⁴ xii. 1, 48. The use of *mrga* here does not indicate that *sūkara* is a new name, because the latter word elsewhere always occurs alone both in the R̥gveda and later (n 3). Cf. *Mrga* above, 2, 172, n. 3

Cf. Zimmer, *Altindisches Leben*, 82. Fischel, *Vedische Studien*, 1, 100

Sūkta, 'well uttered,' is the regular term for a 'hymn' as part of the Śāstra in the later Saṃhitās¹ and the Brāhmaṇas.² The sense of 'hymn' must also be recognized in several passages of the Rigveda.³

¹ Taittirīya Saṃhitā, i. 4, 5, 5, vii. 1, 5, 4, etc.

² Aitareya Brāhmaṇa, ii. 33, iii. 11, 9, 12-15, iv. 21, 5, vi. 8, 10, Kausītaki Brāhmaṇa, xiv. 1, xv. 3, Śatapatha

Brāhmaṇa, xiii. 5, 1, 18; Nirukta, iv. 6; xi. 16.

³ i. 42, 20, 171, 1; ii. 6, 2, vii. 29, 3, etc.

Sūci, 'needle,' is found in the Rigveda¹ and later.²

¹ ii. 32, 4

² Av. xi. 10, 3, Vājasaneyi Saṃhitā, xxiii. 33, Taittirīya Brāhmaṇa, iii. 9, 6, 4, Aitareya Brāhmaṇa, iii. 18, 6, Śatapatha Brāhmaṇa, xiii. 2, 10, 2, 3,

Jaiminīya 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 *Śatrarudriya*⁴ ('section dealing with the hundred Rudras') of the *Yajurveda*. The commentators are agreed in seeing in him the 'charioteer' (*Sārathi*) 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 (*Mahīṣī*), and precedes the *Grāmaṇī* in the list

² *Kāthaka Saṃhitā*, xv. 4, *Maitrāyaṇī Saṃhitā*, ii. 6, 5; iv. 3, 8, *Taittirīya Brāhmaṇa*, i. 7, 3, 1; *Taittirīya Saṃhitā*, i. 9, 9, 1; *Śatapatha Brāhmaṇa*, v. 3, 1, 5

³ iii. 5, 7

⁴ *Taittirīya Brāhmaṇa*, iv. 5, 2, 1, *Kāthaka Saṃhitā*, xvii. 2, *Maitrāyaṇī Saṃhitā*, ii. 9, 3, *Vājasaneyi Saṃhitā*,

xvi. 18. So also in the list of victims at the *Puruṣamedha* ('human sacrifice'), *Vājasaneyi Saṃhitā*, xxx. 6, *Taittirīya Brāhmaṇa*, iii. 4, 2, 1. For other references to the *Sūta*, see *Taittirīya Brāhmaṇa*, ii. 7, 18, 4, *Śatapatha Brāhmaṇa*, v. 4, 4, 7, xiii. 4, 2, 5, 7, i. 43, *Kāthaka Saṃhitā*, 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 *Taittiriya Samhitā*, iv. 5, 2, 1.

¹³ *Kāthaka Samhitā*, xvii. 2, *Matrāyanī 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 *Taittiriya Samhitā*, ii 1, 5, 4, vi. 1, 3, 6, *Kāthaka Samhitā*, xxxvii. 5, *Taittiriya 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 (*Mādhyandina* = iv 1, 2 *Kāṇva*), 5, 11.

Cf Weber, *Indische Studien*, 5, 24, 25. Sieg, *Die Sagenstoffe des Rgveda*, 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, *Taittiriya 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

Sūdā-dohas 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. Sūdāyīnu in Rv x 64, 9, may be taken in the same way, and sūdin in Kāthaka Sam-

hitā, xxvii 2, sūdyā 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 sū, '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 Pltṛ.

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—e.g., sahasaḥ, adreḥ sūnuḥ.

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 patronage³ or as companions.⁴

¹ 1. 31, 7 12 48, 24, 54, 11, 73, 5, 8 9, III 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 1. 69, 3, 73, 9 119, 3, 122, 12, 180 9, VII 32, 15.

³ 1 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 *karnakāvati*, rendered by Roth as 'provided with a handle

³ VIII 69, 12 **Sūrya** in Taittiriya Samhitā, I. 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 India 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 *EG.*, I. 50, 6 115, I 3 164, II 13, 191, 8. 9, VII 63, I, X 37, 4; 85, 9; 88, 11, 139, 3 etc.

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 illumining 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 Sūrya⁶ may also be explained as alluding to an eclipse; in two other passages¹³ such an interpretation seems at least probable. Ludwig¹⁴ 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,¹⁵ 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.¹⁶

The sun as a maker of time¹⁷ determines the year of 360 days, which is the civil year and the usual year (Samvatsara) 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 eclipse, 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, lxix-lxvi), *Journal of the American Oriental Society*, 16, lxxxii, lxxxiii, 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 Rīgveda.²²

The Brāhmaṇas,²³ and perhaps the Rīgveda,²⁴ regard the moon as entering the sun at new moon. According to Hillebrandt,²⁵ the Rīgveda²⁶ recognizes that the moon shines by the borrowed light of the sun, but this seems very doubtful.

¹⁸ The form Uttarāyana is later (Manu, vi 10, etc.) Udagayana occurs in the Bṛhadāraṇyaka Upaniṣad, vi 3, 1, Kauśika Sūtra, lxvii 4. Lāṭyāyana 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. Taittirīya 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 Aryamaṇṇa Panthā,²⁷ Nakṣatra, and Sapta Sūryāḥ.

²⁷ Ludwig, Translation of the Rīgveda, 3, 188, finds in the Rīgveda, 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-Noten*, 1, 102, 105. These views are clearly quite wrong. The notions of the sun given in the Brāhmana 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 Brāhmana, xvi. 8, 6), or forty-four days' journey for a horse (*ibid.*, xxv. 10, 16), or a thousand days' journey for a horse (Aitareya Brāhmana, ii. 17, 8), or a hundred leagues (Kauṣītaki Brāhmana, viii. 3). They record also such facts as that the sun rises from and sets in the waters (Aitareya Brāhmana, iv. 20, 13. cf. Nirukta, vi. 17, Kauṣītaki Brāhmana, xxiv. 4, 5, xxvi. 1), and that it sets in the west (*ibid.*, xviii. 9). The Śatapatha Brāhmana calls the sun circular (vii. 4, 1, 17), and also four-cornered (*catuh-śrakṣa*) in xiv. 3, 1, 17, and so on. See Weber, *Indische Studien*, 9, 358 *et seq.*

Sūrya-nakṣatra is found in the Śatapatha Brāhmana¹ 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 Rīgveda¹ and later.²

¹ i. 102, 2; v. 51, 15, x. 190, 3

² Bṛhadāranyaka Upaniṣad, iii. 8, 9, Chāndogya Upaniṣad, vii. 12, 1

Cf. Weber, *Nakṣatra*, 2, 293, *Jyotiṣa* 28, 50, *Indische Studien*, 9, 112.

Spka in a couple of passages of the Rīgveda¹ denotes a weapon of Indra, perhaps a 'lance.'

¹ i. 32, 12, x. 180, 2. Cf. *spkāyān*, hand, in the Śatarudriya, Vājasaneyi Saṃhitā, xvi. 21. 61, etc.

Sṛgāla, 'jackal,' is not found until the Śatapatha Brāhmana (xii. 5, 2, 5), but is common in the Epic.

Sr̥jaya 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 Saṃhitā** gives the alternatives 'black fly' (when *sr̥jayā* must be read), 'white serpent,' and 'black buffalo.'

¹ **Taittirīya Saṃhitā**, v. 5, 14, 1. | **saneyi Saṃhitā**, xxiv. 23. Cf **Zimmer**, **Maitrāyaṇī Saṃhitā**, iii 14, 14, **Vāja-** | **Altindisches Leben**, 99.

Sr̥njaya is the name of a people mentioned as early as the **Rigveda**. **Sr̥njaya** (that is, the king of this people) **Daivavāta** is celebrated as victorious over the **Turvaśas** and the **Vṛcī-vants**,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 Brāhmaṇa**⁴ we find **Somaka Sāhadevyā** and his father, **Sahadeva** (originally **Suplan**) **Sār̥njaya**, as kings who were anointed by **Parvata** and **Nārada**. The **Rigveda**⁵ has also a **Dānastuṭi** ('praise of gifts') of **Prastoka**,⁶ a **Sr̥njaya**, who is lauded along with **Divodāsa**. Moreover, **Vitahavya**⁷ seems to have been a **Sr̥njaya**, though **Zimmer**⁸ prefers to take the derivative word, **Vaitahavya**, not as a patronymic, but as an epithet.

It seems probable that the **Sr̥njayas** and the **Tr̥tsus** were closely allied, for **Divodāsa** and a **Sr̥njaya** 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 **Sr̥njayas**.

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 Morgenlandischen Gesellschaft*, 42, 212, **Hillebrandt**, *Vedische Mythologie*, i, 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.*, i 104), and their connexion with the **Sr̥njayas** (**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 **Tr̥tsus**), and, on the other, vi. 27, 7.

¹¹ ii. 4, 4, 5.

On the other hand, some disaster certainly befel the *Srījayas*, at least the *Vaitahavyas*, for they are said in the *Atharvaveda*¹² to have offended the *Bhrgus* and to have ended miserably. There is, it is true, no precise confirmation of this notice, but both the *Kāthaka Samhitā*¹³ and the *Taittirīya Samhitā*,¹⁴ in independent passages, refer to the *Srījayas* 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 *Srījayas* 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 *Srījayas* 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 Prātipya*. 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.*, I, 106.

¹⁶ Herodotus has the form *Σαράγγαι* and *Σαράγγες*, Strabo and Arrian *Δαράγγαι*. The Avestic is *zrayaṣh*, 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 1 100, 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 Śr̥ñjayas.

¹⁹ *Hymns of the Atharvaveda*, 433 So also Zimmer, *op. cit.*, 132.
Cf. Weber, *Indische Studien*, I, 208, 3, 472, 18, 237, *Episches im vedischen*

Ritual, 31, Ludwig, Translation of the *Rigveda*, 3, 153; Oldenberg, *Buddha*, 405.

Śr̥ñī 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 Śr̥ñya is coupled with *jetā*:³ the sense is doubtful, Roth⁴ conjecturing *cetā*, and Oldenberg⁵ pointing out that *chettā* is also possible. Hopkins⁶ thinks that a 'hook' is here meant.

¹ I 58, 4, where *sr̥nyā*, according to Geldner, *Vedische Studien*, I, 116, n. 1, and to Pischel, *ibid.*, 2, 111, stands for *sr̥nyābhī*, and, as an adjective agreeing with *juhūbhī*, 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 Brāhmana, vii 2, 2, 5

³ iv. 20, 5

⁴ *Zeitschrift der Deutschen Morgen-landischen Gesellschaft*, 48, 111.

⁵ *Rgveda-Noten*, I, 284.

⁶ *Journal of the American Oriental Society*, 17, 86, n

Cf Zimmer, *Altindisches Leben*, 238, Oldenberg, *op. cit.*, I, 58.

Śr̥ñya. See Śr̥ñī.

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 Āryan derivation.

¹ Cf. Macdonell, *Vedic Mythology*, p. 162

² viii 32, 2

Śr̥māra is the name of an unknown animal at the Aśvamedha ('horse sacrifice') in the Yajurveda Samhitās.¹

¹ Taittirīya Samhitā, v 5, 16, 1 (according to Sāyaṇa = *camara*), Maitrāyaṇī Samhitā, iii. 14, 20; Vājasaneyi

Samhitā, xxiv. 39 (where Mahīdhara 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, Bṛhadāranyaka 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 Śātarudriya,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, Maitrāyaṇī Samhitā, ii. 9, 4; Taittiriya Samhitā, iv. 5, 2, 1

⁴ Vājasaneyi Samhitā, xv. 15, Kāthaka Samhitā, xvii. 9, Maitrāyaṇī

Samhitā, ii. 8, 10, Śatapatha Brāhmaṇa, viii. 6, 1, 21.

⁵ Taittiriya Samhitā, i. 8, 9, 1; Taittiriya Brāhmaṇa, i. 7, 3, 4, Maitrāyaṇī 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.

Saitava, '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 **Pārāśarya** or of **Pārāśaryāṇa**.²

¹ ii 5, 21; iv. 5, 27 Mādhyamīna; ii 6, 2 Kāṇva. ² iv. 6, 2 Kāṇva.

Saindhava, 'coming from the Indus,' is a term applied to water in the Taittirīya Saṃhitā,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 Bṛhadāraṇyaka Upaniṣad, vi. 2, 13 (Mādhyamīna = vi 1, 13 Kāṇva) ⁴ Bṛhadāraṇyaka Upaniṣad, ii 4, 12 (*°kṣhīlya*); 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 Saṃhitā¹ and the Taittirīya 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, *Sobharī*.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 (*babhru*),¹ ruddy (*aruṇa*),² or tawny (*hari*).³ Possibly its twigs hang down if the epithet **Naicāśākha**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. *Āṣṭp*,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 *babhru* or *aruṇā*, *Śatapatha Brāhmaṇa*, iii. 3, 1, 15; *Maitrāyaṇi Samhitā*, iii 7, 5, etc

⁴ Rv. iii. 53, 14. Cf. **Naicāśākha**

⁵ *Vedische Mythologie*, i, 14-18, 2, 2, 1-245

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. iii 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), *tānva* (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 acida* (= *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 R̥gveda. It grew on a mountain, and could not be obtained by ordinary people: perhaps some special tribe or prince owned it, like the Kīkaṭas.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*, i³, 931; Muir, *Sanskrit Texts*, 5, 261 *et seq.* Cf. Haug, *Ātariya 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 Zauberritual*, 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 Yeẓd 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—*Dhiṣaṇā* 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 *ākhara*, 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 28. The pestle is *manthā*, the mortar *uṣṭhala*, 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 R̥gveda. 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 **Kaṇvas** seem to have dropped this usage.⁴⁶ The juice is described as brown (**babhrū**),⁴⁷ tawny (**hari**),⁴⁸ or ruddy (**aruna**),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 *kalāśa* that for the priests (later it was also used as = *kośa*, when *camusa* had replaced *kalāśa* 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 R̥gveda 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, i, 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 *Kaṇvas* 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, *aruṣa*, ix. 61, 21, *śona*, 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 passage may have been a different one first used in Vedic times. The plant 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'; *Abhiśrī*,⁵⁸ 'admixture'; *rūpa*,⁵⁹ 'beauty'; *śrī*,⁶⁰ 'splendour'; *rasa*,⁶¹ 'flavour'; *prayas*,⁶² 'dainty'; and perhaps *nabhas*,⁶³ 'fragrance.' The adjective *tivra*⁶⁴ denotes the 'pungent' flavour of Soma when so mixed. The Soma shoots, after the juice has been pressed out, are denoted by *ṛjīṣa*, 'residue.'⁶⁵

It seems probable that in some cases honey was mixed with Soma: perhaps the *kośa madhu-ścut*, '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 *Pañcajanāḥ* 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, i. vi. 47, i. ix. 97.

⁶² See also *Sūda*

⁶³ Rv. iii. 30, i. ix. 46, 3, 66, 23

⁶⁴ Rv. ix. 83, 5; 97, 21, etc.

⁶⁵ Rv. i. 23, i. ii. 41, 14, v. 37, 4.

⁶⁶ 47, i, etc

⁶⁷ *Maitrāyaṇī Samhitā*, iv. 8, 5. Av. ix. 6, 16, etc. *Vājasaneyī Samhitā*, xix. 72, citation in *Nirukta*, v. 12, etc. *Ṛjīṣa* as an adjective occurs in Rv. i. 32, 6, and *ṛjīṣin* 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'

⁶⁸ Rv. ix. 103, 3 Cf. ix. 17, 8. ix. 86, 48; 97, 11, 109, 20.

⁶⁹ See *Śurīma* Cf. *Maitrāyaṇī Sam-*

hitā, iv. 12, 5, *Vājasaneyī 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, i, 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 *Pāśadyumna Vāyata's* Soma sacrifice to *Sudās*. Many famous Soma offerers are mentioned. *Atri*, v. 51, 8, 72, 1; viii. 42, 5. *Śāryāta*, i. 51, 12, iii. 51, 7. *Vājasaneyī Samhitā*, vii. 35, *Śiṣṭas*, viii. 53, 4, etc., *Turvaśa Yadu*, viii. 45, 27, *Samvarta Kṛśa*, viii. 54, 2, *Nipātīthi*, *Medhyātīthi*, *Puṣṭigu*, *Śruṣṭigu*, viii. 51, 1, etc. The ritual lays stress on the need of continuity in Soma-drinking in a family *Taittiriya 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, 1, 125-143. It is possible that Soma may have grown on the mountains to the north of **Madhyadesa**, 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 1 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 **Vigñādikā**). 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 1 91, 13, 118, 3; viii 2, 12; 17, 6, 48, 12. Perhaps **Vamra** in 1 112, 15, got his name thence.

⁷³ Rv viii 69, 8-10. Cf. viii 31, 5, 1 28, 5, Hillebrandt, 1, 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*, 1, 1-266, 2, 209 *et seq*, Macdonell, *Vedic Mythology*, p. 154 *et seq*.

2. **Soma Prāti-veśya** ('descendant of Prati-veśya') is the name of a teacher, a pupil of Prati-veśya, in the *Vamśa* (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 *Śrñjayas* 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*, 1, 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 **Prācīnayogya** ('descendant of Prācīnayoga'), who is mentioned as a pupil of Satyayajña in the Jaiminīya 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 **Śatānika**.

Saukarāyana is the name of a teacher, a pupil of **Kāśāyana**¹ or **Traivari**,² in the second Vamśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.

¹ iv. 6, 2 (Kāṇva).

² iv. 5, 27 (Mādhyamdina)

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 **Viśvāmitra**.

Saudāsa in the plural designates the 'descendants of **Sudās**,' who are referred to in the Jaiminīya Brāhmaṇa¹ as having cast **Śakti**, the son of **Vasiṣṭha**, into the fire. Other texts² relate

¹ n 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 Saṃhitā, 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 R̥gveda,⁴ but without cause.

³ *Loc. cit*

⁴ iii 53, 22.

Sau-dyumni ('descendant of Sudyumna') is the patronymic of king **Bharata Dauṣanti** 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 Brhadāraṇyaka Upaniṣad.¹

¹ ii. 5, 22 (Mādhyam̐dina=ii 6, 3 Kāṇva), iv 5, 28 (Mādhyam̐dina=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 Brhadāraṇyaka 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.

Sauri is given by Zimmer¹ as the name of an unknown animal at the *Aśvamedha* ('horse sacrifice') in the *Taittirīya Saṃhitā*.² But this is an error: *sauri* means 'dedicated to the sun.'

¹ *Altindisches Leben*, 99.

² v. 5, 16, 1 = *Vājasaneyi Saṃhitā*, | xxiv. 33 = *Maitrāyaṇi Saṃhitā*, iii 14, 14.

Sau-varcanasa is the patronymic of **Saṃśravas** in the *Taittirīya Saṃhitā* (i. 7, 2, 1).

Sau-śravasa, 'descendant of **Suśravas**,' is the patronymic of **Upagu** in the *Pañcaviṃśa Brāhmaṇa*,¹ and the **Kapva** *Sauśravasas* are mentioned in the *Kāṭhaka Saṃhitā*.²

¹ xiv. 6, 8

² xiii. 12 (*Indische Studien*, 3, 474).

Sau-śromateya, 'descendant of **Suśromatā**,' is the metronymic of **Aśāḍhi** in the *Śatapatha Brāhmaṇa*.¹ Cf. **Āśāḍhi**.

¹ vi 2, 1, 37 Cf. Eggeling, *Sacred Books of the East*, 41, 171, n. 1

Sau-śadmana, 'descendant of **Susadman**,' 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 1. 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 *Taittirīya Saṃhitā*, v. 6, 4, 1 (of *Darbha*), *Taittirīya Brāhmaṇa*, ii 7, | 17, 3. iii. 2, 2, 4. 3, 3, 4. *Aitareya Brāhmaṇa*, v. 23, 9, etc.

Skambha, 'pillar,' is found in the Kāthaka Saṃhitā,¹ and often in the Sūtras. Earlier Skambha² is used, but only metaphorically.

¹ xxx, 9; xxxi, 1.

² Rv i 34, 2, iv 13, 5, etc

Starī denotes a 'barren cow' in the Rigveda (i. 101, 3; ii. 6, 22; ii. 7, 20, etc.).

Stl. See Upastl.

Sti-pā. See Upastl.

Stukā denotes a 'tuft' of hair or wool in the Rigveda¹ and later.²

¹ ix 97, 17

² Kāthaka Saṃhitā, xxv, 6, Av. | vii. 74, 2, Śatapatha Brāhmana, iii. 2, 1, 13, etc.

Stuti in the Rigveda¹ and later² denotes a 'song of praise.'

¹ i 84, 2, vi 34, 1; x. 31, 5.

² Śatapatha Brāhmana, vii 5, 2, 39

Stupa means 'tuft of hair' in the Vājasaneyi Saṃhitā (ii. 2; xxv. 2) and the Śatapatha Brāhmana (i. 3, 3, 5; iii. 5, 3, 4). See **Stukā**.

Stūpa in the Rigveda¹ 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 Taittirīya Saṃhitā, iii 3, 6, 5, Pañcaviṃśa Brāhmana, 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.

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. Vajasaneyi 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. the Berlin Translation of the Atharv Whitney, *veda*, 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, Kausitaki Upani-

śad, iii 1 Cf. *steya kṛt*, 'thief,' in Rv v 104, 10.

Stotr denotes 'praiser' or 'panegyrist' in the Rigveda¹ and later.² The word often 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 Udgātr and his assistant priests (see **Rtvij**), just as **Sasra** denotes the 'recitation' of the **Hotr** 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; Kausitaki Brāhmaṇa, xvii. 7; Śatapatha Brāhmaṇa, iv. 1, 1, 7; viii 1,

4, etc. Cf. Weber, *Indische Studien*, 353, and Caland and Henry, *Agniṣoma*, 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 **Yoṣīt**, with its cognate words, denotes the young woman as ripe for marriage.¹ In the *Rigveda*² **Strī** stands opposed to **Pumāms**, 'man,' and once to **vr̥ṣan**, 'male person'; not until the *Atharvaveda*³ 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 Delbruck, *Die indogermanischen Verwandtschaftsnamen*, 417.

² Rv i 164, 16, v. 61, 8, etc. So also often later—e.g., *Maitrāyaṇi Samhitā*, iv. 7, 4, *Taittiriya Samhitā*, vi. 5, 8, 2.

³ xii. 2, 39. Cf. *Āitareya Brāhmaṇa*, iii. 22, 1.

⁴ Hopkins, *Journal of the American Oriental Society*, 13, 349, 350.

⁵ Cf. Hopkins, *op. cit.*, 351, 352.

See **Gārgi 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. *Maitrāyaṇi 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, Patrikā*

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. Maṭṭrayani Samhitā, iv. 6, 4, Śatapatha Brāhmaṇa, iv. 4, 2, 13, Nirukta, iii. 4

¹⁰ Cf. the Attic *ἐπίκλητος*, 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 Cākra** was the Sthapati of the exiled **Duṣṭaritu Paumsāyana**, a king of the **Srñjayas**, 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, Maṭṭrayani 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; Āpastamba Śrauta Sūtra, ix. 14, 12, is found *Niśāda-sthapati*, perhaps 'governor of *Niśāda*.' 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 *Aupoditi*

⁵ Weber, *Indische Studien*, 10, 13, n. 3, 13, 203, 17, 200, 18, 260; *Über den Rājashūya*, 15, n. 6, *Über den Vājapeya*, 9, 10. Cf. Kātyāyana Śrauta Sūtra, xxii. 5, 28, 11, 11, Lātyāyana Śrauta Sūtra, viii. 7, 11, Āpastamba 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 Jātūkarnya in the Kauṣītaki Brāhmaṇa.³ Cf. the names Hrasva and Dirgha.

¹ III 2, I 6

² VII, 16, VIII I, II.

³ XXVI, 5.

Sthāgara in the Taittirīya Brāhmaṇa¹ is applied to an ornament (*alaṃkāra*) 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*,

² See Weber, *Indische Studien*, 13, 5, 265.

Sthāṇu in the Rigveda¹ and later² denotes a 'stump' or 'post' of wood.

¹ x 40, 13

² Av x 4, I xiv 2, 48 xix 49, 10, etc

Sthātr ('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 Pañcavimśa Brāhmaṇa (xvii. II, 6. 7) the 'rank or status of a Sthapati.'

Sthāli denotes a 'cooking pot,' usually of earthenware, in the Atharvaveda¹ and later.²

¹ viii 6, 17

² Taittirīya Saṃhitā, vi 5, 10, 5, Vājasaneyi Saṃhitā, xix 27, 86.

Aitareya Brāhmaṇa, I. II, 8, etc

Sthāli-pāka, a dish of rice or barley

boiled in milk, is mentioned in the

Brhadāraṇyaka Upaniṣad, vi. 4, 18

Aitareya Āraṇyaka, III, 2, 4, Śāṅkh-

āyana 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

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). Śatapatha Brāhmaṇa, xiv. 1, 3, 7; 3, 1, 22, etc., *sthūnā-rāja*, 'main pillar,' iii 1, 1, 11, 5, 1, 1
² Av iii. 12, 6 (of the *Vamśa*, 'beam,' being placed on the pillar); xiv 1, 63. 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 (xvi 13, 12, xviii 9, 7, Antareya Brāhmaṇa, v 30, 6, Śatapatha Brāhmaṇa, iii. 8, 21, 3, Pañcaviṃśa Brāhmaṇa, xiii. 3, 3, 9, etc)
² Taittiriya Brāhmaṇa, 1 8, 2, 4.

Sthairakāyana, 'descendant of **Sthiraka**,' is the patronymic of **Mitravarcas** in the *Vamśa Brāhmaṇa*.¹

¹ *Indische Studien*, 4, 372 (where the word is spelt with π)

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, 1, 10), and repeatedly in the *Sūtras*. Cf. **Brahmacārīn**.

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

'having a good daughter-in-law,' used of Vṛṣākapyāi, 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; Altareya Brāhmaṇa, iii. 22, 7, Taittirīya Brāhmaṇa, ii 4, 6, 12

Kāthaka Samhitā, xii. 12 (*Indische Studien*, 5, 260)

Cf Delbruck, *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).

Spasā. See Rājan.

Sphūrjaka denotes a tree (*Diospyros embryopteris*) mentioned in the Satapatha Brāhmaṇa (xiii. 8, I, 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*, i, 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 Kausika 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. Delbruck, *Die indogermanischen*

Verwandschaftsnamen, 517, Pischel, *Vedische Studien*, 2, 79.

Syūma-gabhasti. See **Gabhasti**.

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 *Rigveda*¹ 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. 1.

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.

Srakti 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, n

Sraj, 'garland,' is mentioned in the *Rigveda*¹ 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.

Sruc denotes a 'large wooden sacrificial ladle' (used for pouring clarified butter on the fire) in the Rīgveda¹ 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 Muller,

Zeitschrift der Deutschen Morgenländischen Gesellschaft, 9, xli, lxxx, Eggeling, *Sacred Books of the East*, 12, 67, 26, 20, 23.

Sruva, as opposed to **Sruc**, 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 Rīgveda,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 Muller, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 9,

viii, Caland and Henry, *L. Agrostoma* xlv Plate I, No 4 Plate II, No. 11 Eggeling, *Sacred Books of the East*, 12, 68, 26, 20.

Sreka-parṇa in the Brāhmaṇas¹ seems to mean 'like the oleander leaf.'

¹ Taittiriya Brāhmaṇa, iii. 6, 6, 3, Atareya 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 ii. 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, Atareya 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 *Hariṇa* is said to kill the viper.

³ St. Petersburg Dictionary, s v , gives the alternative *vimpara*.

⁵ *Altindisches Leben*, 95.

⁶ in 9, 3.

⁴ Taittirīya Saṃhitā, 2, 89, n.

1. Svadhiti in the Rīgveda¹ 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 (*ksnotra*). 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 all⁸

¹ 1 162 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 Rīgveda¹ 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 Rīgveda.² But the word is most probably only an epithet.

¹ Translation of the Rīgveda, 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, xx. 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 *sparsa*,³ 'contact,' while *ūṣman* denotes a 'sibilant,' and *svara* a 'vowel,' in the Aitareya³ 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; Kauṣītaki Brāhmaṇa, xxvi. 5, Āśvalāyana Śrauta Sūtra, x. 4, Weber, *Indische Studien*, v. 32.

The Aitareya Āraṇyaka¹² and the Śāṅkhāyana Āraṇyaka¹³ recognize the three forms of the Rīgveda text as *pratr̥ṇa*, *nirbhūja*, and *ubhayam-antareṇa*, denoting respectively the Saṃhitā, Pada, and Krama Pāṭhas of the Rīgveda.¹⁴ The same authorities¹⁵ recognize the importance of the distinction of the cerebral and dental *n* and *s*, and refer¹⁶ to the *Māṇḍūkya*'s mode of recitation. They also discuss¹⁷ Sandhi, the euphonic 'combination' of letters.

The Prāṭisākhya of the several Saṃhitās develop in detail the grammatical terminology, and Yāska's Nirukta¹⁸ contains a good deal of grammatical material. The Śatapatha Brāhmaṇa¹⁹ distinguishes the genders, and the Pañcavimśa Brāhmaṇa²⁰ the division of words in the Sāman recitation.

¹² iii 1, 3 5.

¹³ vii 10, 12

¹⁴ Max Muller, *Rigveda Prāṭisākhya*, ii *et seq*, *Nachtrage*, 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 Yāska, especially *Kaṭṭa* and *Śākatāyana*.

¹⁹ x 5, 1, 2 3

²⁰ x, 9, 1 2.

Cf von Schroeder, *Indiens Literatur und Cultur*, 701 *et seq*

Sva-rāj, 'self-ruler,' 'king,' is found frequently in the Rīgveda¹ 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, Taittirīya Saṃhitā, ii. 3, 6, 2. iv. 4, 8, 1, v. 5, 4, 1, etc

³ viii 14 *Cf* perhaps the republic can form of government of which traces are seen in the Buddhist literature by Rhys Davids, *Buddhist India*, 19.

Svaru in the Rīgveda¹ 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-

tirīya Saṃhitā, v 5, 7, 1, vi 3, 4 9, etc., Śatapatha Brāhmaṇa, iii 7, 1, 22; 8, 1, 5, etc.

Svar-jit Nāgna-jīta ('descendant of Nāgna-jīt') 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*, i³, 515.

Svar-ṇara appears to be the proper name of a sacrificer in two verses of the Rīgveda.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 Rīgveda*, 3, 160. Hopkins, *Journal of the American Oriental Society*, 17, 89

² *Rīgveda, 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 Rīgveda¹ and later,² of a demon supposed to have eclipsed the sun. See **Sūrya**.

¹ v. 40, 5, 6, 8, 9

² Taittirīya Samhitā, ii. 1, 2, 2, vi. 6, 8, Śatapatha Brāhmaṇa, v. 3, 2, 2, Kauṣītaki Brāhmaṇa, xxiv. 3. Pañcaviṃśa Brāhmaṇa, iv. 5, 2, 6, 13.

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'

Svarṣ is the regular word from the Rīgveda 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 *Paṇis* 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 *Zimmer*⁷ 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*.)

Svasrīya occurs in the sense of 'sister's son' in the description of *Viśvarūpa*'s ancestry in the *Yajurveda Samhitā*.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 **Kūsāmba 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, *Ātariya Brāhmya*, 235

Svaidāyana, 'descendant of Sveda,' is the patronymic of a **Śaunaka** in the *Brāhmanas*.¹

¹ *Śatapatha Brāhmaṇa*, xi. 4, 1, 2 3. *Gopatha Brāhmaṇa*, i. 3, 6.

Svaupaśa. See **Opāśa**.

H.

Hamsa in the *Rigveda*¹ and later² denotes the 'gander.' These birds are described as dark in colour on the back (*nīla-prstha*);³ they fly in troops,⁴ swim in the water (*uda-prut*),⁵ make loud noises,⁶ and are wakeful at night.⁷ The *Hamsa* 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 *Kāthaka 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*, 83, 90, Lanman, *Journal of the American Oriental Society*, 19, 151; Macdonell of *Sanskrit Literature*, 150

Harṣa-sāci is the name of an unknown bird mentioned in the Taittirīya Saṃhitā¹ 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 Saṃhitā, vii. 47, viii 19, etc
Cf. Zimmer, *Altindisches Leben*, 231

Hara-yāna in the Rigveda¹ is clearly the name of a man mentioned along with **Ukṣaṇyāyana** and **Suśāman**.

¹ viii 28, 22, Nirukta, v 15 Cf. Ludwig, Translation of the Rigveda, 3, 162.

Harīṇa 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 Saṃhitā⁷ it is said to kill vipers (**Svaja**). Cf. **Kuluṅga**, **Nyaṅku**. The feminine is **Harinī**.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 Taittirīya Saṃhitā, vii. 4, 19, 2
(*harinī*). Vājasaneyi Saṃhitā, xviii 30,
Maitrāyaṇī Saṃhitā, iii 13, 1, Kāthaka

Saṃhitā, Aśvamedha, iv 8 (also *harinī*);

Taittirīya Brāhmana, iii 9, 7, 2 (*harinī*).

⁷ iii 9, 3

⁸ Taittirīya Saṃhitā, 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 Saṃhitās.¹

¹ Av. v 26, 5 9, xi. 3, 8, Kāthaka Saṃhitā, viii. 5.

2. **Harita Kaśyapa** is mentioned as a teacher, a pupil of **Śilpa Kaśyapa**, in the last Vaṃśa (list of teachers) of the Īśādarāṇyaka Upaniṣad.¹

iv. 6,

¹ vi. 4, 33 (Mādhyandina = 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 Rīgveda¹ and the Atharvaveda² denotes 'yellowness' as a disease, 'jaundice.'

¹ 1. 50, 11 *et seq.*

² 1. 22, 1, 1x 8, 9, xix 44, 2

| Cf. Zimmer, *Altindisches Leben*, 378, 388.

Hari-yūpiyā is mentioned in a hymn of the Rīgveda¹ as the scene of the defeat of the **Vṛcivants** by **Abhyāvartin 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 **Yavyāvati**, 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

¹ *Vedische Mythologie*, 3, 268, n. 1

² Translation of the Rīgveda, 3, Cf. Zimmer, *Altindisches Leben*, 18, 158.

³ 19, Kaegi, *Rigveda* n 328

Hari-varṇa Angirasa ('descendant of **Āṅgiras**') is the name of the seer of a Sāman or chant in the **Pañcaviṃśa Brāhmaṇa**.¹

¹ viii 9, 4 5 Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 63.

Hari-scandra 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 **Varuna** is the source of the tale of **Śunaḥśepa** in the **Āitareya Brāhmaṇa** (vii. 14, 2) and the **Sāṅkhāyana Śrauta Sūtra** (xv. 17).

Harmya 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. Gṛha.

² Rv. vii. 55, 6 Geldner, *Vedische Studien*, 2, 278, n. 2, takes *harmyeṣṭhāh*, 'standing on a house' (Rv vii. 56, 16), to refer to princes on the roof of a palace

house), 166, 4; ix. 71, 4, 78, 3; x. 43, 3, 73, 10, etc

³ 1. 121, 1 (the people, *viśāh*, of the

⁴ Av. xiii. 4, 55 (a palace of Yama); Taittirīya Brāhmaṇa, iii. 7, 6, 3, etc

Cf. Zimmer, *Altindisches Leben*, 149.

Halikṣṇa¹ or **Halikṣṇa**² is mentioned as one of the victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Samhitās. The commentator Mahīdhara³ thinks that it is a kind of lion, Sāyana⁴ that a green Cataka bird or a lion (*trna-himsa*)⁵ is meant. In the Atharvaveda⁶ Halikṣṇa seems to be some particular intestine, but Weber⁷ thinks it may mean 'gall.'

¹ Maṇṭrāyaṇī Samhitā, iii. 14, 12
Vājasaneyī Samhitā, xxiv. 31.

⁵ *Trna-himsa* is not much more intelligible.

² Taittirīya Samhitā, v. 5, 12, 1, 7, 23, 1

⁶ ii. 33, 3

³ On Vājasaneyī Samhitā, *loc. cit.*

⁷ *Indische Studien*, 13, 206

Cf. Zimmer, *Altindisches Leben*, 79

⁴ On Taittirīya Samhitā, *loc. cit.*

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 Taittirīya Samhitā, iii. 1, 3, 1, | ² Taittirīya Samhitā, vi. 2, 11, 1 4, vi. 2, 9, 1 4, etc. | etc

See **Gṛha** Zimmer, *Altindisches Leben*, 154

✓ **Haviṣ-kṛt Āngirasa** ('descendant of Āngiras') is the name of the seer of a Sāman or chant according to the Pañcaviṃśa Brāhmaṇa¹ and the Taittirīya Samhitā.² See the following.

¹ xi. 10, 9 10 xx. 11, 3

2, 160; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 62

✓ vii. 1, 4, 1.

Cf. Hillebrandt, *Vedische Mythologie*,

✓ **Haviṣmant Āngirasa** is mentioned along with **Haviṣkṛt**, in the Taittirīya Samhitā 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 1 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-ira* and the Epic *hastāvōpa*⁴ as its equivalent in sense.

¹ vi 75, 14, Nirukta, iv 14. The reading is assured by the parallels in the Samhitās Taittirīya Samhitā, iv 6, 6, 5, Maṭṛāyaṇī Samhitā, iii 16, 3, Vājasaneyī Samhitā, xxiv 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 **Mrga**, 'beast,' denotes in the Rigveda¹ and the Atharvaveda² the 'elephant.' Later the adjective alone comes to mean 'elephant.' 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 1 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 Taittirīya Samhitā, v 5, 11, 1, Maṭṛāyaṇī Samhitā, iii 14, 8 Vājasaneyī Samhitā, xxiv 29. Pāṇinīya Brāhmaṇa, vi 8, 8, xxiii 13, 2, Āitareya Brāhmaṇa, iv 1, 14, v 31, 2,

vi 27, 2, Satapatha Brāhmaṇa, iii 1, 3, 4, etc. Chāndogya Upaniṣad, vii 24,

2 (coupled with goli), etc. Jaiminīya Upaniṣad Brāhmaṇa, iii 22 1

⁴ Rv. loc. cit., Av ii 22, 1, 3

⁵ Av iii 22, 6 vi 70, 2

⁶ Taittirīya Samhitā, vi 4, 5, 7.

Maṭṛāyaṇī Samhitā, iv 5, 7

their times.⁷ The Atharvaveda⁸ alludes to its being pestered by mosquitoes.

⁷ Von Schroeder, *Indiens Literatur und Cultiv*, 434.

⁸ Av. iv. 36, 9.

Cf Zimmer, *Altindisches Leben*, 80

Hasti-pa, 'elephant-keeper,' is mentioned as one of the victims at the Purusamedha ('human sacrifice') in the Yajurveda.¹

¹ Vājasaneyi Samhitā, xxx. 11. Taittiriya Samhitā, iii. 4, 9, 1.

Hasrā ('laughing woman') in the Rigveda¹ denotes a courtesan according to Pischel.²

¹ i. 124, 7

² *Ug. Stud.*, i, 196, 308

Hāyana denotes a 'year,' usually in compounds.¹ In the Kāthaka Samhitā² and the Satapatha Brāhmana³ 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. *sata-hāyana*, 'a hundred years old,' viii. 2, 8. 7, 22, 'great rice')
hāyana, vii. 1, 36 (probably corrupt)

² Av. 37, 10

³ Av. 5.

Cf Schrader, *Prolegomena Antiquitatis*,

⁴ v. 3, 3, 6 (the Taittiriya Samhitā, 301

Hārikarṇi-putra, 'son of a female descendant of Hari-karṇa,' is the name of a teacher, a pupil of **Bhāradvāji-putra**, in the last Vamśa (list of teachers) in the Mādhyamīna recension of the Brhadāranyaka Upaniṣad (vi. 4, 30).

Hāridrava is the name of a yellow bird in the Rigveda,¹ perhaps the 'yellow water-wagtail.'² Geldner³ compares the Greek *χαρδριός*.

¹ i. 50, 12, viii. 35, 7

² *Rigveda*, Grassar, 213.

³ Sāyaṇa on Rv. i. 50, 12, Taittiriya Brāhmana, 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 *gopitunaka*, 'wagtail.'

Cf Bloomfield, *Hymns of the Atharvaveda*, 264, n. 1, 266, Whitney, *Translation of the Atharvaveda*, 23

Hāridravika is the title of a work by Hāridravin mentioned in the Nirukta.¹

¹ ix 5 See Roth, *Nirukta*, xxiii, von Schroeder, *Maitrāyaṇi Samhitā*, i, xiii

Hāri-drūmata, 'descendant of Haridrumant,' is the patronymic of a **Gautama** in the Chāndogya Upaniṣad (iv. 4, 3).

Hālīṅgava, 'descendant of Hālīṅgu,' 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. **Hira**

¹ Brhadāranyaka 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 119 8, 119 6 viii 32, 25, etc

⁴ Sadvimśa Brāhmaṇa, vi 9, etc

² Av vii 18, 2, xiii 1, 46 viii 49, 5
(night as mother of coolness) etc

Cf. Hillebrandt, *Vedische Mythologie*, 3, 192-195

⁴ iii 12, 7, 2

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 hills.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), viii 39, 1.

³ x 121, 4

⁴ Taittirīya Samhitā, v 5, 11, 1, Vājasaneyi Samhitā, xiv 30, xxv 12, Aitareya Brāhmaṇa, viii 14, 3 (the

Uttara Kurus and **Uttara Madras** live beyond it, perhaps in Kashmir), 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 *Rigveda*¹ and elsewhere.²

¹ i. 64, 14, ii. 33, 2, v. 54, 15, 'Sambhitā, 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 *Trasadyu* 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 *Trasadyu'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 *Śāṇḍa*. But it seems to be an adjectival form of *hiraṇin*, 'golden'

¹ vi. 63, 9.

² Translation of the *Rigveda*, 3, 158

Hiranya in the *Rigveda*¹ 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 (*hiranyāni*) 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-śobhana*), and even for cups.⁹ Gold is always associated with the gods.¹⁰

¹ i. 43, 5, i. 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 *hiranya-śtas*, 'gold-skinned' (Av. xii. 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-prūd*, 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 *hiranyāni* 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, i iii 8, 2, 2, Śatapatha Brāhmana, vii 7, v 60, 4, Av iv 10, 6, Vājasaneyi Samhitā, xv 50, xv. 37, also in the singular, Av i 35, i xviii. 4, 56.

¹² Taittirīya Samhitā, iii 4, 1, 4, Kāthaka Samhitā, xi 1 xiii 10, von Schroeder, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 49, 164.

¹³ Śatapatha Brāhmana, v 5, 5, 16, xii 7, 2, 13, 9, 1, 4 Cf xiii 1, 1, 4, 2, 3, 2, 4, i, 13, 2, 7 13, xiv 3, 1, 32; Taittirīya Samhitā, ii 3, 11, 5, Kāthaka Samhitā, viii. 5, xxii 5 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 Rikveda See viii 1, 13, 65, 12, v 95, 3, etc.

¹⁴ Taittirīya Brāhmana, i 4, 7, 4.

iii 8, 2, 2, Śatapatha Brāhmana, vii 7, i, 7, xiii 4, 1, 6 etc

¹⁵ Kāthaka Samhitā v. 4, Śatapatha Brāhmana, xii 4, 4, 6, Sadvimsa Brāhmana, ii 9

¹⁶ Taittirīya Samhitā, i 5, 1, 2; Śatapatha Brāhmana, xii. 4, 4, 7, xiii 4, 2, 10, etc

¹⁷ Śatapatha Brāhmana, vi 1, 3, 5, Cf ii 2, 3, 28 vii 4 3, 1, Pañcaviṃśa Brāhmana, xvii 6, 4 (*nicatā*, 'heat'), Jaiminīya Brāhmana, i 10 (*Journal of the American Oriental Society*, 16, 234, ccxlii), Lāṭyāyana Śrauta Sūtra, iii 1, 9, etc., Jaiminīya Upaniṣad Brāhmana, iii 34, 6

¹⁸ See Diodorus Siculus, ii 36, Strabo, pp 703, 711

Cf Zimmer, *Altindisches Leben*, 49 51 Macdonell, *Sanskrit Literature*, 151

Hiranya-kaśipu in the Brāhmanas¹ denotes a 'golden seat,' probably one covered with cloth of gold.

¹ Taittirīya Brāhmana, iii. 9, 20, 1, | the word as an adjective with the sense Aitareya Brāhmana, vii 18, 12 Cf. | 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, Taittirīya Brāhmana, iii 4, 14, 1.

Hiranya-dant ('gold-toothed') **Valda** ('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 Kosala 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 Rīgveda¹ and in the Satapatha Brāhmaṇa.² He is called an **Āṅgīrasa** in the Aitareya Brāhmaṇa,³ which credits him with the authorship of a Rīgvedic hymn.⁴ The Anukramanī (Index) ascribes to him several other hymns.⁵

¹ x. 140, 5

² i. 6, 1, 2

³ iii. 24, 11.

⁴ i. 32

⁵ i. 31, 35, ix. 4, 6. Cf. Ludwig, Translation of the Rīgveda, 3, 104, 141

Hiranya-hasta is in the Rīgveda¹ 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 | i. for **Myt** | 52.

Hira in the Atharvaveda¹ denotes 'vein,' like **Hita**.

¹ i. 17, 1, vii. 35, 2. Vājasaneyi Samhitā, xxi. 8. Cf. Weber, *Omnium Pāṇinī*, 346

Hṛtsv-āśaya Āllakeya is mentioned in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 40, 2) in the Vamśa (list of teachers) as a pupil of **Somaśuśma Sātyayajñi Prācīnayogya**.

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 Samhitās,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

Hrd-yota¹ (for **Hrd-dyota**) and **Hrd-roga**,² 'heart disease,' are mentioned in the Atharvaveda and the Rīgveda respectively. Zimmer³ identifies the disease in the Atharvaveda with **Hṛdayāmaya**, 'consumption caused by love' In the Rīgveda this is not at all likely: later in the medical Samhitās 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

Heman (used only in the locative singular) denotes 'winter' in the later Samhitās and the Brāhmanas¹

¹ Taittirīya Samhitā ii 6, 1, 1. | Brāhmana, i 4, 10, 10 Satapatha
Kāthaka Samhitā, xxxvi 6, Taittirīya | Brāhmana, i 5 4 5 vi 2 7, 32

Hemanta, 'winter,' occurs only once in the Rīgveda,¹ but often in the later texts.² Zimmer³ is inclined to trace differences of climate in the Rīgveda: 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 Rīgveda 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, vii
1, 36 Taittirīya Samhitā, v 7 2,
4. Vājasaneyi Samhitā, xiii 58
Pañcaviṃśa Brāhmana, xxi 15, 2.
Taittirīya Brāhmana, i 4, 10, 10.

Śatapatha Brāhmana, 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 *Ṛtu*).

The *Śatapatha Brāhmaṇa*⁶ 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 1. 5, 4, 5.

Haita-nāmana, 'descendant of *Hitanāman*,' is the patronymic of a teacher apparently called *Āhṛta* in the *Maitrāyaṇi Samhitā*,¹ though the verse is a strange one.

¹ in 4, 6 See *Pāṇini*, vi 4, 170, *Vārttika*, and von *Schroeder*, *Maitrāyaṇi Samhitā*, 2, 12.

Hairanya-nābha, 'descendant of *Hiranyanābha*,' 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* 1. 1, 1, 14, 11, 139, 10, etc., ² *Nirukta*. iv 26 Cf. *Oldenberg*, *Hotra*, the 'Hotṛ's office, *Rv*. ii 1, 2, *Réligion des Veda*, 380 et seq. 36, 1, 37, 1, etc.

Hotraka in the *Aitareya Brāhmaṇa*¹ denotes 'assistant of the *Hotṛ*' priest.

¹ ii 36, 5, vi 6, 2. In the *Sūtras* to include all the priests except the it is variously used—sometimes in this four chief priests (cf. *Āśvalāyana Śrauta* sense, sometimes more widely—so as *Sūtra*, v, 6, 17)

Hyas in the Rigveda¹ and later² denotes 'yesterday.'

¹ viii. 66, 7. 99, 1, x. 55, 5

² Pañcaviṃśa Brāhmaṇa, xi. 9, 3.

Hrada in the Rigveda¹ and later² denotes a 'lake' or 'pond.'

¹ i. 52, 7, iii. 36, 8, 45, 3, x. 43, 7, vii. 7, 102, 4, 142, 8, etc

viṃśa Brāhmaṇa, xxi. 10, 18, Śatapatha Brāhmaṇa, iv. 1, 5, 12, 4, 5, 10

² Av. iv. 15, 4, vi. 37, 2, Pañca-

xi. 5, 5, 8, etc

Hrade-cakṣus in one passage of the Rigveda¹ 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, given from a personal characteristic *Indische Studien*, i, 391. The word much as **Sthavira** is used must be regarded as a proper name.

Hr̥āduni denotes 'hail' in the Rigveda¹ and later.²

¹ i. 32, 13, v. 54, 3

² Taittirīya Saṃhitā, vii. 4, 13, 1, etc

Vājasaneyi Saṃhitā, xii. 26, xxvi. 9,

Hr̥ḍu is a word of unknown meaning applied to **Takman** in the Atharvaveda¹. It is variously spelled in the manuscript as *hruda*, *hūdu*, *rūdu*, and so forth; the Paippalāda recension reads *hudu*, 'ram.' Henry² has conjectured that the word is the equivalent of a proto-Semitic *ḥarūdu*, 'gold' (Assyrian *huraṣu* and Hebrew *ḥarūq*), 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's Translation of the Atharvaveda, 20, 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.

Hillebrandt, *Vedische Mythologie*, 1.

² St. Petersburg Dictionary, s v. 1; 203.

Zimmer, *Altindisches Leben*, 278, n.;

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, Āpastamba Śrauta Sūtra, xix 26, 4 Cf. *tri-gadha*, *ibid*, xix 26, 2

² Edition of Āpastamba, 3, 356.

Araṇī is the designation, in the Rīgveda¹ 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 (*raśanābhīh*).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, Katha Upaniṣad, iv, 7, Svetāśvatara Upaniṣad, i 14 15, Āśvalāyana Gṛhya Sūtra, iv, 6

³ Śatapatha Brāhmaṇa, iii 4, 1, 22, vi 5, 1, 15, Kātyāyana Śrauta Sūtra, v, 1, 30, etc.

⁴ Av vi 11, 1, Śatapatha Brāhmaṇa, vi 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 Atareya 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 Brāhmana, v 3, 2, 6, Kātyāyana
Butter *dugdham mathitam ājytm bhurati*, Śrauta Sūtra, v 8, 18.
Taittirīya Samhitā, ii, 2, 10, 2, Sata-

Aratni, 'cubit' According to the Śulvasūtra of Baudhāyana,¹ this measure is equal to 24 Aṅgulas or 'finger-breadths.' The Satapatha Brāhmana² also mentions 24 Angulis 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

³ Cf Eggeeling, *Sacred Books of the East*, 43, 300, n 3

² x. 2, 1, 3

Arka (*Calotropis gigantea*) is often referred to in the Satapatha Brāhmana ix. 1, 1, 4, 9; its leaf. *arka-paina*, 42; *arka-palāśa*, i. 2, 3, 12. 13).

Ādhāna denotes 'bridle,' and especially the 'bit' of the bridle in the Yajurveda Samhitās.¹

¹ Taittirīya Samhitā, vi 5, 9, 2, 3, ; Samhitā, iv 7, 4, Taittirīya Brāhmana, Kāthaka Samhitā, xviii. 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 'Vārṣni' read 'Vār-na.'

Kakṣa, i, 131, should be 2. **Kaṁsa**, coming before **Kakara**, i, 130, and after **Kaṁsa**, 'pot or vessel of metal,' which should be 1. **Kaṁsa**.

Kamboja.—For these Iranian connexions, see Kuhn, *Avesta, 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**.

Kumāra-hārta, 1, 172, should come after **Kubhra**, 1, 162.

Kumala 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 R̥gveda.

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 Srauta 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 Pūtabhrt, 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

² *Āgveda, 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.

Dr̥ṣadvatī.—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 Taittirīya Saṃhitā (vi. 6, 2, 2) as having ruined the **Sr̥ṇjayas** 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 Nisādas, according to the Mahābhārata (iii. 10, 538), are situated beyond **Vinaśana**, the 'place of disappearance' of the **Sarasvatī**.

Nṛmedha.—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 **Prasṭhavāh**. if Bloomfield's view¹ that **Prasṭi** 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 *prṣṭhavāh*, 'carrying on the back'

¹ *Journal of the American Oriental Society*, 29, 78 et seq. | ² Wackernagel, *Altindische Grammatik*, 1, 235

³ *Vedic Grammar*, p. 48

Pratiṣṭhā.—For the succour of a fugitive offender may be compared the phrase in the *Taittirīya Samhitā* (vi. 5, 6, 3; 8, 4, 5), 'men do not deliver up even one deserving death (*vadhya*) who has come to them for protection (*praṣanna*).'
Cf. **Paridā**.

Pravarta.—The sense of 'ear-ornament' is justified by *Āpastamba Śrauta Sūtra*, xix 23, II, 24, 10. Cf. *Baudhāyana Śrauta Sūtra*, xiii 31.

Prasṭi 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 **Upasti**. The word is usually² considered to be connected with *parśu*, 'rib.'

¹ *Journal of the American Oriental Society*, 29, 78 et seq. | 1, 230, 235 Macdonell, *Vedic Grammar*, p. 43

² Wackernagel, *Altindische Grammatik*, |

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 Samhitā* (xxxviii. 12) in the parallel to the passage of the *Taittirīya Āraṇyaka* (vi. 5, 2), which has **Bhaṅgyaśravas**.

Bhiṣaj, 2, 104, should be 1. **Bhiṣaj**

Matya, 'harrow' or 'roller,' is found in the Brāhmaṇa portions of the Saṃhitās.¹ Sāyana² takes it as 'manure.'

¹ Taittirīya Saṃhitā, vi. 6, 7, 4; Brāhmaṇa, ii. 9, 2. Cf. *sumatīśaru* 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 **Dirghatamas** (= 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*, 172-157 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 R̥gveda,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, i 2, Similarly **Pisācas** are not a tribe in Muir, *Sanskrit Texts*, 2², 389 *et seq* Vedic literature, whatever they may

² Cf. Grierson, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 66, 68 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 Samhitā (xxiv. 38).

2. **Varṣā-hū** ('produced in the rains') is the name¹ of a plant (*Boerhavia procumbens*) in the Taittirīya Samhitā (iii. 4, 10, 3).

¹ The form seems to show *h* for *bh*, *bhū* actually occurs in the same sense as in other cases given by Wackernagel, in post-Vedic Sanskrit
Altindische Grammatik, I, 217b, *varṣā-*

Vaśā 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 *Eg*, Taittirīya Samhitā, II 2, 9, 7, Kāthaka Samhitā, I 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 'rayah*),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.³ 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 'lavah*

⁴ xiii. 8, 1, 5 Probably the view of

the earlier part of the Satapatha 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 Samhitā (ii. 2, 11, 4) *upādhyāya-pūrvaya*, as an epithet of Vāsas, appears to denote 'fringed (*citrānta*) according to Āpastamba Śrauta Sūtra, xix. 20, 2.

Viṣṇupākā, 2, 313, headline, for '31,' read '313.'

Vehat occurs in conjunction with **Vaśā** in the Kāthaka Samhitā (xxxviii. 10), the Maitrāyaṇī Samhitā (iii. 11, 11), the Vājasaneyī Samhitā (xxi. 21), and the Taittirīya Brāhmaṇa (ii. 6, 18, 4).

Vairiṇa, 2, 318, should be **Virāṇa**

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 Taittirīya Brāhmaṇa, 1 6, 1, 1, Sūtra, 1 7, Āpastamba Śrauta Sūtra, Satapatha Brāhmaṇa, 1 1, 1, 22 2, 1, xviii 8, 12, etc
16 v 2, 3, 2, Baudhāyana Śrauta

Śyāmaiajayanta, 1, 185, should be **Śyāmasujayanta**.

Śruṣṭi (more correctly **Śnuṣṭi**) **Āṅgīrasa**, 2, 397, should come on p. 403, before **Śruṣṭigu**; and **Sukurīra** before **Sukeśin**, 2, 453.

Samvatsara — **Tilak**¹ argues that the R̥gveda² 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 xi 3, 34 (ca tyām karatsa, the plural, **Tilak** thinks, denotes 'every year').

³ ii 12, 11 (catvārtmśyām karadī)

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 **Aśumga**, **Āśumga**, 2, 387; for **Asandī**, **Āsandī**, 2, 383; for **Dirghatamas**, **Ādirghatamas**, 1, 366; for **Satapatha**, **Āsatapatha**, 1, 18, 34, 55, 67, 111, 119, 157, 242, 291, 371, 463, 516, 523; 2, 24, 80, 220, 221, 358, 362, 433; for **Srauta**, **Āsrauta**, 1, 18, 55, 281, 282, 373; 2, 34, 71, 281, 301; for **Sāṅkhāyana**, **Āsāṅkhāyana**, 1, 257, 281, 400, 469; 2, 34, 87, 281, 383; for **Sātyāyanaka**, **Āsātyāyanaka**, i. 407; for **Sāvasāyana**, **Āsāvasāyana**, 2, 376.

I SANSKRIT INDEX

When a word is given without a meaning, it is either clearly a patronymic or of doubtful signification.

1. Amśu, a man, 1 1
 2 Amśu, a teacher, 1 1
 Amsa, 'collar-bone,' 11 359
 Ambasapatti, intercalary month, 1 1,
 11 262
 Akra, 'riding horse,' 1 3
 1 Akṣa, 'axle,' 1 3, 11 201
 2 Akṣa, 'dice,' 1 2 5, 11 193
 3. Akṣa, 'nut,' 1 3
 Akṣa, 'collar-bone,' 11 361
 Akṣata, a disease, 1 5
 Akṣara, 'semivowel,' 11 493
 Akṣāpāna, 'dice case,' 1 5
 Akṣāvāpa, 'thrower of dice,' 11 200
 Akṣita, a disease, 1 5
 Akṣita, a number, 1 342, 343
 Akṣu, 'net,' 1 6, 230
 Agasti, a sage, 1 6
 Agastya, a sage, 1 6, 7
 Agāra, 'house,' 1 7
 Agohya, 11 413
 Agnidagdha, 'burnt by fire,' 1 8,
 11 175
 Agnibhū Kāśyapa, a teacher, 1. 9,
 11. 366
 Agniśālā, 'fire hall,' 1 9, 10
 Agnidh, a priest, 1 112, 11. 31
 Agredadhus, 'husband of a younger
 sister,' 1 476
 Agredidhigu, 'wooer of a younger
 sister,' 1 360, 476
 Aghās (plural), a constellation, 1 10, 410
 Aghāśva, a serpent, 1. 10
 Ahka, a part of a chariot, 1. 10
 Ahkuśa, 'hook,' 1 61
 Ahga, a people, 1 11, 11 116
 Anga Vairocana, a king, 1 11
 Angārāksayana, 'coal extinguisher,'
 1 11, 102
 Angiras, 1 11, 437. See also Āngirasa
 Anguli, a measure, 11 511
 Angustha, a measure, 1 11
 Acyut, a priest, 1 12
 Achāvāka, a priest, 1 113, 11 41
 1 Aja, 'goat,' 1 12
 2 Aja, a people, 1 12, 11, 110, 182
 Ajakāva, 'scorpion,' 1 12
 Ajagara, 'boa constrictor,' 1 12, 13, 511
 Ajamīlha, a priest, 1 13
 Ajasrngī, 'goat's horn,' 1 13
 Ajātaśatru, a king, 1 13, 117, 206, 373,
 11 87
 Ajina, 'goatskin,' 1 14, 11 343
 Ajira, a snake priest, 1 14
 Ajigarta Sauyavasi, a priest, 1 14, 11
 481
 Ajñātayakama, 'unknown sickness,'
 1 13, 14 11 183
 Ajyeyatā, 'invulnerability,' 1 14, 11 82
 Amicin Mauna, a priest, 1 14, 11. 181
 Anu, 'millet,' 1 14, 39
 Andaja, 'egg-born,' 11 69
 Atithi, 'guest,' 1 14, 15, 11 145
 Atithigva, a king, 1. 15. 161, 316, 543,
 11 145
 Atidhanvan Saunaka, a teacher, 1. 15,
 85, 11 396
 Atiskadvari, 'prostitute,' 1 396, 481
 Atitvari, 'prostitute,' 1 396, 481
 Atināda, 'calf,' 1 16
 1 Atka, 'garment,' 1 16, 11 292, 478
 2 Atka, 'coat of mail' (?), 1. 16

Ātya, 'runner,' i. 42
Ātyamhas Āruni, a teacher, i. 16, 380
Ātyarāti jānamtapī, a warrior, i. 16, ii. 444
Ātri, a priest, i. 17, ii. 378, 425, 466
 See also *Ātreya*
Atharī, 'lance point,' i. 17
Atharvan, a priest, i. 17, 18
Atharvāṅgrasah, 'Atharvaveda,' i. 18
Atharvānah, 'Atharvaveda,' i. 18
Adṛsta, 'vermin,' i. 19
Admasad, 'fly,' i. 19
Adri, 'sling stone' (?), i. 19
Adhikālpin, 'dicer,' i. 3
Adhidevana, 'dicing place,' i. 19, 375
Adhirāja, 'overlord,' i. 19, 120
Adhīvāsa, 'upper garment,' i. 20
Adhivāvana, 'pressing board,' i. 20, ii. 476
Adhyakṣa, 'assessor,' i. 392
Adhyāṇḍā, a plant, i. 20
Adhṛgu, a man, i. 21
Adhvaryu, a priest, i. 112, ii. 31
Adhvaryus, five, i. 21
Anagnidagdha, 'not cremated,' i. 5, ii. 175
Anagbhās (plur.), a constellation, i. 416
Anadvāh, 'draught ox,' i. 21, ii. 203
Ananta, a number, i. 343
Anas, 'wagon,' i. 21, 22, ii. 201
Anās, noseless, i. 22, 347, 348
Anītabhā, a river, i. 22, ii. 209, 434
Anīka, 'point' (of an arrow), i. 81, 324
Anu, a people, i. 22, 170, 315, 385, 467, 514, ii. 11
Anukṣattṛ, 'attendant,' i. 22
Anucara, 'attendant,' i. 23
Anuchāda, 'warp,' i. 298
Anurādhā or *Anurādhās* (plur.), a constellation, i. 413, 417
Anuvaktṛ Satya Sātyakīrta, a teacher, i. 23
Ānuvatsara, '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
Antasthā, 'semivowel,' ii. 493
Antevāsin, 'pupil,' i. 23
Antya, a number, i. 343

Andhra, a people, i. 23, 24; ii. 8, 354
Anyatahplakṣā, a lake, i. 24, ii. 364
Anyatodant, a class of animals, i. 98, 510
Anyavāpa, 'cuckoo,' i. 24
Anyedyuh, *quotidianus*, i. 294
Anvākhyaṇa, 'supplementary narrative,' i. 23, 24
Apagara, a priest, ii. 89
Apacit, a disease, i. 24
Apabharanis (plur.), a constellation, i. 413, 419
Aparuddha, 'banished,' ii. 211
Apāśrava, 'support' (?), i. 25, 95
Apaskadvārī, 'procuress of abortion,' i. 396, 481
Apaskambha, a part of the arrow, i. 25
Apācyas, 'westerners,' i. 25
Apāna, 'inspiration,' i. 25, 86, ii. 47, 48
Apāmārga, a plant (*Achyranthes aspera*), i. 25, 26, 538
Apāllamba, 'brake,' i. 26
Apāstha, 'arrow-barb,' i. 26
Abhivanyavatsā, 'cow with a calf to which she has to be won over,' i. 452
Apīśarvāra, 'late midday,' i. 49
Apī, a man (?), i. 26
Apūpa, 'cake,' i. 26
Apnavana, a sage, i. 26
Apnasvatī, 'fertile' (of fields), i. 99
Apraturatha, a mythical sage, i. 27
Apīḍā, dysentery, i. 27
Apsas, a part of the chariot, i. 27
Abhayaḍa (?), a man, ii. 94
Abhikrośaka, 'herald,' i. 27
Abhigara, a priest, ii. 89
Abhijit, a constellation, i. 410, 411, 413, 418
Abhicāra, 'witchcraft,' i. 18
Abhipitva, 'evening,' i. 49
Abhipratārin Kākāseni, a prince, i. 27, 146, 373, ii. 396
Abhipraśnin, 'defendant' (?), i. 28, 393; ii. 42
Abhibhū, a throw in dicing, i. 3
Abhivānyavatsā, *Abhivānyā*, 'cow with a calf to which she has to be won over,' i. 452
Abhiśrī, 'admixture,' i. 28, ii. 478
Abhiṣavānī, (water) 'used in pressing,' i. 28
Abhiṣeka, 'royal consecration,' i. 28

Abhiśu, 'reins', i. 29
 Abhyagni Āta, 'fire', i. 29
 Abhyāvartin (Śāyamaṇa), a king, i. 29.
 380, 518, 521
 Abhrayanti, a star, i. 414
 Abhrātaraḥ, 'brotherless', i. 30, 113, 486; ii. 496
 Abhri, 'spade', i. 30
 Amatra, 'Soma vessel', i. 30
 Amāśā, a plant (*Emblca officinalis*), i. 30
 Amājur, 'grow old at home', i. 30
 Amāvāsyā Śāndī, 'new moon day', ii. 156
 Amāśyā, 'new moon day', ii. 156
 Amitratapana Śuśmīna Śaibya, a prince, i. 17; ii. 387, 394
 Amūlā, a plant (*Melastoma indicum*), i. 31, ii. 289, 459
 Ambarīśa, a prince, i. 31, ii. 289, 459
 Ambā, a star, i. 414
 Aya, 'throw', i. 3
 Ayava, dark half of the month, ii. 162
 Ayas, 'metal', i. 3
 Ayasthūna, a sacrifice, i. 32, ii. 396
 Ayāśya Āṅgīrasa, a mythical sage, i. 32, 33, 489
 Ayuta, 'ten thousand', i. 342, ii. 192
 Ayogū, 'unchast woman', i. 33
 Ara, 'spoke', ii. 33
 Aratu, a plant (*Calanthe indica*), i. 33, ii. 201
 Arani, 'firestick', i. 355, 511
 Araṇya, 'forest', i. 33
 Arani, 'fire stick', ii. 355, 511
 Aratni, 'ell', i. 4, ii. 339, 512
 Aratni, 'barrier', (i. 54
 Arājāśā, 'emerald', ii. 215
 Arājānah, 'not', i. 34
 Arātaki, a plant, i. 13, 34
 Arāda Dātreyā Śaunaka, a teacher, i. 34, ii. 393
 Arut, 'tower', i. 34
 Arutra, 'oar', i. 4, 461
 Arimḍama Sana, a king, i. 35, ii. 422
 Arimejaya, a snake priest, i. 35
 Aruṇa Āta, a snake priest, i. 35
 Aruṇa Gautama, a teacher, i. 35
 Aruṇa Aupaveśa, a plant, i. 35, 531
 1. Arundhati, a star, i. 35
 2. Arundhati, a plant (*Calotropis gigantea*), i. 36, ii. 512
 Arka, a tree (*Albizia*), i. 36, ii. 512

Argala, 'wooden pin', i. 36
 Argala Kāhoda, a teacher, i. 36
 Arcanānas, a priest, i. 36; ii. 400
 Arcant, a seer (?), i. 36
 Arcā, 'honour', ii. 82
 Arjuna, a man (?), i. 251
 Arjunī (du), a constellation, i. 36, 410, 416
 Arna, a prince, i. 261, ii. 185, 433
 Ardha, 'half', i. 343
 Arbuda, a snake priest, i. 37
 Arbuda, 'ten millions', i. 342
 Arya, i. 37
 Aryaman, 'bride-wooer', i. 432
 Aryamaṇa Panthā, 'milky way', i. 37
 Aryala, a priest, i. 38
 Arvant, 'swift' (horse), i. 42
 Arśas, 'haemorrhoids', i. 38, 514
 Alaja, a bird, i. 38
 Alaji, an eye disease, i. 38
 Alamma Pārījānata, a sage, i. 38
 Alasālā, a grain-creeper, i. 38
 Alāndu, a worm, i. 38
 Alāpu, 'bottle gourd', i. 38
 Alābu, 'bottle gourd' (*Lagenaria culcaris*), i. 38
 Alāyya, a man (?), i. 38, 39
 Alaklava, a carrion bird, i. 39
 Alina, a people, i. 39, 320, ii. 99, 313, 381
 Alikayū Vācaspatya, a teacher, i. 39, ii. 29
 Algandu, a worm, i. 38
 Alpaśayū, an insect, i. 39
 Alakā, a plant (*Blyxa octandra*), i. 39
 Avata, 'well', i. 39, 40, 385
 Avatokā, 'having a miscarriage', i. 487 (note 133)
 Avatsāra Prāsraṇa, a seer, i. 40, ii. 52
 Avadhyatā, 'freedom from being killed', ii. 82
 Avasa, 'drag', i. 40
 Avasū, 'having a miscarriage', i. 487 (note 133)
 Avaskava, a worm, i. 40
 Avi, 'sheep', i. 40, 41
 Avīratā, 'sonlessness', i. 487
 Aśani, 'sling-stone', i. 41
 Āsmagandhā, a plant (*Physalis flexuosa*), i. 41

Aśreṣās or Aśleṣās (plur.), a constellation, i. 413, 416

Aśva, 'horse,' i. 42, 43

Aśvagandhā, a plant (*Physalis flexuosa*), i 41

Aśvadāvan, a prince (?), i 44

Aśvatara, fem Aśvatari, 'mule,' i 43

1 Aśvattha, a tree (*Ficus religiosa*), i 35, 43, 44, 87, 462, 500

2 Aśvattha, a prince, i 17, 42, ii 44

Aśvapa, Aśvapati, 'groom,' i 43

Aśvapati Kaṭkeya, a prince, i. 35, 44, 206, 391, ii 69, 87

Aśvapāla, 'groom,' i 43

Aśvamedha, a prince, i 44, 543, ii 10

Aśvayujau (du), a constellation, i 413, 419

Aśvala, a priest, i 44, 190

Aśvavāra, Aśvavāla, a reed (*Saccharum spontaneum*), i 44, 45

Aśvasādin, 'horse rider,' ii 444

Aśvasūkti, a seer, i 45

Aśvājani, 'whip,' i 43

Aśvābhidhāni, 'halter,' i 43

Aśvini or Aśvinīyau, a constellation, i. 413, 419

Aśdha Uttara Pārāśarya, a teacher, i 45, 519, ii 301

Aśdha Kaśān a priest, i. 45

Aśdhās (plur.) a constellation, i 413, 418

Aśdhi Sauśromateya, a man, i 45, 70, ii 482

Astaka, a man, i 45

Astakā, 'eighth day,' i 119, 426, ii 157

Astakarnī, 'having the figure 8 marked on the ears' (?), i 45, 46, 344

Astādamstra Vairūpa, a seer of Sāmāns, i. 46, ii 332

Astāprūd, ii, 174, 505

Astrā, 'goad,' i 46, ii. 451

Asthivānt, 'knee-cap,' ii. 358

Āsamāti Rathapraustha, a prince, i. 46, 47, 75, 158, ii. 5, 6, 164

Asi, 'sword,' i 47

Asiknī, a river, i 47, ii 382

1. Asita, a snake, i. 47

2. Asita, a sage, i. 47, 48, ii 317, with the patronymic Daivala, i 380, Dhānva, i. 399

3. Asita Vārsagaṇa, a teacher, i 48, ii 66, 289

Asitamṛga, a priestly family, i 48, ii 89, 107, 262

Asidhārā, 'sheath,' i 47

Asuravidyā, 'magic,' i 48

Asurbinda, i. 48. See also Kusurubindu

Astr, 'archer,' i. 48

Ahan, 'day,' i 48 50

Ahalyā Maitreyī, a mythical woman, i 50

Ahi, 'snake,' i 50, 51

Ahinā Aśvatthya, a sage, i 51, 69

Ākuli, a priest, i 47, ii 456

Āktākya, a teacher, i 51

Ākramana, 'steps,' i 51

Ākhu, 'mole' or 'mouse,' i. 52

Ākhyāna, 'tale,' i 52

Ākhyāyikā, 'tale' (?), i 520, 521

Āgasti, i 372

Āgastya, a teacher, i. 52

Āgniveśi Śatri, a prince, i 53, ii 352

Āgniveśya, name of several teachers, i 53

Āgrahāyana, a month, i 426

Āgnidhra, a priest, ii 189

Āghātu, a musical instrument, i 53

Āngirasa, a common patronymic, i. 18, 32, 53, 85, 137, 140, 142, 184, 198, 205, 310, 311, 339, 351, 388, ii 3, 71, 224, 300, 336 382, 384, 397, 414, 455, 461, 499, 500.

Ājakeśin, a family, i 53

Ājadvisa, ii 60

Ājani, 'goad,' i. 53

Ājātasatava, i 88, 153, ii 94

Ājaneya Antaśāyana, a family of priests, i. 29

Āji, 'race,' i 53, 55

Ājīrt, 'instructor of a race,' i. 54

Ājigarti, i 55, ii. 385

Ājya, 'melted butter,' i. 250, 437, ii 20, 491

Āñjana, 'ointment,' i 52, ii. 186

Āñjasa, ii 62

Āta Aruṇa, a snake priest, i, i 35

Āukī, a woman, i 55

Ātānāra, i 55, 491 See Āpara

Āḍambara, 'drum,' i 55, ii 230

Ā jambārāghāta, 'drum,' i 55

Āni, 'protruding axle end' or 'inch-pin,' i. 56, 401, ii. 221
 Āndaja, 'egg-born,' i. 278
 Āndika, a plant, i. 56
 Ātā (pl.), 'antæ,' i. 56
 Āti, 'jay' (?), i. 56, 57
 Ātithigva Indrota, i. 78
 Ātreya, a common patronymic, i. 11, 57, 85, 131, ii. 3
 Ātreya, i. 57
 Ātreyaiputra, a teacher, i. 57, 148, 241
 Ātharvāna, a common patronymic, i. 18, 57, 137, 339, ii. 106
 Ādarśa, mountains, ii. 126
 Ādarśa, 'mirror,' i. 58
 Ādāyin, 'recipient of gifts,' ii. 82
 Ādāra, a plant, i. 58
 Ādinavadarśa, 'dicer,' i. 3
 Ādhāna, 'bridle,' ii. 512
 Ādhipatya, 'supreme power,' ii. 221
 Āmandaja Cāndhanāyana, a teacher, i. 58, 260, ii. 100
 Āmbhīmīlāta, a teacher, i. 58, ii. 371, 372
 Ānava, 'Anu prince,' i. 22
 Ānūka, 'ornament' (?), i. 58
 Ānūpa Vadhryaśva, a seer, ii. 240
 Ānda, 'fisherman,' ii. 173
 Āpayā, a river, i. 58, 167, 169, 218, 374, 377, 512, ii. 95
 Āpāyin, 'drinker of the offering,' ii. 82
 Ābayu, 'mustard plant,' i. 59
 Ābhīpratārīna, i. 59, ii. 320
 Ābhūti Tvāstra, a mythical sage, i. 33, 59, 334
 Āmalaka, 'myrobalan fruit,' i. 59
 Āmikā, 'clotted curds,' i. 59, 338, ii. 104
 Āmba, a grain, i. 59
 Āmbaśthya, a king, i. 59, 445
 Āyatana, 'sanctuary,' i. 60
 Āyavasa, a king (?), i. 60, 438
 Ayasi, 'made of iron' (fort), i. 356
 Āyu, a prince, i. 15, 60, 363
 Āyuta, 'butter,' i. 250, 437
 Āyudha, 'weapon,' i. 60, 61, ii. 417
 Āyuṣya, 'spell for long life,' i. 367
 Āyogava, a king, i. 61, 67, ii. 135
 Āraṅgara, 'bee,' i. 61
 Āraṇya, 'wild' (of animals), i. 510
 Ārā, 'awl,' i. 61
 Ārāḍhi, i. 61, ii. 480

Āruna, i. 62
 Āruṇi, a common patronymic, i. 16, 35, 62, 261, 356, 423, ii. 47, 87
 Āruneya, i. 62
 Ārkṣa, i. 62
 Ārksākāyaṇa Galūnasa, i. 222
 Ārcatka, ii. 357
 Ārjika, a people, i. 62, 63, ii. 478
 Ārjikiya, a people, i. 62, 63, ii. 478
 Ārjikiyā, a river, i. 62, 63, ii. 478
 Ārjuneya, i. 63
 Ārtanā, 'waste' (field), i. 99
 Ārtabhāga Jāratkāra, i. 63, 287
 Ārtabhāgiputra, a teacher, i. 63
 Ārtava, 'seasons,' i. 63
 Ārtñi, 'end of bow,' i. 64, 389
 Ārdrā, a constellation, i. 413, 416
 i. Ārya, i. 64-65, 96, ii. 155
 Āryāvarta, a country, ii. 125, 126
 Ārṣṣena Devāpi, i. 66, 192, 377, 378, ii. 353
 Āla, 'weed,' i. 66
 Ālambāyaniputra, a teacher, i. 66, ii. 442
 Ālambiputra, a teacher, i. 66, 194, ii. 442
 Ālūktā, 'poisoned' (arrow), i. 81
 Āligi, a serpent, i. 66
 Āllakeya, ii. 506
 Āvasatha, 'dwelling,' i. 66
 Āvasāyin, 'dwelling everywhere,' ii. 82
 Āvika, 'wool,' i. 67
 Āvikṣita Marutta, a king, i. 67, ii. 135
 Āsarika, a disease, i. 67, 208
 Āsir, 'admixture,' i. 67
 Āśvīsa, a serpent, i. 67
 Āśu, 'horse,' i. 67
 Āsumga, an animal, i. 68
 Āsrama, 'stage of life,' i. 68, 69
 Āsresās or Āśleṣās (plur.), a constellation, i. 413, 416
 Āśvīna, a prince, i. 69
 Āśvata, i. 69
 Āśvatthya, i. 51, 69
 Āśvamedha, a prince, i. 69
 Āśvayuja, a month, i. 420
 Āśvalāyana, a teacher, i. 190
 Āśvavāla, 'made of horse-tail grass,' i. 69
 Āśvasūkti, a seer of Sāmāns, i. 69
 Āśvina, Āśvina, 'day's journey,' i. 70
 Āśāḍha, a month, i. 420

Āsādhī Sauśromateya, a sacrificer, i. 70
Āstrā, 'goad,' i. 70
Āstrī, 'fireplace,' i. 70
Āsanga Plāyogi, a king, i. 70, 71, ii. 56
Āsandī, 'seat,' i. 71, 72, ii. 214
Āsandivant, a city, i. 72, ii. 214
Āsamātya, ii. 94
Āsāda, 'seat,' i. 71, 72
Āsurāyana, a teacher, i. 72, ii. 51, 101, 191
Āsuri, a teacher, i. 72, 73, 127
Āsurivāsin, a teacher, i. 73 ii. 51
Āsecana, 'vessel,' i. 73 ii. 195
Ākanda, a throw in dicing, i. 3
Āstarana, 'cushion,' i. 71, 73
Āstrabudhna, a man, i. 73
Āsthātr, 'warrior,' i. 73
Āsrāva, diarrhoea (?), i. 74
Āhanasyā (plur.), a part of the Atharvaveda, i. 74
Āhāva, 'bucket,' i. 40, 74
Āhṛta Haitanāmana, a man, ii. 508
Āhneya Sauca, a teacher, i. 74, 395

Ikṣu, 'sugar-cane,' i. 46, 74
Ik-vāku, a family, i. 75, 391, 542
 1. *Ita*, 'reed work,' i. 75
 2. *Ita*, a seer, i. 75
Iant Kāvya, a sage, i. 76
Itihāsa, 'narrative,' i. 24, 76-78 510
 ii. 512
Idāni, period of time, i. 50
Idāvatsara, 'year,' ii. 412
Iduvatsara, 'year,' ii. 412
Idvatsara, 'year,' ii. 412
Indragopa, 'cochineal insect,' i. 78
Indradyumna Bhāllaveya Vaiyāghrapādyā, a teacher, i. 76, ii. 103, 330
Indrabhū Kāsyapa, a teacher, i. 78
Indrasenā, a woman (?), ii. 167
Invakā or *Invagā*, a constellation
 i. 415, 416
 1. *Indrota* Ātithigva, a prince, i. 15, 78
 2. *Indrota* Dauvāpa Śaunaka, a priest,
 i. 78, 79, 373, 381
 1. *Ibha*, 'retainer,' i. 72
 2. *Ibha*, a man, i. 79
Ibhya, 'retainer' (?), i. 80
Iripa, 'dicing place,' i. 5, 30
Iripa, 'cleft in the ground,' i. 80
Ilīśā, a *Dāsa*, i. 358

Iṣ or *Iṣa*, a month, ii. 161
Iṣa Śyāvāśvi, a teacher, i. 81, 242
Isikā, 'stalk of reed grass,' i. 81
Isu, 'arrow,' i. 81
Iṣu Trikāṇḍā, 'Orion's girdle,' i. 82, 415
Isukrt, 'quiver' (?), i. 82
Isudhanva, 'bow and arrow,' i. 389
Isudhi, 'quiver,' i. 82

Īsā, 'pole,' i. 82, 202

Ukṣan, 'ox,' i. 83, 231
Ukṣanyāyana, a prince, i. 83 ii. 498
Ukṣno randhra Kāvya, a seer, i. 83, ii. 207
Ukḥā, 'cooking pot,' i. 83
Ugra, 'police-officer' (?), i. 83, ii. 34
Ugradeva Rājani, a man, i. 83, ii. 197, 216
Ugrasena, a prince, i. 84, 520
Uccaiḥśravas Kaupaveya, a king, i. 84, 187
Uccaiḥśraka, 'cushion,' i. 84
Uchlaka, 'metatarsus,' ii. 358
Uttara Āsādhī Pārāsarya, a teacher, i. 45, 519, ii. 301
Uttara Kuru, a people, i. 16, 84, 168, ii. 123, 304, 503
Uttara Madra, a people, i. 84, ii. 123, 304, 503
Uttarāyana, 'northern journey,' i. 529, ii. 467
Uttāna Āngirasa, a teacher, i. 85
Udanka Śaulbhāyana, a teacher, i. 85, ii. 396
Udañc, 'northern,' i. 23
Udañcana, 'bucket,' i. 85
Udamaya Ātreya, a Purohita, i. 11, 85, ii. 53
Udara, 'abdominal portion of spine,' ii. 361
Udara Śāṇḍilya, a teacher, i. 85
Udala Vaiśvāmītra, a seer, i. 85
Udāja, 'booty,' i. 86, ii. 212, 418
Udāna, 'breath,' i. 86, ii. 47
Udāntya, 'outcast,' i. 23
Udīcya, 'northerner,' i. 86, 87
Udumbara, a tree (*Ficus glomerata*), i. 71, 87
Udaudana, 'water-mess,' i. 124
Udgātr, a priest, i. 113

Uddālaka Āruṇi, a teacher, i. 35, 86-89.
 ii 40, 54, 87, 94, 189, 458
 Uddālakāyana, a teacher, i. 89, 227
 Uddhi, 'seat,' i. 89
 Udbhija, 'shoot-born,' i. 278, ii. 69
 Udra, 'otter,' i. 89
 Udvatsara, 'year,' ii. 412
 Unnetṛ, a priest, i. 113, ii. 89
 Upaketu, a man, i. 89
 Upakosala Kāmalāyana, a teacher, i.
 89, 149
 Upakvasa, an insect, i. 90
 Upagu Sauśravasa, a Purohita, i. 90,
 162, ii. 6, 460, 482
 Upacit, a disease, i. 90
 Upajihvikā, Upajikā, Upadikā, 'ant,' i. 90
 Upadhāna, 'cushion,' i. 71, 90
 Upanayana, 'initiation,' ii. 75
 Upanisad, i. 91, 192
 Upapati, 'gallant,' i. 92
 Upabarhāṇa, 'pillow,' i. 71, 92
 Upamanthani, 'churning stick,' i. 92
 Upimanyu, a man (?), i. 92
 Upamaśravas, a king, i. 84, 93, 327.
 ii 6, 165
 Upamit, 'pillar,' i. 93, 230, ii. 31
 Upara, 'stone,' i. 93, 94
 Upalaprasinī, 'female miller,' i. 94.
 ii 91
 Upalā, 'millstone,' i. 94, 374
 Upavaktṛ, a priest, i. 112, ii. 41
 Upavāka, a grain (*Wrightia anti-*
dysenterica), i. 94, 95, 138
 Upavāsana, 'coverlet,' i. 71
 Upaveśi, a teacher, i. 95
 Upāśraya, 'support,' i. 71, 95
 Upāśrī, 'support,' i. 95
 Upāśvasa, 'bellows,' i. 384
 Upastaraṇa, 'coverlet,' i. 73, 95
 Upastu, 'dependent,' i. 96, ii. 515
 Upastuta, a sage, i. 97, ii. 324, 378
 Upahvara, 'body of a chariot,' i. 97
 Upādhāyapūrvaya, 'fringed,' ii. 517
 Upānasa, 'body of a wagon,' i. 97
 Upānah, 'sandal,' i. 97, ii. 344
 Upāvi Jānaśruteya, a teacher, i. 97, 283
 Upoditu Gaupāleya, a seer, i. 97, 241
 Ubhayam-antareṇa, Krama Pāṭha, ii.
 494
 Ubhayādant, a class of animals, i. 97,
 98, 510, ii. 21

Ubhayadyuḥ, a species of fever, i. 294
 Uman (?), 'strap,' i. 334
 Uras, 'breast bone,' ii. 359
 Urā, 'sheep,' i. 98
 Urukakṣa, a man, i. 99
 Urukṣaya, a family of priests, i. 99
 Uruñjirā, a river, i. 99, ii. 301
 Urvarā, 'field,' i. 99
 Urvaśī, a nymph, ii. 3
 Urvārū, Urvārūka, 'cucumber,' i. 101,
 ii. 289
 Ula, 'jackal,' i. 101, ii. 289
 Ula Vārṣnīrddha, a teacher, i. 101
 Ulapa, a grass, i. 101
 Ulukya Jānaśruteya, a teacher, i. 101,
 283
 Ulūka, 'owl,' i. 102
 Ulūkhala, 'mortar,' i. 102
 Ulkā, 'meteor,' i. 102
 Ulkūṣī, 'meteor,' i. 102
 Ulmuka, 'firebrand,' i. 102
 Ulmukāvakṣayana, 'tongs' (?), i. 102
 Uśanas Kāvya, a mythical sage, i. 102
 153, 438
 Uśanā, a plant, i. 103
 Uśij, a slave woman, i. 132, 366, 444
 Uśinara, a people, i. 103, 444 ii. 126,
 273, 380
 Usa, 'salt ground,' i. 104, 107
 Usas, 'dawn,' i. 381
 Usasta or Uṣastī Cakrāyana, a teacher,
 i. 104
 Uṣasti, a man, i. 55
 Uṣti, Uṣtra, 'camel,' i. 104
 Uṣnihā, cervical vertebrae, ii. 359
 Uṣṇīsa, 'turban,' i. 104, ii. 343
 Uṣyala, a part of a couch, i. 104
 Uśra, Uśrika, Uśriya, 'bull,' Uśrā,
 Uśriyā, 'cow,' i. 105
 Ūrj or Ūrja, a month, ii. 161
 Ūrjayant Aupamanyava, a teacher, i.
 105, ii. 460
 Ūrjayanti, a place (?), i. 105, 446
 Ūrjavya, a man (?), i. 105
 Ūrṇanābhi, Ūrṇavābhi, 'spider,' i. 105
 Ūrṇā, wool, i. 106
 Ūrṇāvati, 'sheep,' i. 41, 106
 Ūrṇāvati, a river (?), i. 106
 Ūrṇāvanti, 'spider,' i. 105
 Ūrdara, 'garner,' i. 106, 107

Ūla, 'jackal,' 1 107

Ūsa, 'salt ground,' 1 107

Ūṣman, 'sibilant,' 1 493

1 Rksa, 'bear,' 1 107

2 Rksa, a man, 1 107, 543

Rkṣakā, 1 107

Rkṣika, a demon (?) 1 100

Rgveda, 1 108

Rjupya, 'flying upwards,' 11 401

Rjīśvan, a man, 1 108, 532 11 329

Rjisa, 'residue' 11 476

Rjūnas, a sacrificer 1 108

Rjrāśva, a prince, 1 31 41, 108, 109, 526; 11 105 289

Rna, debt, 1 100 110

Rnamcaya a prince 1 110, 11 60, 225

Rtu, 'season' 1 113 111

Rtuparna a prince 1 112 11 93 354, 455

Rtviḥ, priest, 1 112 115

Rśya, 'stag,' 1 115 11 173

Rsyada, 'pit for deer,' 1 115 11 173

Rśyaśrnga. See Rśyaśrnga

1. Rśabha, 'bull' 1 115

2. Rśabha, a man 1 115

2. Rśabha Yājñatura a king 1 115 11 189, 408

Rśi, seer 1 115 117

Rśis, seven, 1 117, 118

Rśi 'spear' 1 118

Rśisena, a prince 1 118

Rśyaśrnga Kāśyapa a sage 1 118, 376 11 189 302

Ekadvī, a poet 1 118

Ekayāvan Gāndama or Kāmdama, a man 1 118, 226, 11 325

Ekarāj, 'monarch' 1 119

Ekaśapha, whole hoofed 1 510

Ekāyana 'doctrine of unity,' 1 119

Ekāvśakā a period of the year 1 119, 426, 11 157

Ljataka, an insect, 1 119

Lilaka, a kind of ram, 1 106, 119

Enī, 'antelope,' 1 120

Eta, 'deer,' 1 120

Etarhi, period of time, 1 50

1. Etaśa, a man (?), 1 120

2. Etaśa, a sage, 1 120

Ediḍiṣupatī (?), 1 120, 121, 476

Eraṇḍa, 'castor oil plant,' 1 121

Evāvada, a poet, 1 121

Aikādaśākṣa Mānulantavya, a king, 1 121, 11 153

Aikṣvāka, 1 121, 11 93, 499, 512

Aila, 11 3

Aitareya Mahidāsa, a sage, 1 121, 122, 11 101, 144

Aitaśa, Aitaśāvana teachers, 1 29, 122 11 109, 107

Aitaśapralāpa 1 122 11 39, 167

Aitaśāvana Abhyagni, a priest, 1 29

Aitaśāyanas Ājāneyas priests, 1 29

Atihāsikas, 'tellers of legends,' 1 77, 122

Androta Dṛti Saunaka, a teacher, 1 34, 373

Aibhāvata 1 122 11 33

Airavata Dhitārāśira a demon, 1 122 403

Ailūsa Kavasa, a priest, 1 93 143

Aiśvira, a priestly family, 1 123 11 89

Anumata Trāta a teacher, 1 123, 325

Ogana, 1 123

Otu, 'wool' 1 123 124, 211

Odana, 'mess' 1 124

Opaśa, 'plait (?)' 1 124, 1-5

Ośadhi, 'plants,' 1 125 126 502

Aukṣa, 'bull's grease,' 1 126

Aukṣagandhi, a plant, 1 126

Augrasanya Yuddhānśrausti, a king, 1 126 11 194

Auccāmanyava 1 227

Audanya or Aulinyava Mundibha, a sage, 1 126 11 166

Audamaya, 1 126 and see Udamaya

Audavahi, a teacher, 1 127

Audumbarāyana, a grammarian 1 127

Auddālaka Kusurubindī, a teacher, 1 47 127 11 54

Audbhāri Khandika, a teacher, 1 127, 213

Aupacandhani or Aupyandhani, a teacher, 1 72, 127, 332

Aupatasvini, 1 127 11 222

Aupamanyava, a common patronymic 1 84, 105, 127, 149, 11 45, 46, 100

Aupamanyavīputra, a teacher, 1 127

Aupara Danda, a man, 1 128 338

Aupaveśi Arupa Gautama, a teacher, 1 35, 126

Aupasvatīputra, a teacher, i. 128, 519
 Aupāvi Jānaśruteya, a sacrificer, i. 128, 283
 Aupodītī Gaupālāyana, i. 128, 241.
 Tumiñja, i. 128, 313
 Aupoditeya Tumiñja, i. 128, 313
 Aurnavābha, a teacher, i. 128, 129
 Aurava Kutsa, a king, i. 90, 162
 Aurva, a family, i. 29, 129
 Aulāna Śamitanu, a man, i. 129, 378
 Aulundya Supratita, a teacher, i. 129, ii. 456
 Auśja, i. 130, 131, 132, 367
 Austrākvi Sāti, a teacher, i. 130, ii. 443
 Kaukthasta, a man, i. 190
 1. Kamsa, 'pot,' i. 130, ii. 458
 2. Kamsa (not Kaśa) Vāraki or Vārakya, a teacher, i. 131, 277, ii. 54, 512
 Kakara, a bird, i. 130
 Kakāṅkā, 'facial bone,' ii. 359
 Kakutha, an animal (?), i. 130
 Kakuha, a part of the chariot, (?), i. 131
 Kakkata, 'crab,' i. 131
 Kaksa, 'armpit,' ii. 362
 Kakṣas, a part of the body, ii. 362
 Kaksvant Auśja, a seer, i. 117, 131, 132, 328, 366, 438, 444, 466, ii. 103, 319, 452
 Kakṣyā, girth, ii. 202
 Kanka, a bird, i. 132
 Kankata, 'scorpion,' i. 133
 Kankatī Brāhmana, i. 133
 Kankatiya, a family, i. 133
 Kankaparvan, 'scorpion,' i. 133
 Kankūsa, 'a part of the ear,' ii. 362
 Kaśa, 'mat,' i. 133
 Kantakakāra, Kantakikāra, 'worker in thorns,' i. 133
 Kanva, a priest and his descendants, i. 17, 134, 447, ii. 178, 238, 378, 477
 Kathā, 'philosophic discussion,' i. 134
 Kadrū, a Soma vessel, i. 134
 Kanaḥnaka, a poison, i. 135
 Kanakhala, ii. 125
 Kanā, Kanyā, 'young woman,' i. 135
 Kanikrada, a snake, i. 139
 Kaninakā, Kaninikā, 'pupil of the eye,' i. 135
 Kapanā, 'worm,' i. 135
 Kaparda, 'braid,' i. 135

Kapardin, 'wearing braids,' i. 135
 1. Kapi, 'monkey,' i. 136
 2. Kapi, a man (?), i. 136
 Kapiñjala, 'francoline partridge,' i. 136
 Kapila, a sage, i. 136, 474
 Kapivana Bhauvāyana, a teacher, i. 137, ii. 113
 Kapota, 'pigeon,' i. 137
 Kaphoda, 'shoulder blade,' ii. 359
 Kabandha Ātharvāna, a mythical sage, i. 137
 Kamadyū, a woman, i. 137, 483, ii. 304
 Kambala, 'blanket,' i. 137
 Kamboja, a people i. 84, 85, 138, ii. 512
 Kayovadhu, i. 112, ii. 93
 Karañja, a prince or a demon, i. 15, 138
 Karambha, 'gruel,' i. 95, 138
 Karikrta, a snake, i. 130
 Karira, a shrub (*Capparis aphylla*), i. 139
 Karisa, 'dry cow dung,' i. 139, 182, ii. 348
 Karūkara 'vertebral column,' ii. 360
 1. Karkandhu, 'juzube,' i. 139
 2. Karkandhu, a man, i. 139
 Karkari, 'lute,' i. 139
 Karkarikarni, 'with sickle-marked ears,' i. 16, 139
 Karkī, 'white cow,' i. 140
 Karna, 'point,' i. 433, 444
 Karṇaśobhana, 'ear-rings,' i. 140, ii. 504
 Karṇasravas Āngirasa, a seer, i. 140
 Karmāra, 'smith,' i. 140, 141, 246, ii. 265, 266
 Karvara, a fish, i. 141
 Karṣa, 'fallow,' i. 141
 Kalavinka, 'sparrow,' i. 141
 Kalāśa, 'pot,' i. 141, ii. 476, 512
 Kalā, 'one-sixteenth,' i. 142, 343, a period of time, i. 50
 1. Kali, an age, or a 'throw at dice,' i. 3, ii. 193
 2. Kali, a man, i. 142, ii. 175
 Kalpa, a Sūtra, i. 142
 Kalpin, a dicer, i. 3
 Kalmāsagrīva, a serpent, i. 142
 Kalyāna Āngirasa, a seer, i. 142
 Kavaca, 'breastplate,' i. 143
 Kavasa Ailūsa, a priest, i. 93, 143, 144, 357; ii. 85
 Kavi Uśanas, a sage, i. 103, 132
 Kaśa, an animal i. 144

- Kaśa, 'whip,' ii. 202
 Kaśikā, 'weasel,' i. 144
 Kaśipu, 'mat,' i. 144
 Kaśu, a king, i. 144, 263
 Kaśojū, i. 144
 1. Kaśyapa, 'tortoise,' i. 144
 2. Kaśyapa, a sage and his descendants,
 i. 48, 145, ii. 6, 107, 262, 309
 Kaśyapa Naidhruvi, a teacher, i. 145,
 460, ii. 381
 Kaskaṣa, a worm, i. 145
 Kasarnīra Kādraveya, a mythical sage,
 i. 145
 Kasarnīla, a serpent, i. 145
 Kastambhī, 'pole prop,' i. 145, ii. 28
 Kahola Kausitaki or Kausitakeya, i.
 145
 Kākambīra, a tree, i. 146
 Kākṣasenī Abhipratārin, a prince, i. 27,
 146, 373, ii. 396
 Kākṣivatas, priests, i. 17, 462
 Kāthaka, i. 146
 Kāntheviddhī, a teacher, i. 146
 Kānda, 'stem,' i. 125
 Kāndaṁvīnā, a musical instrument, i.
 146
 Kāndviya, a priest and his descendants,
 i. 146, 432, ii. 446
 Kānva, i. 146, 377
 Kānvāyana, i. 147
 Kānviputra, a teacher, i. 147, ii. 330
 Kānvīyāyana, i. 147
 Kātyāyana Daksā Ātreya, a teacher,
 i. 131, 335
 Kātyāyani, a woman, i. 147, ii. 189
 Kātyāyaniputra, a teacher, i. 147, 519
 Kādraveya Arbuda, i. 37
 Kādraveya Kasarnīra, a mythical sage,
 i. 145
 Kānāndha, a man, i. 147
 Kānīta Prthuśravas, a man, i. 147, ii. 17
 Kānīna, 'maiden's son,' i. 147
 Kāmdama, a man, i. 118, 226
 Candāvisa, a poison, i. 148
 Kāpatava Sunītha, a teacher, i. 148,
 ii. 455
 Kāpīleya, a priestly family, i. 148,
 ii. 66
 Kāpiputra, a teacher, i. 147
 Kāpeya, a priestly family, i. 148, 262
 Kāpya, i. 88, 148, 473, ii. 123, 422
 Kābandhī Vicārin, a mythical teacher,
 i. 137, 148, ii. 294
 Kāmaprī Marutta, a man, i. 148; ii. 135
 Kāmalāyana Upakosala, a teacher, i.
 89, 149
 Kāmpīla, a town, i. 149, 469, ii. 457
 Kāmbhoja Aupamanyava, a teacher,
 i. 84, 127, 138, 149, ii. 123
 Kāra, 'prize of a race,' i. 54
 Kārapacava, a place, i. 149
 Kāraskara, a people, i. 149
 Kāri, 'praiser,' i. 150
 Kārīradi, priests, i. 150, ii. 444
 Kāru, 'poet,' i. 150, 151
 Kārotara, 'filter,' i. 151
 Kārotī, a place, i. 151
 Kārttika, a month, i. 420
 Kārsakeyiputra, a teacher, i. 151,
 ii. 328
 Kārsnāyasa, 'iron,' i. 151, ii. 234, 245
 Kārman, 'goal,' i. 151
 Kārmarya, a tree (*Gmelina arborea*),
 i. 151
 Kāla, 'time,' i. 152
 Kālakaṭana, 'Black Forest,' ii. 125
 Kālakā, a bird, i. 152
 Kālakāñja, i. 152
 Kāvaseya, i. 72, 153
 Kāvya, i. 76, 83, 103, 117, 153
 Kāśa, a grass (*Saccharum spontaneum*),
 i. 153
 Kāśi, a people, i. 153, 155, 403, 449,
 ii. 6, 46, 116, 298, 409
 Kāśya, i. 153, 154
 Kāśyapa, a common patronymic, i. 9,
 78, 118, 155, 375, ii. 164, 302, 455
 Kāśyapibālākyaṁāthariputra, a teach-
 er, i. 155, ii. 67, 396
 Kāśyapa, a teacher, i. 155, ii. 480
 Kāsthā, a period of time, i. 50
 Kāsthā, 'racecourse,' i. 54, 155
 Kās, Kāśa, Kāśā, Kāśikā, 'cough,'
 i. 156, 296
 Kāhodi, i. 36, 156
 Kīmśuka, a tree (*Butea frondosa*), i. 156
 Kikidīvi, 'blue jay,' i. 156
 Kūtava, 'gambler,' i. 3, 156, 157
 Kūmpurusa, 'ape,' i. 157
 Kiyāmbu, a water plant, i. 157, 513
 1. Kīrāta, a people, i. 157, 358
 2. Kīrāta, a priest, i. 47, 158

Kulāta, 1 158
 Kulāsa, 'leprosy,' 1 158
 Kikata, a people, 1 159, 358. ii. 38, 117
 Kikāsā, 'vertebra,' ii 359
 Kīta, a worm, 1 159
 Kināśa, 'ploughman,' 1 159
 Kīri, 'poet,' 1 159
 Kīrśā, an animal, 1 159
 Kīlāla, 'sweet drink,' 1 160
 Kīśmīla, a disease, 1 160
 Kīsta, 'poet,' 1 160
 Kukkuta, 'cock,' 1 160
 Kutaru, 'cock,' 1 160
 Kundapāyin, a teacher, 1 160
 Kundapāyya, a man, 1 161
 Kundrñāci, an animal, 1 161
 Kutsa, a priest, 1 15, 132, 161, 162, 363, 391, ii 232, 410
 Kutsa Aurava, a king, 1 90, 162, ii 6
 Kuntāpa, 'transverse process of the vertebra,' ii 360
 Kunti, a people, 1 162; ii 398
 Kubera Vārakya, a teacher, 1 162
 Kubhā, a river, 1 162, 219; ii 424, 434, 436, 460
 Kubhra, an animal, 1 162
 Kumārahārīta, a teacher, 1 172, ii 513
 Kumārīputra, 'son of a maiden,' 1 396
 Kumuda, 'water lily,' 1 163
 Kumba, an ornament, 1 163
 Kumbyā or Kumbya, a form of speech, 1 163
 Kumbha, 'pot,' 1 163
 Kumbhīnasa, a serpent, 1 163
 Kuyavāc, 'barbarian,' 1 164
 Kurīra, an ornament, 1 164
 Kurīrin, an animal, 1 164
 Kuru, a people, 1 84, 165-169, 317, 322, 380, ii 6, 12, 33, 58, 63, 93, 96, 123, 125, 126, 225, 320, 327, 353, 469
 Kuru-Pāñcāla, a people, 1 103, 154, 155, 165-169, 403, ii 211, 409, 440
 Kurukṣetra, a country, 1 24, 58, 166, 169, 170, 498, 512, ii 125, 225, 330, 364, 436
 Kurunga, a king, 1 170
 Kuruśravana, a prince, 1 93, 167, 327, 371, 514; ii 6, 8, 12, 165
 Kurūru, a worm, 1 170
 Kurkura, 'dog,' i. 171

Kula, 'family,' 1 171
 Kulapā, 'head of the house,' i 171; ii. 341
 Kulāla, 'potter,' 1 171
 Kulśa, 'axe,' 1 171
 Kulikaya, a fish, 1 172, 541
 Kulikā, a bird, 1 172, 193, ii 9
 Kulipaya, a fish, 1 172, 541
 Kulunga, 'gazelle,' 1 172
 Kulmala, 'arrow neck,' 1 81, 172, 324
 Kulmalabarhis, a seer, 1 172, ii 513
 Kulmāsa, 'beans,' 1 172, 173
 Kulyā, 'watercourse,' 1 173
 Kuvaya, a bird, 1 173
 Kuvala, 'jujube fruit,' 1 173
 Kuśa, 'grass,' 1 173, ii 291
 Kuśara, 'grass,' 1 173
 Kuśika, a sage, 1 173, ii 224, 310, 311
 Kuśikas, a family, 1 173, 174
 Kuśri Vājaśravasa, a teacher, 1 95, 174; ii 371, 460
 Kusanda, a snake priest, 1 174
 1. Kusītaka, 'sea crow,' 1 174
 2. Kusītaka Sāmaśravasa, a sacrificer, 1 174, ii 232, 445
 Kusumbhaka, an animal, 1 175 ii 513
 1. Kustha, a plant, 1 175, 293, 295
 2. Kustha, a fraction ($\frac{1}{16}$), 1 175
 Kusida, 'loan,' 1 176
 Kusidin, 'usurer,' 1 176
 Kusurubinda or Kusurubindu Auddālaki, a teacher, 1 176, 481, ii 54
 Kuhn, 'new moon day,' ii 157
 Kūcakra, 'wheel' (?), 1 176
 Kūta, 'hammer,' 1 176, 177, ii 237
 Kūdi, 'twig,' 1 177
 Kūpa, 'pit,' 1 177
 Kūbara, 'cart pole,' 1 177
 Kūrcā, 'grass seat,' 1 177
 Kūrma, 'tortoise,' 1 178
 Kūśāmba Svāyava Lātavya, a teacher, 1 178, 444, ii 232, 497
 Krkalāsa, 'chameleon,' 1 178, ii 356
 Krkavāku, 'cock,' 1 178
 Krta, a throw in dicing, 1 3
 Krta, an age, ii 193
 Krti, 'dagger,' 1 179
 Krtikās (plur.), a constellation, i 413, 415, 427, 449, ii 177
 Krtvan, a people, 1 179
 Kṛtsna Hārīta, a teacher, 1 184

Kṛpa, a man, 1 179, ii. 224
 Kṛmī, 'worm,' 1 179, 180
 Kṛmuka, kind of wood, 1 180
 Kṛśa, a man, 1 180 ii. 414
 Kṛśana, 'pearl,' 1 181 ii. 350
 Kṛśānu, a mythical man, 1 181
 Kṛśi, 'ploughing,' 1 181-183, ii. 173
 Kṛśti, 'people,' 1 183
 1. Kṛśna, an animal, 1 183, 184
 2. Kṛśna, a man, 1 184
 3. Kṛśna Devakīputra, a teacher, 1 184, 250, 374
 4. Kṛśna Hārīta, a teacher, 1 184
 Kṛśnadatta Lauhīya, a teacher, 1 185;
 ii. 164, 235
 Kṛśnadhrīti Sātyaki, a teacher, 1 185,
 ii. 399
 Kṛśnarāta Lauhīya, a teacher, 1 185
 330, 335, ii. 185
 Kṛśnala, the seed of the *Alnus frica*
torius, 1 185, ii. 505, 513
 Kṛśnā tvac, 'black skin,' 1 334
 Kṛśnājña, 'skin of the black antelope,'
 1 185
 Kṛśnāyasa, 'iron,' 1 185, ii. 235
 Kṛsara, 'rice mess,' 1 185
 Kekaya, a people, 1 185, 186
 1 Ketu, 'comet,' 1 186
 2 Ketu Vājya, a teacher 1 186, ii. 49
 Kevarta, 'fisherman,' 1 186
 Keśa 'hair,' 1 186
 1 Keśin, a people, 1 186
 2 Keśin Dārbbhya or Dālbbhya, a king
 or priest, 1 76, 84, 87, 354, 469, ii.
 232, 378
 3 Keśin Sātyakāmi, a teacher, 1 187
 Kesaraprābandhā, a woman, 1 188
 Kaikeya Aśvapati, a king, 1 188
 Kairāta, a snake, 1 188
 Kairātikī, 'maiden of the Kīrātas,' 1
 188
 Kairāsi Sūtvān, 1 188, ii. 452
 Kaivarta, 'fisherman,' 1 186, ii. 173
 Kairāsi Aśvātha, a priest, 1 45
 Kairāsinī, '(people) of Keśin,' 1 188
 Kairāsiyā Kāpya, a teacher, 1 188, ii.
 371
 1. Koka, 'cuckoo,' 1 189
 2. Koka, a king, 1 189, ii. 397
 Kokila, 'cuckoo,' 1 189
 Komeya, 1 197

Kola, 'jujube fruit,' 1 189
 1 Kośa, 'bucket,' 1 40, 189
 2. Kośa, 'body of the chariot,' 1 189
 3. Kośa, 'sheath,' 1 190
 Kosa, a priestly family, 1 190
 Kosala, a people, 1 154, 168, 190, ii.
 6, 46, 117, 125, 126, 298, 409, 421
 Kaukūsta, a man, 1 190
 Kauneya, ii. 197
 Kauntharavya, a teacher, 1 191
 Kaundini, a woman, 1 191
 Kaundinya, a man, 1 191, 194
 Kaundinyāyana, a teacher, 1 191; ii.
 25, 227
 Kautasta (du), snake priest, 1 191
 Kautsa, a priestly family, 1 191, ii. 494
 Kautsīputra, a teacher, 1 155
 Kaupāyeya Uccāhāras, 1 84 192
 Kaumbhya, 1 192, ii. 60
 Kaurama, a man, 1 192 ii. 225
 Kauravāna, 1 192, 514
 Kaurava, a man, 1 192, ii. 225
 Kauravya, 'belonging to the Kurus,' 1
 192
 Kauravyāyanaiputra, a teacher, 1 192
 Kaurupañcāla, 1 193
 Kaulakāvati, priests 1 193
 Kau āna (?), 1 129
 Kaulāla, 'potter' 1 193
 Kaulitara, a man 1 193
 Kaulika, a bird, 1 193
 Kauśāmbī, a town, 1 193, 469
 Kauśāmbeya Proti, 1 193, 444 ii. 54
 Kauśika, 1 194 ii. 371
 Kauśikayani, 1 194
 Kauśikīputra, a teacher, 1 147, 194
 Kauśreya, 1 194, ii. 479
 Kauśarava Maitreya, 1 194, ii. 181
 Kauśitaki, a teacher and his descen-
 dants, 1 88, 194, 195
 Kauśitakins, teachers, 1 195, ii. 232
 Kausya Suśrava, 1 195
 Kausalya, 'prince of Kosala,' 1 195
 Kausita, a lake, 1 195
 Kausumbha, 'safran,' ii. 291
 Kausurubindī, 1 87, 195, ii. 54
 Kauhala or Kaubala, 1 195, ii. 49
 Kratujit Jānaki, a priest, 1 195, 283,
 ii. 197
 Kratuvid Jānaki, a teacher, 1 196, 283
 Krandas, 'shouting host,' ii. 418

Kraya, 'sale,' 1 196, 197
 Kravana, a man, 1 197
 Kravya, 'raw flesh,' 1 197
 Krātujāteya Rāma Vaiyāghrapadya, a teacher, 1. 197, 11 222, 330
 Krivi, a people, 1 166, 198, 261, 468, 11 12, 327
 Kṛita Vaitahotra, a man, 1 198
 1. Kruñc, Kruñca, 'Krañca,' 'curlew,' 1. 198, 199, 11 455
 2. Kruñc Āngirasa, a mythical seer, 1 199
 Krumu, a river, 1 199 11 180, 434
 Krumuka, 'wood,' 1 199
 Kraivya P'āñcāla, a king, 1 199, 469, 11 513
 Krośa, a measure of distance, 1 199, 200, 331, 11 196, 513
 Krostr, 'jackal,' 1 200
 1. Krañca, 'curlew,' 1. 198, 199
 2. Krañca, a mountain, 1 200
 Krañcīkīputra, a teacher, 1. 200, 11 102, 221
 Kraustuki, a grammarian, 1 200
 Kloman 'lungs,' 11 361
 Kvayi, a bird, 1 200
 Kvala, 'jujube fruit,' 1 201, 209
 Kṣana, 'a period of time,' 1 50
 Kṣata, a disease (?), 1 5, 201
 Kṣattr, 'chamberlain,' 1 201, 11 200, 317
 1. Kṣātra, 'rule,' 1 202
 2. Kṣātra, a man, 1 121, 202
 Kṣatrapati 'king,' 1 202
 Kṣatrasāvidyā, a science, 1 202
 Kṣatriya, 'warrior,' 1 202 11 78, 81, 117, 216, 333
 Kṣapāvan, 'king,' 1 205
 Kṣam, Kṣā, 'earth,' 1 361
 Kṣiti, 'dwelling,' 1 208
 Kṣipta, 'bruise,' 1 208
 Kṣipra, a period of time, 1 50
 Kṣiprasyena, 'swift falcon,' 1 208
 Kṣira, 'milk,' 1 208, 209, 372
 Kṣiraudana, 'milk mess,' 1. 124, 209
 Kṣudra, 'small' (of cattle), 1 510
 Kṣudrasūktas, 'makers of short hymns,' 1. 209
 Kṣumpā, 'bush,' 1 209
 Kṣura, 'blade,' 1 209, 210, 399, 11 107
 Kṣetra, 'field,' 1 210, 211
 Kṣetriya, a disease, 1 211

Kṣemadhṛtvan Pauṇḍarika, a sacrificer, 1 212, 11 25
 Kṣaumi, 11 212 453
 Kṣona, a man (?), 11 225
 Kṣonī, 'wife' (?), 1 212
 Kṣauma, 'linen garment,' 1 212
 Kṣvinkā, a bird, 1. 212

Kha, 'nave hole,' 1 82, 213, 11 221
 Khanga, Khadga, 'rhinoceros,' 1 213
 Khandika Audbhāri, a teacher, 1. 127, 213
 Khadira, a tree (*Acacia catechu*), 1 143, 213, 214
 Khadyota, 'fire-fly,' 1 214
 Khanitra, 'shovel,' 1. 182, 214
 Khanitrima, 'produced by digging,' 1 214
 Khara, 'ass,' 1 214
 Khargalā, 'owl,' 1 215
 Khala, 'threshing floor,' 1 182
 Khalakula, a kind of pulse, 1 398
 Khalva, a plant, 1 182, 215, 398
 Khāndava, a forest, 1 170, 215
 Khādi, 'anklet,' 1 216
 Khāri, a measure, 1 216
 Khārgaḥ Luśākapi, a teacher, 1 216, 11 232
 1. Khila, Khilva, 'uncultivated land,' 1 100, 210, 217, 453
 2. Khila, 'supplementary hymn,' 1 217
 Khrgala, 'crutch,' 1. 217
 Khela, a king (?), 1. 7, 217

Gangā, a river, 1 217, 218, 11 96, 125, 320 435
 Gaja, 'elephant,' 1 218
 Gana, 'troop,' 11 343
 Ganaka, 'astrologer,' 1 218
 Gandharvayana Bāleya Āgñiveśya a man, 1. 218, 11 67
 Gandhāra, a people, 1 218
 Gandhāri, a people, 1 11, 41 219, 11 116, 169
 Gabhastī, 'pole,' 1. 219
 1. Gaya, 'house,' 1. 219
 2. Gaya P'lāta, a seer, 1 47, 219, 220, 11 56
 1. Gara, 'poison,' 1 220
 2. Gara, a seer, 1 220
 Garga, a sage and his descendants, 1. 220, 11 50

- Gargara, a musical instrument, i 220
 Gargāḥ Prāvareyāḥ, i 220, ii 50
 Garta, 'chariot seat,' i 220, 221 ;
 ii 201
 Gartāruh, 'mounting the car-seat,' i.
 221, 489
 Gardabha, 'ass,' i 221
 Gardabbimukha, i 221, ii 294
 Gardabbivipita or Gardabbivibhita, a
 teacher, i 222
 Garmut, 'bean,' i 222
 Galunta, 'swelling,' i 222
 Galūnasa Arksākāyana, a teacher, i.
 222, ii 376
 Gavaya, an ox (*Bos gavaeus*), i. 222
 Gavāsir, 'mixed with milk,' i 222,
 ii 477
 Gavasti, 'battle,' i. 223
 Gavasthira Ātreya, a seer, i. 117, 223
 Gavidhukā, Gavedhukā, a grass (*Cox
 barbata*), i. 223
 Gavya, 'grass land,' i 223
 Gavyā, 'battle,' i 223
 Gavyūti, 'grass land,' i 223, 331
 Gāṅgya, 'being on the Ganges,' i. 99,
 224, 444
 Gāṅgyāyana Citra, a teacher, i 224, 261
 Gātu, 'song,' i 224
 Gāthā, 'song,' i 116, 224, 225, 445,
 ii 227
 Gāthin, i 225, ii 224, 312
 Gāthina, i. 225
 Gādha, 'shallow,' i 434
 Gāmdama, i. 118, 226
 Gāndhāra, i 226
 Gārgī Vācaknavī, a female teacher,
 i 153, 226 ; ii 485
 Gārgiputra, a teacher, i 226, 519
 Gārgya, i. 226
 Gārgyāyana, a man, i 227
 Gārgyāyana, a man, i 227
 Gālava, a teacher, i 172, 227
 Gāvah, 'stars,' i. 234
 Giri, 'hill,' i. 227
 Girikit Aucāmanyava, a man, i 227,
 327
 Girija Bābhavya, a teacher, i. 228,
 376 ; ii 66
 Girisarman, a teacher, i 448
 Gīta, 'song,' ii 381
 Guggulu, 'bdellium,' i. 228 ; ii 473
 Guṅgu, a man, i. 228
 Gupta Vaisācīta Dārdhajayanti Lau-
 bitya, a teacher, i 228, 353, ii 330
 Gulgulu, 'bdellium,' i 228
 Gulpha, 'ankle-bone,' ii 358
 Gṛta, i. 303
 Gṛtsamada, a seer, i. 228, 229, ii 101
 Grdhra, 'vulture,' i. 229
 Grstī, 'young cow,' i 229
 Grha, 'house,' i 229, 230
 Grhapa, Grhapati, 'householder,' i. 231
 Grhastha, 'householder,' i 69
 Grhya, 'member of the house,' i 231
 Gairikṣita, i 231, ii 189
 1. Go, 'cow,' i 231-234
 Go, a number, i 342
 2. Go Āngirasa, a mythical seer, i. 234
 Goghāta, 'cow killer,' i 234
 Gotama, a sage, i 17, 234, 235, 461,
 ii 209, 223
 Gotamīputra, a teacher, i 147, 235
 Gotra, family, i 235, 236, 475, ii 306
 Godāna, 'whiskers,' i 236
 Godhā, (a) 'bowstring,' i. 237, (b) musi-
 cal instrument, i. 237, (c) an animal,
 i. 237
 Godhūma, 'wheat,' i 237, 'maize,'
 i. 398
 Gopati, 'lord,' i 237
 Gopavana, a poet, i 238
 Gopā, Gopāla, 'cowherd,' i 235
 Gobala Vārṣna, a teacher, i 238,
 ii 289
 Gomati, a river, i 238, ii 180
 Gomāyu, 'jackal,' i 239
 Gomrga, 'Gayal,' i 239
 Golattukā, an animal, i 239
 Govikartana, 'hunter,' i 239, ii.
 200
 Govyaca, 'slayer of cows,' i 239 ;
 ii 200, 335
 Gośarya, a man, i. 239
 Gośru Jābāla, a sage, i 239
 Gośruti Vairāghrapadya, a teacher,
 i. 239, ii 320
 Gośadi, a bird, i. 240
 Gośuktin, a seer, i. 240
 Gostha, 'grazing ground,' i. 240,
 ii 416
 Gautama, i 35, 88, 240, 241, ii 222,
 371, 396, 420

- Gautamīputra, a teacher, i. 57, 241, ii 289
 Gaupavana, a teacher, i. 241, ii 25, 47, 158
 Gaupāyana, a teacher, i 47, 158, 241, ii. 5, 6, 456
 Gaupālāyana Śucivṛkṣa, a teacher, i 241, ii 320, 385
 Aupoditi, a teacher, i 97, 241
 Gaupāleya, i 241
 Gaura, an ox (*Bos gaurus*), i 241, 242, ii 173
 Gauriviti Sāktya, a teacher, i 115, 242, ii 369
 Gauśra, a teacher, i 14, 242
 Gauśrāyaṇi Citra a teacher, i 14, 242, 261
 Gauśla, a teacher, i 242
 Gauśūkti, a teacher, i 242, 243
 Gnā, 'woman,' ii 485
 Gmā, 'earth,' i 361
 Grathin (?), i 471
 Graba, 'planet,' i 243, 244, 'throw,' i 5
 Grābha, 'throw' at dice, i 5, 244
 Grāma, 'village,' i 244-247, 539; ii. 169, 306, 340
 Grāmanī, 'village headman' i. 96, 204, 247, ii 14, 31, 210, 214, 220, 266, 317, 334, 341, 427, 462
 Grāmin, ii 513
 Grāmva, 'tame' i 510
 Grāmyavādin, 'village judge,' i 248
 Grāvastut, a priest, i 113
 Grāha, a disease i. 248
 Grāhi, a disease, i 248
 Grīśma, 'summer,' i. 110
 Graivya, 'tumour on the neck,' i 248
 Glaha, 'throw' at dice, i 248
 Glahana, 'taking' of dice, ii 394
 Glāva Maitreya, a mythical sage, i. 248, ii. 180, 181
 Glau, 'boil,' i 249
 Gharma, 'pot,' i 249
 Ghāsa, 'fodder,' i 249
 Ghrīvant, an animal, i 249
 Ghrta, 'ghee,' i 250, 348, 437
 Ghrtakauśika, a teacher, i. 250
 Ghrtaudana, 'rice cooked with ghee,' i 124
 Ghora Āṅgīrasa, a mythical sage, i 18, 250, 251
 Ghoṣa, a man, ii 108
 Ghoṣa, 'sound,' ii 443
 Ghoṣā, a woman, i. 251, ii 300
 Caka, a snake priest, i 251
 Cakra, 'wheel,' i 40, 252, 515, ii 221
 Cakravāka, a bird (*Anas casarca*), i 252, 253
 Cakṣus, 'evil eye,' i 253
 Candātaaka, a garment, ii 513
 Candāla, 'outcast,' i. 253, 254, 358
 Catuspad, 'quadruped,' i. 254
 1 Candra, Candramas, 'moon,' i 254
 2 Candra, 'gold,' i 254
 Capya, a sacrificial vessel, i 255
 Camasa, 'drinking vessel,' i 255, 334, 462, ii 476
 Camū, 'bowl,' i 255, 256; ii 476, 514
 Caraka, 'student,' i 256, ii 87, 189
 Caraka Brāhmana, i 256
 Carācara, an animal, i 256
 Caru, 'kettle,' i 256
 Carmanya, 'leather work,' i 257
 Carman, 'hide,' i 257
 Carmamna, 'tanner,' i 257, ii 266
 Carani, 'people,' i 257
 Caśāla, 'top piece of post,' i 258
 Cakra Revottaras Sthapati Pātava, a priest, i 258, 371, ii 64, 226, 470, 486
 Cākṛāyana Uśasta or Uśasti, i 104, 258
 Cākṣya, i. 258
 Cāṇḍāla, ii 27, and see Candāla
 Cāturmāsya, 'four-monthly,' i 259-261
 Cāndhanāyana Ānandaja, i. 56, 260
 Cāyamāna Abhyāvartin, i 29, 261
 Cāsa, 'blue woodpecker,' i. 261
 Ciccika, a bird, i 261
 Citra, a prince, i 261
 Citra Gāṅgāyāni or Gārgyāyāni, a priest, i 224, 261
 Citra Gauśrāyaṇi, a teacher, i 14, 242, 261
 Citraratha, a prince, i 261, ii. 185, 433
 Citraratha, a king, i. 262
 Citrā, a constellation, i. 413, 417
 Cilvān, an animal, i. 262
 Cīpudru, i 262
 Cupunikā, a star, i. 414
 Cumuri, a demon (?), i 262, 339, 358
 Cūḍa Bhāgavitti, a teacher, i. 263; ii 100
 Cūrna, 'aromatic powder,' i 263

Cedi, a people, i. 144, 263
 Celaka Sāṅdilyāyana, a teacher, i. 263, 264; ii. 372
 Caikitāneya, a teacher, i. 88, 263, ii. 293
 Caikitāyana Dālbhya, a teacher, i. 264, 354, 381
 Caitra Yajñasena, a teacher, i. 264
 Caitra, a month, i. 420, 425, 426, ii. 162
 Catrarathi, i. 262
 Catrīyāyana, i. 264; ii. 184
 Cardya, i. 144, 263
 Caulaki Jivāla, a teacher, i. 264, ii. 372
 Cora, 'thief,' i. 264
 Cyavatāna Mārūtāśva, a prince, i. 264, ii. 155
 Cyavana, Cyavāna, a seer, i. 264, 265, 395, 464, 482, ii. 101, 105, 175, 365, 452
 Chaga, 'goat,' i. 265
 Chadis, 'covering,' i. 21, 265, 266, 464
 1. Chandas, 'hymn,' i. 266
 2. Chandas, 'roof,' i. 267
 Chandoga, 'metre singing,' i. 267
 Chardis, 'covering' (?), i. 267
 Chāga, 'goat,' i. 267
 Chidrakarṇi, 'with bored ears,' i. 46
 Jagat, 'animal,' i. 268
 Jangida, a plant, i. 67, 268; ii. 62, 250
 Janghā, 'leg,' ii. 358
 Jatū, 'bat,' i. 268
 Jana, 'people,' i. 269-271
 Jana Śārkarākṣya, a teacher, i. 271, ii. 374
 Janaka, a king, i. 117, 206, 271-273, ii. 69, 78, 212, 217, 221, 262, 296, 298, 329, 409, 433, 480
 Janatā 'community,' i. 273
 Janapada, 'realm,' i. 273
 1. Janamejaya, a king, i. 48, 72, 84, 167, 273, 274, 314, 494, 520, ii. 6, 96, 106, 107, 214, 403
 2. Janamejaya, a snake priest, i. 274
 Jānaśruta Kāṇḍviya, a teacher, i. 274, ii. 446, 454
 Jani, Jani, 'wife,' i. 274, 275
 Janitr, 'father,' Janitri, 'mother,' i. 275
 Jantu, 'subject,' i. 275
 Janman, 'relation,' i. 275
 Janya, 'bridesman,' i. 275
 Jabālā, a woman, i. 275, ii. 514
 Jabhya, an insect, i. 276

Jamadagni, a mythical sage, i. 47, 276, 506, ii. 311, 317, 349
 Jambha, a disease, i. 268, 276, 277
 Jambhaka, a disease demon, i. 277
 Jayaka Lauhitya, a teacher, i. 277
 Jayanta, name of several persons, i. 277, 335, 519, ii. 188, 398
 Jarābodha, a sage (?), i. 277, 278
 Jarāyu, serpent's skin, i. 278
 1. Jaritr, 'singer,' i. 278
 2. Jaritr, a bird (?), i. 278, 279
 Jarūtha, a demon (?), i. 279
 Jartila, 'wild sesamum,' i. 279
 Jarvara, a snake priest, i. 279
 Jala Jātūkarnya, a Purohita, i. 279; ii. 298, 409
 Jalāsa, 'urine' (?), i. 280, ii. 105
 Jalāsabhesaja, 'whose remedy is Jalāsa,' i. 279, 280
 Jāsa, a fish, i. 280, 293, 511
 Jahakā, 'pole cat,' i. 280
 Jahnu, a prince (?), i. 280, 281, ii. 224, 312
 Jāta Sākāyanva, a teacher, i. 281, ii. 350, 369
 Jātarūpa, 'gold,' i. 281, 282
 Jāti, 'birth,' i. 281
 Jātūkarnya, name of several persons, i. 147, 282, 519, 322, 487
 Jātūsthira, a man, i. 282
 Jāna Vṛsa a Purohita, i. 282, 332, 391; ii. 6, 321, 328
 Jānaka See Jānakī
 Jānakī Kratuvid or Kratujit, i. 195, 196, 283, ii. 197
 Jānakī Āyasthūna, a teacher, ii. 420
 Jānamtapī Atyarāti, i. 16, 17, 31, 283; ii. 444
 Jānapada, i. 273
 Jānaśruti Pautrāyana, a man, i. 283
 Jānaśruteya, various men, i. 97, 101, 121, 283, 432, ii. 446
 Jānu, 'knee,' ii. 358
 Jābāla, various men, i. 14, 89, 239, 283, 284, ii. 384, 420
 Jābālāyana, a teacher, i. 89, 284
 Jāmadagnya, a man, i. 284
 Jāmātr, 'son-in-law,' i. 284
 Jāmi, 'sister,' i. 284, 285
 Jāmisāmpa, 'relations' quarrels,' i. 285
 Jāmbila, 'hollow of the knee,' i. 285

Jāyanti-putra, a teacher, i. 66, 285
 Jāyā, 'wife,' i. 285, 286, 485, ii. 485
 Jāyānya, jāyēnya, a disease, i. 55, 286, ii. 183
 Jāra, 'paramour,' i. 286, 287
 Jāratkāra-ārtabhāga, a teacher, i. 63, 287
 Jāru, 'chorion,' i. 278
 Jāla, 'net,' i. 287, ii. 173
 Jāla-ka, 'membrane,' i. 287
 Jāla-ka, 'urine' (?), i. 280
 Jā-lamada, an animal, i. 287
 Jāspati, 'head of a family,' i. 287
 Jāhnu, a man, i. 287
 Jāhna-va Viśvāmitra, i. 288
 Jitvan Sāilina or Sāilini, a teacher, i. 288, ii. 394
 Jihvāvant Bādhyoga, a teacher, i. 288, ii. 66
 Jivagrbbh, 'police officer' (?), i. 288
 Jivaja, 'born alive,' i. 278, ii. 69
 Jivant, a plant, i. 288
 Jivāla, i. 175, 288
 Jivāla Cailaki, a teacher, i. 264, 289, 297, ii. 372
 Jivālā, i. 175, 288
 Juhū, 'ladle,' i. 289, 501, ii. 491
 Jūrni, 'firebrand,' i. 289
 Jūrni, 'serpent,' i. 289
 Jetr, ii. 471
 Jaitrāyana Sahojit, a prince (?), i. 289
 Jaimini, a teacher, i. 290, ii. 27
 Jaiantāyana, a teacher, i. 290
 Jaivala or Jaivali Pravāhana, a prince, i. 206, 290, 469, ii. 40, 41, 87, 217, 372, 409
 Jñāti, 'relation,' i. 291
 Jñātr, 'witness' (?), i. 290, 291
 Jyā, 'bowstring,' i. 291, 389
 Jyākāra, 'maker of bowstrings,' i. 291
 Jyākā, 'bowstring,' i. 292
 Jyāpāsa, 'bowstring,' i. 292
 Jyābroda, 'bow,' i. 292, ii. 343
 Jyētha, 'eldest brother,' i. 292
 Jyēthaghnī, a constellation, i. 292, 418, 427
 Jyēthā, a constellation, i. 418
 Jyāytha, a month, i. 420
 Jyāythinēya, 'son of first wife,' i. 293
 Jyotiṣa, 'astronomy,' i. 293
 Jvālāyana, a teacher, i. 293; ii. 370

Jhaṣa, a fish, i. 293
 Takavāna, a seer, i. 294
 Takman, 'fever,' i. 268, 294-296, ii. 509
 Takvan, Takvari, a bird (?), i. 296, 335
 Tak-aka Vaiśāleya, a mythical sage, i. 296, ii. 332
 1. Taksan, 'carpenter,' i. 196, 246, 297, 401, ii. 69, 70, 200, 266
 2. Taksan, a teacher, i. 297
 3. Tak-an Bṛbu, a man, ii. 69, 70
 Tandula, 'grain,' i. 297
 Tata, 'dada,' i. 298
 Tatāmaha, 'granddada,' i. 298
 Tanaya, 'offspring,' i. 298
 Tanti, 'file' (?), i. 298
 Tantu, 'thread,' i. 23, 298
 Tantra, 'warp,' i. 299
 Tapas, Tapasya, months, ii. 151
 Taponitya, a teacher, i. 299, ii. 26
 Tayādara, an animal, i. 299, 307
 Taraksu, hyæna, i. 299
 Taranta, a king, i. 300, 406, 407, 543, 544, ii. 2, 83, 329, 400
 Taru, 'tree,' i. 300
 Taruk-a, a man, i. 300, ii. 64
 Tarku, 'spindle,' i. 300
 Tarda, 'borer,' i. 301
 Tardman, 'hole in the yoke,' i. 301
 Tarya, a man (?), i. 301
 Talava, 'musician,' i. 302
 Talāśa, a tree, i. 301
 Talpa, 'bed,' i. 301, ii. 54
 Tastr, 'carpenter,' i. 302
 Tasara, 'shuttle,' i. 123, 302
 Taskara, 'thief,' i. 302-304
 Tastuva, Tasruva, 'antidote,' i. 304
 Tājadbhanga, a tree, i. 305
 Tānda Brāhmana, i. 305
 Tāndavinda or Tandavindava, a teacher, i. 305
 Tāndi, a teacher, i. 305
 Tāndya, a teacher, i. 305, ii. 294
 Tāta, 'sonny,' i. 306
 Tāduri, an animal, i. 306
 1. Tānva, 'son,' i. 306.
 2. Tānva, a man, i. 306, 371
 1. Tāpasa, 'ascetic,' i. 307, ii. 401
 2. Tāpasa Datta, a snake priest, i. 307, 338
 Tābuvā, a remedy, i. 307

- Tāyāḍara, 'belonging to the Tāyāḍara,'
1 307
Tāyu, 'thief,' 1. 303, 307
Tārakā, 'star,' 1 307
Tāraksya, a teacher, 1 307
Tārksya, a horse (?), 1 308
Tārpya, 'garment,' 1 308
Tārṣṭāgha, a tree, 1 308
Titaḍ, 'sieve,' 1 182, 309
Tittira, Tittiri, 'partridge,' 1 300
Tithi, 'lunar day,' 1 309
Timurgha Dauresruta, a snake priest, 1.
309, 382
Tiraśca, 'cross piece,' 1 309
Tiraścārāji, Tiraścārāji, Tirascinarāji,
'snake,' 1 310
Tiraści, a man, 1 310
Tiraścīnavāṇṣa, 'cross beam,' 1 310
Tirindira, a prince, 1 131 310, 311,
502, 515, 11 235
Tirya, 'rice,' 1 311
Tirita, 'uara,' 1 311
Tirya, 'made of sesamum' 1 130, 311
Tiryāṇe Āngirasa a seer, 1 311
Tila, 'sesamum,' 1 312, 308
Tilaudana, 'sesamum porridge,' 1 124,
312
Tilvaka, a tree (*Symplocos racemosa*) 1 312
Tisya, a constellation, 1 312 410, 413
414, 11 10
Tisrdhanva, 'bow with three arrows,
1 312
Tugra, a man, 1 161 313 382, 11 16, 106
Tugrya, a man, 1 313, 11 16
Tuc, Tuj, 'children,' 1 313
Tuj, a man, 1 313
Tumiṇja Aupoditi, a priest, 1 125, 313,
11 414
Tura Kāvaseya, a priest 1 72, 153, 314,
376, 11 184, 189
Turaśravas, a seer, 1. 314, 518
Turyavāh, 'ox,' 1 314
Turyauhi, 'cow,' 1 314
Turva, a king, 1 314
Turvaśa, a people, 1 15 22, 29, 170,
198, 261, 315 317, 355, 381, 385, 467,
521, 11 11, 182, 185, 245, 319, 397,
433, 469
Turviti, a man, 1 317, 340
Tula, 'scales,' 1. 317, 318
Tusa, 'bush,' 1 318
Tūnava, 'flute,' 1 318
Tūtuj, a man, 1. 313, 317, 318, 382
Tūpara, 'hornless,' 1. 318
Tūrghna, a place, 1 170, 318
Tūrnāśa, 'mountain torrent,' 1 318
Tūrvayāna, a prince, 1 161, 265, 319, 464
Tūla, 'panicle,' 1 125
Tūsa, 'fringe,' 1 319
Trksi, a prince, 1 319, 11 12
Trna, 'grass,' 1. 319
Trnajaḷāyuka, 'caterpillar,' 1. 320
Trnashanda, a man, 1 320 11 306
Tritiya 'third' stage of life 11 14
Tritiya, 'one third,' 1 344
Tritiyaka, 'tertian fever,' 1 294, 320
Tritsu, a people, 1 7, 39, 143, 320 323,
363 463 11 5, 11 27, 30, 34, 95 186,
260, 306, 310, 313, 378, 469
Tṛṣṭa a mythical priest 1 323
Tṛṣṭāmā, a river 1 323
Tejana 'rod,' 1 46, 51 324
Tejan 'bundle of reeds,' 1 324
Tejas 'axe (?)' 1 324
Taittiriya, a Vedic school, 1 324
Taimāta, a snake, 1 324
Taila, 'sesamum oil,' 1 325
Taisva, a month 1 420
Toka, 'children,' 1 325
Tokman 'green shoots,' 1 325
Tottra, 'goat' 1 325
Toda, 'goat,' 1 325
Taugrya, a man, 1 326
Taudi, a plant, 1 326
Taurvaśa, 'belonging to the Turvaśas'
1 316
Taula, a misreading of Taila 1 326
Tavulikā, an animal (?), 1 326
Trapu 'tin,' 1 326
Trapus, 'tin,' 1 326
Trasadasyu, a king, 1 75, 132, 167, 231,
327, 328, 414, 543; 11 12, 26, 97, 240, 434
Trāta Akumata, a teacher, 1. 123, 328,
11 224
Trāyamānā, a plant, 1 328
Trāsadasyava Kuruśravaṇa, 1 170, 176,
328; Trkṣ, 1. 328
Trikakud or Trikakubb, a mountain,
1. 329; 11 62, 186
Trikadruka (plur.), 'Soma vessels,'
1. 329
Trikkharva priests, 1. 329

- Trita, a mythical seer, i 329
 Tripura, a mythical city, i 329
 Tripurusa, 'three generations,' i 344
 Triplakṣa, a place, i 330
 Triyavi, 'calf,' i 333
 Triyuga, a period of time, i 320
 Trivatsa, 'cattle,' i 330
 Trivrt, an amulet, i 330
 Triveda Kṛṣṇarāta Lauhitya, a teacher,
 i 185, 330
 Trisanku, a sage, i 331
 Trisoka, a mythical seer, i 117, 331
 Treṭā, a throw at dice, or an age, i 3,
 ii 193
 Traikakuda, 'of Trikakud,' i 329
 Traitana, a Dāsa, i 331, 366
 Traudhātva, i 75, 328, 331, 332
 Traipada, a measure of distance, i 331
 Traivani, a teacher, i 72, 332, ii 480
 Traivṛṣṇa, i 75, 327, 332
 Tryaruna, a prince, i 75, 327, 328, 331,
 332, 333, 342 ii 6
 Tryavi, 'calf,' i 333
 Tryāśir, 'Soma with three admixtures,'
 i 333
 Tvac, 'skin,' i 333, 334, ii 361, 476
 Tvastri, 'carpenter,' i 334
 Tvāstra Abhūti, a mythical teacher,
 i 33, 334
 Tsaru, an animal, i 334, 'handle,' i
 334
 Tārin, 'hunter,' i 335
 Dampsa, 'fly,' i 335
 Damstra, 'tusk,' i 335
 Dakṣa Kātyāyana Ātreya, a teacher,
 i 131, 335
 Dakṣa Javanta Lauhitya, a teacher,
 i 335, ii 311
 Dakṣa Pārvati, a king, i 335, 522
 Dakṣinataskaparda, 'wearing braided
 hair on the right,' i 135, 335
 Dakṣiṇā, 'gift,' i 336, 471, ii 82, 83
 Dakṣiṇāpatha, 'Deccan,' i 336, 337
 Dakṣiṇāprasti, 'right side horse,' i 337
 Dakṣiṇāyana, 'southern journey,' i
 529, ii 466
 Dakṣiṇāyugya, 'right yoke horse,' i 337
 Dapda, 'staff,' i 337, ii 213
 Daṇḍa Aupara, a man, i 128, 338
 Daṇḍana, 'reed,' i 338
 Datta Tāpasa, a mythical priest, i 307,
 338
 Datvatī rajjuh, 'serpent,' i 50
 Dadhi, 'sour milk,' i 338, ii 20, 477
 Dadhidrapṣa, 'drop of curd,' i 383
 Dadhyaṇc Ātharvana, a mythical sage
 i 339
 Dadhyodana, 'curd porridge,' i 124
 Dant, Danta, 'tooth,' i 339
 Dabhiti, a hero, i 262, 339, 340
 Dama, 'house,' i 340
 Dampati, 'house master,' i 340
 Dayyāmpātī, i 350
 Darbha, 'grass,' i 340, 354
 Darvi, 'ladle,' i 341
 Darvidā, 'woodpecker,' i 341
 Darśa, 'new moon day,' i 341
 Daśagva, a mythic sage, i 341, 437
 Daśatayī, 'text of the Rgveda,' i 342
 Daśadyu, a hero, i 342, ii 410
 Daśin, 'ten,' i 342-344
 Daśapurṣamrāya, 'a hereditary king-
 dom,' i 344, ii 211
 Dasamāśva, 'ten months old (embryo),
 i 344
 Daśami, 'tenth decade of life,' i 344, 345
 Daśavikā, a tree, i 345
 Dasavraja, a man, i 345
 Daśasapra, a sacrificer, i 345
 Daśā, 'border' of a garment, i 345
 Daśomi, a man, i 346, 382
 Daśonya, a man, i 346
 Daśonasi, a snake, i 346
 Dasyavevika, a man, i 346, ii 25
 Dasyave saha, a man, i 346, 347
 Dasyu, 'aborigines,' i 58, 347, 349,
 467, 471, ii 11, 381, 388
 Dākṣāyana (plur.), princes, i 349
 Dātyaubha, 'gallinule,' i 349, 350
 Dātra, 'sickle,' i 182, 350
 Dātrakarni, 'with sickle shaped ears,'
 i 46, 350
 Dātreyā Arāḍa Saunaka, a teacher,
 i 34, 350
 Dādhica Cyavana, i 350
 1. Dāna, 'gift,' i 350, ii 82
 2. Dāna, 'feast,' i 350, 351
 3. Dāna, 'horse,' i 351
 Dānastuti, 'praise of gifts,' i 336,
 ii 82, 83
 Dāman, 'rope,' i 351

- Dāya, 'inheritance,' i. 351-353
 Dāyāda, 'heir,' i. 353
 Dāra, 'wife,' i. 353
 Dāru, 'wood,' i. 353, 461
 Dārdhajayanti, i. 353
 Dārteya, i. 353
 Dārbhya, i. 354
 Dārvāghāta, 'woodpecker,' i. 354
 Dārvāhāra, 'gatherer of wood,' i. 354
 Dālbbhi, i. 354
 Dālbbhya, i. 264, 354 ii 58, 236
 Dāva, 'forest fire,' i. 355
 Dāvapa, 'fire ranger,' i. 355
 Dāvasu, 'Angirasa,' i. 140, 355
 Dāsa, 'fisherman,' i. 355, ii 173
 Dāsātaya, Dāsātayi, 'belonging to the
 Rigveda,' i. 355
 Dāsārājña, 'battle with ten kings,'
 i. 355, 356, 463, 542, ii 99, 351
 Dāsarma, i. 356
 Dāsa, 'enemy,' i. 347, 356-358, 472,
 532, 541, ii 64, 358
 Dāsapravarga, 'consisting of troops of
 slaves,' i. 357
 Dāsaveśa, a man i. 358
 Dāsya, 'slavery,' i. 359
 Digdha, 'poisoned' arrow, i. 81
 Dityavāh Dityauhi, 'two year old bull
 or cow,' i. 359
 Didvu, Didyut, 'arrow' i. 359
 Didhisu, 'wooer,' i. 359
 Didhīnūpan, 'husband of an elder
 sister,' i. 360, 476
 Div, 'sky,' i. 360-362
 Divodāsa Atithigva, i. 15, 44, 144, 240,
 316, 322, 323, 358, 363, 364, 376, 380,
 473, ii 12, 13, 24, 30, 34, 43, 88, 95,
 98, 112, 454
 Divodāsa Bharmaseni, a man, i. 364
 ii. 112
 Divya, 'ordeal,' i. 364, 365, ii 178
 Divya Śvan, 'Canis major,' i. 365
 Div, 'quarter,' i. 365, 366
 Dirgha, 'long,' ii 487
 Dirghatamas Māmateya Aucathya, i.
 132, 345, 363, 366, ii 96
 Dirghanitha, i. 367
 Dirghasravas, a seer, i. 367
 Dirghāpsas, 'having a long front part,
 i. 367
 Dirghāyutva, 'longevity,' i. 367
 Dirghāranya, 'wide tract of forest,'
 i. 367, 368
 Div, 'game of dice,' i. 368
 Dughā, 'cow,' i. 368
 Dundubhi, 'drum,' i. 368, ii 418
 Dur, 'door,' i. 368
 Durona, 'home,' i. 369
 Durga, 'fort,' i. 369
 Durgaha, a king, i. 327, 369, 542
 Durnāman, a kind of worm (?), i. 370
 Durmukha Pāñcālā, i. 370, 469, 514, ii 71
 Durya, 'doorpost,' i. 370, ii 194
 Duryona, 'house,' i. 370
 Durvarāha, 'wild boar,' i. 370
 Dulā, a star, i. 370, 414
 Duścarman, 'afflicted with skin dis-
 ease,' i. 370
 Duḥśasu, a man, i. 371
 Duḥśima, a man, i. 371 ii 15
 Dustaritu Pāumsayana, a man, i. 258,
 371, ii 24, 63, 470, 486
 Duhsanta, a man, i. 371, 382
 Dubitr, 'daughter,' i. 371
 Dūta, 'messenger,' i. 371
 Dūrvā, a grass, i. 372
 Dūrsa, a garment, i. 372
 Dūśikā, 'rheum of the eyes,' i. 372
 Drdhacyut Āgastu, a priest, i. 372
 Drdhajayanta, i. 372
 1 Drti, 'leather bag,' i. 372
 2 Drti Aindrota, a teacher, i. 34, 373,
 ii 9
 Drptahālākī Gārgya a teacher, i. 373,
 ii 87
 Drbbhika, a man, i. 373
 Drśāna Ishargava, a seer, i. 373
 Drśad, 'stone,' i. 94, 373, 374
 Drśadvati, a river, i. 58, 167, 374, 512,
 ii 95, 125, 435, 514
 Drsta, 'vermin' (?), i. 374
 Devaka Mānyamāna, a man (?), i. 374
 Devakīputra, i. 374
 Devajanavidyā 'knowledge of divine
 beings,' i. 375
 Devataratha Iratithi, a man, ii 30
 Devataras Śyāvasāyana Kāśyapa, i.
 375, 444, ii 30, 376, 399
 Devatyā, a wrong reading, i. 375
 Devana, 'dicing place,' i. 5, 375
 Devanaksatra, 'asterism of the gods,'
 i. 375, 414, 421

Devabhāga Śrautarṣa, 1 375, 376; 11.
6, 404, 444, 469, 514
Devamalīmuc Rahasya, a man, 1. 376,
11 209, 327
Devamuni, 'divine saint,' 1 376
Devayajana, 'place of sacrifice,' 1 203
Devarājan, 'Brahmin king,' 1 376
Devarāta Vaiśvāmītra, 1. 148, 376, 380.
11 66, 311, 442
Devala, a seer, 1 48, 376
Devavant, a prince, 1 376
Deva.āta, a prince 1 377. 11 95
Devavidyā, 'knowledge of the gods,'
1 377
Devaśravas, a prince, 1 377. 11. 95
Devātithi Kāṇva, a seer, 1 377
Devāpi Arstusena, 1 66, 192, 377, 378,
494, 11 5, 64, 211, 353
Devr, 'brother-in law,' 1 359, 378, 379
Deśa, 'land,' 1 379. 11 137
Dehī, 'rampart,' 1 356, 379, 539
Daidhivavya, 'son of a younger sister,'
1 379
Dayānpāti, 1. 16, 380
1 Daiva, 'knowledge of portents,' 1. 380
2 Daiva, 1 380
Daivala, 1 47, 380
Daivavāta, a prince 1 29, 380. 11. 469
Daivāpa, 1 381
Daivāvrdha, 1. 381; 11. 60
Daivodāsa, 1 363
Daivodāsi, 1. 381
Dośa, 'evening,' 1 381
Doha, 'milking,' 1 381
Dohana, 'milking,' 1 381
Daureshravasa, 1. 381, 11 17
Daureshruta, 1. 309, 382
Daurgaha, 1 369
Dauhsanti, 1 218, 382, 11 96
Dyutāna Māruta, 1 382
Dyumna, 'raft,' 1 382
Dyūta, 'dicing,' 1 382
Dvotana, a prince, 1 382
Drapsa, 'drop,' 1. 383
Drāpi, 'mantle,' 1 383, 11 292
Drāhyāyana, 1 224
Dru, 'wooden vessel,' 1 383
Drughaṇa, 'tree smiter,' 1 384, 11 166
Drupada, 'wooden pillar,' 1 384
Druma, 'tree,' 1. 384
Dravaya, 'wooden,' 1 384

Druhan, 'woodcutter,' 1 384
Druhya, a people, 1. 22, 316, 385, 467,
11. 11, 185
Drona, 'wooden trough,' 1 385; 11 477
Dronakalāśa, 'wooden reservoir,' 1 385
11 514
Dronāhāva, 'having wooden buckets,'
1 385
Dvādaśa, 'consisting of twelve (parts),'
1 385, 421, 422
Dvāpara, 1 3, 385, 11 193
Dvār, Dvāra, 'door,' 1 386
Dvārāpa, 'doorkeeper,' 1 386
Dvārāpīdhāna, 'door-fastener,' 1. 386
Dvīgat Bhārgava, a seer, 1 386
Dvīja, 'twice-born,' 1 386
Dvīpād, 'hiped,' 1 386
Dvībandhu, 1 386
Dvīrāja, 'conflict between two kings,'
1 387
Dvīretas, 'having double seed,' 1 387
Dvīpa, 'island,' 1 387
Dvīpin, 'panther,' 1. 387
Dvītavāna, 1 387
Dvīyopāśa, 1 125
Dhana, 'prize,' 1 54, 388
Dhanadhāni, 'treasure house,' 1 388
Dhanāsthā (plur.), a constellation,
1 388, 419
Dhanu, 'sandsbank,' 1 388
Dhanus, 'bow,' 1 388, 389
Dhanū, 'sandsbank,' 1. 388
1 Dhanvan, 'bow,' 1 389
2. Dhanvan, 'desert,' 1 389, 390
Dhamani, 'reed,' 1 390
Dharuna, 'sucking calf,' 1. 390
Dharma, 'law,' 1. 390-397
1. Dhava, a tree (*Grisleatormentosa*), 1 397
2 Dhava, 'man,' 1 398
Dhavitra, 'fan,' 1 398
Dhānamjayya, 1. 398
Dhānā (plur.), 'grains of corn,' 1. 398
Dhānya, 'grain,' 1 398, 399
Dhānyākr, 'winnowing,' 1 182, 399
Dhānva, 1. 48, 399
Dhāman, 'dwelling,' 1. 399
Dhārā, 'edge,' 1 399
Dhīsanā, 'bowl,' 1 399, 400; 11. 476
Dhī, 'prayer,' 1. 400
Dhīu, 'prayer,' 1. 400

- Dhīra Śātaparṇeya, i. 400, ii. 372
 Dhīvan, 'fisherman,' i. 140, 401
 Dhunksā, a bird, i. 401
 Dhuni, a man or a demon, i. 262, 339, 358, 401
 Dhur, 'yoke,' i. 401, 402
 Dhūṅksnā, a bird, i. 402
 Dhūmaketu, 'smoke-bannered,' i. 402
 Dhūmra, 'camel,' i. 402
 Dhūrṣad, 'charioteer,' i. 402, 403
 1 Dhrtarāstra Airāvata, a demon, i. 122, 403
 2 Dhrtarāstra Vaicitravīrya, a king, i. 153, 165, 403, ii. 236, 352
 Dhṛti (dual), 'fire-tongs,' i. 407
 Dhenā, 'milk cow,' i. 404
 Dhenū, 'milk cow,' i. 404
 Dhenustari, 'barren cow,' i. 404
 Dhavara, 'fisherman,' i. 404, ii. 171
 Dhīmātr, 'smelter,' i. 140, 405
 Dhṛājī, 'sweep of the wind,' i. 405
 Dhruva, 'pole star,' i. 405, 406, 427
 Dhruvā, 'cardinal point,' i. 406
 Dhvamsi, a period of time, i. 50
 Dhvaja, 'banner,' i. 406, ii. 418
 Dhvanya, a patron, i. 406, ii. 230
 Dhvasan Dhātavana, a king, i. 377, 407, ii. 121
 Dhvasanti, a patron, i. 407, ii. 2
 Dhvasra, a patron, i. 300, 407, 408, 543, ii. 2
 Dhvasrā, a patroness, i. 407
 Dhvāṅksa, 'crow,' i. 408
 Dhvānta, a wind, i. 408
 Nakula, 'ichneumon,' i. 408
 Nakta, 'night,' i. 409
 Nakṣatra, 'lunar asterism,' i. 409, 431
 Nakṣatradārśa, 'astrologer,' i. 431
 Nakṣatraidivā, 'astrology,' i. 431
 Nakha, 'nail,' i. 431, ii. 362
 Naga, 'mountain,' i. 432
 Nagara, 'town,' i. 432, 539
 Nāgarin Jānaśruteya, a priest, i. 121, 432, ii. 350
 Nagnajit, a king, i. 432, ii. 47
 Nagnā, 'courtezan,' i. 396
 Naghamāra, Naghāriya, a plant, i. 175
 Naciketas, a mythical man, i. 432
 1 Nada, 'reed,' i. 433
 2. Nada Nāṣadha, a king, i. 433
 Nadvalā, 'reed bed,' i. 433
 Nada, 'reed' (?), i. 433
 Nadi, 'stream,' i. 434
 Nadipati, 'ocean,' i. 434
 Nanā, 'mother,' i. 434
 Nanāndr, 'husband's sister,' i. 434
 Napāt, 'grandson,' i. 435, ii. 26
 Naptrī, 'granddaughter,' i. 435
 Nabha(s), Nabhasya, a month, ii. 161
 Nabhāka, a seer, i. 435
 Nabhya, 'nave,' i. 436, ii. 35, 201
 Nami Sāpya, a king, i. 436, ii. 298, 329, 445
 Nara, Nr, 'man,' i. 436
 Narāci a plant, i. 436
 Narya, a man (?) i. 436
 Nalada, Naladi, 'nard,' i. 437
 Navaka, a mythical sage, i. 148, 437, ii. 422
 Navagva, a race of seers, i. 341, 437
 Navanīta, 'fresh butter,' i. 250, 437
 Navavāstava, a hero, i. 438, ii. 72
 Naṣonasi, a snake, i. 346
 Nah, 'grandson,' i. 438
 Nahana, 'tie,' i. 231
 Nahus, Nahusa, 'neighbour,' i. 438, 439, ii. 103
 1. Nāka, 'firmament,' i. 361, 439
 2. Nāka, a teacher, i. 439, ii. 56, 161
 Nākra, 'crocodile,' i. 440
 Nāga, 'elephant,' i. 440
 Nāgnajita, i. 440, ii. 499
 Nāciketa, i. 440
 Nādapit, a place, i. 440, ii. 348
 1 Nādī, 'vein,' i. 441
 2 Nādī, 'reed flute,' i. 441
 3 Nādī, 'box of chariot wheel,' i. 441
 Nālikā, 'windpipe,' i. 441
 Nātha, 'protection,' i. 441
 Nāpita, 'barber,' i. 441, 442
 Nābhāka, a seer, i. 442
 Nābhānedītha Mānava, a mythical sage, i. 100, 351, 352, 442, 443, ii. 153
 1. Nābhi, 'relationship,' i. 443
 2. Nābhi, 'nave,' i. 443
 Nāmadheya, 'name,' i. 443
 Nāman, 'name,' i. 443, 444
 Nāmba, a kind of grain, i. 444
 Nāya, a man (?), i. 445
 Nārada, a seer, i. 59, 432, 445, 503, ii. 106, 315, 469, 479

- Nārāsaṃsi, '(verse) celebrating men,'
i. 445, 446, ii. 227
- Nārī, 'woman,' i. 446, ii. 485
- Nārmara, a prince (?), i. 446
- Nārmini, a place (?), i. 447
- Nārya, a patron, i. 447
- Nārṣada, a seer, i. 447
- Nāvaprabhramāṇa, 'sliding down of the ship,' i. 227, 447, 448
- Nāvā, 'ship,' i. 448
- Nāvāja, 'boatman,' i. 148
- Nāvya, 'navigable river,' i. 440
- Nāhusa, i. 448
- Nikothaka Bhāyajātya, a teacher i. 448, ii. 100
- Nikharva, Nikharvaka, Nikharvāda, '1,000,000,000,' i. 342, 343
- Nigala Pārnavalki, a teacher, i. 328, 448, 521
- Nigut, 'enemy,' i. 449
- Nigustha, i. 449
1. Nitatni, a plant, i. 449
2. Nitatni, a star, i. 414, 449
- Nitāna Māruta, a man, i. 449
- Nidāgha, 'summer,' i. 449
- Nidāna Sūtra, i. 449
- Nidhā, 'net,' i. 450
- Nidhi, 'treasure,' i. 450
- Nināhya, 'water jar,' i. 450
- Ninditāśva, a patron, i. 450
- Nipāda, 'valley,' i. 450
- Nimesa, 'twinkling,' i. 50
- Nimruc, 'sunset,' i. 450
- Niyuta, '100,000,' i. 342
- Niyoga, i. 479
- Niraṣṭa, 'castrated,' i. 451
- Nirāja, 'share of booty' i. 86, ii. 42, 418
- Nirāla, 'disease,' i. 451
- Nirvacana, 'explanation,' i. 451
- Nivat, 'valley,' i. 451, ii. 39
- Nivānyavatsā, Nivānyā, 'cow with a calf to which she has to be won over,' i. 452
- Nivid, 'invocation,' i. 400, 452, ii. 4
- Nividhāna, 'containing a Nivid,' i. 452
- Niveśana, 'dwelling,' i. 453
- Niṣaṅgathi or Niṣaṅgadhī, 'having a quiver,' i. 453
- Niṣaṅgin, 'having a quiver,' i. 453
- Niṣāda, a tribe, i. 453, 454, 467, 501, ii. 265, 486, 514
- Niṣka, 'ornament,' i. 197, 454, 455, ii. 197, 344, 504
- Niṣkiriya (plur.), priests, i. 455
- Niṣṭya, 'outsider,' i. 455
- Niṣṭya, a constellation, i. 413, 417, 455
- Nihākā, 'whirlwind,' i. 455
- Nikṣaṇa, 'spit,' i. 458
- Nicya (plur.), 'westerners,' i. 455
- Nitha, 'musical mode,' i. 456
- Nithā, 'artifice,' i. 456
- Nināha, 'girdle,' i. 456
- Nipātithi, a seer, i. 456, ii. 478
- Nilangu, a worm, i. 456
- Nilasīryni, an animal, i. 456
- Nilāgalasāla or Nilākalsālā, a grain creeper, i. 456
- Nivāra, 'wild rice,' i. 182, 457
- Nivi, 'undergarment,' i. 457
- Nihāra, 'mist,' i. 457
- Nr, 'man,' i. 436, 457
- Nrti, 'skin bag,' i. 457
- Nrtu, 'dancer,' i. 457, 458, 481
- Nṛtagita, 'dance and song,' i. 458
- Nṛtya, 'dance,' ii. 351
- Nṛpati, 'king,' i. 458
- Nṛmedha, Nṛmedhas, a seer, i. 458, 499, ii. 458
- Nṛṣad, a man, i. 458
- Nekṣaṇa, 'spit,' i. 458
- Nemi, 'felly,' i. 459, ii. 201
- Nestri, a priest, i. 112, 459
- Naiśāsākhā, 'of low origin,' i. 459, ii. 38, 474
- Naiśadāra, 'composed of the wood of the Nicudāra,' i. 459
- Naitandhava, a place, i. 459
- Naidāgha, 'summer,' i. 459
- Naidāna, i. 460
- Naidhruvi Kasyapa, a teacher, i. 145, 460
- Naimiśa, a forest, ii. 29
- Naimiśi, i. 460
- Naimiśiya, Naimiśiya (plur.), priests, i. 460
- Nairukta, 'etymologist,' i. 460
- Naiśadha, i. 433, 461
- Naiśāda, i. 461
- Naiśadha, a wrong reading for Naiśadha, i. 433, 461
- Nodhas, a poet, i. 461
- Nau, 'boat,' i. 461, 462

Nyagrodha, a tree (*Ficus indica*), i 35,
87, 462, 500; ii 54, 214
Nyanka, part of a chanot, i 462
Nyañku, 'gazelle,' i 463
Nyarbuda, '100,000,000,' i 342
Nyastukā, a plant, i 463
Nyocani, an ornament, i 463

Pakti, 'cake,' i 463
Paktha, a tribe, i 39, 265, 320, 463,
464, ii 93, 313, 381
Pakva, 'cooked food,' i 464
Paksa, 'side-post,' i 464
Paksas, 'side,' i 465
Paksin, 'bird,' i 465
Pankti, 'set of five,' i 465
Pacata, 'cooked food,' i 465
Pacana, 'vessel for cooking food,'
i 465
Pajra, a family, i 131, 466, ii 15, 52
Pajrā, i 466
Pajriya, i 466
Pañcajanah 'five peoples,' i 466-468, 469
Pañcadasi, 'fifteenth day,' i 460
Pañcanada, having five streams,
Panjao, i 465
Pañcavimsa Brāhmana, i 465
Pañcāla, a tribe, i 162, 165, 170, 177,
198, 261, 317, 468, 469, ii 12, 58, 23,
96, 122, 125, 126, 395, 398
Pañcālacañda a teacher, i 469
Pañcāvi, 'thirty months old,' i 469
Pañcaudana, 'prepared with five rice-
messes,' i 469
Parafa, 'section,' i 470
Parharvan, a man i 470
Parigrbhi, a man ?, i 470
Paribāsa, 'hobble,' i 42, 470
Pana, 'bargaining,' i 471
Pani, i 357, 363, 471-473, 486, ii 69,
496
Pandita, 'learned man,' i 473
1. Patanga, 'winged insect,' i 473
2. Patanga Prājāpatya, a seer, i 473
Patañcala Kāpya, a teacher, i 88, 148,
473, 474
Patañjali, a teacher, i 474
Patatrin, 'bird,' i 474
Patakā, 'banner,' i 474
Pati, 'husband,' 'patni, 'wife,' i 474-
489, ii 485

Patti, 'foot soldier,' i 489, ii 169
Patnīnām sadas, 'women's quarters,'
i 489
Patnīśāla, 'hut for the wife,' i 489
Pathin Saubhara, a teacher, i 489,
ii 238, 481
Pathikrt, 'path maker,' i 489, 490
Pad, 'quarter,' i 490
Pada, 'quarter stanza,' i 490
Padi, an animal, i 490
Padma, a number, i 343
Payas, 'milk,' i 490, 491
Payasyā, 'curds,' i 491
Para Ātmāra Hairanyanābha, i 190,
328, 491, ii 298
Paramajvā, a man (?), i 491
Parasu, 'axe,' i 61, 492
Parasvan or Parasyant, an animal,
i 492
Parahpumsā, 'apart from men,' i 480
Parārdha, '1,000,000,000,000,' i 342
Parāvīj 'exile,' i 337, 492, 493
Parāśara a seer, i 493, ii 352
Parikṣit, a king i 167, 493, 494, ii
33, 64
Parigha, 'iron bar,' i 494
Paricakra or Parivakra, a town, i 493,
494, ii 514
Paricara attendant, i 494
Paricarmanya, 'leather thong,' i 257,
494
Paritakmyā, 'night,' i 49, 494, 495
Paridā, 'seeking protection,' i 495
Paridhāna, 'undergarment,' i 495
Paripad, 'puffball,' i 495
Paripanthin, 'robber,' i 495
Paripavana, 'winnowing fan,' i 495
Pariplava, 'cycle,' i 52
Parimut, 'crossbeam,' i 193, 230, 495
Parimosa, 'theft,' i 495
Parimosa, 'thief,' i 495
Parivathya, 'road' (?), i 496
Parivakrā or Paricakrā, a place, i 469,
495, ii 513
Parivatsara, 'full year,' i 496, ii 412
Parivāpa, 'fried grains of rice,' i 496
Parivitta 'elder brother married after
his younger brother,' i 476, 496
Parivivādāna, 'younger brother who
marries before his elder brother,'
i 476, 496

Parivṛktā, Parivṛktī, Parivṛtī, 'rejected wife,' i. 478, 497
 Pariveṣṭr, 'attendant,' i. 497
 Parivṛājaka, 'mendicant monk,' i. 69, 497. ii. 344
 Parisad assemblage i. 394, 497. ii. 431
 Pariṣkanda, 'footman,' i. 497
 Parisyanda, 'island,' i. 497
 Parivāṇjalya, 'tie,' i. 231
 Parisāraka, a place, i. 498
 Parisrut, a drink, i. 498. ii. 83
 1. Parinah, 'box,' i. 498
 2. Parinah, a place, i. 170, 498
 Parīśāsa, 'tongs,' i. 498
 Paruccheṇa, a seer, i. 458, 498, 499
 Paruṣa, 'reed,' i. 499
 Paruṣi, a river, i. 17, 41, 106, 499, 500, ff. 35, 116, 182, 189
 Paruṣ, division, i. 500
 1. Parna, 'wing, feather,' 'leaf,' i. 81, 500
 2. Parna, a tree (*Butea frondosa*), i. 35, 500, 501. ii. 54, 350
 Parnaka, a caste, i. 501. ii. 174, 267
 Parnadhi, 'feather-holder,' i. 81, 501
 Parnaya, a hero or demon, i. 15, 501
 Paryāṅka, 'seat,' i. 502
 Paryāsa, 'wool,' i. 298, 502
 1. Parvata, 'hill,' i. 502
 2. Parvata, a sacrificer, i. 502
 3. Parvata a seer, i. 432, 445, 503
 Parvan, 'period,' i. 503. ii. 163
 Parśāna, 'hollow,' i. 503
 1. Parśu, 'rib,' i. 503. ii. 359
 2. Parśu, 'sickle,' i. 503
 3. Parśu, 'side,' i. 503
 4. Parśu, a man, i. 131, 310, 311, 504, 505, 523. ii. 17, 332
 Parśa (plur.), 'sheaves,' i. 182, 505
 Palada, 'bundle of straw,' i. 505
 Palasti, 'grey-haired,' i. 505, 506
 Palāla, 'straw,' i. 505
 Palāva, 'chaff,' i. 505
 Palāṭa, a tree (*Butea frondosa*), i. 500, 506
 Palita, 'grey-haired,' i. 506
 Palpālana, 'lye,' i. 506
 Palligupta Lauhitya, a teacher, i. 506, 507
 Pavana, 'sieve' or 'winnowing basket,' i. 507
 Pavanāna, 'wind,' i. 507

Pavasta, 'covers,' i. 507
 Pavi, 'tire,' i. 507, 508. ii. 221
 Pavitra, 'sieve,' i. 508, 509. ii. 477
 Pavira, 'lance,' i. 509
 Pavīru, a prince, i. 509
 Paśu, 'animal,' i. 509-511
 Paśupa, 'herdsman,' i. 511
 1. Paṣṭhāvāh, 'ox,' i. 511. ii. 514
 2. Paṣṭhāvāh, a seer, i. 511
 Paṣṭhauhī, 'cow,' i. 511
 Paśas, 'membrum virile,' ii. 361
 Paśyaśad, 'companion,' i. 511
 Paśyā, a stream, i. 170, 'dwelling,' i. 230, 512
 1. Paśyāvanta, 'householder,' i. 512, 513
 2. Paśyāvanta, a place, i. 513. ii. 475
 Pāmsu, 'sand,' i. 513
 Pākādūrvā, a plant, i. 513, 514
 Pākasthāman Kaurajāna, a patron, i. 167, 514
 Pākāru, 'ulcers,' i. 514
 Pānkira, 'field rat,' i. 514
 Pāñcājanya, 'relating to the five peoples,' i. 467, 514
 Pāñcāla, i. 514
 Pāñci, a teacher, i. 515
 Pātava, i. 515, and see Cakra
 Pātā, a plant, i. 515
 Pāṅghna, 'hand clapper,' i. 515
 Pāṇḍava, a garment, i. 515
 Pātalya (P), i. 515
 Pātra, 'vessel,' i. 516. ii. 176, 195, 197
 Pāṭhya, i. 516. ii. 323
 1. Pāda, 'foot,' i. 516
 2. Pāda, 'quarter,' i. 343, 516
 3. Pāda, 'quarter stanza,' i. 516
 Pāna, 'drink,' i. 517
 Pānta, 'drink,' i. 517
 Pāñjajana, 'vessel for washing the feet,' i. 517
 Pāpayakṣma, a disease, i. 517. ii. 183
 Pāṣama, 'bad season,' i. 517
 Pāman, 'itch,' i. 296, 517
 Pāmana, 'suffering from itch,' i. 517
 1. Pāyu, 'guard,' i. 517
 2. Pāyu, 'a poet,' i. 44, 518
 Pāra, 'further bank,' i. 434, 518
 Pāramesthya, 'preeminence,' ii. 221
 Pāraśavya, i. 518
 1. Pārāvata, 'turtle dove,' i. 519

2. *Pārāvata*, a tribe, i 314, 363, 470,
504, 518, 519, ii 70, 98, 436
Pārāsarikaundinīputra, a teacher, i 519
Pārāsariputra, a teacher, i 128, 519;
ii 101
Pārāsārya, various teachers, i 45, 519.
ii 45, 101, 442, 473
Pārāsāryāyana, a teacher, i 250, 520,
ii 473
Pārīkūta, 'attendant,' i 520
Pārīksita, i 72, 494, 520
Pārīksitiya, ii 106
Pārījanata, i 38
Pārīpātra, mountains, ii 126
Pārīplava, 'cyclic,' i 520, 521
Pārīnabha, 'household utensils,' i 521
Pārūsna, a bird, i 521
Pārovaryavid, 'knowers of tradition,'
i 521
Pārnavalki, i 328, 448, 521
Pārtha, i 522
Pārthava, i 29, 504, 521
Pārthaśravasa, a demon, i 522
Pārthya, a donor, i 522, ii 325
Pārvaṭi, i 335, 522
Pārsvya, 'intercostal flesh,' ii 361
Pārnada, 'textbook,' i 522
Pārsadvāna, i 522
Pārēna Śailana, a teacher, i 522
Pārēni, 'heel,' ii 358
Pālāgala, 'messenger,' i 522
Pālāgali, 'fourth wife,' i 478, 523
ii 220
Pāvamāni, verses, i 523
Pāśa, 'rope,' i 523, ii 173
Pāśadyumna Vāyata, a king, i 523,
ii 287, 478
Pāśin, 'hunter,' i 523
Pāśya, 'stone bulwarks,' i 523, 524
Pika, 'cuckoo,' i 524
Pingā, 'bowstring,' i 524
Piṇavana, a king, i 363, 376, 524
Piṇjūla, 'bundle,' i 524
Pitbinas, a man, i 524, ii 199
Piṇḍa, 'ball of flour,' i 524
Pitarau (du), 'parents,' i 529
Pitāputra, 'father and son,' i 525
Pitāputriya, 'handing on from father
to son,' i 525
Pitāmaha, 'grandfather,' i 525
Pitu, 'nutriment,' i 526
Pitr, 'father,' i 526-529
Pitryāṇa, 'way of the fathers,' i 529, 530
Pitrhan, 'parricide,' i 530
Pitta, 'gall,' ii 361
Pitrya, a science, i 530
Pitva or *Pidva*, an animal, i 530
Pināka, 'club,' i 530
Pinvana, a vessel, i 530
Pipīla, 'ant,' i 530
Pipīlikā, 'ant,' i 531
Pippakā, a bird, i 531
Pippala, 'berry of the Peepal-tree,'
i 43, 531
Pippalāda, a teacher, i 532
Pipru, a foe, i 263, 358, 532 ii 355
Piśa, 'deer,' i 532
Piśanga, a priest, i 532
Piśācas, 'demons,' i 533 ii 516
Piśita, 'raw flesh,' i 533
Piśīla, 'wooden vessel,' i 533
Piśuna, 'traitor,' i 534
Piṣṭa, 'meal,' i 534
Piṭha, 'stool,' i 534
Pitudāru, 'Deodar,' i 534
Pīyūṣa, 'biestings,' i 534
Pīlā, a plant, i 534 535
Pīlu, a tree, i 535
Pīlumati, a heaven, i 535
Punīscali, 'wanton woman,' i 396,
480, 535
Puṃśavāna, 'male production,' i 535
Puklaka, a tribe, i 535, ii 27
Puṇjivṛtha, 'fisherman,' i 535
Puṇjila, 'bundle,' i 536
Pundarika, 'lotus blossom,' i 536
Pundra, a people, i 23, 536, ii 354
Putra, 'son,' i 536
Putrasena, a man, i 537
Putrikā, 'daughter,' i 528, 537, ii 496
Punardatta, a teacher, i 537
Punarbhū, 'wife who remarries,' i 537
Punarvasu, a constellation, i 413, 416,
537
Punahsara, 'recurrent,' i 25, 538
Pumāṇa, 'man,' i 538; ii 485
Pur, 'fort,' i 538-540
Puraṇḍibī, a woman, i 540, ii 105
Puraya, a patron, i 540
1 *Purāṇa*, 'legend,' i 76, 540
2 *Purāṇa*, a veer, i 540
Purikaya, a water animal, i 172, 511, 541

Puritat, 'pericardium,' ii 361
 Purīṣṇī, 'carrying rubble,' i. 541
 Purukutsa, a king, i. 75, 327, 461, 541, 542, ii 12, 13, 18, 26, 454
 Purukutsānī, i 327, 444, 542
 Puruñītha Sātavaneya, a priest, i 542
 Purudama, a singer, i. 542
 Purupanthā, a demon, i 543, ii 371
 Purumāyya, a man, i 543
 Purumitra, a man, i 137, 483, 543
 Purumīlha, a king, i 300, 407, 408, 543, 544, ii 2, 83, 329
 Puruṣa, 'man,' ii 1
 Puruṣa mṛga, 'ape,' ii 2
 Puruṣa hastin, 'ape,' ii 2
 Puruṣanti, a donor, i. 300, 407, 543 ii 2
 Puruṣanjan, a seer, ii 3, 327
 Purūravas, a hero, ii. 3
 Purūru, a poet, ii 3
 Purūvasu, a poet, ii. 3
 Purodāś, 'sacrificial cake,' ii 4
 Purodhā, 'domestic priesthood,' ii 4
 Puro'nuvākya, 'address,' ii 4
 Puroruc, 'introductory verses,' ii. 4
 Purovāta, 'east wind,' ii 5
 Purohita, 'domestic priest,' i 113, 114, ii 5-8, 72, 90, 214, 220, 317
 Pulastī, 'wearing the hair plain,' i 135 ii. 8
 Pulinda, a tribe, i 23, ii 8, 354
 Pulikaya, a fish or bird, i. 541
 Pulikā, a fish or bird, i 541, ii 9
 Pulusa Prācinayogyā, a teacher, ii 9, 420
 Pulkaka, a tribe, ii. 27
 Puṣkara, 'lotus flower,' ii 9
 Puṣkarasāda, an animal, ii 9, 10
 Puṣkarasādi, a teacher, ii 27
 Puṣṭigu, a seer, ii. 10, 478
 Puṣpa, 'flower,' i 125; ii. 10
 Puṣya, a constellation, i 413, 416, ii 10
 Pūtakraṭā, a woman, i 346, ii 10
 Pūtakraṭāyī, a woman, ii 10, 25
 Pūtakratu, a patron, i 346, ii 10 25
 Pūtrajju, a plant, ii. 11
 Pūṭika, a plant, ii 11
 Pūṭudru, 'Deodar,' ii 11
 Pūru, a people, i. 22, 170, 385, 464, 467, 542; ii 11-13, 95, 97, 187, 436
 Pūruṣa, 'menial,' ii 13

Pūrṇamāsa, 'full moon,' ii. 13
 Pūrta, Pūrti, 'reward,' ii. 13
 Pūrpati, 'lord of the fort,' ii. 13, 14
 Purvapaksa, 'first half (of month),' ii 14
 Pūrvavayasa, 'first period of life,' ii. 14
 Pūrvavah, 'leader,' ii 14, 127
 Pūrvāhna, 'forenoon,' ii 14
 Pūlpa or Pūlya, 'shrivelled grain,' ii 14
 Prksa, a man, ii 15
 Prksayama, ii 15
 Prīḍa (?), a weight ii 174
 Prt, Prtanā, 'contest,' ii. 15
 Prtanājya, 'combat,' ii 15
 Prtha, 'palm breadth,' ii. 15
 Prthavāna, a man, ii. 15, 325
 Prthi, Prthī, Prthu, a hero, i 181, ii 16, 330, 332
 Prthivī, 'earth,' i 361, ii 16, 17
 Prthu, a tribe (?), ii 17
 1 Prthuśravas Kāmīa, a patron, i. 147; ii 17, 64
 2 Prthuśravas Daureśravasa, a mythic priest, i 381, ii 17
 Prdāku, a snake, ii 17, 18
 Prdākusānu, a sacrificer, ii 18, 393
 Prsana, a place (?), ii 18
 1. Prsnigu, a man, ii 18
 2. Prsnigu, a people, ii. 18 (?)
 Prsniparni, a plant, ii 18, 19
 Prṣata, 'antelope,' ii 19
 Prṣati, 'speckled antelope,' ii 19 20
 Prsadājya, 'speckled butter,' ii 20
 Prsadhra Medhya Mātariśvan, a man, ii 20, 43, 179
 Prṣātaka, 'mixed butter,' ii 20
 Prti, 'transverse process,' ii. 350
 Prstyā, 'side mare,' ii 20
 Prstyāmaya, 'pain in the side,' i. 268; ii 21
 Prstha, 'ridge,' i 361
 Pṛetva, 'ram,' ii 21, 448
 Pedu, a hero, ii 22
 Peruka, a patron, ii. 22
 Peśas, 'brodered garment,' ii. 22
 Peśitr, 'carver' (?), ii 22, 23
 Pañga, 'textbook of Pañgya,' ii 23
 Pañgarāja, a bird, ii. 23
 Pañgin, 'follower of Pañgya,' ii 23
 Pañgiputra, a teacher, ii 23, 101
 Paingya, a teacher, ii 23, 124

- Pāijavana, ii 24, 454
 Paidva, a mythical horse, ii 23
 Potr, a priest, i 112, ii 24
 Paupscāleya, 'son of a courtesan' ii 24
 Paumsāyana, ii 24
 Pauñjītha, 'fisherman,' ii 45 173
 Pauṇḍarika i. 212, ii 45
 Pautakrata, ii 10, 25
 Pautimāṣputra, a teacher ii 25
 Pautimāyā, a teacher, i 241 ii 25
 Pautimāyāyana, a teacher, ii 25, 26, 227
 Pautra 'grandson, i 435 ii 26
 Pautrāvāna, i. 283
 Paura, a prince ii 26
 Paurukutsa, Paurukutsi Paurukutsya, i 132 541 ii 26
 Paurusa, ii 26
 Paurṇamasi, night of full moon ii 26
 Pauluṣi or Pauluṣita, ii 9, 27
 Paulkasa, a caste, ii 27 207
 Pauṣkarasādi, a teacher ii 27
 Pauṣpindīya, a teacher, ii 27
 Pyukṣa, 'bow cover, ii 27
 Prauga 'fore part of a cart pole,' ii 25 202
 Prakankata a noxious insect ii 28
 Prakaritr, seasoner, ii. 28
 Prakasa, 'lash,' ii 28
 Prakrama, stride, ii 28
 Praksa a tree, ii 29
 Pragātha (plur.), authors, ii 29
 Praghāta, edge of cloth, ii 29
 Pracalākā, 'cloud burst,' ii 29
 Prajāpati Orion, i 415
 Prājāvant Prājāpatya, a mythical seer, ii 29, 47
 Pranapāt, 'great grandson,' i 435 ii 29
 Pranejana, 'water for washing' ii 29
 Pratatāmaha, 'great granddada,' i 525 ii 29
 Pratardana, a king, i. 322, 364, 381. ii 29, 30 34 45, 212
 Pratibh Devataraṭha, a teacher, ii. 30
 Pratidīvan, 'opponent at play, ii. 30
 Pratiḍuḥ, 'fresh milk,' ii 30
 Pratiḍhā, 'draught,' ii 30
 Pratiḍhi, a part of the chariot, ii. 30, 31
 Pratipana, 'barter,' i. 47, ii. 31
 Pratipraśna, 'arbitrator,' ii. 31
 Pratuprasthātṛ, a priest, ii. 31
 Pratuprās, 'opponent in debate,' ii. 51
 Pratibodha a mythical sage, ii 74
 Pratibodhiputra, a teacher, ii 31
 Pratimit, 'support (of house),' i 93, 230, ii 31
 Pratirupacaryā, 'devotion to duties of caste' ii 82
 Prativēsa, 'neighbour, ii. 32
 Prativēṣya, a teacher, ii 32, 49
 Pratiśrutkā, 'echo,' ii 32
 Pratiśhā, 'home,' ii 32
 Pratiśhā, 'tarsus' ii 358
 Pratisara, 'amulet,' ii 32
 Pratihari, a priest, i 113 ii. 33
 Pratidarsa Svākna, a king, i 122 ii 33 410, 456
 Pratipa Pratisavana, a king (?), i 378, 494 ii 33
 Pratibodha, a mythical king ii 31
 Pratinna, Samhitā text, i 494
 Pratiḍ (plur.) a family, i 322, ii 30, 34
 Pratoda, 'goad, ii. 34, 343
 Pratyakṣadarśana, 'seeing with one's own eyes, ii 34
 Pratyena, 'police officer, ii 34
 Prādara, cleft ii 35
 Pradh, highest heaven, i 361 ii 35
 Pradh, 'quarter,' ii 35
 Pradhana 'contest' ii 35
 Pradhī, 'felly, i 91 ii 35, 36 201
 Pradhvaṁsana, ii 36, 50
 Prapana, 'barter, ii. 36
 Prapatha, 'long journey, ii 36
 Prapathin, a patron ii 36
 Prapada, 'fore part of the foot ii 362
 Prapā spring, ii 37
 Prapṛtāmaha, great grandfather,' i 525 ii 37
 Prapitva, 'close of day,' ii. 37
 Praprottha, a plant, ii 37
 Prapharvī 'wanton woman,' ii 37
 Prabudh, 'sunrise, ii. 37
 Pramaṇanda, a king, i 159, ii. 38
 Pramanda, a plant, ii 38
 Pramandani, a plant, ii 38
 Pramara, a man (?), ii 38
 Pramota, a disease (?), ii 38
 Prayuta, '1,000,000,' i. 342
 Prayoga, a seer, ii 39

Prayogya, 'draught animal,' ii 39
 Prayyamedha (plur.), seers, ii 53
 Pralāpa, 'prattle,' ii 39
 Pravacana, 'oral instruction,' ii 39
 Pravat, 'height,' ii 39
 1. Pravara, 'list of ancestors,' ii 39
 2. Pravara, 'covering,' ii 40
 Pravarta, 'round ornament' ii 40, 515
 Pravalbikā, 'riddle,' ii 40
 Pravāta, 'windy spot,' ii 40
 Pravāra, 'covering,' ii 40
 Pravāsa, 'dwelling abroad,' ii 40
 Pravāhana Javala or Javali, a prince,
 i. 206, 299 469 ii 40, 41, 87, 217.
 372, 409
 Praśāsana, 'teaching,' ii 88
 Praśāstri, a priest, i 112, ii 41, 44
 Praśāstra, 'office of the Praśāstri,' ii 41
 Prasna, 'enquiry,' ii 41, 42
 Praśnavivāka, 'judge,' i 393 ii 42
 Praśnin, 'plaintiff,' i 393, ii 42
 Prasti, 'side horse,' ii 42, 202, 515
 Prasiti, 'missile' ii 43
 Prasū, 'shoot,' ii 43
 Prasṛta, 'handful,' ii 43
 Praskanva, a seer, ii 20, 43, 179
 Prastara, 'grass seat,' ii 43
 Prastoka Sārṅghava, a patron, i 519
 ii 43, 44, 70 95, 417, 465
 Prastoti, a priest, i 113, ii 41, 44
 Prasravana, ii 55
 Prāhā, 'winning throw,' ii 44
 Prākāra, 'walled mound,' ii 44
 Prākāsa, 'metal ornament,' ii 44
 Prāgahi, a teacher, ii 45, 50
 Prācinātāna, 'warp,' i 299, ii 45
 Prācinavogiputra, a teacher, i 151.
 ii 45, 102
 Prācinayogya, a teacher, ii 45, 420
 Prācinavamsa, 'central beam' of a
 hall, ii 45
 Prācināsula Aupamanyava, a man, i.
 127, ii 45, 46
 Prācinātāna, 'warp,' ii 46
 Prācināvita, 'wearing the sacred
 thread on the right shoulder,' ii 46
 Prācyā, 'dweller in the east,' i 469;
 ii 46, 47
 Prācyā-Pāñcālas, a tribe, i. 469; ii 46
 Prājāpatya, i 473; ii 47
 Prāṇa, 'vital air,' i 86, ii 47, 48

Prānabhṛt, 'man,' ii 49
 Prānāha, 'tie,' i. 231
 Prātar, 'early morning,' i 381; ii 49
 Prātaranuvāka, 'morning litany,' ii 49
 Prātarahna Kauhala, a teacher, ii 49,
 460
 Prātardani, a prince, ii 49
 Prātardoha, 'morning milking,' i 381
 Prātipīya i 192, ii 49
 Prātivesya, a teacher, ii 49
 Prāṭisatvana or Prāṭisutvana, i 494
 ii 33, 49
 Prātibodhiputra, a teacher, ii 49, 50,
 116
 Prātīda, ii 50, 102
 Prādeśa, 'span' ii 50
 Prādhvamśana, ii 50
 Prāvaścitta or Prāyaścitta 'penance,'
 ii 50
 Prāvareya, i 220, ii 50
 Prāvahi, a teacher, ii 50
 Prāvāhani, ii 51, 59
 Prāvṛs 'rainy season,' i 110, ii 51
 Prāvepa, 'ornament' ii 44
 Prāṣ, 'debater,' ii 51
 Prāśniputra Āsurivāsin, a teacher,
 i 73, 151, ii 51, 443
 Prāśravana, i 40, ii 51, 52, 55
 Prāsaca, 'cloud burst,' ii 51
 Prāsāda, 'palace,' ii 44, 51
 Prāśravana, i 40, ii 52, 55
 Prāvaṅgu, 'panic seed,' i 182, 398, ii 52
 Priyamedha, a seer, i 17, ii 52, 378
 Priyāratha, a patron, ii 52
 Priyavrata Somāpi or Saumāpi, a
 teacher ii 52, 229, 481
 Prūd (?), a weight, ii 174
 Prekha, 'swing' ii 52, 53, 57
 Preta, 'dead man,' ii 53
 Predi, a man, ii 53, 54 and see Proti
 Presya, 'menial,' ii 53
 Prayyamedha (plur.), seers, ii 53
 Praisā, 'liturgical invitation,' ii 53
 Proti Kausāmbeya Kausurubindi, a
 teacher, i 87, 193, 195 ii 54
 Proṣṭha 'bench,' ii 54
 Proṣṭhapadā (plur.), a constellation,
 i 413, 419; ii 54
 Proṣṭhapadā Vārakya, a teacher, i.
 131, ii 54, 288 (misprinted -pad)
 Prauṣṭhapada, a month, i 420

1. Plakṣa, 'wave-leaved fig-tree,' i. 35, 87, ii. 54
 2. Plakṣa Dayyāmpātī, a teacher, i. 16, 380, ii. 55
 3. Plakṣa Prāsraṇa, a place, ii. 55
 Plati, a man, ii. 55
 1. Plava, 'boat,' ii. 55
 2. Plava, a bird, ii. 55
 Plāksi, a man, ii. 55, 56
 Plāta, ii. 56
 Plāyogi, i. 70, 71, ii. 56
 Plāsti, 'penis,' ii. 361
 Plāśuka, 'quick-growing,' ii. 56
 Plīhākarna, 'with spleen-marked ears,' ii. 56
 Plusi, an insect, ii. 56, 57
 Plenkha, 'swing,' ii. 57

 Phana, 'ornament,' ii. 57
 Pharvara, 'field,' ii. 57
 Phala, 'fruit,' i. 125, ii. 57
 Phalaka, 'plank,' ii. 57
 Phalavati, a plant, ii. 58
 Phalgu, a constellation, i. 416
 Phalgunī, a constellation, i. 416
 Phānta, 'creamy butter,' ii. 53
 Phāla, 'ploughshare,' ii. 58
 Phālguna, a month, i. 420, 425, ii. 162

 Baka Dālbhya, a teacher, ii. 58, 236
 Bakura, a musical instrument, ii. 58, 418
 Baja, a plant, ii. 59
 Badara, 'jujube,' ii. 59
 Badva, '1,000,000,000,' i. 342
 Badvan, 'causeway,' ii. 59
 Bandhana, 'rope,' ii. 59
 Bandhu, a man, i. 7
 Bandhu, 'relationship,' ii. 59
 Babara Prāśhāni, an orator, ii. 51, 59
 1. Babhru, a seer, i. 110, ii. 60
 2. Babhru Kaumbhya, a seer, ii. 60
 3. Babhru Daivāvrdha, a teacher, i. 381, ii. 60
 Bamba Ajadviṣa, a teacher, ii. 60
 Bambā-Viśvavāsan, seers, ii. 60
 Barāsi, a garment, ii. 60
 Baru, a seer, ii. 60
 Barku Vārṇa, a teacher, ii. 61, 289
 Barhis, 'litter of grass,' ii. 61
 Bala, 'force,' ii. 493

 Balākā, 'crane,' ii. 61
 Balākākausika, ii. 101
 Balāya, an animal, ii. 61
 Balāsa, a disease, i. 208, 296, ii. 61, 62, 307, 506, 507
 Bali, 'tribute,' ii. 62, 212
 Balkasa, 'scum,' ii. 62, 63
 Balbaja, a grass, i. 72, ii. 63
 Balbūtha, a patron, i. 300, 357, ii. 64
 1. Balhika, a people, ii. 63
 2. Balhika Prātipiya, a king, i. 192, 258, 371, ii. 49, 63, 64, 169, 470
 Baskiha, a man, ii. 67, 386
 1. Basta, 'goat,' ii. 64
 2. Basta Rāmakāyana, a teacher, ii. 65
 Bahihsad, a dicer, i. 3
 Bahuvacana, 'plural,' ii. 65
 Bahvrca, 'an adherent of the Rigveda,' ii. 65
 Bākura, a musical instrument, ii. 15
 Bādeyiputra, a teacher, ii. 65
 Bāna, 'arrow,' ii. 65
 Bānavant, 'quiver,' ii. 65
 Bādarāyana, a teacher, ii. 66, 370
 Bādhyoga, a teacher, i. 288, ii. 66
 Bādha, a teacher, ii. 66
 Bābhra, i. 148, 229, 238, ii. 66, 350, 457
 Bābhraṇya, ii. 66
 Bārhaṭsāmā, a woman, ii. 66
 Bārhaspatya, ii. 67
 Bāla, 'boy,' ii. 67
 Bālandana, ii. 67
 Bālāki, Bālākya, i. 155, ii. 67
 Bāleya, ii. 67
 Bāskala, a teacher, ii. 67
 Bāskiha, ii. 67
 Bāhika, a people, ii. 67, 515
 Bāhu, 'arm,' ii. 68
 Bāhu, a constellation, i. 413, 416
 Bāhuvrta, a seer, ii. 68
 Bāhlika, i. 378
 Bīdalakārī, 'basket-maker,' i. 133, ii. 68
 Bimba, a plant, ii. 68
 Bilva, 'wood-apple tree,' ii. 68
 Bīsa, 'lotus fibre,' ii. 68
 Bija, 'seed,' ii. 69
 Budila Āsvatārāsi, a teacher, i. 69, 242, ii. 69
 Budha Saumāyana, ii. 69, 481

Bunda, 'arrow,' ii 69
 Brbu, a merchant, i, 471, ii 69, 70, 98
 Brsaya, a demon (?), i 363, 473, ii 69
 Brsi, 'cushion,' ii 71
 Bṛhacchandasa, 'broad-roofed,' ii 71
 Bṛhatsāman, a priest, ii 71
 Bṛhaduktha, a seer, i, 370, 444; ii 71
 Bṛhadgiri, a Yati, ii 71
 Bṛhaddiva, a teacher, ii 32, 72
 Bṛhadratha, a man, ii 72
 Bṛhadvasu, a teacher, ii 72
 Bṛhaspati, a planet, i 243, ii 72
 Bṛhaspatigupta Śāyasthi, a teacher,
 ii 72, 456
 Bṛhaspatisava, a sacrifice, ii 72, 73
 Bekanāta, 'usurer,' i 471, ii 73
 Bekurā, 'voice,' ii 73
 Baijavāpa, a teacher, ii 73
 Baijavāpāyana, a teacher, 319,
 ii 73, 101
 Baijavāpi, a teacher, ii 74, 371
 Banda, an aboriginal, ii 74, 173, 267
 Bodha, a seer, ii 34, 74
 Baudhāyana, a teacher, ii 74
 Baudhīputra, a teacher, ii 74
 Brahmacarya, 'religious studentship,'
 ii 74, 76, 515
 Brahmacārīn, 'religious student,' i 69,
 ii 177, 344
 Brahmayya, 'oppressor of a Brahmin,'
 ii 77
 Brahmayyeya, 'oppression of a Brah-
 min,' ii 77
 Brahmadatta Caikitāneya, a teacher,
 i 263, ii 77
 1. Brahman, 'priestly class,' ii 77
 2. Brahman, 'priest,' i 112, ii 7, 77,
 78, 92
 Brahman Maudgalya, a teacher, ii 231
 Brahmaputra, 'priest's son,' ii 78
 Brahmapurohita, 'having a Brahman
 as a Purohita,' ii 79, 81
 Brahmanabandhu, 'priest fellow,' ii 79,
 116
 Brahmarandhra, 'suture in the crown,'
 ii 48
 Brahmarṣiḍesa, a region, ii 125
 Brahmadadya, 'riddle,' ii 80
 Brahmaparcasa, 'pre-eminence in
 sacred lore,' ii 86
 Brahmadādin, 'theologian,' ii 79

Brahmavidyā, 'knowledge of the abso-
 lute,' ii 79
 Brahmadvādyā, a teacher, ii 79
 Brahmahatyā, 'murder of a Brahmin,'
 i 391; ii 80
 Brahmāvarta, holy land, ii 125
 Brahmodya, 'riddle,' ii 80, 87
 Brahmopaniṣad, 'secret doctrine re-
 garding the absolute,' ii 80
 Brahmaudana, 'rice boiled for the
 priests,' ii 80
 1. Brāhmana, 'descendant of a Brah-
 min,' ii 80-92, 333
 2. Brāhmana, 'religious explanation,'
 ii 92
 3. Brāhmana, 'cup of the Brahman,'
 ii 92
 Brāhmanācchamsin, a priest, i 113
 ii 92
 Brāhmanya, 'purity of descent,' ii 82
 Bleska, 'strangling rope,' ii 93
 Bhamsas, 'pubic bone,' ii 360
 Bhakti, 'faith,' i 206
 Bhaga, a part of the chariot (?), ii 93
 Bhagini, 'sister,' ii 93
 Bhagiratha Aikvāka, a king, ii 93
 Bhanga, 'hemp,' ii 93
 Bhangaśravas, a man, ii 515
 Bhangāśvina, a man, ii 93
 Bhangyāśravas, a man, ii 94, 515
 Bhangyāśvina, a man, i, 112, ii 93
 Bhajeratha, a place (?), ii 94
 Bhadrpadā (plur.) a constellation,
 413, 419
 Bhadrāsena Ajātaśatrapa, a prince
 i 88, 153, ii 94
 Bhayada Āsamātya, a king, ii 94
 Bhayamāna, a man, i 31, ii 94, 289
 Bhara, 'prize of a race,' i 54
 Bharanī (plur.), a constellation, i 413,
 419
 Bharata, a king and his race, and his
 people, i 167-169, 174, 218, 317, 321,
 358, 363, 366, 377, 380, 382, 403, 438,
 440, 463, 468, ii 5, 12, 27, 94-97,
 186, 254, 310, 332, 348, 352, 416, 421,
 436, 443
 Bharadvāja, a seer and his family,
 i 363, 506, 543; ii 24, 29, 44, 53, 69,
 95, 97, 98, 316, 447, 459

- Bharant (?), ii. 98
 Bharūji, an animal, ii. 98
 Bhartr, 'master,' ii. 99
 Bhalānas, a tribe, i. 39, 320, ii. 99, 313, 381
 Bhavatrāta Śāyasthi, a teacher, ii. 72, 99
 Bhastrā, 'leathern bottle,' ii. 99
 Bhākuri, a musical instrument, ii. 73
 Bhāgadugha, 'distributor,' ii. 100, 220
 Bhāgavitti, i. 263, ii. 100
 Bhāditāyana, ii. 100, 368
 Bhādrapada, a month, i. 426, 427
 Bhānumant Aupamanvaya, a teacher, i. 105; ii. 100
 Bhāyajātya, i. 448, ii. 100
 Bhārata, ii. 97
 Bhāradvāja, i. 72, 127, 519, ii. 100, 101, 191, 393, 452
 Bhāradvājāyana, ii. 101
 Bhāradvājiputra, a teacher, i. 241, ii. 101, 502
 Bhārgava, i. 229, 386, ii. 101, 386
 Bhārgāyana, ii. 101, 453
 Bhārmyasva, ii. 101
 Bhāryā, 'wife,' ii. 102
 Bhālandana, ii. 102, 236
 Bhālukiputra, a teacher, ii. 102, 221
 Bhālla Prātrda, a teacher, ii. 50, 102
 Bhāllavi, a school, ii. 102
 Bhāllavin, a school, ii. 102, 125
 Bhāllaveya, i. 78, ii. 103
 Bhāvayavya or Bhāvya, i. 132, ii. 103, 228, 493
 Bhāśā, 'speech,' ii. 103
 Bhāsa, a bird of prey, ii. 103
 Bhikṣā, 'begging,' ii. 104
 Bhikṣu, 'beggar,' i. 69, ii. 104
 Bhitti, 'mat,' ii. 104
 1 Bhikṣaj 'physician,' ii. 91, 104-106
 2 Bhikṣaj Ātharvāna, a physician, i. 18, ii. 106
 Bhīma Vaidarbha, a prince, ii. 106, 329
 Bhīmasena, a prince, i. 84, 520, ii. 106
 1 Bhujyu, 'adder,' ii. 106
 2 Bhujyu, a man, i. 462, ii. 106, 410, 432
 Bhuiyu Lāhyāyana, a teacher, ii. 107, 232, 516
 Bhuriḥ (dual), 'scissors,' ii. 107
 Bhūtavidyā, 'demonology,' ii. 107
 Bhūtavira, a family of priests, i. 48; ii. 107, 262
 Bhūtāmsa, a poet, ii. 108
 Bhūti, 'prosperity,' ii. 108
 Bhūmi or Bhūmī, 'earth,' ii. 108
 Bhūmidundubhi, 'earth drum,' ii. 108
 Bhūmipāśa, a plant, ii. 108
 Bhṛgavāna, a man, ii. 108
 Bhṛgu, a seer, i. 29, ii. 108, 109, 110, 185, 470
 Bhrngā, a bee, ii. 110
 Bhrmyasva, a man, ii. 110
 Bhekuri, 'melodious,' ii. 73, 110
 1 Bheda, a king, ii. 110, 111, 182, 378
 2 Bheda, a man, ii. 111
 1 Bhesaja, 'medicine,' i. 18; ii. 111
 2 Bhesaja, 'healing hymn,' ii. 112
 Bhaimasena, a man, ii. 112
 Bhaimaseni, ii. 112
 Bhaṣajya, 'medicine,' ii. 112
 Bhoga, 'coil,' ii. 112
 Bhoja, a title, ii. 112
 Bhaujya, 'rank of a Bhoja,' ii. 112, 221
 Bhaumaka, an animal, ii. 112
 Bhaumi, an animal, ii. 112
 Bhauvana, ii. 113
 Bhauvāyana, i. 137, ii. 113
 Bhrātr, 'brother,' ii. 113, 495
 Bhrātrvya, 'cousin,' 'rival,' ii. 114
 Bhrūnahatyā, 'slaying of an embryo,' i. 391, ii. 114, 115
 Bhrūṇahan, 'slayer of an embryo,' i. 391, ii. 114, 115
 Makaka, an animal, ii. 115
 Makara, 'crocodile,' ii. 115
 Makṣā, Makṣikā, 'fly,' ii. 115
 Makha, a man, ii. 116
 Magadha, a people, i. 11, 155, 159, 168, ii. 46, 116, 118, 237, 344
 Magundi, a pest, ii. 118
 Magha, 'bounty,' ii. 118
 Maghavan, 'generous giver,' ii. 118, 296, 465
 Maghā (plur.), a constellation, i. 10, 413, 416, ii. 146
 Mangala, a teacher, ii. 119, 132
 Mangira a man or a place, ii. 119
 Majjan, 'marrow,' ii. 361, 362
 Mañjishthā, 'madder,' ii. 119

Mataci, 'hailstone' or 'locust,' ii 119
 Mani, 'jewel,' ii 119, 120
 Manika, 'water bottle,' ii 120
 Manda, 'rudder,' ii 120
 Mandūka, Mandūki, 'frog,' ii 120, 121
 Matasna, 'kidney,' ii 361
 Matiska, 'brain,' ii 360
 1 Matsya, 'fish,' i 511, ii 121, 432
 2 Matsya, a tribe, i 263, 387, 407, ii 121, 122, 125, 376, 378
 Madāvatī, a plant, ii 122
 Madugha, 'honey plant,' ii 122
 Madgu, 'diver,' ii 122
 Madya, 'intoxicating liquor,' ii 123
 Madra, a tribe, ii 123
 Madragāra Saungāyana, a teacher i 84, ii 123
 Madhu, 'mead' or 'honey,' ii 20, 123, 124, 159
 Madhu, a month ii 161
 Vadhuka Paingya, a teacher, i 263, ii 23, 124
 Madhukasā or Madhoh kasā, 'honey whip,' ii 124
 Madhukṣi, 'bee,' ii 124
 Madhuchandas, a seer, ii 124, 125
 Madhubrahmana, 'Brāhmana of the Honey,' ii 125
 Madhya, '10,000,000,000,' i 342
 Madhyadesa, 'Middle Country,' i 168, 379, 454, 455, 464, 468, 505 ii 95, 125-127, 479, 507
 Madhyamidina, 'midday,' ii 127
 Madhyama, a teacher, ii 149
 Madhvamavah, 'driving in the middle,' ii 127
 Madhyamaśi, mediator, i 394, ii 12, 42, 127, 128, 212
 Madhyamastha, Madhyamestha, 'chief,' ii 128
 Madhyāvaraṇa, 'middle of the rains,' ii 128
 Manasa, a seer, i 121, ii 128
 Manā, an ornament, i 197, ii 128
 Manāvi, 'wife of Manu,' ii 129
 Manu, i 442, ii 129, 130, 442, 448
 Manuṣyarāja, 'king of men,' ii 130
 Manuṣyavṛṣ, 'human race,' ii 130
 Manor Avasarpaṇa, a mountain, i 447, ii 130
 Mantra, 'hymn,' ii 131

Mantrakṛt, 'maker of Mantras,' ii 131
 Mantha, a drink, ii 131
 Manthā, 'churn,' ii 131
 Manthāvala, an animal, ii 131, 153, 154
 Manthin, 'mixed' Soma, ii 132
 Mandira, a man (?), ii 132
 1 Mandhātṛ, a man, ii 133
 2 Mandhātṛ, an emperor ii 133
 Manyā (plur.), a disease, ii 133
 Mamatā a woman (?) ii 133
 Maya 'horse' ii 133
 Mayu, an animal ii 133, 134
 Mayūkha, 'peg,' ii 134
 Mayūra, 'peacock,' ii 134
 Marici, 'ray,' ii 134, 135
 Maru a desert ii 135
 Marutta Avikṣita Kāmapri a king, i 67, 148 ii 135 414
 Marudvrdhā a river, ii 135 136
 1 Marka, eclipse, ii 136 351
 2 Marka, a demon, ii 136
 Markata, ape, ii 136
 1 Marva, 'man' ii 137
 2 Marva, stallion, ii 137
 Marvaka 'bull,' ii 137
 Maryādā 'boundary' ii 137
 Mala, dirt (?) ii 137
 Malaga 'washerman,' ii 138
 Mahimlu, 'robber,' i 302, ii 138
 Mahimluca, a month, ii 138 162
 1. Masaka fly, ii 138 336
 2 Masaka Gārgya, a teacher ii 138
 Masarśara, a king, i 438, ii 139
 Masnāra, a place ii 139
 Masūra a lentil, i 162, 398, ii 139
 Masūsya, a grain, ii 139
 Mastu, 'sour curds,' i 338, ii 139
 Mahartviṣ, 'great priest,' ii 139
 Maharsabha, 'great bull,' ii 139
 Maharsi, 'great seer,' ii 139
 Mahākula, 'of a great family,' ii 140
 Mahākauṣitaka, a text ii 140
 Mahāja, 'great goat,' ii 140
 Mahadhana 'great prize' ii 140
 Mahānagnī, courtesan, i 396, 480; ii 140
 Mahānāga, 'great snake,' i 440, ii 140
 Mahānirasta, 'great castrated ox,' ii 140
 Mahāpatha, 'high road,' ii 141
 Mahāpura, 'great fortresses,' ii 141

- Mahābrāhmaṇa**, 'great Brahmin,' ii 141
Mahābhiseka, 'great consecration,' ii 141
Mahābhūta, 'gross element,' ii 141
Mahāmatsya, 'great fish,' ii 141
Mahāmeru, a mountain, ii 141
Mahāratha, 'great chariot fighter,' ii 142
Mahārāja, 'great king,' ii 142, 221
Mahārātra, 'advanced night,' ii 142
Mahārṇava, 'great ocean,' ii 142
Mahāvira, a pot, ii 142
Mahāvṛkṣa, 'great tree,' ii 142
Mahāvṛsa, a tribe, ii 63, 142, 143 169, 227, 346
Mahāvṛta a rite, i 65
1. Mahāsāla, 'great householder' ii 143
2. Mahāsāla Jābāla, a teacher i 400, ii 143
Mahāsuparna, 'great bird' ii 143
Mahāsubhaya, 'great horse,' ii 143 144
Mahāsūkta (plur.) 'composers of long hymns,' ii 144
Mahāhna, 'afternoon,' ii 144
Mahidāsa Aitareya, a sage i 121, 122, 345 ii 144
Mahisa fem **Mahisi**, 'buffalo' ii 144, 171
Mahisi, 'chief wife,' i 479 ii 144, 145, 200, 220, 317, 462
Mahi, 'earth,' i 361
Mahaitareya, a text, ii 145
Mahokṣa, 'great bull,' ii 145
Māṃsa, 'flesh,' ii 145-147
Māṃsaudana, 'meat cooked with rice,' i 124 ii 147
Māksavya, a teacher, ii 147
Māgadha, 'native of Magadha,' ii 117
Māgadhadesīya, 'belonging to the country of Magadha,' ii 148
Māgha, a month, i 420, 422, ii 162
Mācala, a species of dog, ii 148
Mātharī, a woman, i 155, ii 148
Māṇu, a teacher, ii 148
Māṇḍavi, a woman, ii 148
Māṇḍavya, a teacher, ii 148
Māṇḍūkāyani, a teacher, ii 148, 443
Māṇḍūkāyaniputra, a teacher, ii 149
Māṇḍūkiputra, a teacher, ii 149
Māṇḍūkeya, ii 149, 392, 509
Mātariśvan, a sacrificer, ii 20, 149, 179
Māturbhṛātra, 'maternal uncle,' ii 150
Mātula, 'maternal uncle,' ii 150
Mātr, 'mother,' ii 150, 151
Mātrvadha, 'matricide,' ii 151
Mātrhan, 'matricide,' ii 151
Mātrā, 'mora,' ii 151, 493
1. Mātsya, 'prince of the Matsyas,' 121, 151, 184, 351
2. Mātsya, a seer, ii 151
Māthava i 190 ii 151, 298
Mādhava, a month, ii 161
Mādhuki, a teacher, ii 152
Mādhyaṃdināvana, a teacher, ii 152
Mādhyaṃa (plur.), 'authors of the middle books,' ii 152
1. Māna, a measure, ii 152
2. Māna, a man, i 6 ii 152, 153
Mānava, i 442 ii 153, 365
Mānavī a woman, i 504, ii 153
Mānutantava, i 121 ii 153 481
Mānthāla, **Mānthālava**, **Mānthilava**, an animal, ii 153, 154
Māndārya Mānya, a seer, ii 154
Mānya, i 6, ii 154
Mānyamāna, i 374 ii 154
Māmateya, ii 154
Māyava, ii 154, 22-
Māyā 'magic,' ii 155
Māyu, 'lowing,' ii 155, 510
Māruta, i 382, 449 ii 155
Mārutāśva, i 264, ii 155
Mārgaveya, ii 155
Mārgasīrṣa, a month, i 420
Mārgāra, 'hunter,' ii 155, 172, 174
1. Mālya, 'garland,' ii 155
2. Mālya, ii 155
Māsa, 'bean,' i 398, ii 156
Mas, 'moon,' ii 156
Māsa, 'month,' ii 156-163, 412
Māsara, a beverage, ii 163
Māhaki, a teacher, ii 163
Māhacamasya, a teacher, ii 163
Māhārajana, 'saffron-dyed,' ii 163
Māhārājya 'dignity of a great king,' ii 164
Māhitthi, a teacher, i 191, ii 164
Māhina (?), ii 164
Mitra, 'friend,' ii 164

Mitrabdhū Kāśyapa, a teacher, i 78;
ii. 164
Mitrabhūti Lauhitya, a teacher, ii 164,
398
Mitravarcas Sthairakāyana, a teacher,
ii 79, 165, 488
Mitravinda Kāśyapa, a teacher, ii 165
Mitrātithi, a king, i. 170, 327. ii 165
Mukṣijā, 'net,' ii 165
1. Muñja, a grass, ii 165
2. Muñja Sāmaśravasa, a king, ii 166
Mundibha Audanya or Audanyava, a
man, i. 126, ii 166
Mudga, 'bean,' ii 166
Mudgala, a man, i. 54, 117, 384, ii 101,
110, 166, 167, 451
Mudgalāni, a woman, i 444, ii 166,
167
Mudgaudana, 'bean porridge,' i 124
Muni, 'sage,' i 14, ii 167, 168
Munimarana, a place, i. 376 ii 168,
209, 327
Mulālin or Mulāli, a lotus, ii 168
Musīvan, 'robber,' ii 168
Muskara, an insect, ii 168
Musthatyā, 'fight,' ii 168, 169
Musthan, 'hand to hand fighter,' ii 168
Muscant, 'robber,' i 303
Mūsala, 'pestle,' ii 169
Muhūrta, 'moment,' '48 minutes,'
i. 50, 343, ii 169
Mūcīpa or Mūvīpa, a tribe, i 23,
ii. 169, 170
Mūjavant, a tribe, i. 11, ii 63, 116,
169; a mountain, ii 170, 475
Mūta, Mūtaka, 'basket,' ii 170
Mūṭba, a tribe, i. 23; ii 169, 170, 354
Mūla, a constellation, i. 413, 418, 427
Mūlabarhana, a constellation, i. 418
Mūvīpa, a tribe, ii 169, 170
Mūs, Mūṣikā, 'mouse,' ii. 170
1. Mṛga, 'wild beast,' ii. 171
2. Mṛga, a constellation, ii. 171
3. Mṛga vāraṇa or hastin, 'elephant,'
ii. 171, 172, 173
Mṛgaya, a demon (?), ii 172, 403
Mṛgayu, 'hunter,' ii. 172 174
Mṛgavyādhā, 'Sirius,' i 415. ii. 174
Mṛgaśiras, Mṛgaśirsa, a constellation,
i. 413, 415
Mṛgākṣara, 'lair,' ii. 174

Mṛda, a weight, ii. 174
Mṛttikā, 'clay,' ii 174
Mṛtpaca, 'potter,' ii. 176
Mṛtyu, 'death,' ii 175, 176
Mṛtyu Prādhvamsana, a teacher, ii. 50
Mṛd, 'clay,' ii 176
Mṛdh, 'enemy,' ii 177
Mṛdhravāc, 'of hostile speech,' i 471
Meksana, 'ladle,' ii 177
Mekhalā, 'girdle,' ii 177
Megha, 'cloud,' ii 177
Meghayanti, a constellation, i 414,
ii. 177
Methi, 'post,' ii 177
Medas, 'fat,' ii 361
Medha, a man (?), ii 178
Medhānti or Medhyānti, a seer, i.
70, 93, ii 178, 238
Medhya, a sacrificer, ii 20, 179
Menakā, a woman, ii 179
1. Menā, 'woman,' ii. 179
2. Menā, a woman, ii 179, 322
Mesa, 'ram,' Mesā, 'sheep,' ii. 179,
180
Mehatnū, a river ii 180
Maitrāvanīya Brāhmana, ii 180
Maitrāvaruna, a priest, i 112 ii 11
Maitreya, i. 194. ii 180, 353
Maitreyī, a woman, ii 180, 189
Maināka, a mountain, ii. 180
Maināla, 'fisherman,' ii 173, 180
Manjavata, 'belonging to Mount Māja-
vant,' ii 181
Maudgalya, i 439, 444, ii. 180, 231
Mauna, i 14, ii. 181
Mauṣikīputra, a teacher, ii 65, 181
Mleccha, 'barbarian' ii. 181

Yaksa, 'feast' (?), ii 182
Yakṣu, a tribe, i 467. ii. 110, 182, 378
Yakṣma, 'illness,' i 13, 55, ii 61, 182,
183, 506
Yajata, a man, i. 121. ii 183
Yajurveda, ii. 183
Yajus, ii 183
Yajñagāthā, 'sacrificial verse,' i. 225
ii. 184
Yajñavacas Rājastambāyana, a teacher,
ii 184, 220
Yajñasena Caitra or Caitriyāyana, a
teacher, i 264; ii 184

- Yajñesu, a man, 11 184, 351
 Yajñopavīta, 'sacrificial dress,' 11 184
 Yati, a clan, 11 71, 185, 447
 Yathālakṣmaprayāpya, 'moved at pleasure,' 11 82, 255
 Yadu, a tribe, 1 22, 261, 315, 316, 385, 467, 11 11, 185, 433, 491
 Yantr, 'charioteer,' 11 185
 Yama, 'twin,' 11 186
 Yamanaksatra, 'asterism of Yama,' 1 375, 414, 421, 11 186
 Yamasū, 'bearer of twins,' 11 186
 Yamunā, a river, 1 17, 55, 149, 169, 218, 314, 321, 363, 401, 499, 500, 518, 11 96, 110, 125, 186, 187, 320, 435, 440
 Yayāti, a hero, 11 187
 1. Yava, 'grain,' 'barley,' 1 26, 398, 11 187, 345
 2. Yava, 'light half of month,' 11 162, 187
 Yavasa, 'grass,' 11 187
 Yavāgū, 'barley gruel,' 11 188
 Yavā-r, 'mixed with grain,' 11 188, 477
 Yavā-a, an insect, 11 195
 Yavya, 'month,' 11 185
 Yavyāvati, a river, 1 29, 316, 11 188
 Yaśasvin Jayanta Lauhitya, a teacher, 1 277, 11 188
 Yaṣṭi, 'staff,' 11 188
 Yaska, a man, 1 231, 11 189
 Yājñatura, 1 115, 11 189
 Yājñavalkya, a sage, 1 72, 88, 117, 397, 479, 484, 11 87, 90, 102, 107, 180, 189, 190, 212, 413, 445
 Yājñasena, 11 378
 Yājñā, 'consecrating formula,' 11 190
 Yātu, 'witchcraft,' 1 18
 Yātudhāna, Yātudhāni, 'wizard,' 11 190
 Yātuvid (plur.), 'those who know sorcery,' 11 190
 Yādva, 11 190
 Yāna, 'vehicle,' 11 191
 Yāma, 'planet' (?), 11 191
 Yāman, 'march,' 11 191
 Yāyāvara, 'wanderer,' 11 191
 Yāva, 'half of month,' 11 162
 Yāska, a teacher, 11 191
 Yu, 'yoke animal,' 11 191
 Yukta, 'yoke,' 11 192
 Yuktāśva, a man, 11 192
 1. Yuga, 'yoke,' 1 82; 11 192
 2. Yuga, 'generation,' 11 192, 193
 Yudh, Yuddha, 'battle,' 11 194
 Yudhāmśrausṭi Auḡrasainya, a king, 1 126, 445 11 194
 Yudhyāmadhi, a king, 11 194
 Yuvati, 'maiden,' 11 194
 Yūtha, 'herd,' 11 194
 Yūpa, 'post,' 11 194
 Yūsan, Yū-, 'broth,' 1 73 11 195
 Yevāsa, an insect, 11 195
 Yoktra, 'thong,' 11 195
 Yoga, 'yoke,' 11 195
 Yojana, a measure of distance, 1 50, 11 195, 196, 516
 Yodha, 'warrior,' 11 196
 Yoni, 'womb,' 11 301
 Yovan, Yovanā, Yova, Yosit, 'maiden,' 11 196, 485
 Yaugamdhari, a king, 11 196 140
 Yaudha, 'warrior,' 11 313
 Yauvana, 'youth,' 11 196
 Rakṣas, 'demon,' 11 516
 Rakṣatr, 'guardian,' 11 196
 Raghāt, a bird (?), 11 196, 197
 Rajata, 'silver,' 11 197
 Rajana Koneya or Kauneya, a teacher, 11 197
 Rajani, a plant, 11 197, 198
 Rajayitr, 'female dver,' 1 481, 11 198
 1. Rajas, 'atmosphere,' 1 361, 11 198
 2. Rajas, 'silver,' 11 198
 Rajasa, a fish, 11 198
 Raji, a king, 11 199
 Rajavya, 'cord,' 11 199
 Rajju, 'rope,' 11 199 and see Datvati
 Rajjudāla, a tree, 11 199
 Rajjusarja, 'rope maker,' 11 199
 Rana, 'battle,' 11 199
 Ratna, 'jewel,' 11 199
 Ratni, 'ell,' 11 199
 Ratnin, 'royal servant,' 11 100, 199-201, 416, 462
 Ratha, 'chariot,' 11 201-203, 488
 Rathakāra, 'chariot maker,' 1 96, 140, 246, 401, 11 203, 204, 220, 265
 Rathagritsa, 'skilled charioteer,' 11 204
 Rathacakra, 'chariot wheel,' 11 204

- Rathacarsaṇa, 'pathway of the chariot,'
 II 204
 Rathajūti, 'driving swiftly in a chariot,'
 II 204
 Rathanābhi, 'nave of the chariot-wheel,' II 205
 Rathaprotā Dārbhya, a king, I. 193, 354, II 205
 Rathaprostha, a family, II 205
 Rathamukha, 'fore part of a chariot,'
 II 205
 Ratharvi, a snake, II 205
 Rathavāhana, 'chariot stand,' II 205
 Rathaviti Dārbhya, a man, I 354, II 206, 400
 Rathasirsa, 'fore part of the chariot,'
 II 206
 Rathasanga, 'encounter of chariots,'
 II 206
 Rathākṣa, axle of the chariot, II 206
 Rathāhnya, 'day's journey by chariot,'
 II 206
 Rathin, Rathī, 'charioteer,' II 169, 206
 Rathītara, a teacher, II 207
 Rathesthā, 'car-fighter,' II 207
 Rathopastha, 'lap of the chariot,' II 207
 Rāndhūrā, a place (?), II 207
 Rābhi, 'shaft' (?), II 207
 Rāmbha, 'staff,' II 207
 Rāmbhīni, 'lance,' II 207
 Rayi, 'wealth,' II 208
 Rāsaṇā, 'cord,' II 202, 208
 1 Rāsmi, 'rope,' 'rein,' 'trace,' II 208
 2 Rāsmi, 'sunbeam,' II 208
 Rasā, a river, II 209, 434
 Rasāsir, 'mixed with milk,' II 209
 Rahasū, 'bearing in secret,' II 209
 Rabasyu Devamalimluc, a mythical person, I. 376, II 209, 327
 Rāhūgana, a family, II 209
 Rākā, 'full moon day,' II 210
 Rājakartr, Rājakṛt, 'king maker,' II 210, 462
 Rājākula, 'kingly family,' II 210
 1. Rājan, 'king,' II 210-215, 220, 333
 2. Rājan, 'noble,' II 215, 216
 Rājani, I. 83; II 216
 Rājanya, a man of royal family, I. 202-208, II 216, 217
 Rājanyabandhu, man of royal descent,
 II 217
 Rājanyarṣi, 'royal sage,' I 116; II 217, 450
 Rājapati, 'lord of kings,' II 217
 Rājapitr, 'father of a king,' II 218
 Rājaputra, 'prince,' II 218
 Rājapurusa, 'royal servant,' II 218
 Rājabhṛātṛ, 'brother of a king,' II 218
 Rājamātra, 'class of Rājas,' II 218
 Rājayakṣma, 'consumption,' II 183, 219
 Rājasūya, 'royal consecration,' II 200, 212, 219, 220, 337, 433
 Rājastambāyana, II 184, 220
 Rājādhirāja, 'king of kings,' II 220
 Rājāsva, 'powerful horse,' II 220
 Rājñī, 'queen,' II 220
 Rājya, 'sovereignty,' II 220, 221
 Rātri, 'night,' II 221
 Rāthapraustha, I 46
 Rāthītara, a teacher, II 221, 420
 Rāthītariputra, a teacher, II 211, 371
 Rādha Gautama, a teacher, II 222
 Rādḥā, a constellation, I 413, 417
 Rādheya, a teacher, II 222
 1 Rāma, a man, II 222
 2 Rāma Upatasvini, a teacher, I 127, II 222
 3 Rāma Krātujāteya Vaiśāghrapadya, a teacher, I 197, II 222, 330
 4 Rāma Mārgaveya, a priest II 155, 222, 309, 398
 Rāmakāyana, II 65
 Rāmā, 'courtesan,' II 222
 Rāyovāja, a seer, II 222
 Rāsi, a form of literature, I 530
 Rāstra, 'kingdom,' II 223
 Rāstragopa, protector of the realm,' II 223
 Rāsabha, 'ass,' II 223
 Rāsṇā, 'girdle,' II 223
 Rāhu, demon of eclipse, II 223, 466
 Rāhūgaṇa Gotama, a man, II 6, 223
 Riktha, 'inheritance,' II 224
 Ripu, 'enemy,' II 224
 Rukma, 'ornament,' II 197, 224
 Rukmapāśa, 'cord of an ornament,' II 224
 Rudrabhūti Drāhyāyana, a teacher, II 224

Ruma, a man, ii 224
 Ruru, 'deer,' ii, 225
 Ruśama, a man, i. 110, 179, 447, 509.
 ii. 225
 Ruśamā, a woman, ii 225
 Ruśatī, a maiden, ii 225
 Reṇṇas, 'property,' ii. 225
 Renu, a man, ii 226
 1. Rebha, 'panegyrist,' ii 226
 2. Rebha, a man, ii. 226
 Revatī a constellation, i 413, 419
 Revā, a river, ii 226
 Revottaras Pātava Cakra Sthapati, a
 minister, i 258, ii 64, 226, 470, 486
 Reṣman, 'whirlwind,' ii 226
 Raikva, a man, ii 226
 Raikvaparna a place, ii 227
 Raibhī, verses, ii 227
 Raibhya, a teacher, i. 290, ii 25, 227
 Roga, 'disease,' ii. 227
 Rocana, 'luminous space,' i 361
 Ropanākā, a bird, ii 227, 384
 Romaśā, a woman, ii. 228
 1 Rohinī, 'red cow,' ii 228
 2 Rohini, a constellation, i 410, 413,
 415, 418
 Rohit, 'red mare,' red doe,' ii 228
 1 Rohita, 'red horse,' ii 228
 2. Rohita, a man, ii 228, 385, 499
 Rohitaka, a tree, ii 228
 Rohitakakūla, a place, ii 228
 1 Rauhina, a demon, ii 229
 2 Rauhina Vāsistha, a man, ii. 229, 293
 Rauhinaṇyana, i. 290 ii. 52, 229, 335
 Lakṣa, 'prize,' ii 229
 Lakṣana Lakṣman, 'mark,' ii. 229
 Lakṣmana, a man, i. 406
 Lakṣmaṇya, a man, ii 230
 Laba, 'quail,' ii 230
 Lambara, 'drum,' ii. 230
 Lavana, 'salt,' ii. 230
 Lavana, 'reaping,' ii. 231
 Lākṣā, a plant, i 35, ii. 231, 450
 Lāṅgala, 'plough,' i. 334; ii. 231
 Lāṅgalāyana, ii. 181, 231
 Lāja, 'fried grain,' ii 231
 Lāji, ' parched grain' (?), ii. 231
 Lātavya, i. 178, ii. 232
 Lāmākāyana, ii. 232
 Lābhyani, ii 107, 232, 516

Libuja, 'creeper,' ii 232
 Luśa, a man, ii 232
 Luśākapi Khārgali, a teacher, i. 216,
 ii 232
 Loka, 'world,' ii. 233
 Lokapakti, 'perfecting of people,' ii. 82
 Lodha, an animal (?), ii. 233
 Lopā, a bird (?), ii. 233
 Lopāmudrā, a woman, i. 7, ii. 234
 Lopāśa, 'jackal,' ii 234
 Loha, 'copper,' ii 234
 Lohamani, 'copper amulet,' ii 234
 Lohāyasa, 'copper,' ii. 234, 235
 Lohita, 'copper knife,' i. 46
 Lohita, 'blood,' ii. 361
 Lohitāyasa, 'copper,' ii 235
 Lohitāhi, 'red snake,' ii 235
 Lauhiya, a common patronymic, i
 185, 333, 506, ii 164, 235, 398
 1. Vamśa, 'rafter,' ii 236
 2. Vamśa, 'list of teachers,' ii 236
 Vamśanartin, 'acrobat,' ii 236
 Vamśaga, 'bull,' ii 136
 Vaka or Baka Dālbhya, a teacher, i.
 165, 354, 403, ii 58, 236
 Vakala, 'bast,' ii 236
 Vaksanā, 'bed,' ii 237
 Vaghā, an animal, ii 237
 Vanga, a tribe, ii 237
 Vangrda, a demon, ii. 237
 Vajra, 'club,' i 61, 'handle,' ii. 237
 Vadavā, 'mare,' ii 237
 Vaṇij, 'merchant,' i. 196, ii 237
 Vamjyā, 'trade,' ii. 238
 1 Vatsa, 'calf,' ii. 238
 2. Vatsa, a man, i. 394; ii. 85, 178, 238
 Vatsatara, Vatsatari, 'young calf,' ii.
 238
 Vatsanapāt Bābhava, a teacher, ii 66,
 238, 297
 Vatsapri Bhālandana, a sage, ii 67,
 238, 239
 Vatsara, 'year,' ii 412
 Vadhaka, 'reed,' ii. 239
 Vadhar, 'weapon,' ii. 239
 1. Vadhū, 'woman,' ii 239
 2. Vadhū, 'female animal' (?), ii. 239,
 240
 Vadhrimati, a woman, i. 251; ii. 240,
 506

1. Vadhryaśva, a prince, i. 147, 363, 376; ii 240
 2. Vadhryaśva Ānūpa, a seer, ii 240
 Vana, 'forest,' ii. 241
 Vanapa, 'forest guardian,' ii 241
 Vanargu, 'robber,' ii 241
 Vanaspati, 'tree,' ii. 241
 Vanigthu, 'rectum,' ii. 361
 1. Vandana, a disease, ii 241, 242
 2. Vandana, a man, ii. 242
 Vandhura, 'seat,' ii. 221, 242
 Vapa, 'sower,' ii. 242
 Vapana, 'shaving,' ii. 242
 Vapā, 'anthill,' ii 242
 Vaptr, 'barber,' ii. 242
 Vapra, 'rampart,' ii. 242
 1 Vamra, fem. Vamrī, 'ant,' i 493, ii. 243
 2 Vamra, a man, ii 243
 Vamraka, a man, ii. 243
 1 Vayas, 'bird,' ii. 243
 2. Vayas, 'age,' ii 243
 Vayā, 'branch,' ii. 243, 369
 Vayitrī, 'weaver,' ii 243
 Vayya, a man, i 317, ii. 244
 Vara, 'wooer,' i 482, ii. 244
 Varapa, a tree, ii. 244
 Varanāvati, a river, i. 154, ii. 244
 Varātra, 'strap,' ii 244, 451
 Varasikha, a prince, i 21, 521, ii. 245
 Varāha, 'boar,' ii. 245
 Varu, a man, ii 245
 Varunagrhitā, 'seized by Varuna,' ii. 245
 Varcin, a man or demon, i 358, ii. 246, 355
 1. Varṇa, 'colour,' ii 246, 247
 2 Varna, 'caste,' i. 356, ii. 247-271
 Varna, 'letter,' ii 493
 Varta, 'dam,' ii. 271
 Vartani, 'felly,' ii 271
 Vartikā, 'quail,' ii. 271
 Vartra, 'dam,' ii. 271
 Vardhra, 'thong,' i 71, ii 271
 Varman, 'armour,' ii. 271, 272, 417
 Varṇa, 'rains,' ii 272
 Varṇayanti, a star, i. 414
 1. Varṣābhū, 'frog,' ii. 516
 2. Varṣābhū, a plant, ii. 517
 Varṣiṭhiya, a plain, ii. 380
 Valaga, 'secret spell,' ii 272

- Valka, 'bark,' ii 272
 Valmīka, 'anthill,' ii. 272
 Valśa, 'twig,' i. 125, ii. 272
 Vavri, 'sheath,' i 47
 1 Vāsa, a man, ii 17, 273, 336
 2. Vāsa, a tribe, i 103, ii 126, 273
 Vāśā, 'cow,' ii 273, 517
 Vasati, 'abode,' ii 274
 Vasana, 'dress,' ii 274
 Vasanta, 'spring,' i. 110, ii. 274
 Vasāvi, 'treasure house,' ii 274
 Vasistha, a sage and his descendants, i. 7, 114, 303, 323, 324, 358, 493, ii 5, 7, 24, 89, 91, 95, 121, 249, 250, 274, 277, 311, 328, 348, 352, 353, 454, 480
 Vasisthasilā (plur.), a place, ii 301
 Vasu, 'wealth,' ii 277
 Vasukra, a seer, ii 277
 Vasurocis, a family of seers, ii 277
 Vastu, 'early morning,' ii 277
 Vastra, 'dress,' ii 278, 478
 Vāsna, 'price,' ii 278
 Vahatu, 'wedding,' ii. 278
 Vahnī, 'draught animal,' ii 278
 1. Vahya, 'draught ox,' ii. 244
 2 Vahya, 'couch,' ii 54, 278
 Vākovākya, 'dialogue,' ii 278, 279
 Vāc, 'speech,' ii 279, 280, 343, 517
 Vācakaṇvī, a woman, i 226, ii. 280
 Vāja, 'strength,' ii 280, 281
 Vājapeya, a feast, ii 281, 433
 Vājabandhu, a man (?), ii 281
 Vājaratnāyana, ii 282, 480
 Vājaśravaś, a teacher, ii 282
 Vājaśravasa, i. 88, 174, 432 ii 282
 Vājasaneya, i. 80, ii 183, 282
 Vājīn, 'steed,' ii 282
 Vājīna, 'mixed milk,' ii. 282
 Vājya, ii. 283
 Vādeyīputra, a teacher, ii. 283
 Vāna, 'harp,' ii. 283
 Vānija, 'merchant,' ii 283
 Vāñī, 'lyre,' ii 283, 'bar of wood,' ii. 202 (note 13)
 Vāñīcī, a musical instrument, ii 283
 Vāta, 'wind,' ii. 284
 Vātapāna, a garment, ii. 284
 Vātaraśana, 'wind-girt,' ii. 284
 Vātavant, a seer, i. 373; ii 284
 Vātāvata, ii. 284, 322
 Vātsi, ii 284

Vātsiputra, a teacher, i 241, 519.
 ii 284, 285
 Vātsīmāndaviputra, a teacher, ii. 101, 285
 Vātsya, a teacher, ii 66, 285, 371
 Vātsyāyana, a teacher, ii. 285
 Vādāna, 'plectrum,' ii 284, 285
 Vādita, 'music,' ii 285, 381
 Vādhāvata, ii 284, 285
 Vādhūya, 'bridal garment,' ii 286
 Vādhryaśva, ii 286, 457
 Vānaprastha, 'forest-dweller,' i 63
 Vānāspatya, 'small tree,' ii 286
 Vānyā, 'cow with a calf to which she has to be won over,' i. 452
 Vāmakaśāyana, a teacher, ii. 164, 286
 Vāmadeva, a seer, ii 286 287
 Vāmadevya ii. 71
 Vāmneya, ii 71
 Vāja, 'weaver,' i 124
 Vāyata, i 523, ii 287
 Vāyasa 'large bird,' ii 287
 Vāyovidvika, 'bird-catcher,' ii 287
 Vāyya, ii 287, 420
 Vār, 'water,' ii 287
 Vāraki, ii 287
 Vārakya, i 131, 162, ii 288
 Vārana, 'elephant' ii 288
 Vārūni, ii 288
 Vārkalī, ii. 288
 Vārākāruniputra, a teacher, i. 519, ii 288
 Vārdhrānasa, Vārdhrīnasa, an animal, ii 285, 289
 Vārsaganiputra, ii 289, 376
 Vārsaganya ii 289, 460
 Vārsāgira i 31, 108, 438, ii 289
 Vārana, i. 238, ii. 61, 289, 393, 512
 Vārsnīrddha, i 101, ii 289
 Vārsneya ii 289
 Vāranya, ii 290
 1. Vāla, 'hair sieve,' ii. 290
 2. Vāla, 'sword belt,' i. 47
 Vālakhilya, 'supplementary hymn,' ii. 290
 Vāladāman, 'horse-hair strap,' ii. 290
 Vālīśikhāyana, a teacher, ii. 290
 Vāvātā, 'favourite wife,' i. 478, ii 290
 Vāsītā, 'cow,' ii 291
 Vāśī, 'awl,' i. 61, ii 291

Vāsaḥpalpūli, 'washer of clothes,' ii 291
 Vāsas, 'clothes,' ii 229, 291, 292, 478, 517
 Vāsiṣṭha, i 16, 88, 263, ii 292, 293, 444
 Vāstupaśya, a book (?), ii 293
 Vāha, 'ox,' ii 293
 Vāhana, 'draught animal,' ii 293
 Vāhasa, 'boa constrictor,' ii 293
 Vāhneya, ii 393
 Vi, 'bird,' ii 294
 Vikakara, a bird, ii 294
 Vikankata, a tree, ii 294
 Vikrnta, 'cutler,' i 303
 Vikraya, 'sale,' ii 294
 Viklindu, a disease, ii 294
 Vighana, 'club,' ii 294
 Vicaksana Tāndya, a teacher, ii 294, 368
 Vicārin Kābandhu, a mythical sage, i 137, 148 ii 294
 Vicrt dual, two stars, ii 295
 Vij, 'stake,' i 5
 Vijarjarā, 'prostitute' i 396 (note 46)
 Vijāmātr, 'unsatisfactory son-in-law,' i. 482
 Vitarana, a prince, i. 69
 Vitastā, a river i 63 ii 295
 Vitrtiya, 'tertian,' i 291, 295
 Vitta, 'wealth,' ii 295
 Vidagdha Sākalya, a teacher, ii 295, 368
 Vidatha, 'assembly,' ii. 296, 297
 Vidānvant Bhārgava a seer, i. 265, ii 297
 Vidarbha, a place, ii 297
 Vidarbhaikandineya, a teacher, i 227, ii. 297
 Vidiś, 'intermediate quarter,' ii. 297
 Vidiḡaya, an animal, ii. 297
 Videgha, a man, i 190, ii. 151, 298
 Videha, a tribe, i 153, 154, 449, 491, ii 6, 46, 117, 126, 212, 298, 299, 406, 409, 421
 Vidyā, 'science,' ii 299
 Vidradha, 'abscesses,' ii. 299
 Vidhavā, 'widow,' ii 299, 300
 Vidhu, 'moon,' ii 300
 Vināśana, 'disappearance,' ii. 55, 125, 300, 435
 Vip, 'rod,' ii. 300, 301

Vipatha, a vehicle, i. 22, ii 46, 301, 347
 1 Vipāścīt Drdhajayanta Laubhitya, ii 301
 2 Vipāścīt Śakunimitra Pārāśarya, i. 519, ii 301, 347
 Vipāś, a river, i 63, 99, 169 310, 321, ii 301, 434, 454
 Vipūjana Saurāki, a teacher, ii 302
 Vipithu, a vehicle, ii, 302
 Vipra, 'singer,' ii 302
 Vipracitti, Viprajitti a teacher, ii 302
 Viprajana Saurāki, a teacher, ii 302
 Vibālī, a river, ii 302
 Vibhandaka Kāśyapa, a teacher, ii 164, 302
 Vibhindu, a sacrificer, ii 303
 Vibhinduka, a man, ii 303
 Vibhindukīya, a group of priests i. 148, 372, 437, ii 178, 303, 422
 Vibhitaka, Vibhidaka, a tree, i 2, ii 40, 303
 1 Vimada, a seer, ii 303
 2 Vimada, a protégé of the Aśvins, i 137, 483, 573 ii 304
 Vimuktā, 'pearl' i 304
 Vimokti 'unvoker' ii 304
 Virāi 'prince,' ii 304
 Virūpa, a seer, ii 304
 Viligī, a snake, ii, 304
 Vilistabhesaja, a remedy, ii 304
 Vilohita, 'flow of blood,' ii 305
 Vivadha, 'yoke,' ii 305
 Vivayana, 'planted work,' ii, 305
 Vivāha, 'marriage, ii 305
 Viś, 'subject,' ii 211, 305-307, 339
 Viśara, a demon, ii 307
 Viśarika, 'tearing pain,' i. 268, ii 307
 Viśākhā (dual), a constellation, i 413, 417, 427, ii. 308
 Viśpati, 'head of the Viś, ii. 308
 Viśpalā, a woman, i. 7, 54; ii, 105, 308, 309
 Viśvaka, a man, i. 184, ii 309, 315
 Viśvakarman Bhauvana, a mythical king, ii 113, 309
 Viśvantara Sauśadmana, a prince, ii, 6, 85, 309, 398, 482
 Viśvamanas, a seer, ii. 309, 310, 330, 336
 Viśvamānuṣa, a man (?), ii. 310

Viśvarūpa Tvāstra, a mythical teacher, i 59
 Viśvavayasa, a teacher, ii 60
 Viśvavāra, a sacrificer, ii 310
 Viśvasāman, a seer, ii 310
 Viśvasrj (plur), mythical sacrificers, ii 310
 Viśvāmītra, a seer, i 23, 45, 115, 116, 117, 173, 206, 358, ii 5, 11, 24, 85, 121, 125, 170, 249, 250, 260 310-312, 319, 348, 442, 454, 480
 Viśa, 'poison, ii 212
 Viśa-vidyā, 'science of poison,' ii 297, 312
 Viśāṇā, 'horn,' ii 312
 Viśānakā, a plant, ii 312 313
 Viśānin, a tribe, i 29, ii 313, 381
 Viśūcikā, 'dysentery,' i 514, ii. 314, 517
 1. Viśūvant, a sacrificial day, ii 313
 2. Viśūvant, 'ridge of the roof,' ii 313
 Viśkandha, 'rheumatism, i 268, ii 314, 350, 414
 Viśtap, 'surface, i 361
 Viśtārin, 'porridge, ii 314
 Viśtyakarni i 46
 Viśthāvrājīn, ii 314, 315
 Viśnīpu a man, i 184 ii 309, 315
 Viśphulinga, 'spark, ii 315
 Viśvaksena, a teacher, i 519, ii. 315, 339
 Viśalya, Viśalyaka, a disease, ii 315
 Viśras, 'senility,' ii 315
 Viśalha, a plant, ii. 316
 Vīnā, 'lute,' ii 316
 Vīnāgāthin, 'lute player,' ii 316
 Vīnāvāda, 'lute player,' ii 316
 Vitahavya, a prince, i 132, 328, ii 310, 317, 402, 469
 Vīra, 'man,' ii 200, 218, 317, 462
 Vīraṇa, a grass, ii. 317, 319
 Virahatyā, 'manslaughter, i 391 ii. 317
 Vīrina, a grass, ii 318
 Vīrudh, 'plant, i. 125, ii. 318
 1 Vṛka, 'wolf' ii. 318
 2 Vṛka, 'plough,' ii 318
 Vṛkadvāras, a king (?), ii. 318
 Vṛkṣa, 'tree,' i 182, ii 319
 Vṛkṣasarpī, 'tree worm,' ii 319
 Vṛkṣaya, 'tree fruit,' ii 319
 Vṛcayā, a woman, i 132, ii. 319

- Vṛcivant, a tribe, i. 23, 316, 380, 521 ;
 ii. 319
 Vṛjana, 'settlement,' ii. 320
 Vṛtraghna, a place (?), ii. 320
 Vṛtraśaṅku, ii. 320
 Vṛddhadyumna Ābhīpratārīna, a prince,
 ii. 320, 385
 Vṛddhavaśīni, 'female jackal,' ii. 321
 1. Vṛśa, an animal (?), ii. 321
 2. Vṛśa Jāna, a priest, i. 332, 391,
 ii. 6, 321, 328
 Vṛścika, 'scorpion,' ii. 321
 Vṛśa, a plant (?), ii. 321
 Vṛśakhādi, 'with strong rings,' ii. 322
 Vṛśagana, a family, ii. 322
 Vṛśanaśva, a man, ii. 179, 322
 Vṛśadamaśa, 'cat,' ii. 322
 Vṛśan, a man, i. 516, ii. 323
 Vṛśabha, 'bull,' ii. 323
 Vṛśala, 'outcast,' ii. 323
 Vṛśasūma Vātāvata or Vādhāvata
 Jātūkarnya, a priest, ii. 284, 285, 323
 Vṛśāra, an animal, ii. 323
 Vṛśti, 'rain,' ii. 323
 Vṛśtiḥavya, a seer, i. 97, ii. 324
 Venu, 'reed,' ii. 324
 Vetasa, 'reed,' ii. 324
 Vetasu, a tribe (?), i. 161, 382, ii. 324
 Vetasvant, a place, ii. 325
 Veda, 'sacred lore,' ii. 325
 Vedānga, 'subsidiary text,' ii. 325
 1. Vena Prthavāna or Pārthya, a man,
 i. 522, ii. 325
 2. Vena, a planet (?), ii. 325
 Venya, a man, i. 73
 Veman, 'loom,' i. 123
 1. Veśa, 'vassal,' ii. 326
 2. Veśa, a man, i. 358, ii. 326
 ✓Veśantā, Veśanti, Veśantā, 'tank,'
 ii. 326
 Veśas, 'vassal,' ii. 326
 'Veśi, 'needle,' ii. 326
 Veśman, 'house,' ii. 326
 Veśya, 'dependence,' ii. 327
 Veśka, 'noose,' ii. 327
 Vehat, 'cow that miscarries,' ii. 327,
 518
 Vaikarna, a people, i. 143, 166, ii.
 327
 Vaikhānasa (plur.), seers, i. 376, ii. 3,
 209, 327
 Vaicitravīrya Dhṛtarāstra, a king, i.
 165, 403
 Vaijāna, ii. 328
 Vaittabhatiputra, a teacher, ii. 328, 329
 Vaidava, ii. 328
 Vaidūrya, 'beryl,' ii. 328
 Vaitarana, ii. 328
 Vaitahavya, ii. 110, 328, 469
 Vaitabotra, i. 198
 Vaida, ii. 329 -
 Vaidathina, i. 108, ii. 329
 Vaidadaśvi, ii. 329
 Vaidabhrtiputra, a teacher, ii. 329
 Vaidarbha, ii. 106, 329
 Vaidarbhi, ii. 329
 Vaideha, i. 436, ii. 329
 Vaidhasa, ii. 329, 499
 Vainya, i. 181, ii. 16, 330
 Vaiṣācīta Dārḍhajayanti Gupta Lau-
 hitya, a teacher, i. 228, 353, ii. 330
 Vaiṣācīta Dārḍhajayanti Dṛḥhaja-
 yanta Lauhitya, i. 353, ii. 330
 Vaibādha, i. 43
 Vaiyaśva, ii. 330
 Vaiyāghrapadiputra, a teacher, i. 194,
 ii. 330
 Vaiyāghrapadya, i. 78, 239, ii. 222,
 330
 Vaiyāśka, ii. 331
 Vaira, Vairadeya, 'wergeld,' i. 472,
 ii. 331, 332, 333
 Vairaniryātana, 'expiation,' ii. 331
 Vairayātana, 'expiation,' ii. 331
 Vairahatya, 'manslaughter,' ii. 332
 Vairāja, 'rule,' ii. 221
 Vairūpa, i. 46, ii. 332
 Vairocana, i. 11
 Vaiśanta, a prince, ii. 332
 Vaiśampāyana, a teacher, ii. 332
 Vaiśākha, a month, i. 420
 Vaiśāleya, ii. 332
 Vaiśiputra, 'son of a Vaiśya wife,' ii.
 332
 Vaiśya, i. 96, ii. 117, 333-335
 Vaiśāmitra, i. 85, 148, 376, ii. 335
 Vaiṣṭhapureya, ii. 335, 371
 Vyacha, 'driver' (?), ii. 335
 Vyañjana, 'consonant,' ii. 493
 Vyat, Vyant, a man, i. 523, ii. 518
 Vyadvāra, Vyadvārī, 'gnawing animal,'
 ii. 335

Vyadhvara, 'worm,' ॥ 336
 Vyalkaśā, a plant, ॥ 513; ॥ 336
 Vyāsava, a seer, ॥ 336
 Vyāsti, a teacher, ॥ 336
 Vyākhyāna, 'narrative,' ॥ 337
 Vyāghra, 'tiger,' ॥ 337
 Vyāghrapadya, ॥ 337
 Vyādhi, 'disease,' ॥ 338, 339
 Vyāna, a vital air, ॥ 47, 339
 Vyāma, 'span,' ॥ 339
 Vyāsa Pārāśarya, a sage, ॥ 519, ॥ 339
 Vyoman, 'heaven,' ॥ 361
 Vra, 'troop,' ॥ 339, 340
 Vraja, 'feeding ground,' ॥ 340
 Vrata, 'milk,' ॥ 341
 Vratati, 'creeper,' ॥ 341
 Vṛā, ॥ 481, ॥ 339
 Vṛajapati, 'troop leader,' ॥ 171, ॥ 341
 Vṛajabhū, ॥ 341
 Vṛāta, 'troop,' ॥ 341, 342
 Vṛātapati, 'lord of troops,' ॥ 342
 Vṛātya, 'outcast,' ॥ 116, 342, 344
 Vṛihi, 'rice,' ॥ 26, 398, ॥ 56, 345
 Vleska, 'noose,' ॥ 93
 Śamyu, a mythical teacher, ॥ 67, 345
 Śaka, 'manure,' ॥ 345
 Śakata, Śakati, 'cart,' ॥ 345
 Śakādhūmā, an asterism, ॥ 346
 Śakan, 'dung,' ॥ 348
 Śakapūta, a prince, ॥ 346
 Śakambhara, ॥ 346
 Śakā, an animal, ॥ 346, 347
 Śakuna, 'bird,' ॥ 346
 Śakuni, 'bird of omen,' ॥ 346
 Śakunimitra, a sage, ॥ 347
 Śakunta, 'bird,' ॥ 347
 Śakuntaka, Śakuntikā, 'little bird,'
 ॥ 347
 Śakuntalā, a nymph, ॥ 348
 Śakunti, 'bird of omen,' ॥ 348
 Śakula, a fish, ॥ 348
 Śakṛt, 'dung,' ॥ 348
 1. Śakti, a man, ॥ 493, ॥ 348, 349, 480
 2. Śakti Āngirasa, a seer, ॥ 349
 Śakvari, verses, ॥ 349
 Śaṅku, 'peg,' ॥ 257, ॥ 349
 1. Śaṅkha, 'pearl shell,' ॥ 350
 2. Śaṅkha Kauśya, a teacher, ॥ 350
 3. Śaṅkha Bābhavya, a teacher, ॥
 335, ॥ 66, 350
 VOL. II.

Śankhadhma, 'conch-blower,' ॥ 350
 Śanga Śātyāyana Ātreya, a teacher, ॥
 222, 350
 Śacivant, a man, ॥ 350
 Śana, 'hemp,' ॥ 356
 Śanda, a Purohita, ॥ 351
 Śandika (plur.), ॥ 318, 356
 Satadāya, 'having a wergeld of 100,'
 ॥ 331
 Śatadyumna, a man, ॥ 351
 Śatapati, 'lord of a hundred,' ॥ 351
 Śatabalāksa Maudgalya, a gram-
 marian, ॥ 181, 351
 Śatabhisā, Śatabhisaj, a constellation,
 ॥ 413, 419
 Śatamāna, 'weight of a hundred,' ॥ 505
 Śatayātu, a seer, ॥ 493, ॥ 352
 Śatarudriya Śatarudriya, a hymn, ॥ 352
 Śataśārada, 'period of a hundred
 autumns,' ॥ 352
 Śatānika Śātrājita, a king ॥ 153, 349,
 403, ॥ 96, 352, 444, 480
 Śātri Āgniveśi, a patron, ॥ 53, ॥ 352
 Śātru, 'enemy,' ॥ 352
 Śamtanu, a prince, ॥ 206, 403, 494,
 ॥ 5, 64, 211, 353
 Śapatha, 'oath,' ॥ 353
 1. Śapha, 'hoof,' ॥ 353, 'one-eighth,'
 ॥ 343
 2. Śapha (dual), 'tongs,' ॥ 353
 Śaphaka, a plant, ॥ 354
 Śaphāla, a kingdom, ॥ 354
 Śabara, a tribe, ॥ 23, ॥ 354
 Śamitr, 'cook,' ॥ 354
 Śami, a tree, ॥ 354, 355, 511
 Samila, 'pieces of Śami wood,' ॥ 373
 Śambara, a prince, ॥ 15, 262, 358, 363,
 374, ॥ 355
 Sambin, 'ferryman,' ॥ 356
 Sammad Āngirasa, a seer, ॥ 356
 Samyā, 'peg,' ॥ 356, 518
 Sayāndaka, an animal, ॥ 356
 Śayana, 'couch,' ॥ 356
 Śayu, a man, ॥ 357
 1. Śara, 'reed,' ॥ 357
 2. Śara Ārcatka, a seer, ॥ 357
 3. Śara Śauradevyā, a patron, ॥ 357
 Śarad, 'autumn,' ॥ 110
 1. Śarabha, an animal, ॥ 357, 358
 2. Śarabha, a seer, ॥ 358
 Śaravyā, 'arrow shot,' ॥ 358

Śārāva, a measure, ॥ 358
 Śarīra, 'body,' ॥ 105, 358-362
 Śaru, 'arrow,' ॥ 363
 Śarkara, a seer, ॥ 382
 Śarkarā (plur.), 'grit,' ॥ 363
 Śarkarākhya, ॥ 363
 Śarkota, 'serpent,' ॥ 363
 Śardha, 'troop,' ॥ 341
 Śardhya, a part of a chariot (?), ॥ 363
 Sarya, Saryā, 'arrow,' ॥ 363
 Saryanāvanta, a place, ॥ 169, 170;
 ॥ 364, 475
 Saryāta, a man, ॥ 245, 265, ॥ 364,
 365, 452
 Śarvadatta Gārgya, a teacher, ॥ 365
 Śala, a measure, ॥ 365
 Śalabha, 'locust,' ॥ 365
 Śalali, 'quill,' ॥ 365
 Śaluna, 'worm,' ॥ 366
 Śalka, 'chip,' ॥ 366
 Śalmali, 'silk cotton tree,' ॥ 223 366
 Śalya, 'arrow shaft,' ॥ 81, 324
 Śalyaka, 'porcupine' ॥ 366
 Śavarta, 'worm,' ॥ 366
 Śavas, a teacher, ॥ 375, ॥ 366
 Śavasa, ॥ 367
 Śavistha, a patron, ॥ 367
 Śaśa, 'hare,' ॥ 367
 Śaśayu, an animal, ॥ 367
 Śaśiyasī, a woman ॥ 76 ॥ 400
 Śaśvati, ॥ 367
 Śaspa, 'young grass,' ॥ 367
 Sastr 'slaughterer,' ॥ 367
 Śastra 'recitation,' ॥ 368, 484
 Śakatāyana, a grammarian, ॥ 368,
 494
 Śakadāsa Bhāḍitāyana, a teacher, ॥
 100, 368, 414
 Śakapuni, a grammarian, ॥ 368
 Śakala a snake (?), ॥ 368
 Śakalya ॥ 296, 368, 486
 Śākāyanin (plur.), teachers, ॥ 369
 Śākāyanya, ॥ 369
 Śākin (plur.), donors, ॥ 369
 Śāktya, ॥ 115, ॥ 369
 Śāktvara, a Śāman, ॥ 349
 Śākhā, 'branch,' ॥ 369
 Śāṅkhāyana, ॥ 370, 458
 Śātyāyana, a teacher, ॥ 370
 Śātyāyanaka, a book, ॥ 370
 Śātyāyani, ॥ 350

Śātyāyanin (plur.), teachers, ॥ 370
 Śānda, a man, ॥ 371
 Śāṇḍila (plur.), teachers, ॥ 371
 Śāṇḍiliputra, a teacher, ॥ 371
 Śāṇḍilya, ॥ 85, ॥ 335, 371, 372, 443,
 445, 458
 Śāṇḍilyāyana, a teacher, ॥ 148, 263,
 380, ॥ 372
 Śātaparneya, ॥ 400, ॥ 372
 Śāda, 'grass,' ॥ 372
 Śāntanu, ॥ 378
 Śāpa, 'drift,' ॥ 372
 Śāmulya, 'woollen garment,' ॥ 372
 Śāmūla, 'woollen shirt,' ॥ 373
 Śāmba, a teacher, ॥ 58, ॥ 373, 374
 Śāmbara 'contest with Śāmbara' ॥
 393
 Śāmbu, (plur.), teachers, ॥ 373
 Śāyasthi, a teacher, ॥ 73, 99 373
 Śārada, autumnal, ॥ 356
 १ Śāri, 'starling,' ॥ 373
 २ Śāri, 'arrow,' ॥ 374
 Śārisākā, ॥ 374, 384
 Śārkarākṣa, ॥ 374
 Śārkarākṣya ॥ 374
 Śārga, a bird, ॥ 374
 Śārṅga, ॥ 375
 Śārdūla, 'tiger,' ॥ 375, 408
 Śāryāta, a singer, ॥ 265, 375, ॥ 375
 Śāryātī, daughter of Śāryāta ॥ 375
 Śālankāyana, a teacher, ॥ 375 460
 Śālankāyaniputra, a teacher, ॥ 74
 376
 Śālā, 'house' ॥ 376
 Śālāvatya, ॥ 376
 Śālī, 'rice' (?), ॥ 374, 376
 Śālūka, 'lotus roots,' ॥ 376
 Śālva, a people, ॥ 122, 376, 440
 Śāvasāyana, ॥ 375, ॥ 376 399
 Śāsa, 'sword,' ॥ 376
 Śimśapā, a tree, ॥ 377
 Śimśumāra Śisumāra, 'crocodile,' ॥
 511, ॥ 377
 Śikya, 'sling,' ॥ 231, ॥ 377
 Śikha, a mythical priest, ॥ 377
 Śikhanda, 'lock,' ॥ 377
 Śikhandin Yājñasena, a priest, ॥ 378
 Śikhara, 'peak' ॥ 378
 Śikhā, 'knot of hair,' ॥ 378
 Śigru, a tribe, ॥ 320, ॥ 110, 378
 Śihjāra, a seer, ॥ 378

Śitakakṣī, a bird, 11 379
 Śitiprṣṭha, a mythical priest, 11 379
 Śitubāhu Aṣṭakṛta Naimiṣī, a sacrificer,
 1. 460, 11 379
 Śitputa, a cat, 11 379
 Śipada, a disease (?), 11 379, 380
 Śipavitnuka, a worm, 11 379
 Śiprā, 'cheek,' 'helmet,' 1 61; 11 379,
 380, 417
 Śiphā, a river, 11 380
 Śibi, a prince, 1 103, 11 67, 380, 386, 387
 Śimida, a disease, 11 380
 Śimbala, 'flower of the silk cotton
 tree,' 11 380
 Śimyu, a tribe, 1 320, 358, 438, 11 381,
 441
 Śirimbitha, a man, 11 381
 Śilaka Sālāvātya, a teacher, 11 376,
 381
 1 Śilpa, 'art,' 11 381
 2 Śilpa Kasyapa a teacher, 11 381,
 498
 Śiva, a people, 1 39, 320, 11 99, 313,
 381, 382, 387
 Śisira, 'cool season,' 1 111, 11 382
 Śiśu Āngirasa, a seer, 11 382
 Śiśuka, 'foal,' 1 68, 11 382
 1 Śiśumāra, 'crocodile,' 11 377, 382
 2 Śiśumāra, a mythical scer, 11 382
 Śinadeva, 'phallus worshipper,' 11
 382
 Śipalya, 'overgrown with Śipāla
 plants,' 11 383
 Śipāla, a water plant, 1 39, 11 383
 Śipālā, a lake 11 383
 Śipudru, wrong reading for (ipudru,
 11 383
 Śiyathu, 'swelling,' 11 406
 Śirṣakti, 'headache,' 11 383
 Śirsanya, 'head of a couch,' 11 383
 Śirsaśoka, 'headache,' 11 383
 Śirṣāmaya, 'disease of the head' 11
 383
 Śista, a clan, 11 383, 478
 Śuka, 'parrot,' 11 374, 384
 Śukti Āngirasa, a seer, 11 384
 1. Śukra, a planet (?), 11 384, a month,
 11 161
 2. Śukra Jābāla, a teacher, 11 384
 Śukla, 11 183, 384
 Śukladant, 'white-toothed,' 11 384

Śuca, fem Śucā, a man, a woman, 11
 384
 Śucanti, a man, 11 18, 385
 Śuci, a month, 11 161
 Śucivṛksa Gaupālāyana, a priest, 11
 320, 385
 Śutudrī, a river, 1. 390, 11 310, 385,
 434, 454
 Śunahpucha, a man, 11 385
 Śunahṣepa, a man, 1 14, 23, 32, 55,
 225, 376, 528, 11 7, 8, 66, 84, 219
 224, 260, 311, 312, 376, 385, 386, 409
 Śunaskarna, a king, 11 67, 386
 Śunahotra (plur) seers, 11 386
 Śunāvira (dual), 'share and plough
 11 386
 Śunolāṅgūla, a man, 11 386
 Śumbala, 'straw,' 11 387
 Śulka, 'price,' 11 387
 Śuśuka, an animal (?), 1 68; 11 382
 Śuśulūka, a bird (?), 11 387
 Śuskabhaṅgāra, a teacher, 11 387
 Śusna, a demon (?), 11 355
 Śuṣmina Amratatapana, a king, 1 17,
 11 387
 Śūdra, 1. 96, 11 333, 388-392
 Śudrā, 'Śūdra woman,' 11 391, 392
 Śūdrāryau, 1 356
 Śūra, 'hero,' 11 392
 Śūravira Māndūkya, a teacher, 11 392
 Śūrasenaka, a people, 11 122, 125
 Śurpa, 'basket,' 1. 81, 182, 11 392
 Śūla, 'spit,' 11 393
 1 Śūsa Vārsna, a teacher, 11 393
 2 Śūsa Vāhneya, a teacher, 11 101
 393, 403
 Śinga, 'horn,' 'barb,' 1. 81, 324, 11 393
 Śrngavis, a man, 1 161; 11 393
 Śepa, 'penis,' 11 361
 Śerabha, Śerabhaka, a snake, or demon,
 11 393
 Śevadhī, 'treasure,' 11 393
 Sevr̥dha and Sevr̥dhaka, a snake, or
 demon, 11 394
 Śegana, 'leaving' (of dice), 11 394
 Śeśas, 'offspring,' 11 394
 Śaṅbya, 1 17, 11 394
 Śailana (plur), teachers, 1 522, 11 394,
 444, 453
 Śailāli, a teacher, 11 394
 Śailina, Śailini, 11 394

Śailūga, 'actor,' ii. 394
 Śaivala, a water plant, i. 39, ii. 383
 Śōpa Sātrāsāha, a king, i. 469; ii. 395, 444
 Śobha, a man, ii. 108
 Śaungāyani, a teacher, ii. 123, 395
 Śaungiputra, a teacher, i. 63, ii. 395
 Śauca, i. 74, 395
 Śaucadratha, ii. 395, 455
 Śauceya Prācinayogya, a teacher, i. 88, ii. 395, 447
 Śauceya Sārvaseni, ii. 395
 Śaunaka, various teachers, i. 15, 34, 86, 290, ii. 229, 396
 Saunakīputra, a teacher, ii. 23, 396
 Śaunadevyā, ii. 357
 Śaurpanāyya, a teacher, ii. 396
 Śaurāki, ii. 302
 Śaulbāyana, Śaulāyana, a teacher, i. 85, ii. 396
 Śauskala, 'seller of dried fish,' ii. 174, 397
 Śnusti or Śruti Āngirasa, a seer, ii. 397
 Smaśāna, 'burial mound,' ii. 397
 Śmaśru, 'beard,' ii. 397, 398
 Śyāparṇa Sāyalāyana, a man, ii. 398
 Śyāparṇa (plur.), a family, ii. 6, 55, 309, 440, 446
 Śyāma, 'iron,' ii. 234, 398
 Śyāmajayanta Lauhitya, a teacher, i. 330, 507, ii. 398
 Śyāmaparṇa, a man, ii. 398
 Śyāmasujayanta Lauhitya, a teacher, i. 185, ii. 399, 518
 Śyāmāka, a millet, ii. 163, 399
 1. Śyāva, a man, ii. 225, 399
 2. Śyāva, a donor, ii. 399
 3. Śyāva = Śyāvāśva, ii. 399
 Śyāvaka, a sacrificer, ii. 224, 399
 Śyāvasāyana, i. 375, ii. 399
 Śyāvāśva, a priest, i. 36, 81, 179, 354, 482, 543, ii. 399, 400, 401
 Śyena, 'eagle,' ii. 346, 401, 455
 Śrapayitr, 'cook,' ii. 401
 Śramana, 'mendicant monk,' ii. 401
 Śravaṇa, a constellation, i. 413, 418
 Śravanadatta Kaubala, a teacher, ii. 402
 Śravīthā (plur.), a constellation, i. 413, 419
 Śrāyasa, i. 132, ii. 317, 402

Śrāvaṇa, a month, i. 420
 Śrī, 'prosperity,' ii. 402
 Śruta, a teacher, i. 79
 Śrutaratha, a king, i. 466, ii. 402
 Śrutarya, a man, ii. 403
 Śrutarvan Ārksa, a prince, ii. 403
 Śrutarvid, a man, ii. 403
 Śrutasena, a prince, i. 84, 520, ii. 403
 Śruṣa Vāhneya Kāśyapa, a teacher, ii. 403
 Śruti or Śnusti Āngirasa, a seer, ii. 397
 Śtustigu, a man, ii. 402, 478
 Śreni, 'row,' ii. 403
 Śresthin, 'man of consequence,' ii. 264, 403
 Śraisthya, 'headship of a guild,' ii. 404
 Śronā, a constellation, i. 413, 418, 419
 Śrotra, 'ear,' ii. 361
 Śrotriya, 'theologian,' ii. 404
 Śrautarsi, i. 228, 375, ii. 404
 Śraumatya, ii. 404
 Ślesman, 'lace,' ii. 404, 405
 Śloka, 'verse,' ii. 405
 Ślokakṛt, 'poet,' ii. 405
 Śloṇya, 'lameness,' ii. 405
 Śvaghṇin, 'gamester,' ii. 405
 Śvan, fem. Suni, 'dog,' ii. 405, 406
 Śvapad, 'beast of prey,' ii. 406
 Śvayatha, 'swelling,' ii. 406
 Śvavarta, a worm, ii. 407
 Śvaśura, 'father-in-law,' i. 479, ii. 407
 Śvaśrū, 'mother-in-law,' ii. 407
 Śvājani, a man, ii. 407
 Śvāpada, 'beast of prey,' ii. 408
 Śvāvidh, 'porcupine,' ii. 408
 Śvikna, a tribe, ii. 33, 408
 Śvitnya, 'white-hued,' i. 356
 1. Śvitra, a serpent, ii. 408
 2. Śvitra, 'afflicted with white leprosy,' ii. 408
 Śvitrya, ii. 411
 Śvetaketu Āruṇeya, a teacher, i. 89; ii. 78, 88, 409, 410
 Svetyā, a river, ii. 410
 Svaikna, ii. 33, 410
 Śvātreya, a man (?), ii. 410, 411
 Saṇḍa, a snake priest, i. 174, ii. 411
 Śandika, a teacher, i. 187, ii. 411
 Śaṣṭika, a species of rice, ii. 345

Samrudh, ii. 411
 Samlikhita, ii. 411
 Samvatsara, 'year,' ii. 411-413, 466
 Samvarana, a seer, ii. 413
 Samvargajit Lāmakāyana, a teacher,
 ii. 232, 414
 1. Samvarta, a sacrificer, ii. 414, 478
 2. Samvarta Āṅgīrasa, a priest, ii. 414
 Samśravas Sauvarcanasa, a teacher,
 ii. 414
 Samśrāvayitr, 'doorkeeper,' ii. 414
 Samślistakā, Samśvistikā, an animal,
 ii. 414
 Samsarpa, a month, ii. 162
 Samskandha, a disease, i. 268, ii. 414
 Samhotra, 'school,' ii. 415
 Saktu, 'groats,' ii. 415
 Sakhi, 'friend,' ii. 415
 Saghan, 'eagle,' ii. 415
 Sanga Prayogi, a teacher, ii. 415
 Samgati, 'assembly,' ii. 415
 Samgava, 'forenoon,' i. 49, 232, ii.
 416
 Samgavini, 'shed for cows,' ii. 416
 Samgrahīti, 'charioteer,' ii. 200, 317,
 416
 Samgrāma, 'armed band,' ii. 416-418
 Samghāta, 'battle,' ii. 418
 Sacita, 'comrade,' ii. 418
 Sajāta, relative, ii. 418
 Samcara, 'path,' ii. 419
 Samjñāna, 'concord,' ii. 419
 Sata, a vessel, ii. 419
 Satinakankata, an animal, ii. 419
 Satya Anuvaktr Sātyakīrta, a teacher,
 i. 23
 Satyakāma Jābāla, a teacher, i. 89,
 ii. 84, 396, 420
 Satyayajña Pauluṣi Prācīnayogya, a
 teacher, ii. 9, 27, 420
 Satyavacas Rāthitara, a teacher, ii. 221,
 420
 Satyāśravas Vāyya, a seer, ii. 420
 Satyabhis, a mythical priest, ii. 420
 Satyādhivāka Caitrarathi, a man, ii.
 420
 Satvan, 'warrior,' ii. 33, 421
 Satvant, a tribe, ii. 421
 Sadana, 'seat,' i. 231, ii. 421
 Sadandī, 'continuous' (fever), i. 294,
 295

Sadas, 'seat,' i. 231
 Sadasya, a priest, i. 113; ii. 89, 409
 Sadānīrā, a river, i. 190, ii. 298, 299,
 421, 422
 Sadāprna, a seer, ii. 422
 Sadyan, a misreading of Saghan ii. 422
 Sadhastha, a vessel, ii. 476
 Sadhri, a seer, ii. 422
 Sanaka, a priest, i. 148, ii. 422
 Sanaga, a mythical priest, ii. 422, 423
 Sanatkumāra, a mythical sage, i. 445,
 ii. 422
 Sanaśruta Arimdamā, a king, i. 35
 ii. 422
 Sanācchava, a teacher, ii. 422
 Sanātana, a mythical seer, ii. 423
 Sanāru, a mythical seer, ii. 423
 Samisrasa, 'intercalary' (month), ii.
 162
 Samdamśa, 'tie,' i. 231
 Samdāna, 'halter,' ii. 423
 Samdhā, 'compact,' ii. 423
 Samdhi, 'horizon,' 'twilight,' ii. 423
 Samnahana, 'rope,' ii. 423
 Sapatna, 'rival,' ii. 424
 Sapatni, 'co-wife,' ii. 424
 Saptagu, a seer, ii. 424
 Sapta Sindhavah, 'seven rivers,' ii. 424
 Sapta Sūryah, 'seven suns,' ii. 425
 Saptamānuṣa, 'belonging to the seven
 tribes,' ii. 425
 Saptavadhri, a man, ii. 425
 Sapti, 'swift steed,' ii. 425
 Saptya, 'racecourse,' ii. 426
 Sabandhu, 'related,' ii. 426
 Sabhā, 'assembly,' ii. 5, 297, 308, 426,
 427, 458
 Sabhācara, 'assessor,' ii. 427, 428
 Sabhāpati, 'lord of the assembly,'
 ii. 428
 Sabhāpāla, 'guardian of an assembly
 hall,' ii. 428
 Sabhāvin, 'dicer,' i. 3, 'keeper of a
 gambling hall,' ii. 428
 Sabhāśad, 'assessor,' ii. 428
 Sabhāsthānu, 'pillar of the assembly,'
 i. 3, 157
 Sabheya, 'connected with the Sabhā,'
 ii. 426, 427
 Samanka, an insect (?), ii. 429
 Samana, 'feast,' i. 481, ii. 429

Samara, 'battle,' ii. 429
 Samā, 'summer,' i 116, ii. 429, 430
 Samāna, a breath, i 86 ii 47
 Samānagotra, Samānājana, 'belonging to the same family,' ii. 430
 Samānta, 'foe,' ii. 430
 Samiti, 'assembly,' ii 416, 427, 430, 431
 Samidh, 'fuel,' ii 431
 Samudra, 'ocean,' i 462 ii 431-433
 Samudra, '1,000,000,000,' i 342
 Samrāj, 'sovereign,' ii 221, 433
 Saragh, 'bee,' ii 433
 Saraghā, 'bee,' ii 433
 Saramā ii. 496
 Sarayu, a river, i 261 341, ii 185 433, 434
 Saras, 'lake,' ii 434
 Sarasvatī a river, i 58, 167 169 218, 323, 356, 363, 374 407 438, 459, 467, 473, ii 12, 67, 95 125, 186, 304, 424, 434-437
 Sarah, 'bee,' ii 437
 Sarit, 'stream,' ii 437
 Sarisrpa, 'reptile,' ii 438
 Sarpa, 'serpent,' ii 438
 Sarparājñi, 'serpent queen,' ii 438
 Sarpavidyā, 'science of snakes,' ii 297, 438
 Sarpi Vātsi, a teacher, ii. 438, 481
 Sarpis, 'melted butter' i 437 ii. 438
 Sarvacaru, a place (?) ii 439
 Sarvavedasa, 'whole property,' ii 439
 Sarṣapa, 'mustard seed,' ii 439
 Salāvṛki, hyena, ii 447
 Salila, a number, i 343
 Sahlavāta, 'favoured with a monsoon wind,' ii 439
 Salva, a tribe, ii. 196, 440
 Savyasthā Savyasth Savyestha, Sav-
 yastha, 'car-fighter,' ii. 203, 440, 417
 Sasa, 'herb,' ii. 440
 Sasarpari, ii 349, 441
 Sasya, 'corn,' i 183, ii 324, 441
 1 Saha, a month, ii 161
 2 Saha, a plant (?), ii. 441
 Sabadeva, a prince, i 31; ii 33, 441, 447, 456, 465
 Sabadevi, a plant, ii. 441
 Sahamāna, a plant, ii 442
 Sahas, Sahasya, a month, ii 161

Sahojit Jaitrāyana, a prince, i 289
 Sānivarāṇi, ii 442
 Sākamaśva Devarāta, a teacher, ii. 442
 Sāmkṛtiputra, a teacher, ii 395, 442
 Sāmkṛtya, a teacher, ii 412
 Sāciguṇa, a place, ii 443
 Sāmjiviputra, a teacher, ii. 443
 Sāti Austrākṣi, a teacher, i. 130 ii 443
 Sātyakāmi, i 187, ii 443
 Sātyaki, i 185
 Sātyakirta, a school of teachers, i 23, ii 443
 Sātyayajña a teacher ii 443
 1 Sātyayajñi, ii. 443, 480
 2 Sātyayajñi, a school of teachers, ii 444
 Sātyahavya i 16 ii 444
 Sātrājita, i 403, ii 444
 Sātrāsāha i 184, ii 444
 Sādin 'rider' ii 444
 Sāya riding horse, ii 444
 Sādhārani courtesan, ii 444
 Sānu, 'son' i. 1, v 1
 Sāpta, ii 445
 Sāptarathavāhani a teacher ii 445
 Sāpya Sāya i 439 ii. 445
 Sāman, 'chant' i 406
 Sāmaveda, ii 445
 Sāmasravas a teacher ii 445
 Sāmasravasa, i 174 ii 197 445
 Sāmudri, a mythical sage ii 446
 Sāmmada, ii 446
 Sāmrajya, kingship ii 221
 Sāya, 'evening,' ii 446
 1. Sāyaka, 'arrow,' ii 446
 2 Sāyaka Jānaśruteya Kandviya, a teacher, ii 446
 Sāyakāyana, i 127, ii 398, 446
 Sāyamdoha 'evening milking,' i 381
 Sāyābha, 'evening,' i 49
 Sāyya i. 436, ii 445, 446
 Sārathi, 'charioteer,' i 440, ii. 203, 417, 446
 Sārameya, 'dog,' ii. 447
 Sārājya, ii 447
 Sārparājñi, 'serpent queen,' ii 447
 Sārvaseni, ii. 395, 447
 Sālāvṛka, 'hyena,' ii. 185, 447
 Sālva, a tribe, ii. 196, 440
 Sāvayasa, ii 448
 Sāvarni, ii 442, 448

- Sāhadevya, II, 469
 Simha, 'lion,' II 448, 449
 Simhī, 'lioness,' II 21, 448, 449
 1. Sic, 'border' (of a garment), II 449
 2. Sic, 'wing' (of an army), II 449
 3. Sic, 'horizon,' II 449
 Sidhmala, 'leprous,' II 419
 Sinivāli, 'new moon day,' II 449
 Sindhu, 'Indus,' I 132, 390, 438 II.
 II, 27, 180, 434, 435, 450
 Sindhukṣit, a royal seer, II. 217, 450
 Sirī, 'weaver,' II 450
 Silāci a plant, I. 35, II. 450
 Silānjālā, a plant, II 450
 Sicāpu, a bird, II. 451
 Sitā, 'furrow,' II 451
 Sīman, 'parting of the hair,' II 451
 Sira, 'plough,' II 451
 Sila, 'plough,' II 451
 Silmāvati a river (?), II 452
 Sisa, 'lead,' II 452
 Sukanyā, a maiden, I. 205 II 452
 Sukaparda, wearing fair braids, I 135
 Sukurira, wrong rearing for Sukurira,
 II 452
 Sukīrti Kāksivata, a seer, II. 452
 Sukurira, I 162, II 452
 Sukesin Bhāradvāja, a teacher II 452
 Suksata, a disease, I 5
 Suktā, a disease, I 5
 Sukha, 'running easily,' I 213
 Sugandhitejana, a grass, II 453
 Sucitta Śaṭlana, a teacher, II 453
 Sujāta, 'well born,' II 453
 Sutambhara, a man (?) II 453
 Suteṃmanas Śāṇḍilyavana, a teacher,
 I. 148
 Sutvan Kairisī Bhārgāyana, a king,
 II 101, 453
 Sudākṣiṇa Kṣaumi, a teacher, II 453
 Sudatta Pārāśarya, a teacher, I 159,
 II 454
 Sudāman, a river, II 454
 Sudās, a king, I 39, 355, 367, 376, 385,
 464, 493, 499, 500, 541. II. 5, 11, 13,
 24, 30, 89, 91, 98, 99, 121, 182, 185,
 186, 194, 250, 260, 378, 381, 448, 454
 1. Sudeva, a man, II 454
 2. Sudeva Kāśyapa, a teacher, II. 455
 Sudevalā, a woman, II 455
 Sudevī, a queen, II 454
 Sudhanvan Āṅgīrasa, a teacher, I. 137,
 II. 455
 1. Sunitha Śaucadratha, a man, II. 420,
 455
 2. Sunitha Kāpatava, a teacher, I 148,
 II. 455
 1. Suparna, 'eagle,' 'vulture,' I 511,
 II 455
 2. Suparna, a seer, II 456
 Suparṇeva, II 47
 Supitrya a man (?), II. 456
 Saprātita Aulundiya, a teacher I 129
 II 165, 456
 Suplan Sārṅjaya, II 33, 410 441, 447,
 456 469
 Subandhu, a man, I 47 II 456
 Subrahmanya, a priest, I 113, II 456
 Subhagā, a form of address, II. 457
 Subhadrikā, I 116 II 457
 Sumatitsaru, 'with smooth handle,' I 334
 Sumantra Kābhira a Gautama a
 teacher, II 457
 Sumitra Vādhryasva, a seer, II 457
 Sumilha a patron II 457
 Sumedha a man I. 457 II 458
 Sumnayu, a teacher, II 72, 458
 Suvajña Śāṇḍilya, a teacher, II. 374,
 458
 Suyavasa, good pasture, II 458
 Surabhi, 'well-fitting,' II 292
 Surā, 'spirituous liquor,' I 372, 498,
 II 83, 458, 459
 Surādhas, a prince, I 31, II 289, 459
 Surāma, 'Surā sickness,' II 498
 Suvarna, 'beautiful coloured,' II 459
 Suvasana, 'splendid garment,' II. 459
 Suvāstu, a river, II 399 460
 Susārada Śālankāyana, a teacher, II 460
 1. Suśravas, a man, II 460
 2. Suśravas, a man, II 460
 3. Suśravas Kausya, a teacher, II 460
 4. Suśravas Vārsaganya, a teacher, II
 460
 Suśāman, a man, I 83, II. 460, 498
 Suśomā, a river, II 460, 461, 478
 Susartu, a river, II 461
 Suhavis Āṅgīrasa, a seer, II 461
 Sūkara, 'wild boar,' II 461
 Sūkta, 'hymn,' II. 462
 Sūci, 'needle,' II. 462
 Sūcika, an insect, II 462

Sūta, 'minstrel', i 96, 247, ii. 200, 210, 266, 317, 462, 463
 Sūtavaśā, 'cow barren after having a calf,' ii 463
 Sūtra, 'thread, 'book of rules,' ii 463
 Sūda, 'milk' (added to Soma), ii 463, 464
 Sūdadohas, 'milking Sūda,' ii 464
 Sūnā, 'crate,' ii 464
 Sūnu, 'son,' ii, 464
 Sūri, 'sacrificer,' i 465
 Sūrmi, 'tube,' i. 40 ii 465
 Sūrya, 'sun,' ii 465-468
 Sūryanaksatra, ii 468
 Sūryacandramasā 'sun and moon,' ii 468
 Śrka, 'lance,' ii 468
 Śrṅāla, 'jackal,' ii 468
 Śrjaya, an animal, ii 469
 Śrūjaya, a king and a people, i 23 110, 258 316, 322, 376, 380 521 ii 6 63 110, 317, 319 328 419 419-471, 479 480
 Śrī, 'sickle' i 182, ii 471
 Śrīya, ii 471
 Śrbinda a man ?, ii 471
 Śrmara, an animal, ii 471
 Setu, 'dam,' ii. 472
 Senā, 'missile,' 'host,' ii 472
 Senāni, 'general,' ii 200 472
 Senāpati, 'general,' ii. 472
 Selaga, 'robber,' ii. 473
 Sehu, ii 473
 Saitava a teacher, ii 473
 Saindhava, 'coming from the Indus,' ii 450, 473
 Saurva, a grass, ii 473
 Sailaga, 'robber' ii. 473
 Sobhari, a seer, i. 261, ii 174
 1. Soma, a drink, i. 497, ii 35 83 458, 474-479
 2. Soma Prātiyeśya, a teacher, ii 479
 Somaka Sāhadevya, a king, ii 445, ii 441, 469, 479
 Somadakṣa Kausreya, a teacher, i 194, ii 398, 479
 Somapa, 'Soma drinker,' ii. 52
 Somapitsaru, a wrong reading for Sumatitsaru, i 334
 Somaśuṣman Sātyayajñi, a teacher, ii. 480, 506

Somaśuṣman Vājaratnāyana, a priest, ii. 96, 480, 506
 Somya, 'dear,' ii. 481
 Saukarāyaṇa, a teacher, i 155, ii 480
 Saujāta Ārādhi, a teacher, ii. 480
 Sautrāmaṇi, a feast, ii. 479
 Saudanti, a family of priests, ii 480
 Saudāsa, ii. 480, 481
 Saudāsi (?), i. 541
 Saudyumni, ii. 481
 Saubala, ii 481
 Saubhara, i. 489, ii. 481
 Saumāpa, ii 481
 Saumāpi, a teacher, ii 481
 Saumāyana, ii 63 481
 Saumya, 'dear,' ii 481
 Sauyavasi, i 14 ii 181
 Saurāki ii 502
 Sauri, dedicated to the sun ii. 4 2
 Sauvarcasa, ii 114 182
 Sausravasa, i 70, ii 182
 Sausromateya, i 45 70 ii 482
 Sauśadmana ii 482
 1 Skandha 'thigh,' i 125
 2 Skandha, 'cervical' vertebra, ii 359
 Skandhivā a disease, i 482
 Skambha, pillar ii 483
 Stanayitnu thunder, ii 482
 Stamba, 'tuft of grass,' i 483
 Stambha, 'pillar,' ii. 483
 Stari, 'barren cow' ii 483
 Stāyu, 'pickpocket,' i 393
 Sti 'dependent,' i 96
 Stipā, 'protector of dependents,' i 96
 Stukā, 'tuft,' ii 483
 Stuti, 'song of praise' ii 483
 Stupa, 'tuft,' ii 483
 Stūpa, 'top-knot,' ii. 483
 Str, 'star,' i 233 ii 483
 Stega, 'worm,' ii. 484
 Stena, 'thief,' i 302 304, ii 484
 Steya, 'theft,' ii 484
 Stotr, 'praiser,' ii 484
 Stotra, 'song,' ii. 368, 484
 Stoma, 'song of praise,' 'chant form,' ii 485
 Stri, 'woman,' i 480 ii 485, 486
 Stridhana, 'wife's property,' i. 484
 Sthakara, ii 487
 Sthapati, 'chief judge,' i. 454 ii. 486
 Sthavira, 'elder,' ii. 386, 486, 509

Sthāgara, ii. 487
 Sthāṇu, 'stump,' ii. 487
 Sthātr, 'driver,' ii. 487
 Sthāpatya, 'governorship,' ii. 487
 Sthāli, 'pot,' ii. 487
 Sthiraka Gārgya, a teacher, ii. 487
 Sthivi, 'bushel,' ii. 487
 Sthūṇā, 'post,' ii. 487
 Sthūṇākarni, 'with stake-marked ears,'
 i. 46
 Sthūri, 'drawn by one animal,' ii. 488
 Sthaurakāyana, ii. 488
 Sthauṣṭhivi, a grammarian, ii. 488
 Snātaka, 'student,' ii. 488
 Snāvan, 'sinew,' ii. 361
 1. Snāvanya, part of the body, ii. 488
 2. Snāvanya, a people, ii. 488
 Snusā, 'daughter-in-law,' ii. 488, 489
 Spandana, a tree (?), ii. 489
 Sparsa, 'mute,' ii. 493
 Sparśu, a people, ii. 489
 Spas, 'spy,' ii. 213
 Sphurjaka, a tree, ii. 489
 Smadibha, a man, i. 161 ii. 489
 Syandana, 'chariot,' ii. 489
 Syāla, 'wife's brother,' i. 482, ii. 490
 Syūmagabhaṣṭi, 'having reins as a
 pole,' i. 219
 Syūmagabha, 'grasping the bit in the
 teeth,' ii. 490
 Syuman, 'strap,' ii. 490
 Syumarasmi, a man, ii. 490
 Srakti, 'spear,' ii. 490
 Sraja, 'garland,' ii. 490
 Srāktya, 'derived from the Tilaka tree,'
 ii. 491
 Sruc, 'sacrificial ladle,' ii. 491
 Sruva, 'dipping ladle,' i. 501, ii. 476,
 491
 Srekaparṇa, 'like the oleander leaf,'
 ii. 491
 Svaja, 'viper,' ii. 491, 492, 498
 1. Svadhiti, 'axe,' 'knife,' i. 61, 334,
 399, ii. 492
 2. Svadhiti, a tree, ii. 492
 Svanadratha, a man (?), i. 71; ii. 492
 Svanaya Bhāvya, a prince, i. 132,
 ii. 103, 493
 Svapna, 'dream,' ii. 34, 493
 Svar, 'sun,' 'heaven,' ii. 493
 Svara, 'vowel,' 'sonant,' ii. 493, 494

Svarāj, 'ruler,' ii. 494
 Svaru, 'post,' ii. 494
 Svarjita Nāgnajita, a prince, i. 432,
 442, ii. 494
 Svarṇara, a man, ii. 494
 Svarbhānu, demon of eclipse, ii. 495
 Svavarta, a worm, ii. 366
 Svasara, 'grazing,' i. 49, 282, ii. 495
 Svasr, 'sister,' ii. 495, 496
 Svasriya, 'sister's son,' ii. 496
 Svāti, a constellation, i. 413, 417, 455
 Svādhyāya, 'study,' ii. 496
 Svāyava, i. 178, ii. 497
 Svārājya, 'uncontrolled dominion,'
 221
 Svedaja, 'engendered by moisture,'
 ii. 69, 497
 Svaiddāyana, i. 56, ii. 396, 497
 Svaupaśa, 'having fair plants,' i. 124

 Hamsa, gander, i. 511 ii. 497
 Hamsasāci, a bird, ii. 498
 Haya, 'horse,' ii. 498
 Harayāna, a man, i. 83 ii. 498
 Harina, 'gazelle,' ii. 498
 1. Harita, 'gold,' ii. 498
 2. Harita Kaśyapa, a teacher, ii. 498
 Haridru, a tree, ii. 499
 Hariman, 'jaundice,' ii. 499
 Hariṇṇpiyā, a place or a river i. 29,
 316, 319, ii. 499
 Hariṇaṇa Āngirasa a seer, ii. 499
 Hariscandra Vaidhasa Mikṣāku, a
 mythical king, i. 445; ii. 228, 329,
 385, 499
 Harṇya, 'house,' i. 230, ii. 499 500
 Halikṣṇa, an animal or 'gall,' ii.
 500
 Havirdhāna, 'oblation-holder,' ii. 500
 Haviṣkṛt Āngirasa, a seer, ii. 500
 Haviṣmant Āngirasa, a seer, ii. 500
 Havis, 'oblation,' ii. 501
 Hasta, a constellation, i. 413, 417
 Hastagrābha, 'husband,' i. 484
 Hastaghna, 'handguard,' i. 61, ii. 112,
 417, 501
 Hastādāna, 'taking by the hand,' i. 510
 Hastin, 'elephant,' ii. 2, 171-173, 501,
 502
 Hastipa, 'elephant keeper,' ii. 502
 Hastrā, 'courtezan,' ii. 502

Hāyana, 'year,' ii 502
 Hārikarṣiputra, a teacher, ii. 181, 502
 Hāndrava, a bird, ii 502
 Hāndravika, a work, ii. 503
 Hāndrumata, ii 503
 Hārīta Kṛṣṇa or Kṛtsna a teacher, i 184
 Hālingava, a teacher, ii 503
 Hitā, 'vein,' ii 503, 506
 Hima, 'cold weather,' ii. 503
 Himavant, a mountain range, ii 503
 Himā, 'winter,' i 110 ii 504
 Hiraṇin Trasadasyu, a prince, i 327,
 ii 504
 Hiraṇina, a man, ii. 504
 Hiraṇva, 'gold,' ii 504, 505
 Hiranyakaśipu, 'golden seat,' ii 505
 Hiranyakāra, 'worker in gold,' ii 505
 Hiranyakhādi, 'having golden arm-
 lets,' i 216
 Hiranyadant Vaidā or Baidā a teacher,
 ii 329, 506
 Hiranyaṇābha, a prince, i. 491 ii 298
 506

Hiranyastūpa, a seer, ii 504, 506
 Hiranyabasta, a man, i. 251, 540, ii.
 240, 399, 506
 Hirā, 'vein,' ii 506
 Hṛtsvāsaya Allakeya, a teacher, ii. 506
 Hṛdayāmaya, 'disease of the heart,'
 ii 506, 507
 Hṛdyota, Hrdroga, 'heart disease,'
 ii 507
 Heman, 'winter,' ii 507
 Hemanta, 'winter,' i 110 ii 507, 508
 Hantanāmana Āhṛta, a teacher, ii 508
 Hairaṇyānābha, ii 508
 Hotṛ, a priest, i. 112, ii 41 508
 Hotṛaka, 'assistant of the Hotṛ,' ii 508
 Hyas, 'yesterday,' ii 509
 Hrada, 'lake,' ii 509
 Hradecaksus, 'will of the wisp,' ii 509
 Hrasva Māndūkeya a teacher ii 487,
 509
 Hrāduna, 'hail,' ii 509
 Hrūdu, ii 509
 Hvaras, 'sieve,' ii 510

II. ENGLISH INDEX

Aborigines, i. 164, 334, 347-349, 356-358, 372, 384, ii. 64, 212, 378, 382, 388, 392

Adoption, i. 528

Adultery, i. 396, 397

Agriculture. See also Grain

Astrā (goad), i. 16

Karisa (dung), i. 139

Kināsa (ploughman), i. 159

Kṛṣi (ploughing), i. 181, 182

Ksetra (field), i. 210, 211

Khanitra (shovel), i. 214

Khila, i. 216

Titau (sieve), i. 309

• Tottra (goad), i. 325

Toda (goad), i. 325

Tsaru (handle of plough), i. 334

Dātra (sickle), i. 352

Pharvara (field), ii. 57

Phāla (ploughshare), ii. 58

Lavana (mowing), ii. 231

Lāngala (plough), ii. 231

Śakṛt (dung), ii. 346

Sitā (furrow), ii. 451

Sira (plough), ii. 451

Sila (plough), ii. 451

Srni (sickle), ii. 471

Stega (ploughshare), ii. 464

Anatomy, ii. 105, 358, 362

Animals. See also Birds, Cattle, Insects, Serpents, Worms

Akra (horse), i. 1

Aja (goat), i. 12

Atya (racer), i. 54

Aśva (horse), i. 42, 43

Āśu (steed), i. 67

Ibha (elephant), i. 79

Animals (*continued*)

Udra (otter), i. 89

Ula (jackal), i. 101

Uṣṭi, Uṣṭra (camel), i. 104

Rkṣa (bear), i. 107

Rṣya (stag), i. 115

Edaka (ram), i. 119

Eni (deer), i. 120

Lta (deer), i. 120

kapi (ape), i. 136

Kasa, i. 144

Kaṣikā (weasel), i. 144

Kaśyapa (tortoise), i. 144

Kimpurusa (ape), i. 157

Kṛṣā, i. 159

Kundṛñaci, i. 161

Kubha, i. 162

Kumbhinasa, i. 163

Kuririn, i. 164

Kurkura (dog), i. 171

Kulunga (gazelle), i. 172

Kurma (tortoise), i. 176

Kṛkalāsa (chameleon), i. 178

Khanga, Khadga (rhinoceros), i. 213

Khara (ass), i. 214

Gaja (elephant), i. 216

Gardabha (ass), i. 221

Gavaya (*Bos gaviatus*), i. 222

Godhā, (crocodile), i. 237

Golattikā, i. 239

Ghrnivant, i. 249

Catuṣpad (quadruped), i. 254

Carācara, i. 256

Cilvati, i. 262

Chaga (goat), i. 265

Chāga (goat), i. 267

Animals (continued)

- Jatū (bat), i 268
 Jahakā (pole-cat), i 280
 Takvan (?), i 296, 335
 Tayādara, i. 299, 307
 Taraksu (hyaena), i. 299
 Tarda (?), i 301
 Tsaru, i 334
 3 Dāna (chariot horse), i. 351
 Dityavāh Dityauhī (two year-old bull, cow) i 359
 Durvarāha (wild boar) i 370
 Dvipād (biped) i 386
 Dvicitas having double seed), i 387
 Dvipin (panther) i 387
 Dhūmra (camel) i 402
 Nakula (pneumon) i 405
 Nada (?), i. 434, 434
 Nākra (crocodile), i 440
 Nāga elephant), i 440
 Nilasirsnī, i 451
 Nyanka gazelle), i 463
 Padī i 490
 Parasyan or Parasyant i 492
 Paśu (animal) i 509, 510
 Paṣṭhavāh Paṣṭaub. (ox, 'cow'), i 511
 Pānktra (field rat) i 514
 Pīsa (deer), i 532
 Purusa Mrga (ape) ii 2
 Purusa Hastin (ape), ii 2
 Purvavah (horse), ii 14
 Prṣata (antelope), ii 17
 Prsati (antelope), ii 17, 20
 Prstā (side horse) ii 20
 Petva (ram), ii 21
 Prasti (side horse) i 42, 515
 Balāya, ii. 61
 1 Basta (goat) ii 64
 Bharōji (?) ii 95
 Bhaumaka (?) ii 112
 Bhaumi (?), ii 112
 Makaka (?), ii 115
 Makara (crocodile), ii 115
 Mandūka, Maṇḍūki (frog), ii 120, 121
 Madhyamavah (horse), ii. 127
 Maya (horse), ii. 133
 Mayu (ape), ii. 133, 134
 Mayūra (peacock), ii 134
 Markata (ape), ii 136

Animals (continued)

- 2 Marya (stallion), ii 137
 Mahāja (great goat), ii 140
 Mahāsubhaya (great horse), ii 143
 Mahiga, Mahiṣi (buffalo), ii. 144
 Mācala (dog), ii. 148
 Mānthāla, Mānthālava, Mānthi-lava, ii 153, 154
 Muskara, ii. 168
 Mus. Musikā (mouse), ii. 170
 1 Mrga (wild beast) ii 171
 3 Mrga Vārana or Hastin (elephant) ii 171, 172
 Menā (female animal), ii 179
 Mesa (ram) Mus. (ewe), ii 179, 180
 Rājāva (strong horse), ii 220
 Rāsabha (ass) ii 223
 Ruru (deer), ii 225
 Rohit (red mare or doe) ii 228
 Rohita (red horse) ii 228
 Lodha (red goat ?), ii 233
 Lopāsa (jackal) ii 234
 Vadavā (mare) ii 234
 2 Vadhū (female animal) ii 239, 240
 Varāha (boar) i 245
 Vārana (elephant) ii 285
 Vārdhrānasa Vārdhr māsa ii 288, 289
 Vāhasa (boa constrictor) ii 293
 Viḍigava, ii 297
 Vṛka (wolf) ii 314
 Viddhavasini (female jackal) ii 321
 Vṛda, ii 321
 Vṛścika (scorpion), ii 321
 Viśadamatra (cat), ii 322
 Viśārava (?), ii 323
 Vyadvāra Vyadvārī ii 335
 Śakā, ii 346, 347
 Śarabha, ii. 357
 Śarkota ii 363
 Śalabha (locust), ii 365
 Śalyaka (porcupine), ii 366
 Śaśa (hare), ii 367
 Śasayu, ii. 367
 Śitputa (cat), ii. 379
 Śisuka (foal ?), i 68, ii 382
 Śukladant (elephant), ii 384
 Śusuka, i 68, ii 382

Animals (*continued*)

- Śvan, Śunī (dog), ii. 405, 406
 Śvapad (beast of prey), ii. 406
 Śvāpada (beast of prey), ii. 408
 Śvāvidh (porcupine), ii. 408
 Saṃśṛīṣṭakā, Saṃśvīṣṭikā, ii. 414
 Saptī (swift steed), ii. 425
 Sarīsrpa (reptile), ii. 438
 Sārameya (dog), ii. 447
 Sālāvrka (hyaena), ii. 447
 Sīṃha (lion), ii. 448, 449
 Sukara (wild boar), ii. 461
 Sūcika (insect), ii. 462
 Srgāla (jackal), ii. 468
 Srjaya, ii. 469
 Srmara, ii. 469
 Starī (barren cow), ii. 483
 Svaja (viper), ii. 491
 Svedaja (vermin), ii. 497
 Haya (horse), ii. 498
 Haraṇa (gazelle), ii. 498
 Halikṣṇa, Halikṣṇa, ii. 500
 Hastin (elephant), ii. 501, 502
 Arachosia, i. 35⁸, 363 ii. 70, 98, 355
 Araxes, ii. 209
 Arghandeb, ii. 437
 Arhants, ii. 343
 Āryans, i. 37, 64, 65, 467, ii. 388
 Assembly of the people, ii. 5, 296, 297,
 308, 415, 426, 427, 430, 431, 458
 Astronomy See Constellation
 Atmosphere, ii. 198
 Babylonian influence, i. 430, ii. 70, 73,
 128, 129
 Barter, ii. 31, 36
 Begging, ii. 75, 104
 Birds -
 Alaja, i. 38
 Alīklava (carrion bird), i. 39
 Āti, i. 56, 57
 Uluka (owl), i. 102
 Kakara, i. 130
 Kaṇka, i. 132
 Kapīñjala (francoline partridge), i.
 136
 Kapota (pigeon), i. 137
 Kalaviṅka (sparrow), i. 141
 Kālākā, i. 152
 Kikidivī (blue jay), i. 156
 Kukkuta (cock), i. 160

Birds (*continued*)

- Kutaru (cock), i. 160
 Kulikā, i. 172, ii. 9
 Kuvaya, i. 200
 Kuṣītaka (sea crow), i. 174
 Krkavāku (cock), i. 178
 Kaulika, i. 193
 i. Kruñc (curlew), i. 200
 Khargalā (owl), i. 215
 Grdhra (vulture), i. 229
 Goṣādi, i. 240
 Cakra-āka (*Anas casarca*), i. 252
 Cāsa (*Corvus indica*), i. 261
 Ciccika, i. 261
 Takvan, fem Takvari, i. 296, 335
 Darvīṇā (woodpecker), i. 341
 Dātyauha (gallinule), i. 349, 350
 Dārīāghāta (woodpecker), i. 354
 Dhunkṣā, i. 401
 Dhūṅksnā, i. 402
 Dhvāṅksa (crow), i. 406
 Paksin (bird), i. 405
 Patatin (bird), i. 474
 Pārāvata (turtle dove), i. 518
 Pārūsna, i. 521
 Pika (cuckoo), i. 524
 Piprakā, i. 531
 Pulikā, ii. 9
 Puskaraśāda, ii. 9, 10
 Paṅgarāja, ii. 23
 2. P'lava (pelican) ii. 55
 Balālā (crane), ii. 61
 Bhāsa (bird of prey) ii. 103
 Madgu (diver), ii. 122
 Mahāsuparna (great eagle), ii. 143
 Raghat, ii. 196, 197
 Ropāṇākā (thrush) ii. 227
 Laba (quail), ii. 230
 Lopā, ii. 233
 i. Vayas, ii. 243
 Varttikā (quail), ii. 271
 Vāyasa, ii. 287
 Vi (bird), ii. 294
 Vikakara, ii. 294
 Vidigaya, ii. 297
 Śakuna (bird), ii. 347
 Śakunī (bird), ii. 347
 Śakunta (bird), ii. 347
 Śakuntaka, Śakuntikā (little bird),
 ii. 348
 Śakunti (bird of omen), ii. 348

Birds (*continued*)

- Śayāndaka, II 356
 1. Sāri, II 373, 374
 Śārya, II 374
 Śuśulūka, II 387
 Śyena (eagle, falcon), II 401
 Saghan (eagle), II 415
 Sicāpū, II 451
 1. Suparna (eagle, vulture), II 455
 Hamsa (gander), II 497
 Hamsasāci, II 498
 Hāridrava (water wagtail), II 502

Bow

- Apaskamba, I 25
 Apāsṭha (barb), I 26
 Ārtinī (tip), I 64
 Godhā (bowstring), I 237
 Jyā (bowstring), I 291
 Jyākā (bowstring), I 292
 Tisrdhantvan, I 312
 Dhanus (bow) I 388, 389
 Dhanvan (bow), I 389
 Nisangathi (quiver), I 453
 Parusa (arrow), I 489
 1. Parna (feather), I 500
 Parnadhi (feather holder), I 501
 Pingā (bowstring), I 524
 Pyukṣṇa (cover), II 27
 Bāna (arrow), II 65
 Bānavant (quiver), II 65
 Bunda (arrow), II 69
 1. Sara (arrow shaft), II 357
 Saravāṇā (arrow shot), II 358
 Saru, Saryā, Sāri (arrow), II 363, 374
 Srnga (barb), II 393
 Sāyaka (arrow), II 446

Brahui, I 346, II 391

Brahmin, I 204-206, II 74-76, 80-92, 247-271

Burial, I 8, 9 177, 256, II 175 319, 397

Cannibalism, I 533

Caste

- Kṣatriya (warrior), II 202-208
 Cāndālā (outcast), I 253
 Devarājjan (Brahmin king), I 376
 Nrpati (warrior), I 458
 Pitr (father), I 528
 Purohita (domestic priest), II 8
 Paulkasa (outcast), II 27

Caste (*continued*)

- Brahmaputra (son of a Brahmin), II 78
 Brāhmana (priest), II 80-92
 Bhisaj (physician), II 105
 Mahākula (of great family), II 140
 Rathakāra (chariot maker), II 203, 204
 Rājanya (noble), II 216, 217
 Varna (caste), II 247 271
 Visala (outcast), II 323
 1. Vesa (tenant), II 326
 Veśya (dependant), II 332
 Vaiśya (subject class), II 333-335
 Śūdra (slave class), II 388 392
 Sajāta (of the same rank), II 418, 419
 Samānagotra (man of the same family), II 430
 Samānājana (man of the same class), II 430

Cattle

- Anadvāḥ (draught ox), I 21
 Usra, Uśraka, Uśriya (bull), I 105
 Uśrā, Uśriyā (cow), I 105
 Raabha (bull), I 115
 harki (white cow), I 140
 Grstī (young cow), I 229
 Go (ox, cow), I 231 234
 Turjavālī (four year-old ox), I 314
 Trivatsa (three-year-old ox), I 330
 Tryavi (eighteen-months-old ox), I 333
 Dughā (cow), I 368
 Dharuna (sucking calf), I 390
 Dhenā (milk cow), I 404
 Dhenu (milk cow), I 404
 Dhenustari (barren cow), I 404
 Nivānyavatsā, Nivānyā (cow with a strange calf), I 452
 Paśu (cattle), I 509 510
 Paśhavālī, Paśhauhi, I 511, II 511, 515
 Prayogya (draught animal), II 39
 Maryaka (bull), II 137
 Mahasabha (great bull), II 139
 Mahāniraṣṭa (great castrated ox), II 140
 Mabokṣa (great ox), II 145
 Yūtha (herd), II 194
 1. Rohini (red cow), II 228

Cattle (*continued*)

- Vamsaga (bull), II. 236
 1. Vatsa (calf), II. 238
 Vatsatara, Vatsatari (young calf),
 II. 238
 Vasā (barren cow), II. 273, 518
 Vāsitā (cow), II. 291
 Vāha (ox), II. 293
 Vāhana (beast of burden), II. 293
 Vrsabha (bull), II. 323
 Velat (cow that miscarries), II.
 327, 518
 Sūtavaśa (cow barren after calv-
 ing), II. 463
 Stari (barren cow), II. 483

Chariot

- Akṣa (axle), I. 1
 Anka, I. 10
 Aṇasa (drag), I. 40
 Āṇi (linch pin?), I. 56
 Isā (pole), I. 82
 Uddhi (seat), I. 89
 Upahvara (body), I. 97
 Kakuha (?), I. 131
 Kastambhi (pole prop), I. 145
 Kha (axle-hole), I. 213
 Garta (seat), I. 220, 221
 Cakra (wheel), I. 252
 Tardma (yoke hole), I. 301
 Dakṣiṇāprastu (side horse on the
 right), I. 337
 Dakṣiṇāyugya (right yoke horse),
 I. 337
 Dāru (wood), I. 353
 Dirghāpṣas (having a long front
 part), I. 367
 Dhur (yoke), I. 401
 Nabhiya (nave), I. 436
 2. Nābhi (nave) I. 443
 3. Nāil (box of chariot wheel),
 I. 441
 Nemi (felly), I. 459
 Nyanka, I. 462
 Pakṣas (side), I. 465
 Parirathya (rim), I. 496
 Pavi (rim), I. 507, 508
 Pātalya, I. 515
 Prauga (fore part of pole), II. 28
 Pratidhi, II. 30, 31
 Pradhi (felly), II. 35, 36
 Bhaga (?), II. 93

Chariot (*continued*)

- Methi (post supporting pole), II.
 177
 Yu (yoke animal), II. 191
 Yukta (yoke), II. 192
 1. Yuga (yoke), II. 192
 Yoktra (thong), II. 195
 Yoga (yoke of oxen) II. 195
 Ratha (chariot), II. 221-223
 Rathacakra (chariot wheel), II. 224
 Rathacarsana (pathway of the
 chariot), II. 224
 Rathanābhi (nave of chariot
 wheel) II. 205
 Rathamukha (fore part of chariot),
 II. 205
 Rathavāhana (chariot stand), II. 205
 Rathasira (fore part of chariot),
 II. 206
 Rathākṣa (chariot axle), II. 206
 Rathopastha (lap of chariot), II.
 207
 Rābhi (shaft?) II. 207
 Rasanā (headstall, reins, traces),
 II. 208
 Rāsmi (reins traces) II. 208
 Vanaspati, II. 241
 Vandhura (seat) II. 242
 Varatrā (strap) II. 244
 Vartani (felly), II. 271
 Vipatha (rough cart), I. 301
 Vipithu (rough cart) II. 302
 Sirdhya (?) II. 303
 Slesman (cords) II. 405
 Samgrahītr (charioteer), II. 410
 Savyasthā, Savyasthi, Savyestha,
 Savyastha (car fighter), II. 440
 Sārathi (charioteer), II. 446
 Sthātr (driver), II. 487
 Sthuri (one horsed) II. 488
 Syandana (chariot), II. 489
 Child life, I. 487, 488
 Child marriage I. 482
 Chronology I. 405, 406, 420-427 II. 466
 City life, II. 254
 Civil law, I. 392-394
 Clothing See also Ornament
 Ajina (skin), I. 11
 Atka (mantle), I. 16
 Avi (wool), I. 40
 Upānah (sandal), I. 97

Clothing (*continued*)

- Usūsa (turban), i. 104 ; ii. 344
 Otu (woof), i. 123, 124
 Tantu, Tantra (warp), i. 298, 299
 Tārpya (silk garment), i. 308
 Tasara (shuttle), i. 302
 Tūsa (fringe), i. 319
 Daśā (fringe), i. 345
 Dūrśa, i. 372
 Drāpi (mantle), i. 383
 Nivi (undergarment), i. 457
 Paṇḍhāna (garment), i. 495
 Paṇḍāsa (woof), i. 502
 Pāṇḍva (uncoloured garment), i. 515
 Peśas (embroidered garment), ii. 22
 Praghāta (ends of cloth), ii. 29
 Prāvara or Prāvāra (covering), ii. 40
 Prācinātāna (warp), ii. 45
 Prācinātāna (warp), ii. 46
 Prācināvita (wearing the sacred thread on the right shoulder), ii. 46
 Barāsi, ii. 60
 Mayūkha (peg), ii. 134
 Mala (soiled garment), ii. 137
 Malaga (washerman), ii. 138
 Vayitri (weaver), ii. 243
 Vasana (dress), ii. 274
 Vastra (dress), ii. 278
 Vātapāna (wind guard), ii. 284
 Vādhūya (bridal garment), ii. 286
 Vāya (weaver), i. 123
 Vāsahpalpūli (washer of clothes), ii. 291
 Vāsas (clothing), ii. 291, 292
 Veman (loom), i. 123
 Sāmulya (woollen garment), ii. 372
 Sāmūla (woollen shirt), ii. 373
 Sic (border of garment), ii. 449
 Siri (weaver), ii. 450
 Svāsana (splendid garment), ii. 459
 Coffin, i. 8 ; ii. 319
 Colours, ii. 246, 247
 Commoner. See Noble
 Constellations. See also Planets
 Agbhā, i. 10
 Arjuni, i. 36
 Aryamaṇaḥ Panthā, i. 37
 Iṣu Trikhāṇā, i. 82

Constellations (*continued*)

- Rkṣa (bear), i. 107
 Rṇi (bear), i. 117, 118
 Kālakāṇḍya, i. 152
 Graha (planet), i. 243, 244
 Jyesthaghni, i. 292
 Tīṣya, i. 312
 Divya Śvan (Canis major), i. 365
 Dhūmaketu (comet), i. 402
 Dhruva (pole star), i. 405, 406
 Nakṣatra (star), i. 409-431
 Pitryāna, i. 529, 530
 2 Mrga, ii. 171
 Mrgavyādhya, ii. 174
 Meghayanti, ii. 177
 Yāma (planet ?), ii. 191
 Rākā (full moon day), ii. 210
 Rāhu (demon of eclipse), ii. 223
 1 Rauhina (a planet ?), ii. 229
 Cremation, i. 8, 9 ; ii. 175
 Criminal law, i. 338, 390-392, ii. 213, 331, 332
 Currency, i. 196, 197, 343, 454, 455
 Daughter, position of, i. 482, 487, 527, 528, ii. 486, 495, 496
 Death, i. 8, 9, ii. 175, 176, and see Burial
 Debt, i. 109, 110, 176, ii. 73
 Dentistry, i. 339 ; ii. 506
 Desert, i. 389, 390, ii. 135
 Dicing :
 Akṣa (dice), i. 15, ii. 193
 Kitava (dicer), i. 156, 157
 Grābha (throw), i. 244
 Glaha (throw), i. 248
 Div (dicing), i. 368
 Dyūta (dicing), i. 382
 Śesana (leaving), ii. 394
 Śvaghnin (gamester), ii. 405
 Samrudh, ii. 411
 Samkhkhita, ii. 411
 Disease
 Akṣata, Akṣita, i. 5
 Apacit (scrofulous swellings), i. 24
 Apvā (dysentery), i. 27
 Arśas (haemorrhoids), i. 38
 Alaji (eye disease), i. 38
 Āsarika (pain in limbs), i. 67
 Āsrāva (diarrhoea), i. 74
 Upacit, i. 90

Disease (continued)

- Kīsmīla, i. 160
 Ksetriya, i. 211
 Galunta (swelling), i. 222
 Grāha, i. 248
 Grāhi, i. 248
 Graivya (tumours on the neck),
 i. 248
 Glau (boil), i. 249
 Jambha (convulsions), i. 276, 277
 Jāyānya, Jāyenya i. 286
 Takman (fever), i. 294-296
 Dūśikā (rheum of the eyes), i. 372
 Dhanū (sandbag to check bleed-
 ing), i. 388
 Dhamani (artery), i. 390
 Nādi (vein), i. 441
 Nāḍikā (windpipe), i. 441
 Nirāla (?), i. 451
 Pākāru (ulcers), i. 514
 Pāpayakṣma (consumption), i. 517
 Pāman (scab), i. 517
 Pītyāmaya (pain in the sides), ii. 21
 Praniota (dumb ?), ii. 38
 Balāsa (consumption), ii. 61
 Bhisaj (physician) ii. 104-106
 i. Bhesaja (medicine), ii. 111
 Yaksma (disease), ii. 182-183
 Rājayakṣma (consumption), ii. 219
 Viklindu (catarrh), ii. 294
 Vidradha (abscesses) ii. 299
 Vilistabhesaja (remedy for a
 sprain), ii. 304
 Vilohita (flow of blood), ii. 305
 Viśara (tearing pains), ii. 307
 Viśucikā (dysentery), ii. 314
 Viṣkandha (rheumatism), ii. 314
 Viśhāvrājān, ii. 314, 315
 Visalya, Visalyaka, ii. 315
 Visras (senility), ii. 315
 Śīpada, ii. 379
 Śīmida, ii. 380
 Śirṣakti (headache), ii. 383
 Śirśasoka (headache), ii. 383
 Śirpāmaya (disease of the head),
 ii. 383
 Sloṇya (lameness), ii. 405
 2. Śvitra (leper), ii. 408
 Samskandha, ii. 414
 Sidhmala (leprous) ii. 449
 Surāma (Surā sickness), ii. 459

Disease (continued)

- Skandhyā, ii. 482
 Hariman (jaundice), ii. 499
 Hrdayāmaya (heart disease), ii.
 506, 507
 Hrddyota, Hidroga (heart disease),
 ii. 507
 Hrūdu (cramp ?), ii. 509
 Distance See also Measures
 Krośa, i. 199, ii. 513
 Anguli (finger breadth), ii. 511, 512
 Aratni (ell), ii. 512
 Gavyūti, i. 223
 Traipada, i. 331
 Yojana, ii. 195, 196
 Dowry, i. 482
 Drama, ii. 397
 Drangiana, ii. 70, 98
 Dravidians, i. 348, ii. 267 333 388 392
 Dress See Clothing
 Druids, ii. 90
 Dysentery, i. 27
 Earth, ii. 16, 17
 East, less Aryan than West, i. 154
 use of stone graves in the i. 256
 Eclipses, ii. 466
 Economic conditions, i. 245, 246, ii.
 208, 225, 229, 264, 486, 488 See also
 Trade, Usury
 Education of priests, ii. 76, 78, of
 warriors, ii. 207, of peasants, ii. 334,
 of women, i. 486 ii. 485
 Equinoxes i. 422-426, ii. 313, 467
 Exposure of the aged, i. 395, of children,
 i. 395 ii. 115 of the dead, i. 8
 Family ownership, i. 100, 246, 247,
 336, 352, 529
 Family
 Agredadhus (husband of a younger
 sister), i. 476
 Agredidhus (wooer of a younger
 sister), i. 360, 476
 Agredidhī-ṣapati (husband of a
 younger sister), i. 360
 Kula (family), i. 171
 1. Tāva (son), i. 306
 Gotra, i. 235, 236
 Jāmātr (son-in-law), i. 284
 Jñāti (relation), i. 291

Family (continued)

- Tata (dada), i 298
 Tatāmaha (granddada), i. 298
 Dampatī (husband and wife), i 340
 Didhisu (wooer), i 359
 Didhīpātī (husband of an elder sister), i 359, 360
 Devr (brother-in-law), i. 378, 379
 Daidhisavya (son of a younger sister), i 379
 Nanā (mother), i 434
 Nanāndr (husband's sister), i 434
 Napāt, Naprī (grandson, granddaughter), i. 435
 Nah (grandson), i 438
 Nārī (woman), i 446
 Parivitta (elder brother whose younger brother marries before him), i 496
 Parivividāna (younger brother who marries before his elder brother), i 496
 Pariviktā, Parivṛku, Parivṛttī (rejected wife), i 497
 Pālāgālī (fourth wife), i 523
 Pītāputra (father and son), i 525
 Pītāmaha (grandfather), i 525
 Pitr (father), i 526 529
 Putra (son), i 536
 Putrikā (daughter), i 537, ii 486
 Punarbhū (remarried wife), i 537
 Pautra (grandson), ii. 26
 Pranapāt (great grandson), ii. 29
 Pratātāmaha (great grandfather), ii. 29
 Pratyenas (heir), ii 34
 Prapītāmaha (great granddada), ii 37
 Bandhu (relationship), ii 59
 Bāla (boy), ii. 67
 Bhagīnī (sister), ii. 93
 Bhartr (husband), ii 99
 Bhāryā (wife), ii 102
 Bhrātṛ (brother), ii 113
 Bhrātrvya (cousin), ii. 114
 Māturbhrātra (maternal uncle), ii. 150
 Mātula (maternal uncle), ii. 150
 Mātr (mother), ii. 150, 151
 Vidhavā (widow), ii 299, 300
 Śeṣas (offspring), ii. 394

Family (continued)

- Śvaśura (father-in-law), ii 407
 Śvaśrī (mother-in-law), ii 407
 Sajāta (relation), ii. 418, 419
 Sapatnī (co-wife), ii 424
 Sabandhu (relation), ii. 426
 Samānagotra (of the same family), ii 430
 Samānājana (of the same class), ii. 430
 Sūnu (son), ii. 464
 Snusā (daughter-in-law), ii 489
 Syāla (wife's brother), ii 490
 Svasī (sister), ii 495, 496
 Svasrīya (sister's son), ii 496
 Festival, ii 429
 Fire ordeal, i 363, 492
 Fish
 Kakutha (crab?), i 130
 Kakkāra (crab), i. 131
 karvara, i 141
 Kulikaya, Kulipaya i 172
 Godhā (crocodile), i 237
 Jāsa, i. 280
 Jhāsa, i 293
 Nākra (crocodile?), i 440
 Makara (crocodile), ii 115
 i Matsya (fish), ii 121
 Mahāmatsya (great fish), ii 141
 Rajasa, ii 198
 Śākula, ii 348
 Śimsūmāra, Śisūmāra (crocodile), ii. 377
 Fish, mode of catching, ii 173, 174
 Flesh, eating of i 233 ii 145-147
 Food and drink See also Grain
 Apūpa (cake), i 26
 Amikā (clotted curds), i 59
 Odana (mess), i 124
 Karambha (gruel), i. 138
 Kīlāla (sweet drink), i. 160
 Kāira (milk), i. 208, 209
 Kṣīraudana (rice cooked with milk), i 209
 Go (milk), i 232
 Ghrta (ghee), i 250
 Dadhi (sour milk), i 338
 Navanīta (fresh butter), i. 437
 Pakṭi (cake), i. 463
 Pakva (cooked food), i. 464
 Pacata (cooked food), i. 465

Food and drink (continued)

- Payas (milk), i. 490, 491
 Payasyā (curds), i. 491
 Parivāpa (fried grains of rice),
 i. 496
 Parisrut (a drink), i. 498
 Pāna (drink), i. 516
 Pānta (drink), i. 517
 Pinda (ball of flour), i. 524
 Pitu (food), i. 526
 Piṣṭa (flour), i. 534
 Piyūsa (biestings), i. 534
 Prasadāya (sprinkled butter), ii. 2
 Prśāṭaka (sprinkled butter), ii. 20
 Pratiduh (fresh milk), ii. 30
 Plāśuka (fast growing rice), ii. 56
 Phānta (creamy butter), ii. 58
 Madva (intoxicating liquor), ii. 123
 Madhu (mead, honey), ii. 123, 124
 Mastu (sour curds), ii. 139
 Māṃsa (meat), ii. 145-147
 Māsara (a beverage), ii. 163
 Mudgaudana (rice cooked with
 beans), ii. 166
 Yavāgū (barley gruel), ii. 188
 Vājina (mixed milk), ii. 282
 Viṣṭārin (porridge), ii. 314
 Surā (spirituous liquor), ii. 458
 • Sūda, ii. 463, 464
 Soma, ii. 474-479

Forest fire, i. 355

Four ages, ii. 192-194

Fractions, i. 343, 344

Friendship, ii. 164

Gedrosia, i. 519

Generation, ii. i

Grain

- Anu (*Panicum miliaceum*), i. 14
 Āmba, i. 59
 Upavāka (*Wrightia antidysenterica*),
 i. 94, 138
 Kulmāsa (beans), i. 172, 173
 Khalakula (*Dolichos uniflorus*), i.
 215
 Kbalva (*Phaseolus radiatus*), i. 182,
 215
 Garmut (wild bean), i. 222
 Gavdhukā (*Cox barbata*), i. 223
 Godhūma (wheat), i. 182, 237
 Taṇḍula (rice grains), i. 297

Grain (continued)

- Tiryā, Tila (sesamum), i. 311, 312
 Tuṣa (husk), i. 318
 Taula (sesamum oil), i. 325
 Tokman (shoot), i. 325
 Taula (sesamum oil), i. 326
 Dhānā (grains of corn), i. 398
 Dhānya (grain), i. 398, 399
 Nāmba, i. 444
 Nivāra (wild rice), i. 182, 457
 Parsa (sheaf), i. 505
 Palāla (straw), i. 505
 Palāva (chaff), i. 505
 Piṇḍa (flour ball), i. 524
 Pūlpa or Pūlya (shrivelled grain),
 ii. 14
 Priyangu (*Panicum italicum*), i. 182,
 ii. 52
 Plāśuka (fast growing rice), ii. 56
 Masūra (*Ervum hirsutum*), i. 182,
 ii. 139
 Masūsyā, ii. 139
 Yava (barley), ii. 187
 Vrihi (rice), i. 345
 Śālī (rice), ii. 376
 Śyāmāka (*Panicum trumentaceum*),
 i. 182, ii. 399
 Saktu (groats), ii. 415
 Sasya (corn), ii. 441

Grammar, ii. i, 65, 493, 494

Grass

- Isikā (reed grass), i. 81
 Ulapa, i. 101
 Kāsa (*Saccharum spontaneum*), i.
 153
 Kuśa (*Poa cynosuroides*), i. 173
 Trṇa, i. 319
 Darbha, i. 340
 Dūrvā (*Panicum dactylon*), i. 372
 Nada (reed), i. 433
 Nadvalā (reed bed), i. 433
 Piñjula (bundle of grass), i. 324
 Balbaja (*Eleusine indica*), ii. 63
 Virana, Viriṇa (*Andropogon muri-*
catus), ii. 318
 Śara (reed), ii. 357
 Śaṣpa (young grass), ii. 367
 Śāda, ii. 372
 Śumbala (straw?), ii. 387
 Sasa (herb), ii. 440
 Sugandhitejana, ii. 453

Grass (*continued*):

- Saurya, ii. 473
Stamba, ii. 482

Hair:

- Opasā, i. 124, 125
Kaparda (braid), i. 135
Kumba, i. 163
Kurira, i. 164
Keśa (hair), i. 186
Kṣura (razor), i. 209, 210
Dakṣiṇataskaparda, i. 335
Palita (grey-haired), i. 506
Pulastī (wearing the hair plain),
ii. 8
Śikhanda (lock), ii. 377
Śikhā (top-knot), ii. 378
Smaśru (beard) ii. 397, 398
Siman (parting) ii. 451

Haraqatī (Helmand river), ii. 434

Heaven i. 439

Hell, ii. 176

Herald, i. 27

Himālaya i. 502, ii. 125, 126, 503

Horse-racing i. 53

Horse-riding i. 42 ii. 444

Hospitality i. 15, ii. 145

House and furniture

- Aksu (wickerwork), i. 6
Agāra (house), i. 7
Agnisālā, i. 9, 10
Ātā (*antæ*), i. 56
Āvasatha (*abode*), i. 66
Āstrī (fire-place), i. 70
Upabarhana (pillow), i. 92
Upamit (pillar), i. 93
Upavāsana (coverlet), i. 71
Upastarana (coverlet), i. 71
i. Gaya (house), i. 219
Grha (house), i. 229, 230
2 Chandas (roof), i. 267
Talpa (bed), i. 301
Trna (grass thatch), i. 319
Dur (door), i. 368
Duroṇa (home), i. 369
Durya (doorpost), i. 370
Duryona (house), i. 370
Dvār, Dvāra (door), i. 386
Dvārapidhāna (door-fastener), i.
386
Dvārāpa (door-keeper), i. 386

House and furniture (*continued*)

- Dhanadhānī (treasure-house), i.
388
Dhrstī (fire-tongs), i. 403
Niveśana (dwelling), i. 453
Paksa (side post), i. 464
P'aksas (side), i. 465
Patnīnāṃśadas (women's quarters),
i. 489
Paṅgha (iron bar) i. 494
Paricarmānya (thong of leather),
i. 494
Parimit (crossbeam), i. 495
Paryanka (seat), i. 502
Palada (bundle of straw for thatch),
i. 505
Pastyā (house) i. 512
Pratimit (support) ii. 31
Prācīnavamśa (hall), ii. 45
Prāsāda (palace), ii. 51
Prośtha (bench) ii. 54
Bhac-chandas (broad roofed), ii.
71
Valva (couch) ii. 278
Viśūvant (ridge) ii. 313
Śayana (couch) ii. 356
Sālā (house) ii. 376
Śikya (sling) ii. 377
Sirsanya (head of couch), ii. 383
Stambha (pillar) ii. 463
Sthūnā (post), ii. 488
Syuman (strap) ii. 490
Harmya (house) ii. 499, 500

Human sacrifice ii. 210

Hunting, ii. 172, 174

Hyades i. 415

Hydaspes (*Vitastā*) ii. 12

Hypergamy i. 476, ii. 267, 268

Implements

- Angārāvaksayana (tongs), i. 11
Amatra (Soma vessel) i. 30
Āsecana (vessel for liquids), i. 73
Āhāva (bucket), i. 40, 74
Ukhā (cooking-pot), i. 83
U'dāñcana (bucket), i. 85
Upara, Uj alā (stone), i. 93, 94
Ulūkhala (mortar), i. 102
Ulmukāvaksayana (tongs), i. 102
i. Kamsa (pot), i. 130, ii. 512
Kadrū (Soma vessel), i. 134

Implements (*continued*)

- Kalāṣa (pot), 1. 141
 Kumbha (pot), 1. 163
 1. Kōṣa (vessel), 1. 189
 Capya (sacrificial vessel), 1. 255
 Camasa (Soma vessel), 1. 255
 Camū (Soma vessel), 1. 255, 11. 514
 Caru (kettle), 1. 256
 Juhu (ladle), 1. 289
 Trikādruka, 1. 329
 1. Diti (leather bag), 1. 372
 Dṛṣad (pounding stone), 1. 373, 374
 Dru (wooden vessel), 1. 385
 Drona (wooden vessel), 1. 375
 Dhavitra (fan), 1. 398
 Dhr̥ṣṇu nṛc (tongs), 1. 403
 Neksana (spit), 1. 458
 Pacana (cooking vessel), 1. 465
 Paripavana (winnowing fan), 1. 495
 Parīśāsa (tongs), 1. 495
 Parsu (sickle), 1. 503
 Pavana (sieve or winnowing basket), 1. 507
 Pavitra (sieve), 1. 508, 509
 Pātra (drinking vessel), 1. 516
 Pāṇnejana (vessel for washing the feet), 1. 517
 Pārīṇalīya (household utensils), 1. 521
 Pīṇvana (ritual vessel), 1. 530
 Pisīla (wooden dish), 1. 533
 Pīṭha (stool), 1. 534
 Pratoda (goal), 11. 34
 Prasas (axe), 11. 41
 Phalaka (plank), 11. 57
 Bhastrā (leathern bottle), 11. 90
 Bhitti (mat of split reeds), 11. 104
 Bhuri (scissors), 11. 107
 Manika (water bottle), 11. 120
 Madhukasā or Madhoh ka-ā (honey whip), 11. 124
 Muksijā (net), 11. 165
 Musala (pestle), 11. 169
 Mūta, Mūṭaka (basket), 11. 170
 Mekṣana (ladle), 11. 177
 Raśanā (cord), 11. 208
 Vajra (handle of hammer), 11. 237
 Varatrā (strap), 11. 244
 Vardhra (thong), 11. 271
 Vāla (hair sieve), 11. 290

Implements (*continued*)

- Vāladāman (horse-hair strap), 11. 290
 Vāṣī (awl), 11. 291
 Vip (filter rod), 11. 300, 301
 Vṛśārava (mallet?), 11. 326
 Veśī (needle), 11. 326
 Śanku (peg), 11. 349
 1. Sapha (tongs), 11. 353
 Śūrpa (wickerwork basket), 11. 392
 Śūla (spit), 11. 393
 Ślesman (laces), 11. 404, 405
 Saṃdāna (bond), 11. 423
 Samnahana (rope), 11. 423
 Sūci (needle), 11. 462
 Sūnā (crate), 11. 464
 Sūrmī (tulsi), 11. 465
 Sthālī (cooking pot), 11. 487
 1. Svadhiti (axe), 11. 492

Impurity of low castes, 11. 257

Incest, 1. 397, 451

Inheritance, 1. 351, 352, 11. 486

Initiation, 11. 75

Insects

- Alpasayu, 1. 39
 Ārangara (bee), 1. 61
 Indragopa (cochineal insect), 1. 78
 Upakvasa, 1. 90
 Upajivikā, Upaṇikā, Upadikā (ant), 1. 90
 Ūrnanabhi, Ūrnavābhi (spider), 1. 105
 Ejatka, 1. 119
 Kankata (scorpion), 1. 133
 Kankaparaṇa (scorpion), 1. 133
 Kṛkālāsa (chameleon), 1. 178
 Khadvota (firefly), 1. 214
 Jabhya (grain insect), 1. 276
 Tarda (grain insect), 1. 301
 Tāduri (frog), 1. 306
 Trinajalāvuka (caterpillar), 1. 320
 Trinaskanda (grasshopper), 1. 320
 Damsa (fly), 1. 335
 Pātanga (winged insect), 1. 473
 Pīpīla (ant), 1. 530
 Pīpīlikā (ant), 1. 531
 Prakankata, 11. 28
 Plusi, 11. 56, 57
 Bhṛngā (bee), 11. 110
 Makṣa (fly), 11. 115
 Maksā, Makṣikā (fly), 11. 115

Insects (continued):

- Magundī (?), ii. 118
 Mataci (locust ?), ii. 119
 Madhukara (bee), ii. 115, 124
 1. Maśaka (fly), ii. 138
 Saragh (bee), ii. 433
 Sarah (bee), ii. 437
 Sarisrpa (reptile), ii. 438
 Sūcikā, ii. 462
 Intercalation, ii. 162, 412, 413
 Iranian influences, i. 29, 349, 450, 504,
 505, 518, 519; ii. 63
 Island, i. 387; ii. 497, 498

Jewels, ii. 119, 120

Joint family, i. 100, 352, 527, 529

Jungle, i. 367

Justice

- Abhipraśnin (defendant), i. 25
 Ugra (police officer), i. 83
 Kṣatriya (military caste), i. 205
 Grāmyavādin (village judge), i. 248
 Jivagrbb (?), i. 288
 Jñātr (witness), i. 290, 291
 Divya (ordeal), i. 363, 364
 Pratipraśna (arbitrator) ii. 31
 Prauṣṭhā (sanctuary ?), ii. 32, 515
 Praśna (pleading), ii. 41, 42
 Brāhmana, ii. 83, 84
 Madhyamaśi (mediator), ii. 127
 1. Rājan, ii. 213
 Vaura (wergeld), ii. 331, 332
 Śatapati (lord of a hundred vil-
 lages), ii. 351
 Śapatha (oath), ii. 353
 Sabbhā (assembly), ii. 426, 427
 Sabbhācara (assessor), ii. 427, 428
 Sabbhāvin (assessor), ii. 428
 Sabbhāsad (assessor), ii. 428

King

- Abhiṣeka (consecration), i. 28
 Arājānaḥ (not princes), i. 34
 Ibha, Ibhya (retainer), i. 79, 80
 Ugra (police officer), i. 83
 Udāja (booty), i. 86
 Upastī (dependant), i. 96
 Ekarāj (monarch), i. 119
 Kṣatriya (military caste), i. 207
 Grāma (village), i. 246, 247
 Nirāja (booty), i. 86

King (continued):

- Bali (tribute), ii. 62
 Bhoja, Bhaujya, ii. 112
 Madhyamaśtha, ii. 128
 Ratnin (royal servant), ii. 200, 201
 Rājakartr, Rājakit (kingmaker),
 ii. 210
 Rājakula (kingly family), ii. 210
 1. Rājan, ii. 210-215
 2. Rājan, ii. 215, 216
 Rājanya, ii. 216, 217
 Rājanvabandhu, ii. 217
 Rājapitr (father of a king), ii. 218
 Rājaputra (prince), ii. 218
 Rājapuruṣa (royal servant), ii.
 218
 Rājabhrātṛ (brother of a king),
 ii. 218
 Rājasūya (royal consecration), ii.
 200, 212, 219, 220
 Virāj, ii. 304
 Viś (subject), ii. 305-307
 Viśpati, ii. 308
 Vira (retinue), ii. 317
 Vrajapati, ii. 341
 Śatapati (lord of a hundred
 villages), ii. 351
 Śulka (tax), ii. 387
 Samgati (assembly), ii. 415
 Samgrahitr (charioteer), ii. 416
 Samgrāma (assembly), ii. 416
 Saciva (attendant), ii. 418
 Sabbhā (assembly), ii. 5, 297, 308,
 426, 427
 Samiti (assembly), ii. 430, 431
 Samrāj (sovereign), ii. 433
 Sthapati (governor or judge), ii.
 486
 Sthāpatya (governorship), ii. 487
 Svarāj, ii. 494
 Kissing, i. 528

- Land tenures, i. 99, 100, 246, 247, 336
 351, 352, 329, ii. 214, 215, 254, 256
 Language, ii. 180, 279, 280, 517
 Law, i. 390-397, ii. 331, 332, 472
 Leather, i. 97 (upānah), 257 (carman)
 Leprosy, i. 370, 378, ii. 408, 449
 Life after death, ii. 176
 Literature.

Atharvāṅgīrasaḥ, i. 18

Literature (continued)

- Anuvyākhyāna (explanation), i 23, 76, 77
 Anvyākhyāna (supplementary narrative), i 24, 76, 77
 Asuravidyā, i 48
 Ākhyāna (tale), i 52, 76, 77
 Ākhyāyikā, i 52
 Ātharvāna, i 57
 Itihāsa, i 76-78 ii 512
 Upaniṣad, i 91, 92
 Rgveda, i 108
 Ekāyana, i 119
 Aitareya Āraṇyaka, ii 144
 Aitasaṃpralāpa, i 122
 Kankatī Brāhmana, i 133
 Kathā (philosophical discussion), i 134
 Kalpa, i 142
 Kāthaka, i 146
 Kumbyā, Kumvā, i 163 224
 Kauṣītaki Brāhmana, i 194
 Ksudrasūktas, i 209
 Gāthā, i 224, 225
 Ġhora Āngirasa i 250, 251
 Caraka Brāhmana, i 256
 Chandas (song), i 260
 Chāgaleya Brāhmana, i 133
 Tāndya Mahābrāhmana, i 305
 Taittiriya Sambhitā, i 324
 Taittiriya Brāhmana, i 324
 Taittiriya Āraṇyaka, i 324
 Taittiriya Upaniṣad, i 324
 i Daiva (knowledge of portents), i 380
 Nakṣatravidyā (astrology), i 431
 Nācīketa, i 440
 Nālāna, i 449
 Nidhi, i 450
 Nirukta, i 451
 Nivid, i 452
 Nītha (hymn of praise), i 456
 Pañcaviṃśa Brāhmana, i 305
 3 Pāda (quarter verse), i 516
 Pāriplava (cyclic), i 520
 Pārovaryavid (knower of tradition), i 521
 Pārṣada (textbook), i 522
 Pāvamāni (verses), i 523
 Pitrya (cult of the Manes), i 530
 2. Purāṇa (legend), i 540

Literature (continued)

- Puro'nuvākya (introductory verse), ii 4
 Puroruc (introductory verse), ii 4
 Paṅga (a textbook), ii 23
 Paṅgāyani Brāhmana ii 23
 Pragātha, ii 29
 Pralāpa (prattle), ii 39
 Pravalhikā (riddle), ii 40
 Prātaranuvāka (morning litany), ii 49
 Bahvrca (follower of the Rgveda), ii 65
 Brahmanvidyā (knowledge of the Absolute), ii 79
 Bradmodya (riddle) ii 80
 Brahmopaniṣad (secret doctrine regarding the Absolute), ii 80
 2 Brāhmana, ii 92
 Bhūtavidyā (demonology), ii 107
 Bhesaja (healing spells) ii 112
 Madhubrāhmana (the Brāhmana of the Honey), ii 125
 Mantra (hymn), ii 131
 Mahākaustaka, ii 140
 Mahāsukta, ii 144
 Mahātareva, ii 145
 Maṣṭrāvāṇīya Brāhmana, ii 180
 Yajurveda, ii 183
 Yajus ii 183
 Yajñagāthā (verse regarding the sacrifice), ii 184
 Yājvā (offering verse) ii 190
 Yātuvīd ii 190
 Rāvi (?), i 530
 Raubhī, ii 227
 Vākovākya (dialogue), ii 278
 Vālakhilya, ii 290
 Vidyā (science), ii 297
 Viśavidyā (poison science), ii 312
 Veda (sacred lore), ii 325
 Vedāṅga (subsidiary text), ii 325
 Vyākhyāna (narrative), ii 337
 Śakvari (verses), ii 349
 Śatarudriya, Śatarudriya, ii 352
 Sastra (recitation), ii 368, 484
 Śāṅkhāyana Āraṇyaka, i 194
 Śātyāyanaka, ii 370
 Śailāli Brāhmana, ii 394
 Śloka (verses), ii 405

Literature (continued)

- Sarpavidyā (science of serpents),
 II 438
 Sāmaveda, II 445
 Sūkta (hymn), II 462
 Sūtra (rules), II 463
 Stuti (song of praise), II 483
 Stotr (praiser), II, 484
 Stotra (song), II 484
 Stoma (song), II, 485
 Hāridravika, II, 503
 Longevity, I 344, 345 307, II 175
 Magic, I, 266, II 190, 272
 Malaria, I 294-296
 Man, II 1
 Marital relations, I 470, 470
 Marriage forms of, I 472, 473 pro
 hibited degrees of I 236 475 II,
 258-260
 Measures See also Distance
 Angul (finger), I 511
 Anguṣṭha (thumb), I 11
 Pāda (quarter), I 516
 Prakrama (stride), II 20
 Prasṛta (handful), II 33
 Prādesa (span), II 56
 Bāhu (arm), II 68
 Mṛda (Pāda, Prudh), II 174
 I Sapha (one eighth), II 354
 Śarāva, II 358
 Sala, II 365
 Sthivi (bushel), II 487
 Metals
 Ayas (bronze, iron), I 31 32
 Kāśnāyasa (iron), I 32, 151
 2. Candra (gold), I, 254
 Jātarūpa (gold), I 251
 Trapu (tin), I 31, 326
 Rajata (silver), II 197
 Loha (copper), I 31, II 234
 Lohāyasa, I 32 II 235
 Lohitāyasa, I 32 II 235
 Śyāma (iron), I 31
 Śyāmāyasa, I 32 II 398
 Sīsa (lead), I 31, II 452
 Suvarṇa (gold), II 459
 Harita (gold), II, 498
 Hiranya (gold), I 31 II 504, 505
 Middle country, I 358, II 125 127
 Mongols, I 357

- Monsoon, II, 439
 Month See Time
 Moon, I 254, II 156 163
 Morality, I 394-397
 Abhrātaraḥ (brotherless maidens),
 I 30, II 486
 Upapati (gallant), I 92
 Jāra (lover), I 280, 287
 Taskara (thief), I 302 304
 Tāva (thief), I 307
 Pitrhan (parricide), I 540
 Pumsālī (courtesan), I 515
 Brahmahatya (slaying of a Brah
 min) II 50
 Bhṛūnahatyā (slaying of an em
 bryo) II 114, 115
 Mahimlu (thief), II 138
 Mātivādha (matricide), II 151
 Māthva (matricide), II 251
 Rahasū (bearing in secret), II 209
 Kāmā (courtesan), II 222
 Vanargu (robber), II 241
 Vamraṇa II 243
 Vīrahatyā (manslaughter), II 317
 Sādhāraṇī (courtesan), II 444
 Selaga (Selaga robber), II 473
 Stena (thief), II 484
 Steva (theft), II 484
 Hasrā (courtesan), II 502
 Mountain, I 227
 Krauñca I 200
 Trikakud, I 321
 Nāvaprabhrāmsana I 417
 Pāripātra II 126
 Manor Avasarpāna II 140
 Mahāmeru II 141
 Mujavant II 169
 Maināka, II 180
 Himavant II 593
 Music
 Aghātī (cymbal), I 53
 Adambara (drum), I 55
 Karkarī (lute), I 139
 Kāṇḍavinā (lute), I 146
 Gargara, I 220
 Godnā, I 237
 Talava, I 302
 Tūṇava (flute), I 318
 Dundubhī (drum), I 368
 Nāḍī (reed flute), I 441
 Pingā, I 521

Music (*continued*)

- Bakura, II. 58
 Bākura, II. 65
 Bekurā, II. 73
 Bhūmidundubhi (earth drum), II. 108
 Lambara (drum), II. 230
 Vanaspati (drum), II. 241
 Vāna (harp), II. 283
 Vānī (lyre), II. 283
 Vānicī, II. 283
 Vādāna (plectrum) II. 285
 Vādita (music) II. 285
 Vinā (lute) II. 316

Nadīr, I. 305

Name I. 413 444 488

Numbers

- Kalā, I. 111
 2 Kustha I. 175
 Daśan, I. 342 344

Occupation

- Anukṣattī (attendant) I. 22
 Anucara (attendant) I. 23
 Arith (rower), I. 34
 Ādambarāghāta (drum beater)
 I. 55
 Ugra (police officer) I. 83
 Upalaprakṣiṇī (grinder at a mill),
 I. 94
 Rtvij (priest), I. 112 114
 Rsi (seer), I. 115-118
 Kantakikāri (worker in thorns),
 I. 133
 Karmāra (smith), I. 140
 Kināsa (ploughman), I. 150
 Kulāla (potter) I. 171
 Kusidin (usurer), I. 176
 Kṣivāla (plougher), I. 181
 Kevarta, Kaivarta (fisherman), I.
 186
 Kaulāla (potter), I. 193
 Kṣattī (door-keeper), I. 201
 Kṣatriya (warrior), I. 202-208
 Ganaka (astrologer) I. 218
 Goghāta (cowkiller), I. 234
 Gopā, Gopāla (herdsman), I. 232
 Govikartana (hunter), I. 239
 Grāmanī (village headman), I. 244-
 246

Occupation (*continued*),

- Grāmyavādin (village judge), I.
 248
 Caraka (wandering student), I.
 256
 Chandoga (reciter) I. 267
 Jivagībh (police officer), I. 288
 Jyākāra (bow maker) I. 291
 Taksan (carpenter), I. 297
 Talava (musician), I. 302
 Tasti (carpenter) I. 302
 Dārvāhāra (gatherer of wood), I.
 354
 Dāvapa (fire ringer) I. 355
 Dāsa (fisherman), I. 355
 Dundubhāghāta (drum-beater),
 I. 368
 Dhārāpa (door keeper), I. 386
 Dhīvan (fisherman), I. 401
 Dharad (charioteer), I. 402
 Dhaivara (fisherman) I. 404
 Dhṛmān (smelter) I. 405
 Naksatṭadarsa (astrologer) I. 431
 Nāpita (barber) I. 441 442
 Nāvāja (boatman), I. 448
 Pakṣi (cook) I. 463
 Paricara (attendant) I. 494
 Parivesti (waiter) I. 497
 Parivrajaka (mendicant monk) I.
 497
 Patiskanda (footman) I. 497
 Parnaka (?) I. 501
 Pasupa (herdsman) I. 511
 Pāṃghna (hard clapper) I. 515
 Pāvī (guard), I. 517
 Pālīgala (messenger), I. 522
 Pāsin (hunter) I. 523
 Puñjīṣṭha (fisherman), I. 535
 Purusa (menial), II. 13
 Pesaskāri (female embroiderer),
 II. 22
 Peśiti (carver?), II. 22, 23
 Pauñjīṣṭha (fisherman), II. 25
 Paulkasa, II. 27
 Prakariti (seasoner), II. 28
 Pratyenas (servant), II. 34
 Presya (menial), II. 53
 Bidalakāri (basket maker), II. 68
 Bānda (fisherman), II. 74
 Bhāgadugha (distributor), II. 100
 Manikāra (jeweller) II. 120

Occupation (*continued*):

- Malaga (washerman), n. 138
 Mārgāra (fisherman), n. 155
 Mr̥ayu (hunter), n. 172, 173
 Mr̥paca (potter), n. 176
 Maināla (fisherman), n. 181
 Yantr (charioteer), n. 185
 Yokti (voker), n. 304
 Rajayitri (dver), n. 198
 Rajjusarja (rope-maker), n. 199
 Rathakāra (chariot-maker), n. 223, 224
 Rathagrtsa (skilled chario eer, n. 204
 Rathin Rathī (charioteer), n. 206
 Vamsānartin (acrobat), n. 236
 Vamj (merchant), n. 237
 Vanapa (forest guardian), n. 241
 Vapa (sower), n. 242
 Vaptr (barber), n. 242
 Vavitri (weaver), n. 243
 Vānija (merchant), n. 253
 Vāya (weaver), n. 253
 Vimoktr (unyoker), n. 304
 Vināyāthin (lute player), n. 316
 Vināvāda (lute player), n. 316
 Samiti (cook), n. 354
 Sambin (poleman), n. 356
 Śastr (slaughterer), n. 367
 Sauśakala (seller of dried fish), n. 397
 Śrapayitr (cook), n. 401
 Sramana (mendicant monk), n. 401
 Srotiya (theologian), n. 414
 Samgrahitr (charioteer), n. 416
 Sabhācara (assessor), n. 427, 428
 Sabbhāvin (keeper of a gambling hall), n. 428
 Sabhāsad (assessor), n. 428
 Sārathi (charioteer), n. 446
 Siri (weaver), n. 450
 Surākāra (maker of Surā), n. 459
 Hastipa (elephant keeper), n. 502
 Hiranyakāra (worker in gold), n. 505
 Ocean, n. 107, 431-433, 462
 Oligarchy, n. 216, 494
 Old age, n. 175, 176
 Omens, n. 34, 346
 Ordeal, i. 304, 364, 365, 394, 492

Ornaments

- Opāśa (hairdressing), i. 124, 125
 Karnasobhana (ear ring), i. 140
 Kumba (head ornament), i. 163
 Kurira (head ornament), i. 164
 Khādi (anklet), i. 216
 Tirita (diadem), i. 311
 Niska (necklace), i. 454, 455
 Nyocani, i. 463
 Pravarta (round ornament), n. 40, 515
 Prākāśa, Prāvepa, n. 44
 Phana, n. 57
 Mani (jewel), n. 119, 120
 Manā, n. 128
 Rukma (disk of gold), n. 224
 Vimuktā (pearl), n. 304
 Visakhādi (wearing strong rings), n. 322
 1. Sankha (pearl shell), n. 350
 Śalali (porcupine quill), n. 365
 Stuka (top knot), n. 483
 Sthāgara, i. 487
 Sraj (garland), n. 490

Parthians, i. 504, 505, 522

Pastoral life

- Go (ox, cow), i. 231-234
 Gostha (grazing ground), i. 240
 Paśu (animal), i. 500, 511
 Samgavini (cowshed), n. 416
 Suvavasa (good pasture), n. 458
 Svasara (grazing), n. 495

Patnala, i. 513, n. 435

Peoples See Tribes

Persia See Iran

Places

- Ūrjayanti, i. 105
 Kāmpila, i. 149
 Kārapacava, i. 149
 Kāroli, i. 151
 Kuruketra, i. 169, 170
 Kausāmbeya, i. 193
 Tūrgbha, i. 318
 Triplakṣa, i. 330
 Nādapit, i. 440
 Pañcanada, i. 468
 2. Parinab, i. 170, 498
 Plakṣa Prāsraṇa, n. 55
 Bhajeratha, n. 94
 Maru, ii. 135

Places (continued)

- Maññāra, II. 139
 Munimarana, I 376, II. 168, 209,
 327
 Raikvaparna, II. 227
 Rohitakakūla, II. 228
 Varasithiya II. 380
 Vinasana II. 125, 300, 455
 Sarvacaru, II. 439
 Sāciguna, II. 443

Planets

- Adhvarvu, I 21
 Graha, I 241 243
 B haspati II. 72
 Manthin, II. 132
 Yāma, II. 191
 Vena, II. 325
 Śukra, II. 384
 Sapta Sūryāḥ II. 425

Plants

- Aja-rngi, I 13
 Adhyāndā I 20
 Apāmārga (A. *syntherisma*), I 25
 Amalā (*Emilia officinalis*), I 30
 Amulā (*Methonica sapotiba*), I 31
 Aratu (*Colosanthus indica*) I. 33
 Arātaki, I. 34
 Arundhati, I 35
 Arka (*Eulotroptis gigantea*), I 36, II
 512
 Alasālā (grain creeper), I 38
 Alāpu, Alābu (*Lagenaria vulgaris*),
 I 38
 Avakā (*Blyxa octandra*), I. 39
 Āsmagandhā (*Physalis flexuosa*), I.
 41
 Āśvavāra, Āśvavāla (*Saccharum*
spontaneum), I. 44, 45
 Āṇḍika (lotus), I 56
 Ādāra, I. 58
 Ābayu (mustard plant), I 59
 Āmalaka (Myrobalan fruit), I 59
 Āla (weed), I 66
 Urvārī, Urvāruka (cucumber), I
 101
 Uśanā (a plant), I 103
 Eranda (*Ricinus communis*), I. 121
 Oṣadhi, I. 125 126
 Aukagandhi, I. 126
 Karīra (*Capparis aphylla*), I. 139
 Kiyāmbu (water-plant), I. 157, 513

Plants (continued)

- Kumuda (*Nymphaea esculenta*), I. 163
 Kusṭha (*Costus speciosus* or *arabicus*),
 I. 175
 Jangida (*Terminalia arjuneya*), I
 268
 Jāmbila (citron), I 285
 Tājadbhanga, I 305
 Tilvaka (*Symplocos racemosa*), I 312
 Taudī, I 326
 Trāyamānā I 328
 Nārāci, I 436
 Nalada, Naladi (nard), I 437
 Nilāgalasāla or Nilākālasālā (grain,
 creeper), I 456
 Nyastukā (*Andropogon acuminatus*),
 I 463
 P'ālādūrvā (edible millet), I 513,
 514
 Pātā (*Cypera nemorosissima*), I 515
 Pīlā, I 531, 535
 Pundarika (lotus blossom), I 536
 Puṣkara (lotus flower), II 9
 Puṣpa (flower), I 10
 Putirāju (?), II 11
 Pūtika (*Guilandina Bondu* or *Basella*
cordifolia), I 11
 Prsniparni (*Hermipennis cordifolia*),
 II. 18
 Praprotha, II 37
 Pramanda, I. 38
 Pramandani II. 38
 Prasū (young shoot) II 43
 Phalavati II. 58
 Baja (mustard plant) II 59
 Bnaba (*Memordica monadelphica*),
 II 68
 Bisa (lotus fibre), II 68
 Bhanga (hemp) II 93
 Mañjishā (madder), II 119
 Madāvati (intoxicating), II 122
 Madugha (honey plant), II 122
 Viśānakā, II 312
 Vihālha, II 316
 Virudh (plant), II 318
 Vratati (creeper), II 341
 Śana (hemp), II 350
 Saphaka, II 354
 Śālūka (lotus shoot), II 376
 Śipāla (*Blyxa octandra*) II. 383
 Sarsapa (mustard), II 434

Plants (*continued*)

Saba, II. 441

Sahadeva, II. 441

Sahadevi, II. 441

Sahamāna II. 442

Silāci, II. 450

Silāñjālā, II. 450

Pleiades, I. 415

Ploughing See Agriculture

Poet, I. 115, 116, 150, 159, see also

Literature

Poison

Kanaknaka, I. 135

Kāndāvisa I. 135, 145, II. 513

Tastuva (antidote), I. 304

Tābuvā (antidote) I. 304, 307

Visa, II. 312

Police, I. 83, 285, 394

Polyandry I. 479, II. 407

Polygamy, I. 478, 479

Portents, I. 380

Priest

Rtvij, I. 112, 114

Devarājan (king of Brahman

descent), I. 370

Nest, I. 459

Purohita, II. 4, 5, 5

Potr, II. 24

Pratiprasthātr, II. 31

Pratihartr, II. 33

Prasāstr, II. 41

Prastotr, II. 44

Brahman, II. 77, 78

Brāhmana II. 80, 82

Brāhmanācchamsin, II. 92

Mahartvij (great priest), II. 139

Maharsi (great seer) II. 139

Mahābrāhmaṇa (great Brahmin),

II. 141

2. Varna, II. 247-271

Subrahmanya, II. 156

Property of women, I. 484, II. 486;

see also Family, Village community

Prostitution, I. 30, 147, 395, 396, 481;

II. 496

Pupil Antevāsin, I. 23

Brahmacarya, II. 74, 76, 515

Quarter (of the sky), I. 365, 366, II. 35

Racing, I. 53-55, 388; II. 280, 281, 426

Religious studentship, II. 74-76

Remarriage of women, I. 489

Riding, I. 42, II. 444

Rivers

Anitabhā, I. 22

Ārjikivā, I. 62, 63

Īrnāvati, I. 106

Krumu, I. 199

Gangā, I. 217, 218

Gomat, I. 238

Tristāmā, I. 323

Parusni I. 490, 500

Marudvidhā II. 135

Mehatnu II. 180

Yamunā, II. 186

Yavyāvati II. 188, 192

Rasā, II. 208

Kevā, II. 226

Varanāvati II. 244

Vitastā II. 215

Vipās, II. 301

Vibhā, II. 302

Siphā, II. 380

Sutudra, II. 385

Svetā, II. 410

Sadān-rā II. 421, 422

Sarayu, II. 433

Sarasvati, II. 434, 437

Sindhu, II. 450

Silamāvati, II. 452

Sudāman, II. 451

Suśastu, II. 460

Suśomā, II. 460

Susartu, II. 461

Harinyip-jā, II. 199

Sand, I. 513

Sea, II. 107, 431, 432, 404

Semitic influence on India I. 430, 431,

II. 70, 73, 125, 129, 132

Serpents

Aghāva, I. 11

Ajagara (boa constrictor), I. 12, 13

Asita (black snake), I. 47

Āligi, I. 66

Āśviniṇa, I. 67

Kanikrada or Kanikrata, I. 139

Kalmāṣagriva, I. 142

Kasarnila, I. 145

Jūni, I. 289

Tiraścār-ājī I. 310

Time

ENGLISH INDEX

Serpents (continued)

- Taimāta, 1 324
- Darvī (?), 1 341
- Dāsonasi or Naśonāsi, 1 346
- Nāga, 1 440
- Pidāku, 11 27, 28
- 1. Bhujyu (adder), 11 106
- Bhoga (coil), 11 112
- Mahānāga, 1 440; 11 140
- Rajju datvati, 11 199
- Ratharvi, 11 205
- Lohitāhi (red snake), 11 235
- Vāhasa (boa constrictor), 11 293
- Vilgi, 11 304
- Serabha Serabhaka, 11 393
- Śevīdha, Śevīdhaka, 11 394
- Svitra, 11 408
- Satinakankata, 11 419
- Sarpa, 11 438
- Svāra (viper) 11 491, 492

Shaving, 1 210 11 242

Ship

- Aritra (oar) 1 34
- Dyumna (raft), 1 362
- Nāva, 1 447
- Nāvāja (boatman), 1 447
- Nāvā (navigable stream), 1 448
- Nau (ship), 11 461 462
- 2 Plava, 11 55
- Maṇḍa (rudder), 11 120
- Śambin (ferryman), 11 359
- Samudra (sea trade), 11 432

Siege of forts, 1 539

Sister, 1 30, 11 113, 466, 495, 496

Skins as clothing, 1 14, 11 137

Sky, 1 360 362

Slaves, 1 357, 359, 366 11 217 388-392

Smelting, 1 32, 405 11 505

Speech

- Udīcyas, 1 87, 168
- Kuyavāc, 1 164
- Bhāṣā, 11 103
- Mrdhravāc, 1 348
- Vāc, 11 279, 280, 517

Star, 1 409, 410

Stocks, penalty for debt, 1 109, for theft, 1 304, 384

Summer solstice, 1. 259, 260, 422 426, 11 413, 467

Sun, 1 254, 11 465-468

Suttee, 1 488, 489 ✓

Teaching, 11 75, 76

Teeth, care of, 1 339; 11 506

Theft, 1 302 304, 384 11 138

Time

- Ahan (day), 1 48-50
- Ārtava (season) 1 63 64
- Rtu (season), 1 110, 111
- Ekāstakā 1 119, 426, 11 157
- Kāla (time) 1 152
- Doṣā (evening) 1 381
- Nakta (night) 1 409
- Nidāgha (summer) 1 459
- Nimruc (sunset), 1 449
- Nadāgha (summer), 1 459
- Pakṣa (half of a month) 1 464
- Pakṣas (half of a month) 1 465
- Parivatsara (full year), 1 470
- Parus (division), 1 500
- Parvan (division), 1 503
- Pāpasama (bad season) 1 517
- Purnamāsa (full moon), 11 13
- Pūrvapakṣa (first half of the month) 11 13
- Purvāhna (forenoon), 11 13
- Purnamāsī (full moon night), 11 26
- Prapūva (close of day), 1 49, 11 37
- Prabudh (sunrise) 11 37
- Prātar (early morning) 1 232; 11 49
- Prāvṛa (rainy season) 11 51
- Madhyamdina (midday) 11 127
- Madhyāvārsa (middle of rains), 11 128
- Mahārātra (advanced night), 11 142
- Mahāhna (afternoon) 11 144
- Māsa (month), 11 156-163
- Muhūrta (hour of 48 minutes) 11 169
- Yavya (month), 11 188
- 2 Yuga (age), 11 192 194
- Rātri (night), 11 221
- Varṣa (rainy season), 11 272
- Vastu (early morning), 11 277
- Śatasārada (hundred autumns), 11 352

Time (continued)

- Samvatsara (year), ii. 411-413
 Samgava (forenoon), i. 232, ii. 416
 Sāṃdhī (twilight), ii. 423
 Samā (summer) ii. 429, 430
 Sāya (evening), i. 232, ii. 446
 Sinivāli (new moon day), ii. 449
 Svasara (morning), i. 232
 Hāyana (year), ii. 502
 Hima (cold weather), ii. 503
 Himā (winter), ii. 504
 Heman (winter) ii. 507
 Hemanta (winter) ii. 507, 508
 Hyas (yesterday), ii. 509

Tongs, i. 11, 403

Totemism, i. 111, 378

Town life, i. 539, 540, ii. 14, 141

Trade

- Kraya, Vikraya (sale), i. 196, 197, ii. 294
 Pani i. 471-473
 Bekanāta ii. 73
 Vanij (merchant) ii. 237
 Vāsna (price) ii. 278
 Vānija (merchant), ii. 283
 Śulka (price) ii. 387
 Śreṣṭhin (man of consequence), ii. 403
 Samudra (sea trade), ii. 432

Trees

- Aśvattha (*Ficus religiosa*), i. 43, 44
 Udumbara (*Ficus glomerata*), i. 87
 Karkandhu (*Zizyphus jujuba*), i. 139
 Kākambira, i. 146
 Kārmārya (*Gmelina arborea*), i. 151
 Kimpuka (*Butea frondosa*), i. 156
 Krmuka (wood), i. 180
 Krumuka (wood), i. 199
 Kharira (*Acacia catechu*), i. 213
 Kharjūra (*Phoenix silvestris*), i. 215
 Talāsa (*Ficus cataphracta*), i. 301
 Tārṣṭāgha, i. 308
 Tilvaka (*Symplocos racemosa*), i. 312

Trees (continued)

- Daśavṛkṣa, i. 345
 Dāru (wood), i. 353
 Druma (tree), i. 384
 Niryāsa (exudation), i. 451
 Nyagrodha (*Ficus indica*), i. 462
 2 Parna (*Butea frondosa*), i. 501
 Palāsa (*Butea frondosa*), i. 506
 Pippala (berry), i. 531
 Pitudāru (Deodar), i. 534
 Pīlu (*Careya arborea*), i. 535
 Pūtudru (Deodar), ii. 11
 Praksa (*Ficus infectoria*), ii. 28
 Plaksa (*Ficus infectoria*), ii. 54
 Badara (jujube), ii. 59
 Bilva (*Agile marmelos*), ii. 68
 Rajjudāla (*C. religiosa* or *latifolia*), ii. 109
 Rohitaka (*Andersonia Rohitaka*), ii. 228
 Vakala (bast), ii. 236
 Vayā (branch) ii. 243
 Varana (*Cissampelos Roxburghii*), ii. 244
 Valka (bark) ii. 272
 Valśa (twig), ii. 272
 Vikankata (*Ficus religiosa*), ii. 294
 Vrkṣa (tree), ii. 319
 Vrkṣya (fruit), ii. 319
 Sami, ii. 354
 Śalmali (*Salweenia malabarica*), ii. 366
 Śākhā (branch), ii. 369
 Śimśapā (*Dalbergia sisu*), ii. 377
 Śimbala (flower of the Śalmali), ii. 380
 Spandana (?) ii. 489
 Sphūrjaka (*Diospyros embryopteris*), ii. 489
 Syandana, ii. 489
 Śrākṭya, ii. 491
 Srekaparna, ii. 491
 2. Svadhiti, ii. 492
 Haridru (*Pinus deodora*), ii. 499

Tribes

- Aṅga, i. 11, ii. 116
 Aja, i. 12; ii. 110, 182
 Anu, i. 22
 Andhra, i. 23, 24
 Alina, i. 39

ENGLISH INDEX

as (continued)

Ambaṣṭhya, i. 59
 Udicya, i. 86, 87
 Uśinara, i. 103, ii. 273
 Kamboja, i. 84, 85, 138, ii. 512
 Kāraskara, i. 149
 Kāśi, i. 153-155
 Kikata, i. 159
 Kuru, i. 165-169
 Krivi, i. 198
 Gandhāri, i. 219
 Cedi, i. 263
 Turvaśa, i. 315-317
 Trtsu, i. 320-323
 Druhyu, i. 385
 Niṣāda, i. 453, 461, ii. 514
 Nausadha, i. 433, 461
 Paktha, i. 463, 464
 Pañcājanāhi, i. 466-468
 Pañcāla, i. 468, 469
 4. Pāśu, i. 504
 Pārāvata, i. 518
 Pundra, i. 536
 Pulinda, ii. 8
 Pūru, ii. 11-13
 Prthu, ii. 17
 Prācya, ii. 46
 Bahlika, ii. 63
 Bāhika, ii. 67, 515
 Bharata, ii. 94-97
 Bhalānās, ii. 99
 Magadha, ii. 116-118
 2. Matsya, ii. 121, 122
 Madra, ii. 123
 Mahāviṣa, ii. 142, 143, 279
 Mucipa, Mūṭiba, Mūvīpa, ii. 169
 Mūjavant, ii. 169, 170
 Yakṣu, ii. 182
 Yadu, i. 315, 316, ii. 185
 Kuśama, ii. 225
 Vanga, ii. 237
 Varasikha, ii. 245
 Vaśa, ii. 273
 Videha, ii. 298
 Vidarbha, ii. 297
 Viṣāṇu, ii. 313
 Vrcivant, ii. 319
 Vākarna, ii. 327
 Śaphāla, ii. 354
 Śabara, ii. 354
 Śālva, ii. 376, 440

Tribes (continued)

Śigru, ii. 378
 Śibi, ii. 380
 Śimyu, ii. 381
 Śiva, ii. 381, 382
 Śiṣṭa, ii. 383
 Śurasenaka, ii. 122, 125
 Śvikna, ii. 408
 Satvant, ii. 421
 Salva, ii. 196, 440
 Śrījaya, ii. 469-471
 Sparśu, ii. 469

Usury, i. 109, 110, 176, ii. 73

Vedic India, ii. 126, 127

Village community, i. 100, 244, 247, 352, 529, ii. 305-307

Vindhya, i. 502

War See also Bow

2. Atka (coat of mail), i. 16
 Adri (sling-stone), i. 19
 Asani (sling-stone), i. 41
 Asi (sword), i. 17
 Āyudha (weapon), i. 60, 61
 Rsti (spear), i. 118
 Kavaca (corselet), i. 143
 Tejas (axe?), i. 324
 Didyu, Didyut (missile), i. 359
 Durga (fort), i. 369
 Dehi (rampart), i. 379
 Drapsa (banner), i. 383
 Drāpi (coat of mail), i. 383
 Dhanus (bow), i. 388, 389
 Dhanuskāra, Dhanuskṛit (bow-maker), i. 389
 1. Dhanvan (bow), i. 389
 Dhvaja (banner), i. 406
 Niṣangathi or Niṣangadhi (quiver), i. 453
 Pakṣas (half of an army), i. 465
 Pātākā (banner), i. 474
 Patti (foot soldier), i. 489
 Pur (fort), i. 538-540
 Prtanā (army), ii. 15
 Bāna (arrow), ii. 65
 Bānavant (arrow or quiver), ii. 65
 Bunda (arrow), ii. 69

Wa. (continued):

- Mahāpura (great fort), ii. 141
 Mahāratha (great chariot fighter),
 ii. 142
 Muṣṭhatyā (hand to hand fight),
 ii. 168, 169
 Muṣṭhan (hand to hand fighter),
 ii. 168
 Yudh, Yuddha (battle), ii. 194
 Yodha (warrior), ii. 196
 Rana (battle), ii. 199
 Ratha (chariot), ii. 201 203
 Vadhar (weapon) ii. 239
 Varman (corselet), ii. 271 272
 Vaiśva ii. 334
 Vrajapati (leader), ii. 341
 Vrāta (band) ii. 341, 342
 Sara (reed for arrow shafts) ii. 357
 Śaravā (arrow shot), ii. 358
 Saru (arrow) ii. 363
 Sarya, Śarya (arrow) ii. 363
 2 Sāri (arrow) ii. 374
 Sāsa (sword), ii. 374
 Sīprā (helmet), ii. 379 380
 Śmga (barb), ii. 393
 Samgrāma, ii. 416-418
 Samghāta ii. 418
 Samara ii. 429
 Savyaśihā Savvaxih Savvestha,
 Savyastha (car-fighter) ii. 440
 1. Sāyaka (arrow), ii. 446
 2. Sic (wings), ii. 449
 Srka (lance), ii. 468
 Senā (host), ii. 472
 Senāni, Senāpati (general), ii. 472
 Srakti (spear), ii. 490
 1. Svadhiti (axe), ii. 492
 Warrior class, i. 202 206 ii. 247 271
 Wedding ceremony, i. 483, 484, ii. 278,
 305

Weights. See Measures

- Well, i. 39, 40
 Whirlwind, i. 435
 White Yajurveda, ii. 183
 Widow burning, i. 488, 489
 Widow remarriage, i. 476-478
 Wife:
 Jani, i. 274, 275
 Jāyā, i. 285
 Dampati, i. 340
 Dāra, i. 353
 Patni, i. 286, 484-487
 Stri, ii. 485, 486
 Will of the wisp, ii. 509
 Wind, i. 405, 408, ii. 5
 Winter Solstice, i. 259, 260, 422-
 ii. 413, 467
 Witchcraft, ii. 190, 272
 Worm
 Adrita i. 19
 Alāndu or Algandu i. 38
 Ataskava, i. 40
 Ejatka, i. 119
 Kapanā, i. 135
 Kaṣkaṣa i. 145
 Kita, i. 159
 Kurūru, i. 170
 Krmī i. 179 180
 Nilangu i. 456
 Lavāṣa, Yevāṣa ii. 195
 Vaghā ii. 237
 Vrkaśarpa, ii. 319
 Śaluna, ii. 366
 Śavarta ii. 366
 Śipavittuka, ii. 379
 Śvavarta, ii. 407
 Samañka (?), ii. 429
 Stega, ii. 484
 Zenith i. 365

