VEDIC INDEX OF NAMES AND SUBJECTS
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INDIAN TEXTS SERIES

VEDIC INDEX
OF
NAMES AND SUBJECTS

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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 Kāṭyāyana Śrtauti Sūtra¹¹ as four Aratnis (‘cubits’), each of two Padas (‘feet’), each of twelve Anģulis (‘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; vii. 2, 25.
³ 7. 2; xii. 3, 51; 4, 25; xiii. 4, 42, etc.; Taittirīya Saṃhitā, ii. 1, 1, 5; 2, 2, 8.
⁴ v. 2, 5, 1, etc.
⁵ xii. 3, 10; Pańcaviṃśa Brāhmaṇa, xiv. 5, 26; Aitareya Brāhmaṇa, ii. 14; vi. 29.
⁶ ii. 39.
⁷ Śaṅkhāyana Śrtautā Sūtra, xvi. 4, 16.
⁸ Pańcaviṃśa Brāhmaṇa, xxiii. 14, 5.
⁹ Taittirīya Saṃhitā, v. 1, 8, 1; Śatapatha Brāhmaṇa, xiii. 5, 1, 6; Aitareya Brāhmaṇa, i. 18; Aitareya Aranyakā, i. 2, 4, etc.
¹⁰ Śaṅkhāyana Aranyaka, i. 1; Aitareya Aranyakā, i. 2, 4.
¹¹ Śatapatha Brāhmaṇa, vi. 2, 1, 18; vii. 5, 2, 17. He is the master of animals, Kāṭhaka Saṃhitā, xx. 10.
¹² xvi. 8, 21. 25.
¹³ Śatapatha Brāhmaṇa, i. 2, 5, 14; xiii. 8, 1, 19; Taittirīya Saṃhitā, v. 2, 5, 1.
¹⁴ Taittirīya Saṃhitā, ii. 1, 5, 5; v. 4, 10, 4; Śatapatha Brāhmaṇa, i. 8, 3, 6; dvi-puruṣa (‘two generations’), Aitareya Brāhmaṇa, viii. 7, etc.
¹⁵ Śatapatha Brāhmaṇa, x. 5, 2, 7, 8; xii. 9, 1, 12; Bhadāranyaka Upaniṣad, ii. 3, 9.
¹⁶ Nirukta, vii. 1, 2.

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Puruṣa Mṛga, the ‘man wild beast,’ occurs in the list of victims at the Aśvamedha (‘horse sacrifice’) in the Yajurveda.\(^1\) Zimmer’s\(^2\) view that the ape is meant seems probable. According to him also, the word Puruṣa alone, in two passages of the Atharvaveda,\(^3\) refers to the ape and its cry (māyu); but this sense is not necessary, and it is not adopted by Bloomfield,\(^4\) though Whitney\(^5\) does not think the rendering ‘cry of a man’ satisfactory, the term māyu not being properly applicable to the noise made by human beings.

\(^1\) Taittirīya Saṃhitā, v. 5, 15, 1; Maitrāyaṇī Saṃhitā, iii. 14, 16; Vājasaneyi Saṃhitā, xxiv. 35.  
\(^2\) Altindisches Leben, 85.  
\(^3\) vi. 38, 4; xix. 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.’

\(^1\) Vājasaneyi Saṃhitā, xxiv. 29; Maitrāyaṇī Saṃhitā, iii. 14, 8.

Puruṣanti is a name that occurs twice in the Rigveda,\(^1\) in the first passage denoting a protégé of the Aśvins, in the second a patron who gave presents to one of the Vedic singers. In both cases the name is joined with that of Dhvasanti or Dhvasra. The presumption from the manner in which these three names are mentioned is that they designate men, but the grammatical form of the words might equally well be feminine. Females must be meant, if the evidence of the Pañcavimśa Brāhmaṇa\(^2\) is to be taken as decisive, for the form of the first of the two names there occurring, Dhvasre Puruṣantī, ‘Dhvasrā and Puruṣanti,’ is exclusively feminine, though here as well as elsewhere Sāyaṇa\(^3\) 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 Rigveda, Dhvasrayoh, which might be feminine as well as masculine.  
\(^3\) Also on the Sātyāyanaka, cited on Rv. ix. 58, 3, and on Rv. i. 112, 23.

Puruvasu] A SEER—A HERO—A POET

Puru-hanman is the name of a Ṛṣi in a hymn of the Rigveda, according to the Rigvedic Anukramaṇī (Index), but according to the Pañcaviṃśa Brāhmaṇa a Vaikhānasī.

1 viii. 70, 2.

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

Purūru is the name of a poet, an Ātreya, in the Rigveda, according to Ludwig. But the only form of the word found, purūrūṇā, seems merely an adverb meaning ‘far and wide.’

1 v. 70, 1.
3 See Geldner, Vedische Studien, 1, 283 et seq. 4 Max Müller, Chips, 4, 109 et seq.; Kuhn, Die Herabkunft des Feuers, 85 et seq.; Roth, Nirukta, Erläuterungen, 153; Macdonell, Vedic Mythology, 124, 135; Oldenberg, Sacred Books of the East, 46, 28, 323.

Purū-vasu (‘abounding in wealth’) is the name of a poet, an Ātreya, according to Ludwig, in one passage of the Rigveda. But this is very doubtful.
**Puro-daś** 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 Saṁhitā, ii. 3, 2, 8; vii. 1, 9, 1; Vājasaneyi Saṁhitā, xix. 85; xxviii. 23, etc.


**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 Av. ix. 6, 12; x. 9, 25; xii. 4, 35; xvi. 23, 7; Taittirīya Saṁhitā, ii. 3, 2, 8; vii. 1, 9, 1; Vājasaneyi Saṁhitā, xix. 85; xxviii. 23, etc.
² Taittirīya Saṁhitā, ii. 1, 2, 9; vii. 4, 1, 1; Taittirīya Brāhmaṇa, ii. 7, 1, 2; Pañcaviṃśa Brāhmaṇa, xiii. 3, 2, 8; vii. 1, 9, 1; Vājasaneyi Saṁhitā, xix. 85; xxviii. 23, etc.


**Puro-nuvākyā** (‘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 Yājyā, 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 Saṁhitās³ and the Brāhmaṇas.⁴

¹ Oldenberg, Religion des Veda, 387, 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 Saṁhitā, i. 6, 10, 4; ii. 2, 9, 2; Vājasaneyi Saṁhitā, xx. 12, etc.
⁴ Aitareya 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 Nīvīd verses which were recited at the morning libation in the Ājya and Praūga ceremonies before the hymn (sākta) of the litany or its parts. It occurs in the later Saṁhitās and the Brāhmaṇas.

¹ Taittirīya Saṁhitā, vi. 5, 10, 13; vii. 2, 7, 4; Aitareya Brāhmaṇa, ii. 39; iii. 9; iv. 5; Kauśītaki Brāhmaṇa, xiv. 1. 4, 5; Śatapatha Brāhmaṇa, iv. 1, 3, 15, 2, 1, 8; v. 4. 4, 20, etc.
² Cf. Hillebrandt, Ritualliteratur, 102.
Puro-vāta, the 'east wind,' is mentioned in the later Samhitās and the Brāhmaṇas.1 Geldner2 thinks it merely means the wind preceding the rains.

1 Taittirīya Samhitā, i. 6, 11, 3; ii. 4, 7, 1; iv. 3, 3, 1; 4, 6, 1; Maitrāyaṇī Samhitā, iii. 1, 5; Satapatha Brāhmaṇa, i. 5, 2, 18; Chāndogya Upaniṣad, ii. 3, 1, etc.

2 Vedische Studien, 3, 120, n. 2.

Puro-hīta ('placed in front,' 'appointed') is the name of a priest in the Rigveda1 and later.2 The office of Purohita is called Purohiti3 and Purodhā. It is clear that the primary function of the Purohita was that of 'domestic priest' of a king, or perhaps a great noble; his quite exceptional position is shown by the fact that only one Purohita seems ever to be mentioned in Vedic literature.4 Examples of Purohitas in the Rigveda are Viśvāmitra5 or Vasiṣṭha6 in the service of the Bharata king, Sudās, of the Tṛṣu family; the Purohita of Kuruśravaṇa7; and Devāpi, the Purohita of Śantuṇa.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

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1 i. 1, 1; 44, 10, 12; ii. 2, 4, 9; iii. 2, 8; 3, 2; v. 11, 2; vi. 70, 4, etc.
2 Av. viii. 5, 5; Vājasaneyi Samhitā, ix. 23; xi. 81; xxxi. 20; Aitareya Brāhmaṇa, viii. 24, etc.; Nirukta, ii. 12; vii. 15.
3 Rs. vii. 60, 12; 83, 4.
4 Geldner, Vedische Studien, 2, 144, thinks that several Purohitas were possible, quoting Sāyaṇa, on Rv. x. 57, 1, who gives the tale of the Gaṇpāyana family and King Asamati from the Sātyayana, and comparing the case of Vasiṣṭha and Viśvāmitra as Purohitas, probably contemporaneously, of Sudās. But that the two were contemporaneous is most unlikely, especially if we adopt the very probable view of Hopkins (Journal of the American Oriental Society, 15, 260 et seq.) that Viśvāmitra was with the ten kings (Rv. vii. 18) when they unsuccessfully attacked Sudās.

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

5 iii. 33. 53. Cf. vii. 18.
6 Rs. vii. 18. 83.
7 Rs. x. 33. See Geldner, Vedische Studien, 2, 150, 184.
8 Rs. x. 98.
9 Aitareya Brāhmaṇa, viii. 24.
10 See Av. iii. 19; Rv. vii. 18, 13, from which Geldner, op. cit., 2, 135, n. 3, concludes that the priest prayed in the Sabha, 'house of assembly,' while the king fought on the field of battle. See Āśvalsāyana Gṛhya Sūtra, iii. 12. 19. 20. Cf. Pāru, 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 Tryaruna Traidhātva Aikṣvāka reproaches his Purohita, Vṛṣa 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 Śṛṇjayas at the same time,\(^{18}\) and Jala Jātukarnya was the Purohita of the kings of Kāśi, 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 Kuruṣravaṇa, and with his son Upamaśravas,\(^^{21}\) that a king would keep on the Purohita of his father.

Zimmer\(^^{22}\) 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

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\(^{11}\) Rv. x. 98.

\(^{12}\) Aitareya Brāhmaṇa, viii. 24. 25.

\(^{13}\) Pañcaviṃśa Brāhmaṇa, xv. 3. 7.

\(^{14}\) Ibid., xiii. 3. 12. See Sieg, *Die Sagenstoffe des Ṛgveda*, 64 et seq.

\(^{15}\) Ibid., xiv. 6. 8.

\(^{16}\) Aitareya Brāhmaṇa, vii. 27. 35.

\(^{17}\) See Śatyāyanaka, cited by Sāyaṇa, on Rv. x. 57. 1; and cf. Jaiminiya Brāhmaṇa, iii. 167 (Journal of the American Oriental Society, 18, 41).

\(^{18}\) Śatapatha Brāhmaṇa, ii. 4. 4. 5. According to Sāyaṇa, on Rv. i. 8r. 3, it was Rāhūgaṇa Gotama who was Purohita; but this is hardly more than a mere blunder. See Geldner, *Vedische Studien*, 3, 152; Weber, *Indische Studien*, 2, 9, n.

\(^{19}\) Śāṅkhāyana Śrauta Sūtra, xvi. 29. 5.

\(^{20}\) See Oldenberg, *Religion des Veda*, 375, who compares the permanent character of the relation of the king and the Purohita with that of husband and wife, as shown in the ritual laid down in the Aitareya Brāhmaṇa, viii. 27.

\(^{21}\) See Rv. x. 33, and n. 7.

\(^{22}\) Altindisches Leben, 195, 196.


\(^{24}\) Rv. x. 98.
Viśvantara sacrificed without priests, while Devāpi is not regarded as a king until the Nirukta,\textsuperscript{25} and there is no reason to suppose that Yāska's view expressed in that work is correct.

According to Geldner,\textsuperscript{26} the Purohita from the beginning acted as the Brahman priest in the sacrificial ritual, being there the general superintendent of the sacrifice. In favour of this view, he cites the fact that Vasiṣṭha is mentioned both as Purohita\textsuperscript{27} and as Brahman;\textsuperscript{28} at the sacrifice of Śunahśeṇa he served as Brahma,\textsuperscript{29} but he was the Purohita of Sudās;\textsuperscript{30} Brhaspati is called the Purohita\textsuperscript{31} and the Brahman\textsuperscript{32} of the gods; and the Vasiṣṭhas who are Purohitas are also the Brahmans at the sacrifice.\textsuperscript{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.\textsuperscript{34} But the Brahman can hardly be said to have held this place in the earlier ritual; Oldenberg\textsuperscript{35} seems to be right in holding that the Purohita was originally the Hotṛ priest, the singer \textit{par excellence}, when he took any part at all in the ritual of the great sacrifices with the Rtvij. So Devāpi seems clearly to have

\textsuperscript{25} ii. 10. \\
\textsuperscript{26} Op. cit., 2, 144; 3, 155. Cf. Pischel, Göttingische Gelehrte Anzeigen, 1894, 420; Hillebrandt, Ritualliteratur, 13. Rv. i. 94, 6, does not prove that the Purohita was a Rtvij; it merely shows that he could be one when he wished. \\
\textsuperscript{27} Rv. x. 150, 5. \\
\textsuperscript{28} Rv. vii. 33, 11. But this need mean no more than Brahmin. \\
\textsuperscript{29} Aitareya Brāhmaṇa, vii. 16, 1; Śaṅkhāyana Śrauta Sūtra, xv. 21, 4. \\
\textsuperscript{30} Śaṅkhāyana Śrauta Sūtra, xvi. 11 14. \\
\textsuperscript{31} Rv. ii. 24, 9; Aitareya Brāhmaṇa, iii. 17, 2; Taittiriya Brāhmaṇa, ii. 7, 1, 2; Śatapatha Īrāmaṇa, v. 3, 1, 2; Śaṅkhāyana Śrauta Sūtra, xiv. 23, 1. \\
\textsuperscript{32} Rv. x. 141, 3; Kaushitaki Brāhmaṇa, vi. 13; Śatapatha Brāhmaṇa, i. 7, 4, 21; Śaṅkhāyana Śrauta Sūtra, iv. 6, 9. \\
\textsuperscript{33} Taittiriya Śaṃhitā, iii. 5, 2, 1. This point is not in the parallel versions, Kāṇhaka Śaṃhitā, xxxvii. 17; but cf. xxvii. 4: brahma-purohitam kṣatravam, unless this means 'the Kṣatra is inferior to the Brahma'); Pāṇcavimśa Brāhmaṇa, xv. 5, 24, and cf. Gopatha Brāhmaṇa, ii. 2, 13. The Atharvan literature (Bloomfield, Hymns of the Atharvaaveda, lx, lxi) requires a follower of that Veda to act as Brahman, and the spells of the Atharvan are, in fact, closely allied to the spells of the Purohita as represented in the Aitareya Brāhmaṇa, viii. 24-28. Cf. Macdonell, Sanskrit Literature, 193, 195. \\
\textsuperscript{34} See Bloomfield, op. cit., lviii, lxii, lxv, lxviii et seq. \\
\textsuperscript{35} Religion des Veda, 380, 381.
been a Hotṛ;⁰⁰ Agni is at once Purohita⁰⁷ and Hotṛ;⁰⁸ and the ‘two divine Hotṛs’ referred to in the Āpṛī litanies are also called the ‘two Purohitas.’⁰⁹ 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.⁰⁰

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 Rigveda (see Varna).

⁰⁰ Rv. x. 98; and cf. Pañcavimśa Brāhmaṇa, xiv. 6, 8; Áśvalāyana Gṛhya Sūtra, i. 12, 7.
⁰⁷ Rv. i. 1, 1; iii. 3, 2; II, 1; v. II, 2. In vii. 27, i. x. 1, 6, he is called Purohita, and credited with the characteristic activities of the Hotṛ priest.
⁰⁸ Rv. i. 1, 1; iii. 3, 2; II, 1; v. II, 2. etc.
⁰⁹ Rv. x. 66, 13; 70, 7.
⁴¹ Zur Litteratur und Geschichte des Veda, 117 et seq.
⁴² Altindisches Leben, 195.

Pulasti¹ or Pulastin² in the Yajurveda Śāṃhitās denotes ‘wearing the hair plain,’ as opposed to kapardān, ‘wearing the hair in braids.’

¹ Taittirīya Śāṃhitā, iv. 5, 9, 1; ² Kāthaka Śāṃhitā, xvii. 15. Cf. Vājasaneyi Śāṃhitā, xvi. 43.

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

¹ vii. 18. ² xv. 26.
Puṅkarasāda]  A BIRD—A TEACHER—BLUE LOTUS

Puṅkikā. See Purikaya.

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

Puḷuṣa Prācīna-yogyā (‘descendant of Prācīnayoga’) is the name of a teacher, a pupil of Dīti 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-sraja).5

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

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1 vi. 16, 13; vii. 33, 11, may be so taken, though Roth, St. Petersburg Dictionary, s.v. 3, and Geldner, Rigveda, Glossar, 112, prefer to see in these passages a reference to the bowl of the sacrificial ladle.
2 Av. xi. 3, 8; xii. 1, 24; Taittiriya Samhitā, v. 1, 4, 1; 2, 6, 5; 6, 4, 2; Vājasaneyi Samhitā, xi. 29; Taittiriya Brāhmaṇa, i. 1, 4; Śatapatha Brāhmaṇa, iv. 5, 1, 16; Maitrāyaṇi Samhitā, iii. 1, 5.
3 Av. xii. 1, 24.
4 Rv. v. 78, 7; x. 107, 10; Av. iv. 34, 5; v. 16, 17; Brhadāraṇyaka Upaniṣad, iv. 3, 11, etc.
5 Rv. x. 184, 2; Av. iii. 22, 4; Śatapatha 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.

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 Samhitas. It can hardly be a 'snake,' but rather either, as Roth thinks, a 'bird,' or perhaps, according to the commentator on the Taittiriya Samhita, a 'bee.'

1 Taittiriya Samhita, v. 5, 14, 1; Maitrayani Samhita, iii. 14, 12; Vajasaneyi Samhita, xxiv. 31.
2 Zimmer, Altindisches Leben, 95, so takes it.
3 St. Petersburg Dictionary, s.v.

Puṣṭi-gu is the name of a Rṣi mentioned in a Vālakhilya hymn of the Rigveda.


Puṣpa in the Atharvaveda and later denotes a 'flower' generally.

1 viii. 7, 12. Cf. x. 8, 34.
2 Vajasaneyi Samhita, xxii. 28; Pañcavimśa Brāhmaṇa, viii. 4, 1; xv. 3, 23; Taittiriya Samhita, v. 4, 4, 2; Chāndogya Upanisad, iii. 1, 2; Bṛhadāraṇyaka Upanisad, vi. 4, 1, etc.

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


Pūta-kratā is the name of a woman in a Vālakhilya hymn of the Rigveda, perhaps the wife of Pūtakratu, but this is doubtful, since the more regular form would be Pūtakratāyi, which Scheftelowitz reads in the hymn.

2 Pāṇini, iv. 1, 36.
3 Die Apokryphen des Rigveda, 41, 42.

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

1 viii. 56, 2, but this is improbable. See Oldenberg, Göttingische Gelehrte Anzeigen, 1907, 237, 238; Weber, Episches im vedischen Ritual, 39, n. 4.
Púti-rajju is the name of a certain plant of unknown kind in the Atharvaveda\(^1\) according to Roth.\(^2\) The Kausíka Sútra\(^3\) treats it as a 'putrid rope,' but Ludwig\(^4\) suggests that a snake is meant.

1 vili. 8, 2. 2 St. Petersbueg 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.

Púti is the name of a plant often mentioned\(^1\) as a substitute for the Soma plant. It is also given in the Taittiriya Sámihitā\(^2\) as a means of making milk curdle, being an alternative to the bark of the Butea frondosa (parṇa-valkā). It is usually identified with the Guilandina Bondvote, but Hillebrandt\(^3\) makes it out to be the Basella Cordifolia.

1 Kāñhaka Sámihitā, xxxiv. 3 (púti, as quoted in the St. Petersburg Dictionary, s.v.); Śatapatha Brāhmaṇa, xiv. 1, 2, 12. Cf. iv. 5, 10, 4; Pañcaviṃśa Brāhmaṇa, viii. 4, 1; ix. 5, 3, etc. 2 ii. 5, 5. 3 Vedische Mythologie, 1, 24, n. 3. Cf. Roth, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 35, 689; Zimmer, Altindisches Leben, 63, 276.

Púti-dru is another name for the Deodar (deva-dāru) in the Atharvaveda\(^1\) and the Yajurveda Sámihitās.\(^2\) The longer form, Púti-dāru, is found in the Kausíka Sútra.\(^3\)

1 viii. 2, 28. 2 Taittiriya Sámihitā, vi. 2, 8, 4 (in the fruit is meant); Maitrāyaṇi Sámihitā, ili. 8, 5. 3 viii. 15; lvii. 15. Cf. Zimmer, Altindisches Leben, 59.

Púru is the name of a people and their king in the Rigveda. They are mentioned with the Anus, Druhyus, Turvaśas, and Yadus in one passage.\(^1\) They also occur as enemies of the Tptsus 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 jeya Púrusa vidadhe mṛdhavacāma refer to the Púru king and to the priest Viśvāmitra, who prayed for the defeat of Sudās, though in vain. Hopkins seems to take the words vidadhe mṛdhavacāma 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.
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.

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

In the Rigveda the Pūrus are expressly mentioned as on the Sarasvatī. Zimmer thinks that the Sindhu (Indus) is meant in this passage. But Ludwig and Hillebrandt 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 Pūrus from Vedic tradition, a disappearance accounted for by Oldenberg’s conjecture that the Pūrus became part of the great Kuru people, just as Turvaśa and Krivi disappear from the tradition on their being merged in the Pañcalā nation. Trāsadasyava, the patronymic of Kuruvar in the Rigveda, shows that the royal families of the Kurus and the Pūrus were allied by intermarriage.

Hillebrandt, admitting that the Pūrus 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 Ἰδωρος—that is, a Paurava prince on the Hydaspes, a sort of half-way locality between the Sarasvatī and the West. But it is quite simple to suppose either that the Hydaspes was the earlier home of the Pūrus, where some remained after the others had

3 Rv. vii. 8, 4.
4 i. 50, 6; 131, 4; 174, 2; iv. 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 Saryavant in Rv. viii. 64, 10, 11.
6 Altindisches Leben, 124.
7 Translation of the Rigveda, 3, 175.
8 Vedische Mythologie, 1, 50, 115; 3, 374.
10 X. 33, 4.
12 Arrian, Indica, viii. 4; ix. 1; xix. 3, etc. See Hillebrandt, Vedische Mythologie, 1, 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 Rigveda the Pūrus as a people seem to be meant. The Nirukta recognizes the general sense of 'man,' but in no passage is this really necessary or even probable. So utterly, however, is the tradition lost that the Śatapatha Brāhmaṇa explains Pūru in the Rigveda as an Asura Rākṣas; it is only in the Epic that Pūru revives as the name of a son of Yayāti and Śarmiṣṭhā.

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

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

Pūrta, or Pūrti, occurs in the Rigveda and later denoting the reward to the priest for his services. Cf. Daksīṇā.

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

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In Rv. i. 36, 1, Pūrṇām might be read for puruṇām, with improvement in the sense. In i. 63, 7, there is a reference to the Pūru king, Purukūtsa, and Sudās, but in what relation is uncertain (see Purukūtsa). In i. 130, 7, the Pūru king and Divodāsa Atithigvā are both mentioned, apparently as victorious over aboriginal foes.
Purvapaksa may denote a regular office, similar to that of the Grāmaṇī: 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.


Purvapakṣa denotes the first half of the month. See Māsa.

Purvavayasa, the ‘first period of life,’ is a term used in the Brāhmaṇaṣ to denote ‘youth.’

1 Pañcaviṃśa Brāhmaṇa, xix. 4, 3; Śatapatha Brāhmaṇa, xii. 2, 3, 4; 9, 1, 8; Purva-vayasa, Taittiriya Brāhmaṇa, iii. 8, 13, 3. Cf. Aitareya Āraṇyaka, v. 3, 3, where vatsa and tṛṣṭya, ‘the third (stage),’ are used to cover ‘youth’ and ‘old age,’ as opposed to manhood, when the knowledge of the doctrines of the Āraṇyaka is to be imparted.

Purvavah is a term applied to the horse (Āśva) in the Taittiriya Brāhmaṇa1 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 Taittiriya Brāhmaṇa.

1 i. 1, 5, 6 2 Satapatha Brāhmaṇa, ii. 1, 4, 17; Kāṭhaka Saṃhitā, xiii. 3. Cf. St. Petersburg Dictionary, s.v.

Purvāhna, ‘the earlier (part of the) day,’ ‘forenoon,’ is a common designation of time from the Rigveda1 onwards.2 Cf. Ahan.

1 x. 34, 11. 2 Aitareya Brāhmaṇa, vii. 20; Satapatha Brāhmaṇa, i. 6, 3, 12; iii. 4. 4, 2; Chāndogya Upaniṣad, v. 11, 7; Nirukta, viii. 9, etc.

Pūlya, or Pūlpa, in the Atharvaveda1 seems to mean ‘shrivelled grain’ (cf. Lājā).

Prthavana] NAMES—CONTEST—Palm of the Hand

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.

Prḍa. See Mrḍa.

Prḍ and Prtanā² 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. Prtanājya⁵ has only the sense of ‘combat.’

1 Only in the locative, Rv. ii. 27, 15; 26, 1; iii. 49, 3; vi. 20, 1, etc.; pṛtsugu, i. 129, 4 (with double case-ending).
2 Rv. i. 85, 8; 91, 21; 119, 10; 152, 7; ii. 40, 5; iii. 24, 1; vi. 41, 5; x. 29, 8; Vājasesyai Sanhitā, xi. 76; Kauśitaki Brāhmaṇa, xv. 3; Taittiriya Brāhmaṇa, iii. 1, 1, 6; 2, 6, etc.
3 Rv. vii. 20, 3; viii. 36, 1; 37, 2; Av. vi. 97, 1; viii. 5, 8; Nirukta, ix. 24; perhaps also as neuter in Taittiriya Brāhmaṇa, ii. 4, 7, 5.
4 Mahābhārata, i. 291.
5 Rv. iii. 8, 10; 37, 7; vii. 99, 4; viii. 12, 25; ix. 102, 9; Taittiriya Sanhitā, iii. 4, 4, 1.

Prthā, the ‘palm’ of the hand in the sense of its breath, is used as a measure of length in the Taittiriya Brāhmaṇa.¹

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

Prthavāna is in the Rigveda¹ the name of a man, perhaps also called Duḥśima, but this is uncertain. Cf. Prthi.

Pṛthi, 1 Pṛthi, 2 or Pṛthu 3 is the name of a semi-mythical personage who is mentioned in the Rigveda and later as a Rṣi, and more specially as the inventor of agriculture 4 and the lord of both worlds, of men and of animals. 5 He bears in several passages 6 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. Pārthīva.

1 Rv. i. 112, 15, as a seer; as Vainya, Taittirīya Brāhmaṇa, i. 7, 7, 4, and perhaps ii. 7, 5, 1 (Pṛthiye).
2 As Vainya, Rv. viii. 9, 10; Av. viii. 10, 24; Pañcaviṃśa Brāhmaṇa, xiii. 5, 19; as Pṛthī or Pṛthi, Taittirīya Brāhmaṇa, ii. 7, 5, 1; as Vainya, Satapatha Brāhmaṇa, v. 3, 5, 4; Kāṭhaka Sāṁhitā, xxxvii. 4 (Indische Studien, 3, 463).
3 Venya mentioned with Pṛthī in Rv. x. 148, 5, may be meant for his patronymic (= Vainya) : cf. Tugrīya, n. 1.
4 Jaiminiya Brāhmaṇa, i. 186 (Journal of the American Oriental Society, 19, 125); Jaiminiya Upaniṣad Brāhmaṇa, i. 10, 9; 34, 6; 45, 1.
5 Pañcaviṃśa Brāhmaṇa, loc. cit. Cf. Taittirīya Brāhmaṇa, ii. 7, 5, 1.
6 See notes 1-3.
7 Satapatha Brāhmaṇa, loc. cit.; Kāṭhaka Sāṁhitā, loc. cit.; Taittirīya 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, Alteindisches Leben, 134. Eggeling, Sacred Books of the East, 26, 81, gives the name as Pṛthin Vainya; but the oblique cases, when found, are all in favour of Pṛthi or Pṛthi as the stem.

Pṛthivi denotes the 'earth' as the 'broad' one in the Rigveda 1 and later, 2 being often personified as a deity 3 both alone and with Div, 'heaven,' as Dyāvā-Pṛthivi. 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 Nirukta 8 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 Sāṁhitā, 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 Sāṁhitā, xii. 103, etc.
4 Rv. iv. 56, 1; vii. 53, 1, etc. See Macdonell, Vedic Mythology, pp. 20, 21, 123, 126.
5 Rv. i. 34, 8; iv. 53, 5; vii. 104, 11; Av. iv. 20, 2; Vājasaneyi Sāṁhitā, v. 9, etc.
6 Av. vi. 21, 1; xix. 27, 3; 32, 4; 53, 5; Satapatha Brāhmaṇa, iii. 5, 1, 31; v. 1, 5, 21.
7 vii. 20. This idea is not found in the Sāṁhitās, Macdonell, op. cit., p. 9.
8 i. 31; xii. 36; xii. 30; Naigbaṇṭuka, v. 3, 5, 6. Cf. Bruce, Journal of the Royal Asiatic Society, 19, 321 et seq.
In the Satapatha Brâhmaṇa\(^9\) the earth is called the ‘firstborn of being,’ and its riches (\textit{vitta}) are referred to;\(^10\) hence in a late passage of the Śāṅkhāyana Āraṇyaka\(^11\) the earth is styled \textit{vasu-matī}, ‘full of wealth.’ The word also occurs in the Rigveda,\(^12\) though rarely, in the form of \textit{Prthvī}.\(^13\)

\(\text{Prthu}.\) See \textit{Prthi}. Ludwig\(^1\) also finds a mention of the \textit{Prthu}s as a tribe, allied with the \textit{Parśus}, in one passage of the Rigveda\(^2\) as opponents of the \textit{Tṛṣṇu Bharatas}. But this interpretation is certainly incorrect.\(^3\) See \textit{Parśu}.

1. \textit{Prthu-śravas} (‘far-famed’) is mentioned in connexion with \textit{Vaṣa} in two hymns\(^1\) of the Rigveda. In the second passage the generosity of \textit{Prthu-śravas Kāṇīta} to \textit{Vaṣa Aśvya} is celebrated, and the Śāṅkhāyana Śrauta Śūtra\(^2\) refers to the episode.

2. \textit{Prthu-śravas Daure-śravasa} (‘descendant of Dūreśravas’) is the name of the Udgāṭ priest at the snake festival mentioned in the Pañcaviṃśa Brāhmaṇa.\(^1\)

\(\text{Prdāku},\) the name of a ‘snake’ in the Atharvaveda,\(^1\) is mentioned in the list of victims at the Aśvamedha (‘horse sacrifice’), in the Yajurveda Saṁhitās,\(^2\) and occasionally else-

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\(^1\) xiv. 1, 2, 10.  
\(^6\) 6, 3.  
\(^11\) xiii. 1.  
\(^12\) vi. 12, 5; x. 187, 2. Cf. Macdonell, \textit{op. cit.}, 34.  
\(^13\) The regular adjectival feminine form of \textit{prthu}, ‘broad.’
A PLANT

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

Vājasaneyi Saṁhitā, vi. 12; Śāṅkhāyana Āraṇyaka, xii. 27.

Prāku-sanu, "having the surface of a snake," is taken by Ludwig and Griffith as the name of the institutor of a sacrifice in one hymn of the Rigveda.

Prśana in one passage of the Rigveda is considered by Ludwig to denote a place where a battle was fought.

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.

Prśni-parṇi ("having a speckled leaf") is the name of a plant mentioned in a hymn of the Atharvaveda as a protection against evil beings procuring abortion, called Kāṇvas (presumably a sign of hostility to the Kāṇva family). It also appears in the Śatapatha Brāhmaṇa, being identified with Hermionitis cordifolia by the St. Petersburg Dictionary, but

1. Prśni-gu, pl., is taken in one passage of the Rigveda by Geldner as denoting the name of a people. But this is not probable.

2. Prśni-parṇi, pl., is the name of a plant mentioned in a hymn of the Atharvaveda as a protection against evil beings procuring abortion, called Kāṇvas (presumably a sign of hostility to the Kāṇva family). It also appears in the Śatapatha Brāhmaṇa, being identified with Hermionitis cordifolia by the St. Petersburg Dictionary, but

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1 i. 112, 7; ii. 18, 10.

2 Translation of the Rigveda, 3, 164.

3 ii. 25, i et seq.

Cf. Lanman in Whitney's Translation of the Atharvaveda, 65; Bergaigne, Religion Védique, 2, 465; Hillebrandt, Vedische Mythologie, 1, 207.

3 xiii. 8, 1, 16.
Prṣata is the name of an animal mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Śaṃhitās.¹ The dappled antelope or gazelle seems to be meant.²

¹ Taittirīya Śaṃhitā, v. 5, 17, 1; Maitrāyaṇi Śaṃhitā, iii. 14, 9, 21; Vājasaneyi Śaṃhitā, xxiv. 27, 40.
² Nirukta, ii. 2.

Prṣati in some passages¹ clearly means '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 Mahīdharā,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 Prṣatīs 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'; Kāṭhaka Śaṃhitā, xii. 2; Śatapatha Brāhmaṇa, v. 5, 2, 9 (see Eggeling, Sacred Books of the East, 41, 125); Vājasaneyi Śaṃhitā, xxiv. 2 (though this is not certain); Śāṅkhāyana Śrauta Śūtra, xv. 14, 23, etc.
² Rv. i. 37, 2; 39, 6; 64, 8; 85, 4, 5; ii. 34, 3; 36, 2; iii. 26, 4; v. 55, 6; 58, 6; 60, 2; i. 162, 21.
³ On Vājasaneyi Śaṃhitā, ii. 16.
⁴ St. Petersburg Dictionary, s.v. He had earlier (ibid., i, 1991) been inclined to follow the usual interpretation given by Sāyaṇa on Rv. i. 37, 2, etc., which Benfey, Orient und Occident, 2, 250, accepted.
⁵ Rv. i. 87, 4; 89, 7; 186, 8; ii. 34, 4; iii. 26, 6; v. 42, 15; vii. 40, 3.
⁶ So Sāyaṇa on Rv. i. 87, 4. This view is far-fetched, but is supported, in so far as the interpretation of Prṣati and Asva 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.

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 Kāṭyāyana Śrauta Śūtra⁵ thinks that the Glycine debilis is meant.

⁴ Cited by Whitney, loc. cit.
⁵ xxv. 7, 17.

Aufrecht\(^8\) concurs in the view of Roth, but Max Müller\(^9\) is inclined to accept the traditional interpretation, while Muir\(^10\) leaves the matter open.

\(^8\) See Muir, Sanskrit Texts, 5, 152.
\(^9\) Sacred Books of the East, 32, 70.

\(\text{Prśad-ājya}\) denotes 'sprinkled butter'—that is, butter (Ājya) mixed with sour milk, in the Rigveda\(^1\) and later.\(^2\)

\(^1\) x. 90, 8.
\(^2\) Taittirīya Samhitā, iii. 2, 6, 2; vi. 3, 9, 6; 11, 4; Satapatha Brāhmaṇa, ii. 5, 2, 41; 4, 2; iii. 8, 4, 8, etc.

\(\text{Prśadhra}\) occurs in a Vālakhilya 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 Praskaṇya, and called Prśadhra 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 hymns\(^3\) there attributed to Praskaṇya as in praise of Prśadhra have nothing in them connected with Prśadhra, while the Anukramaṇi (Index) ascribes to Prśadhra 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 Prśadhra.

\(^1\) viii. 52, 2.
\(^2\) xvi. 11, 25-27.
\(^3\) vii. 55, 56.
\(^4\) viii. 56.

\(\text{Prśātaka}\) is the name of a mixture like Prśadājya, and consisting, according to the late Grhyasaṁgraha,\(^1\) 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 Grhya Sūtra, ii. 3, etc.

\(\text{Prśtyā}\)\(^1\) denotes in the Atharvaveda (vi. 102, 2) the side horse (mare).

\(^1\) So Böhtlingk, Dictionary, s.v. Prśtyā is read in the St. Petersburg Dictionary. See, however, Grill, Hymns of the Atharvaveda, 513.
**Pain in the Ribs—Ram**

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

2. The derivative adjective *prty-āmayin, 'suffering from a pain in the side,' occurs in Rv. i. 105, 18.

*Petva* is found twice in the Atharvaveda. In the first passage reference is made to its *vāja*, which Zimmer 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 *Ubbayādant*), a miracle which has a parallel in the Rigveda, where the *Petva* overcomes the female lion. The animal also occurs in the list of victims at the *Āsvamedha* ('horse sacrifice') in the Yajurveda *Saṁhitā*, and occasionally elsewhere. It appears to be the 'ram' or the 'wether,' the latter being the sense given to it by the commentator on the *Taittirīya Saṁhitā*. 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, however, renders the word as 'goat,' though for what reason is not clear. Whether it is connected in any way with *Petva* or *Pidva* is quite uncertain.

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1. iv. 4, 8; v. 19, 2.
3. vii. 18, 17.
4. *Simkhym* in the text. Hopkins, *Journal of the American Oriental Society*, 15, 264, takes it as masculine, and as a play on *simyum*, the name of one of the kings or peoples defeated in the battle of the ten kings. But, admitting the play, *sīmah* as fem. seems to be still more pointed than *sīma*, contrasting with the masculine *petva*.
5. *Taittirīya Saṁhitā*, v. 5, 22, 1. Though not in the parallel passage of the Vājasaneyi *Saṁhitā*, it appears to be found in the *Kāṭhaka*, according to Weber's note in his edition of the *Taittirīya Saṁhitā*.
6. *Taittirīya Saṁhitā*, vi. 2, 8, 4; Vājasaneyi *Saṁhitā*, xxix. 58. 59; *Taittirīya Brāhmaṇa*, i. 2, 5, 3, etc.
7. *Gaḷita-retasho meṇaḥ*.
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 Rigveda\(^1\) of a protégé of the Aśvins, 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 Rigveda\(^1\) 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 Rigveda\(^1\) and later\(^2\) an embroidered garment such as a female dancer would wear.\(^3\) The fondness of the Indians for such raiment is noted by Megasthenes\(^4\) and by Arrian,\(^5\) who refer to their ἐσθής κατάστυκτος. So in one passage\(^6\) a garment (*vastra*) is called peśana, with which Roth\(^7\) 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 Taittiriya 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 Saṁhitā, 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 αἰδών ἐβαρθῆς.  \(^{5}\) *Indica*, 5, 9.  \(^{6}\) Rv. x. 1, 6.  \(^{7}\) St. Petersburg Dictionary, s.v.  \(^{8}\) Vājasaneyi Saṁhitā, xxx. 9; Taittiriya Brāhmaṇa, iii. 4, 5, 1.  \(^{9}\) Cf. perhaps *svarnaṁ hiranyam peṣālam* in the Taittiriya Brāhmaṇa, iii. 3, 4, 5, where *peṣāla* 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 *Bṛhad-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 Saṁhitā, xxx. 12; Taittiriya Brāhmaṇa, iii. 4, 8, 1.
uncertain. The word is rendered by the St. Petersburg Dictionary and by Weber as 'one who cuts in pieces,' a 'carver,' but Sāyaṇa thinks that it means one who causes an enmity which has been lulled to rest to break out again.

2 Indische Streifen, i, 75, n. 5. 3 On Taittirīya Brāhmaṇa, loc. cit.

Paṅga-raja is the name of one of the victims at the Aṣvamedha ('horse sacrifice') in the Yajurveda Saṁhitās. That a bird is meant is certain, but what particular kind is quite unknown.


Paṅga-putra ('son of a female descendant of Piṅga') is the name of a teacher, pupil of Saunakīputra, in the last Vamsa (list of teachers) of the Brhaḍāraṇyaka Upaniṣad (vi. 4, 30 Madhyaṁdina).

Paṅga, 'descendant of Piṅga,' is the name of a teacher who is repeatedly mentioned as an authority in the Kauśitaki Brāhmaṇa, where also his doctrine is called the Paṅga. This teacher is further referred to in the Satapatha Brāhmaṇa, which also speaks of Madhuka Paṅga. It is, of course, impossible to say whether there was only one Paṅga or several Paṅgas. The followers of Paṅga are called Paiṅgins in the Nidāna and Anupada Sūtras. His text-book is called Paiṅga in the Anupada Sūtra, while the Āpastamba Śrauta Sūtra mentions a Paiṅgāyani Brāhmaṇa. It is clear that Paṅga was a teacher of a Rigveda school allied to the Kauśitakis. Paiṅgi is a patronymic of Yāśka in the Anukramaṇi of the Ātreya Śākhā.

1 viii. 9; xvi. 9; xxvi. 3, 4, 14; xxviii. 7, 9; Kauśitaki Upaniṣad, ii. 2.
2 iii. 1; xix. 9; xxiv. 4. Cf. Paiṅgi sampad, xxv. 7. Paṅg is found also in the Sānkhyāyana 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. (Brhaḍāraṇyaka 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.

Cf. Weber, Indische Studien, i, 44, 45. 404 et seq.; 2, 295; Indian Literature, 41, 46, 47, 56, 81, 90, 130, etc.
Paijavana, 'descendant of Pijavana,' is the patronymic of Sudās. 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; 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, however, identifies Divodāsa and Pijavana.

1 Rv. vii. 18, 22. 25; Nirukta, ii. 24. 25; Aitareya Brāhmaṇa, vii. 34; Sāṅkhāyana Śrauta Sūtra, xvi. 11, 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 (Rtvij) of the sacrificial ritual. Already known to the Rigveda, he is frequently mentioned later in the Brāhmaṇas. But as Oldenberg 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 pavamāṇa, 'Soma purifying itself,' and was perhaps employed to sing hymns to this Soma. Potra denotes both the office and the Soma vessel of the Potr.

1 i. 94, 6; ii. 5, 2; iv. 9, 3; vii. 16, 5; ix. 67, 22. 2 Aitareya Brāhmaṇa, vi. 10 et seq.; Satapatha Brāhmaṇa, iv. 3, 4, 22; v. 4, 5, 22; xii. 1, 8, etc. 3 Religion des Veda, 383, 391, 395. 4 Rv. ii. 1, 2, and probably i. 76, 4, though the St. Petersburg Dictionary, s.v., gives this as an example of the second use. 5 Rv. i. 15, 2; ii. 36, 2; 37, 2. 4.

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

Paumśāyana is the patronymic of Duṣṭarītu in the Śatapatha Brāhmaṇa (xii. 9, 3, 1).
Pautimāṃṣyaṇa] FISHERMAN—PATRONYMICS

Pauṇji-śṭha is the form in the Atharvaveda,¹ the Vājasaneyi Saṁhitā,² and the Taittirīya Brāhmaṇa,³ of the word Puṇjiśṭha, denoting ‘fisherman.’ It is probably a caste name, ‘son of a Puṇjiśṭha,’ as the designation of a functional caste.

Paunḍarīka is the patronymic of Kṣemadṛśtvān in the Paucavimśa Brāhmaṇa (xxii. 18, 7).

Pauta-krata, ‘descendant of Pūtakrata,’ is the metronymic of a man, apparently Dasyave Vṛka, in the Rigveda.¹ Schefte-
lowitz⁴ 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, Pūtakratāyī⁵ being the feminine, like Maṇāyī,⁶ for Maṇāvī. But the ordinary reading in the sense of descendant is perfectly legitimate, as Oldenberg⁷ has pointed out.

Pautimāṣi-putra, ‘son of a female descendant of Pūtimāṣa,’ is the metronymic of a teacher in the last Vāṃśa (list of teachers) of the Kāṇva recension of the Brhadāraṇyaka Upaniṣad (vi. 5, 1).

Pauti-māṣya, ‘descendant of Pūtimāṣa,’ is the patronymic of a teacher, a pupil of Gaupavaṇa, in the first two Vāṃśas (lists of teachers) of the Kāṇva recension of the Brhadāraṇyaka Upaniṣad (ii. 6, 1; iv. 6, 1).

Pautimāṣyaṇa, ‘descendant of Pautimāṣya,’ is the patronymic of a teacher, who, with Kaṇḍinīyāyana, taught Raibhya, in the first two Vāṃśas (lists of teachers) of the Mādhyāṃḍina recension of the Brhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26).

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¹ x. 4, 9. ² xxx. 8. ³ iii. 4, 5, 1, where Sāyaṇa glosses it with the word kāivarta, also probably the name of a functional caste.

¹ viii. 56, 2. ² Die Apokryphen des Rigveda, 41, 42. ³ See Pāṇini, iv. 1, 36. ⁴ Maitrayani Saṁhitā, i. 8, 6; Pāṇini, 56. ⁵ Göttingische Gelehrte Anzeigen, 1907, 237.

¹ x. 73, 4.
GRANDSON—PATRONYMICS—FULL MOON NIGHT

**Pautra** (‗descended from a son‘) is the regular term for a ‘grandson‘ from the Atharvaveda\(^1\) onwards.\(^2\) When it is used beside Napt\(\text{r}\),\(^3\) the latter word must denote ‘great-grandson‘.

\(^1\) ix. 5, 30; xi. 7, 16; xviii. 43, 9.  
\(^2\) Aitareya Brāhmaṇa, vii. 10; Taittirīya Brāhmaṇa, ii. 1, 8, 3, etc.  
\(^3\) Lātyāyana Śrauta Sūtra, i. 3, 18;

**Pautpa** (‗descended from a son‘) is the regular term for a *grandson‘ from the Atharvaveda\(^1\) onwards.* When it is used beside Napt\(\text{r}\),\(^3\) the latter word must denote ‘great-grandson‘.

\(^1\) vii. 10; Aitareya Brāhmaṇa, vii. 10, 3.  

**Pauru** (‗descendant of Pūru‘) is the name of a man, presumably a Pūru prince helped by Indra, in a hymn of the Rigveda.\(^1\) The Greek Πωρος, the name of Alexander’s rival, is probably the representative of this word. Oldenberg\(^2\) sees the same name in another passage also.\(^3\)

\(^1\) viii. 3, 12.  
\(^2\) Ṛgveda-Noten, i, 362; as also Grassmann, *Wörterbuch*, s.v.

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

\(^1\) Kāthaka Saṁhīta, xxii. 3; Pañcaviṃśa Brāhmaṇa, xxv. 16, 3.  
\(^2\) Ṛv. vii. 19, 3.  
\(^3\) Ṛv. v. 33, 8; viii. 19, 36; Taittirīya Saṁhīta, v. 6, 5, 3.

**Pauru-śīṣṭi** (‗descendant of Puruśīṣṭa‘) is the patronymic of Taponitya in the Taittirīya Upaniṣad (i. 9, i = Taittirīya Āranyaka, vii. 8, 1).

**Paurṇa-māsi**, denoting the ‘night of the full moon‘, is celebrated in the Atharvaveda\(^1\) as sacred, while it is repeatedly mentioned later.\(^2\) Gobhila\(^3\) defines it as the greatest separation (*vikarṣa*) of the sun and the moon. *Cf. Māsa.*

\(^1\) vii. 80.  
\(^2\) Taittirīya Saṁhīta, 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 = Kaśitaki Brāhmaṇa, iii. 1) as pūrṇa and utorā. See Weber, *Jyotiṣa*, 51; Oldenberg, *Sacred Books of the East*, 30, 26, n.
Pauluṣi, ‘descendant of Puluṣa,’ is the patronymic of Sat-yayajña in the Śatapatha Brāhmaṇa (x. 6, r, r) and the Chāndogya Upaniṣad (v. 11, r). In the Jaiminiya Upaniṣad Brāhmaṇa (i. 39, r) the form is Pauluṣīta, which is perhaps merely an error.

Paulkasa is the name of one of the victims at the Puruṣa-medha (‘human sacrifice’) in the Yajurveda.1 The name also occurs in the Bṛhadāraṇyaka Upaniṣad2 as that of a despised race of men, together with the Cāṇḍāla. The Maitrāyaṇi Saṁhitā3 has the variant Pukłaka or Pulkaka, clearly the same as Pulkasa, of which Paulkasa is a derivative form, showing that a caste is meant (cf. Kaulāla, Paunjiṣthā). 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 Vājasaṇeyi Saṁhitā, xxx. 17; Taittiriya Brāhmaṇa, iii. 4, 14, 1. | Pulkasa. Zimmer, Altindisches Leben, 217, takes Paulkasa as a mixed caste.  
2 iv. 3, 22. | 5 Die sociale Gliederung, 206. Cf.  
3 i. 6, 11. | Eggeling, Sacred Books of the East, 44, 416, n. 6.  
4 Cf. St. Petersburg Dictionary, s.v., Paukara-sādi (‘descendant of Puṣkarasādi’) is the name of a teacher mentioned in the Śāṅkhāyana Āraṇyaka,4 as well as the Taittiriya Prātiṣākhya.2 A Puṣkarasādi is mentioned in the Dharma Sūtra3 of Āpastamba and elsewhere.

2 i. 5; ii. 1. 2. 5; Pāṇini, viii. 4, 48; | 3 i. 6, 19, 7; 10, 28, 1.  

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


Pyuksa is found in the Śatapatha Brāhmaṇa (v. 3, 1, 11) denoting the ‘covering’ for a bow (Dhanus), presumably made of skin.
Praüga 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 Šaṁhitās 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 Taittirīya Saṁhitā, v. 4, 11, 1, 2; Eggeling, Sacred Books of the East, 12, 14, n. 1. Kāthaka Saṁhitā, xx. 4. Cf. Zimmer, Altindisches Leben, 248; iii. 5, 3, 4, etc.

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


Pra-karitṛ 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 Śāyaṇa on the Taittirīya 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 Saṁhitā, xxx. 12; Taittirīya Brāhmaṇa, iii. 4, 8, 1. Cf. 315, n. 1; Weber, Indische Streifen, 1, 79, n. 6. Eggeling, Sacred Books of the East, 44.

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

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

Prakaśa is the form in the Taittirīya Saṁhitā¹ 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 Prakaśa, both in the latter passage and in the Sāmaveda.

¹ vi. 3, 10, 2. ² Rigveda, 2, xlvi, n. ³ i. 444; ii. 465. ⁴ v. 2, 2, with Keith’s notes. ⁵ Rigveda-Noten, 1, 344. Cf. Zimmer, Altindisches Leben, 59.
Pragātha is the name given in the Aitareya Ṛāṇyaka (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 Brhati or Kakubh followed by a Satobṛhati).

Pragātha 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 Nīvi, or unwoven fringe.

¹ Taittirīya Saṃhitā, vi. 1, 1, 3; Kāṭhaka Saṃhitā, xxii. 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.

Pracalākā in the Taittirīya Saṃhitā (vii. 5, 11, 1) and the Kāṭhaka 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 (i. 2, 2, 18) to denote the 'water used for washing.'

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

Pra-tardana is the name in the Kāṭhaka Saṃhitā¹ of a king who had a Bharadvāja for his Purohita. In the Kauśitaki Brāhmaṇa² he appears as arriving at the sacrifice of the Rṣis in the Naimiṣa forest, and asking them how errors in the sacrifice could be remedied; and as finding Alikayu Vācaspati, the Brahman priest at the sacrifice, unable to say what was to be

¹ xxii. 10.
² xxvi. 5.
done. In the Kauśitaki Upaniṣad 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 Tṛṣus (the root tard appears in both) and of the Pratīdha (see Pratīrd). But he is not in Vedic literature a king of Kāśī. Geldner regards him as Divodāsa's son, but this is not likely. Cf. Prātardani.

3 iii. 1.
5 Vedische Studien, 2, 138.

Pratithi Deva-taratha is the name of a teacher, pupil of Devataras Śāvasāyana in the Vamśa Brāhmaṇa.

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

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

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

1 Av. ix. 4, 4; Taittiriya Saṃhitā, ii. 5, 3, 3; Kāṭhaka Saṃhitā, xxxvii. 6, etc.
2 Pañcaviṃśa Brāhmaṇa, ix. 5, 5;

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

1 viii. 77, 4; Nirukta, v. 11.

Prati-dhi is mentioned in the Sūryā hymn of the Rigveda 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; Roth\(^2\) 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-prāṣna** occurs in the Śatapatha Brāhmaṇa\(^1\) applied to Prajāpati as the decider of doubts; it may have been a technical term for an ‘arbitrator’ (cf. Madhyamaśī and Dharma).

\(^1\) i. 4, 5, 11; iv. i, 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-praṭhāṭr** is the name of a priest (Ṛtvij), one of the assistants of the Adhvaryu, in the later Śaṃhitās and the Brāhmaṇas.\(^1\) He is not mentioned in the Rigveda,\(^2\) but mention is once made in that Śaṃhitā\(^3\) of the two Adhvaryus. These may have meant, as later, the Adhvaryu and the Prati-praṭhāṭr. Oldenberg,\(^4\) however, thinks that the Adhvaryu and the Agnīdh are intended, a conjecture for which there is some authority.\(^5\)

\(^1\) Taittiriya Śaṃhitā, vi. 5, 3, 4; Aitareya Brāhmaṇa, i. 29; vii. 1; Śatapatha Brāhmaṇa, iii. 5, 2, 2; 3, 13, 22, etc.
\(^3\) ii. 16, 5.
\(^5\) Cf. Rv. x. 41, 3; Mantra in Śāṅkhāyana Śrauta Sūtra, i. 6, 3. Cf. Hillebrandt, *Ritualliteratur*, 97.

**Prati-prāṣ.** See Prāṣ.

**Pratibodhi-putra** is a wrong reading for Prātībodhi-putra.\(^1\)

\(^1\) *Indische Studien*, 1, 391; Keith, *Aitareya Aranyaka*, 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.

Prati-veṣa, 'neighbour,' occurs, often metaphorically, from the Rigveda\(^1\) onwards.\(^2\)

1. x. 66, 13.
2. Taittiriya Samhitā, ii. 6, 97; Vājasaneyi Samhitā, xi. 75; Kāṭhaka Saṁ-

hitā, xxxvi. 9; Śatapatha Brāhmaṇa, iv. 1, 5, 2; Taittiriya Upaniṣad, i. 4, 3.

Prati-veṣya is mentioned in the Vamśa (list of teachers) at the end of the Śāṅkhāyana Aranyaka (xv. 1) as the pupil of Brhad-diva. Cf. Prātiveṣya.

Prati-śrutkā, 'echo,' shows that this phenomenon had already received a name as early as the Yajurveda Samhitās\(^1\) and the Kauśitaki Upaniṣad (iv. 13).

1. Taittiriya Samhitā, v. 5, 14, 1; Maitrāyaṇi Samhitā, iii. 14, 13; Kāṭhaka Saṁhitā, Aśvamedha, vii. 4; Vājasaneyi Samhitā, xxiv. 32; xxx. 19.

Prati-śṭhā is found in one passage of the Atharvaveda\(^1\), where Zimmer\(^2\) 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. Jñātāp.

1. vi. 32, 3 = viii. 8, 21 = Śāṅkhāyana Aranyaka, xii. 14.

So a pratiśṭhā-kāma, 'one desirous of a fixed abode,' Taittiriya Samhitā, ii. 1, 3, 4; Pańcaviṃśa Brāhmaṇa, xxiii. 18, 1, etc.

Prati-sara is used in several passages of the Atharvaveda\(^1\) and later\(^2\) 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. Punahṣara.

1. ii. 11, 2; iv. 40, 1; viii. 5, 1. 4.
2. Ṣatapatha Brāhmaṇa, v. 2, 4, 20; Śāṅkhāyana Aranyaka, xii. 30, etc.

Prati-hartṛ is the name of the assistant of the Udgāṭṛ in the list of the sixteen priests (Ṛtvij). It is found in the later Saṃhitās¹ and the Brāhmaṇas,² but not in the Rigveda.³

¹ Taittirīya Saṃhitā, iii. 3, 2, 1. ² Taittirīya Brāhmaṇa, i. 8, 2, 3; Aitareya Brāhmaṇa, vii. 1; Satapatha Brāhmaṇa, iv. 3, 4, 22; xii. 1, 1, 8; ³ Cf. Ludwig, Translation of the Rigveda, 3, 227.

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

¹ ii. 4, 4, 3. ² xii. 8, 2, 3. ³ Sacred Books of the East, 44, 239, n. 2. ⁴ iv. 8, 7.

Pratīpa 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 Pratiśravas, with which name Prātisutvana, as very possibly a Prākritized version of Pratiśrutvana may be compared, and his great-grandson was Pratīpa. 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. Böhtlingk⁵ renders prātisatvanam as ‘in the direction opposed to the Satvans’, and this may be right.

¹ So Khila, v. 15, 1; Aitareya Brāhmaṇa, vi. 33, 2. ² So Av. xx. 129, 2. Cf. Scheftelowitz, Die Apokryphen des Rgveda, 161; Śāṅkhāya Śrauta Sūtra, xii. 18, 1. ³ Altindisches Leben, 131. ⁴ xx. 127. ⁵ Dictionary, s.v.
Pratibodha is mentioned with Bodha in two passages of the Atharvaveda, apparently as the name of a very mythic Rṣi, 'Intelligence.'

Pratrd occurs once in the plural in a hymn of the Rgveda, 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.

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Pra-dara in the later Saṃhitās and the Brāhmaṇas\(^2\) denotes a 'cleft' in the ground.

1 Taittiriya Saṃhitā, iii. 4, 8, 5; v. 2, 4, 3; Vājasaneyi Saṃhitā, xxv. 7.
2 Aitareya Brāhmaṇa, vi. 35, 1; Taittiriya Brāhmaṇa, i. 5, 10, 7; Satapatha Brāhmaṇa, xi. 2, 3, 8; xiii. 8, 3, 10, etc.

Pra-dīv in the Atharvaveda (xviii. 2, 48) is the third and highest heaven, in which the Fathers dwell. In the Kauśitaki 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 seven\(^4\) 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; Av. i. 11, 2; ii. 10, 3.
2 Rv. ix. 86, 29; Av. i. 30, 4; iii. 4, 2; 20, 9.
3 Av. iv. 11, 1; 20, 2; x. 7, 35.
4 Vājasaneyi Saṃhitā, xviii. 32.
5 Rv. vi. 75, 2; x. 121, 4.
6 Av. v. 28, 2; ix. 2, 21; xix. 20, 2, etc.

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

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

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

1 ii. 39, 4.
2 vi. 70, 3.
3 i. 164, 48.
the year with three seasons, twelve months, and three hundred and sixty days. Elsewhere the nave and the Pradhi alone are mentioned, or the Pradhi occurs by itself.6

4 Taittirīya Śaṃhitā vii. 4, 11, 2; Aitareya Brāhmaṇa, iv. 15; Bhadrāranyaka Upaniṣad, i. 5, 23.
5 Rv. iv. 30, 15; x. 102, 7, etc. In Av. xviii. 2, 14, pradhāv 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).


Pra-dhvamsana. See Pradhvamsana.

Pra-paṇa in the Atharvaveda (xii. 15, 4. 5) denotes ‘barter’ or ‘exchange,’ balanced by Pratipaṇa.

Pra-patha in the Rigveda1 and the Aitareya Brāhmaṇa2 denotes a ‘long journey.’ Wilson3 has seen in one passage4 the sense of ‘resting-place,’ where travellers can obtain food (khādi). Zimmer5 shows that this is impossible, and the reading (prapaṭhesu) in the passage in question is not improbably6 an error for prapadesu. In the Kāṭhaka Śaṃhitā7 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. Petersburger Dictionary, s.v.; Zeitschrift der Deutschen Morgenländischen Gesellschaft, 48, 108; Oldenberg, Ṛgveda-Noten, 1, 166. Bohtlingk, 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 Prapathī 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.
Prabudh]  SPRING—GREAT-GRANDFATHER  37

Prapā seems to denote a ‘spring’ in the desert in the only Rigveda passage where it occurs. In the Atharvaveda it has merely the sense of ‘drinking,’ or a ‘drink.’

Pra-pitāmaha, ‘great-grandfather,’ is found in the later Samhitās and the Brāhmaṇas.

Pra-pitva is found in several passages of the Rigveda as a designation of time. In one passage the sense is made clear by the context: ‘at the rising of the sun’ (sūra udite), ‘at midday’ (madhyamādine divah), and ‘at the Pra-pitva, bordering on the night’ (āpīsa-vare). In another passage the sense of ‘late in the day’ also seems adequate, while the phrase abhipīte ahaṇah, ‘at the close of day,’ also denotes the evening. According to Geldner, the sense of the word is the ‘decisive moment’ in a race or a battle, and so the ‘end of the day.’

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

Pra-pharvi denotes a ‘wanton woman’ in the Rigveda (x. 85, 22), the Atharvaveda (v. 22, 7), and the Yajurveda Samhitās.

Pra-budh, occurring in one passage of the Rigveda (viii. 27, 19), is used in the locative parallel with nimruci, ‘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 Kika\(\text{\textit{\textae}}}s, and where he seems to be designated by the epithet naic\(\text{\textit{\textakha}}, 'belonging to a low branch or race.' On the other hand, Y\(\text{\textae}nska\(^2\) takes Pramaganda to mean the 'son of a usurer,' an explanation that is hardly probable. Hillebrandt\(^3\) thinks that naic\(\text{\textit{\textakha}}\) refers not to Pramaganda, but to the Soma plant, the plant being called n\(\text{\textit{\textc\textshaka}}, 'having shoots turned downwards,' and that the passage refers to a raid against the Kika\(\text{\textit{\textae}}\)s, 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. B\(\text{\textae}htlingk,\(^4\) however, questions this view, which is not very probable. A place name is possibly meant by Naic\(\text{\textit{\textc\textshaka}}.\(^5\) The name Pramaganda seems un-\(\text{\textae}ryan.

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1 nirukta, vi. 32.
2 Vedische Mythologie, 1, 14-16; 2, 241-245.
3 Proceedings of the Saxon Academy, December 12, 1891.
4 S\(\text{\textae}\)yana, in his introduction to his commentary on the Rigveda, p. 4.
5 Cf. Zimmer, Altindisches Leben, 31; Ludwig, Translation of the Rigveda, 3, 153; Geldner, Rigveda, Kommentar, 58.

Pra-mandan\(\text{\textae}}\) 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 Kaus\(\text{\textae}\)ka S\(\text{\textae}tra.\(^2\)

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1 iv. 37, 3.
2 viii. 17; xxv. 11; xxxii. 29; n\(\text{i}\)pra-manda, xxxvi. 15. Cf. Zimmer, Altindisches Leben, 69; Caland, Altindisches Zauberritual, 15, n. i.

Pra-mara in one passage of the Rigveda\(^1\) is taken by Ludwig\(^2\) to be a proper name.

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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 Whitney\(^3\) and by Bloomfield.\(^4\)

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1 ix. 8, 4.
2 Altindisches Leben, 378, n.
3 Translation of the Atharvaveda, 550.
4 Hymns of the Atharvaveda, 601.
Pravara] DRAUGHT ANIMAL—PRATTLE—HEIGHT

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

¹ Taittirīya Samhitā, v. 1, 10, 1; Kāṭhaka Samhitā, 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 Rigveda. The phrase Aitāśa-pralāpa, ‘Discourse of Aitaśa,’ 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; Kauśitaki Brāhmaṇa, xxx. 5; Śāṅkhāyana Śrauta Śūtra, xii. 17, 6, etc. ³ See Bloomfield, Atharvaveda, pp. 98, 101, n. 12; Scheftelowitz, Die Apokryphen des Rigveda, 159 et seq.; Macdonell, Brhaddevatā, 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; Kāṭhaka Upaniṣad, ii. 23; Munḍaka Upaniṣad, iii. 2, 3, etc.

Pra-vat, ‘height,’ is contrasted with Nivat, ‘valley,’ in the Rigveda,¹ where it occurs several times.² The word is also found later.³

¹ vii. 50, 4. ² Rv. ii. 13, 2; iv. 17, 7; 22, 4; vi. 17, 12; vii. 32, 27; x. 14, 1; 57, 12; 75, 4. ³ Av. i. 13, 2; 26, 3; vi. 28, 3; x. 10, 2; xii. 1, 2; xviii. 4, 7.

Pravara 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 Pravara denotes the series of ancestors invoked.²

¹ Aitareya Brāhmaṇa, vii. 25. See Weber, Indische Studien, 10, 78. ² Taittirīya Samhitā, ii. 5, 1, 9; Śatapatha Brāhmaṇa, i. 5, 1, 1. 20; iii. 7, 4, 9; Aitareya Brāhmaṇa, vii. 31, etc.
2. **Pra-vara,** or **Pra-vāra,** denotes a 'covering' or 'woollen cloth' in the Brhadāraṇyaka Upaniṣad.

1 Brhadāraṇyaka Upaniṣad, vi. 1, 10, śad, loc. cit.; and Kāṇva recension, vi. 2, 7.  
2 Sāyaṇa on Brhadāraṇyaka Upaniṣad, vi. 1, 10, śad, loc. cit.; and Kāṇva recension, vi. 2, 7.

**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 Śaṁhitā, it means an ‘ear-ring.’

**Pra-valhikā,** a ‘riddle,’ is the name given in the Brāhmaṇas of the Rigveda to certain verses of the Atharvaveda.

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

**Pra-vāta,** a ‘windy spot,’ is mentioned in the Rigveda as the place where the Vīhītaka nuts, used as dice (Aka) grow. In the Taittirīya Śaṁhitā 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-  
2 vi. 4, 7, 2.

**Pra-vāra.** See 2. Pravara.

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

1 viii. 29, 8.  
2 Āśvalāyana Gṛhya Sūtra, i. 15; etc.

**Pra-vāhana Jaivali or Jaivala** (‘descendant of Jivala’) is the name of a prince, contemporary with Uddālaka, who
appears in the Upanishads as engaged in philosophical discussions. He is probably identical with the Jaivali of the Jaiminiya Upanishad Brāhmaṇa.

1 Brhadāraṇyaka Upaniṣad, vi. 1; Chāndogya Upaniṣad, i. 8, 1; v. 1. 7 (Mādhyāṃḍina = vi. 2, 1. 4 Kāṇva); 3, 1.

2 Praśna in a Mantra in the Aitareya Brāhmaṇa denotes, according to the St. Petersburg Dictionary, an ‘axe,’ or some similar instrument for cutting.

1 ii. 6, 5. Cf. Durga on Nirukta, v. 11.

2 From śas, ‘to cut.’

Praśāstr 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 (phaśu) and Soma sacrifices, in the former as the only, in the latter as the main, assistant of the Hotṛ priest in the singing of the litanies. He is mentioned by name in the Rigveda, and often later. He is also in the Rigveda called Upavakṭṛ, this name, like Praśāstr, being derived from the fact that one of his chief functions was to issue directions (pраiša) to the other priests. Another name for him was Maitrāvaruṇa, because his litanies were mainly addressed to Mitra and Varuṇa, a connexion already visible in the Rigveda. The ‘two divine Hotṛs’ of the Āpri litanies denote, according to Oldenberg, the heavenly counterparts of the Hotṛ and the Praśāstr.

1 i. 94, 6; ii. 5, 4; praśāstra, ‘the Soma bowl of the Praśāstr,’ 36, 6; praśāstra, ‘the office of the Praśāstr,’ ii. 1, 2=x. 91, 10.

2 Vājasaneyi Saṃhitā, 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 Rigveda, 3, 226, the Upavaktṛ 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 Saṃhitā¹ and elsewhere.² Thus Praśna comes to have the definite meaning of 'decision' in the Aitareya Brāhmaṇa.³ In the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda⁴ are included the Praśnin, the Abhi-praśnin, and the Praśna-vivāka; it is quite likely that here the three parties to a civil case are meant—the plaintiff, the defendant, and the arbitrator or judge (Madhyamaṣi).

Praśṭi, like Prštyā, denotes a 'side horse,' which, however, possibly¹ did not necessarily mean a horse running beside the yoke-horses, but may also have meant a third horse yoked in front as a leader. This seems to be indicated by the reference in the Rigveda² to the Praśṭi—here applied to the Maruts' team—leading (vahati) the team (rohitah). In an obscure passage of the Atharvaveda³ there is a reference to the Praśṭis in connexion with a paṇca-vāhī, 'drawn by five,' but it is impossible to gain any clear idea of what is meant. The Praśṭi is not rarely referred to elsewhere.⁴ In one passage⁵ the dhuryau and the praśṭiyau 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 praśṭi-mant,⁶ praśṭi-vāhana,⁷ praśṭi-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, praśṭibhiḥ seems to refer to the assistants or comrades of Rjraśa (cf. Lāṭyāyana 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; Paṇcaviṃśa Brāhmaṇa, xvi. 13, 12 (where praśthi-vāhin and praśṭi-vāhin are confused).

Geldner's conjecture, Rigveda, Glossar, 119, that Praśṭi 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-stoka is the name of a generous donor in the Rigveda,\(^1\) where Ludwig\(^2\) identifies him with Divodāsa Atithigva and

\(^1\) vi. 47, 22. \(^2\) Translation of the Rigveda, 3, 158.
Pra-stotṛ is the name of an assistant of the Udgāṭ priest who sings the Prāstāva, or prelude of the Śāman chant. His not being mentioned by name in the Rigveda is merely an accident, for he is clearly referred to in one passage, and in the later literature he is a frequent figure. Ludwig erroneously thinks that Praśastra is the earlier name of the Pra-stotṛ.

1. Pañcaviṁśa 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 staṇat). See Oldenberg, Religion des Veda, 393, n. 3.
3. Taittiriya Śāṁhitā, 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.

Prasravaṇa. See Plakṣa.

Pra-hā in the Rigveda, the Atharvaveda, and the Pañcaviṁśa Brāhmaṇa, denotes a ‘winning throw’ at dice, or, generally, any ‘gain’ or ‘advantage.’

1. x. 42, 9.
2. iv. 38, 3.
3. xvi. 14, 2; xx. 11, 4.
Cf. Zimmer, Altindisches Leben, 241, and praḥavant, Rv. iv. 20, 8, meaning ‘acquiring gain,’ according to the St. Petersburg Dictionary, s.v.

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

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

1. Taittiriya Brāhmaṇa, i. 8, 2, 3; Pañcaviṁśa Brāhmaṇa, xviii. 9, 10; Śatapatha Brāhmaṇa, v. 4, 5, 22, etc.
2. Rigveda, Glossar, 120.
3. iv. 4, 8.
Prā-gahī is the name of a teacher in the Kauśītaki Brāhmaṇa (xxvi. 4) according to Lindner's edition. Cf. Prāvahī.

Prācīṇa-tāna denotes the ‘warp’ of a piece of cloth in the Taittiriya Saṃhitā (vi. 1, 1, 4). Cf. Prācīnātāna.

Prācīṇa-yogī-putra, ‘son of a female descendant of Prācīṇayoga,’ is the name of a teacher, a pupil of Sāṃjīvīputra in the last Vaṃśa (list of teachers) in the Mādhyaṃdina recension of the Brhadāraṇyaka Upaniṣad (vi. 4, 32).

Prācīṇa-yogī, ‘descendant of Prācīṇayoga,’ is the name of a teacher, a pupil of Pārāśarya, in the first Vaṃśa (list of teachers) in the Brhadāraṇyaka Upaniṣad.1 A Prācīṇayogī is mentioned also in the Chāndogya2 and the Taittiriya3 Upaniṣads, and the same patronymic is found in the Śatapatha Brāhmaṇa4 and in the Jaiminiya Upaniṣad Brāhmaṇa (see Puluśa, Satyayajñīṇa,5 Somaśuṣma).

Prācīṇa-vaṃśa 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.

Prācīṇa-śāla Aupamanyava (‘descendant of Upamanyu’) is the name of a householder and theologian in the Chāndogya

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1 ii. 6, 2 (Kāṅva).
2 v. 13, 1.
3 i. 6, 2.
4 (Of Satyayajñīṇa Pauluṣi) x. 6, 1, 5; (of Sauṣeye) xi. 5, 3, 8 (cf. Gopatha Brāhmaṇa, i. 3, 11). Cf. Weber, Indische Studien, i, 61; 2, 213; 3, 274.
5 Called Prācīnayogī in i. 39, 1, but this is probably merely a blunder of the manuscript.

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1 iii. 1, 6. 7; 6, 1, 23; iv. 6, 8, 20.
Prācinatāna, denoting the 'warp' of a piece of cloth, is found in the Brāhmaṇas. Cf. Prācinatāna.

Prācināvīta denotes the wearing of the sacred thread of the Aryan over the right shoulder and under the left arm, Prācināvitin being the name for the man so wearing the thread. Tilak, however, thinks that these terms do not imply the wearing of a thread, but of a garment.

Prācyā denotes in the plural 'dwellers in the east.' They are mentioned in the list of peoples in the Aitareya Brāhmaṇa. It is very probable that the Kāsis, Kosalas, Videhas, and perhaps Magadhas, are meant, as Oldenberg supposes. In the Śatapatha Brāhmaṇa the Easterns are said to call Agni by the name of Śarva, and their mode of making tombs is there referred to with disapproval. The Lātyāyana Śrauta Sūtra explains the Vipatha, 'rough car,' of the Pañcavimśa Brāhmaṇa as a car of the Easterns (prācyā-ratha). In the Saṃhitopaniṣad Brāhmaṇa reference is made to the Prācyā-Pāncālas.

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 Madhyadeśa. (see Kuru, n. 1).
5 VIII. 6, 9.
6 xvii. 1.
7 2; Weber, Indian Literature, 34, n. 25.
Prāṇa, properly denoting 'breath,' is a term of wide and vague significance in Vedic literature. It is frequently mentioned from the Rigveda onwards; in the Āraṇyakas and Upaniṣads it is one of the commonest symbols of the unity of the universe. In the narrow sense Prāṇa denotes one of the vital airs, of which five are usually enumerated—Prāṇa, Aṇā, Vyāna, Udāna, and Samāna; but often only two, Prāṇa and Aṇā, or Prāṇa and Vyāna, or Prāṇa and Udāna; or three, Prāṇa, Aṇā, and Vyāna, or Prāṇa, Udāna, and Vyāna, or Prāṇa, Udāna, and Samāna; or four, Prāṇa, Aṇā, Udāna, and Vyāna. The exact sense of each of these breaths when all are mentioned cannot be determined.

Prāṇa is also used in a wider sense to denote the organs of sense, or as Śaṅkara puts it, the 'orifices of the head,' etc. These are given as six in one passage of the Śatapatha Brāhmaṇa, presumably the eyes, ears, and nostrils. More frequently there are stated to be seven in the head, the mouth being then included. Sometimes again they are mentioned...
as nine, or as seven in the head and two below. Ten are counted in the Śatapatha Brāhmaṇa and the Jaiminiya Brāhmaṇa, while even eleven are mentioned in the Kāṭhaka Upaniṣad, and twelve in the Kāṭhaka Saṃhitā, where the two breasts are added. Exactly what organs are taken to make up the numbers beyond seven is not certain. The tenth is the navel (nābhi) in the Maitrāyaṇī Saṃhitā; when eleven are named the Brahma-randhra (suture in the crown) may be included; in the Atharvaṇeda, as interpreted by the Bṛhadāraṇyaka Upaniṣad, 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 breast or below (the organs of evacuation).

The word Prāṇa has sometimes merely the general sense of breath, even when opposed to Apāṇa. 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 Apāṇa as ‘expiration,’ a meaning suggested by the preposition apā, ‘away.’ This being clearly shown both by the native scholiasts and by other evidence, Böhtlingk later accepted the new view.

17 Taittiriya Saṃhitā, iii. 5, 10; Taittiriya Brāhmaṇa, iii. 1, 7, 4; Śatapatha Brāhmaṇa, i. 5, 2, 5; Pañca- viṃśa Brāhmaṇa, xxii. 12, 5; Aitareya Aranyaka, i. 4, 1; Saṅkhāyana Aranyaka, ii. 2; Av. v. 28, 1; x. 8, 43 (navadvāram), 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 Aranyaka, 185, 187.
24 iv. 6, 1; Kāṭhaka Saṃhitā, ix. 16.
25 Aitareya Upaniṣad, i. 3.
26 x. 8, 9.
27 ii. 2, 3, 4.
28 Kāṭhaka Saṃhitā, xxxiii. 3.
29 Jaiminiya Upaniṣad Brāhmaṇa, ii. 5, 9, 10; 6, 8.
30 Av. v. 4, 7 (Paippalāda). See Bloomfield, Hymns of the Atharvaṇeda, 552.
31 Rudradatta on Āpastyama Śrauta Sūtra, xii. 8, 8; xiv. 11, 1; Sāyaṇa on Śatapatha Brāhmaṇa, i. 1, 3, 2; Taittiriya Brāhmaṇa, ii. 5, 6, 4; Saṅkara on Chāndogya Upaniṣad, i. 3, 2; Anarṭiya on Saṅkhāyana Śrauta Sūtra, vi. 8, 1, 2, etc.
32 Śatapatha Brāhmaṇa, ii. 2, 2, 15, as compared with Kāṭyāyana Śrauta Sūtra, iv. 8, 29; Bṛhadāraṇyaka Upaniṣad, iii. 2, 2; Jaiminiya Upaniṣad Brāhmaṇa, i. 60, 5; ii. 1, 16, 19; Aitareya Aranyaka, v. 1, 4. See Caland, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 55, 261-265; 56, 556-558; and Apāṇa.
33 Zeitschrift, 55, 518.
Pratibodhiputra] LIVING BEING—MORNING—LIBATION

Prāṇa-bhṛt denotes a 'living being' or 'man' in the Brhadāraṇyaka Upaniṣad\(^1\) and the Satapatha Brāhmaṇa.\(^2\) Prāṇin has the same sense.\(^3\)

1. 5, 22; iii. 1, 12.
2. xi. 2, 6, 2.
3. Aitareya Brāhmaṇa, vii. 13; Satapatha Brāhmaṇa, vii. 4, 2, 2; x. 4.

Prātar as a denotation of time signifies the 'early morning' in the Rigveda\(^1\) and later.\(^2\) Cf. Ahan.

Prātar-anuvāka occurs in the Brāhmaṇas\(^1\) as the name of the litany which begins the morning Soma libation.

Prātar-ahna Kauhala is the name of a teacher, a pupil of Ketu Vājya, in the Vāṃśa Brāhmaṇa.\(^1\) Cf. Kauhāda.

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

Prati-piya is the patronymic of Balhika in the Satapatha Brāhmaṇa (xii. 9, 3, 3).

Prati-vesya is mentioned in the Vāṃśa (list of teachers) in the Sāṅkhāyana Āraṇyaka (xv. 1) as a pupil of Prativesya.

Prati-sutvana. See Pratīpa.

Prati-bodhī-putra, 'son of a female descendant of Prati-
bodha,' 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-ṛda, 'descendant of Pratṛd,' is the patronymic of a teacher called Bhalla in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 31, 4), and of another teacher in the Brhadāraṇyaka Upaniṣad (v. 17, 2).

Prā-desa frequently occurs in the Brāhmaṇas as a measure of length, a 'span.'

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

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

3 That is, between thumb and forefinger.

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

1 ii. 5, 22; iv. 5, 28, Mādhyaṁdina.

Prāyaś-citta1 or Prāyaś-citti2 denotes a 'penance' or 'expiation,' both words occurring frequently in the later Śaṁhitās 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 Śaṁavidhāna Brāhmaṇa.

1 Satapatha Brāhmaṇa, xii. 4, 1, 6; Kauśitaki Brāhmaṇa, v. 9; vi. 12, etc.

2 Taittiriya Śaṁhitā, ii. 1, 4, 1; iii. 1, 3, 2; v. 1, 9, 3; 3, 12, 1; Av. xiv. 1, 30; Vājasaṇeṣī Śaṁhitā, xxxix. 12;

3 See Konow's Translation, p. 43 et seq.

Prā-vareya, 'descendant of Pravara,' is the patronymic of the Gargas in the Kāṭhaka Śaṁhitā.

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

Prā-vahi is the name of a teacher in the Kauśitaki Brāhmaṇa (xxvi. 4), where, however, Lindner's edition has Prāgaḥi.
Prá-váhaṇi, 'descendant of Praváhaṇa,' is the patronymic of a man called Babara in the Taittirīya Saṃhitā (vii. 1, 10, 2).

Prá-vṛṣ is the name of the 'rainy season' in the Rigveda¹ and later.²

¹ vii. 103, 3. 9.
² Av. xii. 1, 46; Kāṭhaka Saṃhitā, xxxvi. 2; Taittirīya Brāhmaṇa, i. 8,

Prá-vepa. See Prákāśa.

Práś in the Atharvaveda¹ denotes a 'debater' or a 'debate,' while Pratiprāś² denotes an 'opponent in debate.'

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


Prāśnī-putra ('son of Prāśnī') Āsuri-vāsin is mentioned in the last Vamśa (list of teachers) of the Brhadāraṇyaka Upaniṣad¹ as a pupil of Āsurāyana.

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

Prá-śravana. See Prāsravana.

Prá-saca, m., in the Taittirīya Saṃhitā¹ denotes a 'cloud-burst,' while in the Taittirīya Brāhmaṇa² the adjective prásacyāh (āpah) means ' (waters) produced by torrential rain.'

¹ vii. 5, 11, 1; according to the commentator, 'congealing.'
² iii. 12, 7, 4; according to the commentator, 'congealed' (water).

Prá-sāda in the sense of 'palace' does not occur until the late Adbhuta Brāhmaṇa.¹ Cf. Prákara.

¹ Indische Studien, 1, 40.

4—2
Prā-sravaṇa occurs as part of the local name Plakṣa Prāsravaṇa. It also appears as a patronymic 'descendant of Prasravaṇa,' applied to Avatsāra in the Kauśitaki Brāhmaṇa.¹

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

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

¹ Taittiriya Saṃhitā, ii. 2, 11, 4; Kāṭhaka Saṃhitā, x. 11; Maitrāyaṇi Saṃhitā ii. 1, 8; Vājasaneyi Saṃhitā, xviii. 12.
² Taittiriya Brāhmaṇa, iii. 8, 14, 6

Aitareya Brāhmaṇa, viii. 16; Brhad-āraṇyaka Upaniṣad, vi. 3, 22 (Mādhyām-dīna = vi. 3, 13 Kāṇva), with Śaṅkara's note.

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 Praiyamedha.

¹ i. 139, 9; viii. 5, 25; Priyamedhavat, ² i. 45, 4; viii. 2, 37; 3, 16; 4, 20; i. 45, 3; Priyamedha-stuta, viii. 6, 45.
³ Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 217.

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

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

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

¹ vii. 34.
² xv. 1.
³ x. 3, 5, 14.

Prenkha, 'swing,' is mentioned in the description of the Mahāvrata rite, given in the Kāṭhaka Saṃhitā,¹ the Aitareya

¹ xxxiv. 5.
Praiga

DEAD MAN—SERVANT—LITURGICAL DIRECTION

Aranyaka,² the Pañcavimśa 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 Pleńkha.

² i. 2, 3, 4; v. 1, 3, etc. ³ v. 5, 7. ⁴ Sāṅkhāyana Aranyaka, ii. 17, etc. ⁵ Sāṅkhāyana Srauta Sūtra, xvii. 1, 11; 7, 2, etc.

Preta, ‘departed,’ is used to denote a ‘dead man’ in the Satapatha 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.

Predi.  See Proti.

Presya (‘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 praiṣya, ‘menial,’ occurs.

¹ vii. 29.  See also Kauśitaki Brāhmaṇa, xvii. 1. ² v. 22, 14.

Praiya-medha, ‘descendant of Priyamedha,’ is a patronymic of the priests who sacrificed for the Ātreyā 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 Taittiriya Brāhmaṇa.³ In the Gopatha Brāhmaṇa⁴ they are called Bharadvājas.

¹ viii. 22. ² Kāthaka Saṃhitā, vi. 1 (Indische Studien, 3. 474); Maitrāyani Saṃhitā, i. 8, 7; Lévi, La doctrine du sacrifice, 150. ³ i. 1, 9, 1 et seq. ⁴ i. 3, 15.  The name is also written Prayyamedha and, incorrectly, Praiyamedha.

Praia 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; Taittiriya 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; Kauśitaki Brāhmaṇa, xxviii. 1, etc.
Proti Kauśāmbeya Kausuru-bindi ('descendant of Kusuru-binda') is mentioned in the Śatapatha Brāhmaṇa¹ as a pupil and contemporary of Uddālaka. In the Taittiriya Saṁhitā,² on the other hand, Kusurubinda is called Auddālaki, ‘descendant of Uddālaka,’ a fact which seems to indicate that little value is to be attached to these patronymics and allegations of contemporaneousness.

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

Proṣṭha, denoting perhaps a ‘bench,’ is found in the Rigveda¹ in the adjective proṣṭhaśaya, ‘lying on a bench,’ used of women, and uncompounded in the Taittiriya 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.


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

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

¹ Plakṣa is the name of the waved leaf fig-tree (Ficus infectoria), a large and beautiful tree with small white fruit. It is mentioned in the Atharvaveda¹ and the Taittiriya Saṁhitā² along with the Nyagrodha and the Parṇa. Its name is altered in the latter Saṁhitā³ 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; Maitrāyaṇi Saṁhitā, iii. 10, 2. ³ vi. 3, 10, 2. ⁴ Aitareya Brāhmaṇa, vii. 32; viii. 16; Taittiriya Brāhmaṇa, iii. 8, 19, 2; Śatapatha Brāhmaṇa, iii. 8, 3, 10, 12, etc. Cf. Zimmer, Altindisches Leben, 58.
2. Plakṣa Dayyāṃpatī (‘descendant of Dyāṃpatī’ or Dyāṃpāta) was a contemporary of Atyāṃhas Āruṇī in the Taittirīya Brāhmaṇa (iii. 10, 9, 3. 5).

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

¹ xxv, 10, 16. 22; Kātyāyanā Śrauta Sūtra, xxiv. 6, 7; Lātīyāyanā Śrauta Sūtra, x. 17, 12. 14.
² Āśvalāyana Śrauta Sūtra, xii. 6, 24; Śāṅkhāyana Śrauta Sūtra, xiii. 29, 1; Cf. Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, 15, 37, n. 2.
³ Cf. Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, 15, 37, 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 Rigveda¹ and later.²

¹ i. 182, 5.
² Av. xii. 2, 48; Taittirīya Saṁhitā, 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 Ávamedha (‘horse sacrifice’) in the Yajurveda Saṁhitās.¹ Perhaps the ‘pelican’ is meant.

¹ Taittirīya Saṁhitā, v. 5, 20, 1; Maitrāyaṇi Saṁhitā, iii. 14, 15; Vājasaneyi Saṁhitā, xxiv. 34.
² Cf. Zimmer, Altindisches Leben, 93.

Plākṣi, ‘descendant of Plakṣa,’ is the name of a man mentioned in the Taittirīya Āranyaka¹ and the Taittirīya

¹ i. 7, 2.
Prātisākhya. In the same Prātisākhya a Plāksāyaṇa, or ‘descendant of Plāksa,’ is mentioned.

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. According to the Śāṅkhāyana Śrauta Sūtra, Āsaṅga was a woman, but became a man. This version, repeated by Śāyaṇa in his commentary on the Rigveda, is a mere blunder based on the fact that an additional verse, tacked on to the hymn, contains the expression śaśvati nārī, which has been taken to mean ‘his wife Śaśvati,’ instead of merely ‘every woman.’

Plāśuka is found in the Satapatha Brāhmaṇa (v. 3, 3, 2) as an epithet of Vṛihi, ‘rice,’ in the sense of ‘shooting up rapidly.’

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

Pluṣi is the name of some noxious insect in the Rigveda. It is also included in the list of victims at the Aśvamedha.
Phalaka | SWING—FIELD—FRUIT—PLANK 57

(‘horse sacrifice’) in the Yajurveda Saṅhitās, and is mentioned in the Brhadāraṇyaka Upaniṣad. Possibly a species of ant may be meant.

2 Maitrāyaṇī Saṅhitā, iii. 14, 8; Vājasaneyī Saṅhitā, xxiv. 29. \[\text{Cf. Zimmer, Altindisches Leben, 98.}\]

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

PH.

Phaṇa occurs in some manuscripts of the Kauśitaki Upaniṣad, 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.’


Pharvara, a word occurring only once in the Rigveda, cannot be interpreted with certainty. It may mean a ‘field in bloom.’ Sāyaṇā explains it as ‘filler,’ and Grassmann as perhaps a ‘sower.’

1 x. 106, 2. \[\text{Cf. Weber, Indische Studien, 17, 260.}\]

2 In his commentary on RV. x. 106, 2. \[\text{He explains the intensive form par-}\]

3 pharat, occurring in the same hymn (x. 106, 7), as from a verb meaning to ‘fill.’ \[\text{Wörterbuch, s.v.}\]

Phala, denoting ‘fruit’ generally, especially the fruit of a tree, occurs in the Rigveda and later.

1 iii. 45, 4; x. 146, 5. \[\text{Satapatha Brāhmaṇa, xiii. 4, 4, 8; Brhadāraṇyaka Upaniṣad, vi. 4, 1, etc., and see Phaṇa.}\]

2 Av. vi. 124, 2; Taittirīya Saṅhitā, vii. 3, 14, 1; Vājasaneyī Saṅhitā, x. 13; (cf. Indische Studien, 1, 33, 44). \[\text{Aitareya Brāhmaṇa, vii. 30.}\]

Phalaka denotes ‘plank,’ as applied in the construction of a cart or chariot, or as used for pressing Soma (adhi-śavaṇe phalake), or for any other purpose.

1 Pañcaviṃśa Brāhmaṇa, xvii. 1, 14 \[\text{Satapatha Brāhmaṇa, iii. 3, 4, 9; xiii. 4, 3, 1; Aitareya Āraṇyaka, i. 2, 3 (of the swing), etc.}\]

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

Phalgu. See Nakṣatra.

Phalguni. See Nakṣatra.

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

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

Baka Dālbhya ('descendant of Dalbha') is the name of a person mentioned in the Jaiminiya Upaniṣad Brāhmaṇa as constraining Indra for the Ājakesins (i. 9, 2), and as a Kuru-Paṇcāla (iv. 7, 2). Bakura is mentioned in one passage of the Rigveda, where it is said that the Asvins made light for the Āryan by blowing their Bakura against the Dasyus. According to the Nirukta, the thunderbolt is meant; but much more probable is Roth's view, that the object blown was a musical instrument. See also Bākura.

Cf. Zimmer, Altindisches Leben, 290; Muir, Sanskrit Texts, 5, 466.
Baja is the name in the Atharvaveda\(^1\) of a plant used against
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 \(\text{Samhitas}^{1}\) and the
Brāhmaṇas.\(^2\)

1 Kāṭhaka Šaṃhitā, xii. 10; Maitrā-
yāṇī Šaṃhitā, iii. 11, 2; Vājasaneyi
Šaṃhitā, xix. 22. 90; xxl. 30.
2 Taittirīya Brāhmaṇa, i. 8, 5, 1;

Satapatha Brāhmaṇa, v. 5. 4, 10;
xii. 7, 1, 3; 2, 9; 9, 1, 8, etc.; Jaimin-
lyā Brāhmaṇa, ii. 156, 5.

Badvan seems in one passage of the Pañcaviṃśa Brāhmaṇa\(^1\)
to denote a 'causeway.' It is said to be firmer than an
ordinary road.

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

Bandhana denotes a 'rope' or other fastening in the
Atharvaveda\(^1\) and later.\(^2\)

1 Av. iii. 6, 7 (of a boat, Nau):
vi. 14, 2. (of a horse); Taittirīya Brāhmaṇa,
iii. 8, 9, 4; Chāndogya Upaniṣad,
vi. 8, 2; Nirukta, xii. 38, etc.
2 Satapatha Brāhmaṇa, xiii. 1, 6, 2

Bandhu, denoting 'relationship' \(^1\) in the abstract and 'rela-
tion' \(^2\) in the concrete, occurs in the Rigveda and later.

1 Rv. v. 73, 4; vii. 72, 2; viii. 73,
12, etc.; Av. v. 11, 10. 11; Vājasaneyi
Saṃhitā, iv. 22; x. 6, etc.
2 Rv. i. 164, 33; vii. 67, 9; Av. x. 10,
1; Taittirīya Saṃhitā, i. 5,
1, 4, etc.

Babara Prā-vāhani (‘descendant of Pravāhaṇa’) is the name of
a man who, according to the Taittirīya Saṃhitā,\(^1\) wished to
become an orator, and obtained rhetorical power by the use
of the Pañcarātra sacrifice.

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

\(^1\) v. 30, ii. 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 Aja-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 Rṣis who, according to the Yajurveda Saṃhitās,\(^1\) 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 a. 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; Kausitaki Brāhmaṇa, xxv. 8.
Balasa] LITTER OF GRASS—CRANE—CONSUMPTION 61

Barku Varsitya ('descendant of Vrsan') is the name of a teacher in the Satapatha Brahmana.¹

¹ i. 1, 10; Brhadāraṇyaka Upanisad, iv. 1, 8 (Mādhyāndina = 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 Taittirīya Samhitā, vi. 2, 4, 5; etc.

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


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; Maitrāyaṇī Samhitā, iii. 14, 19.

Balāsā is the name of a disease mentioned several times in the Atharvaveda¹ and occasionally later.² Mahīdhara³ and Sāyaṇa⁴ 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-sraṇsya, paruh-sraṇsya),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 Balāṣa should appear as an accompaniment of Takman.¹⁰ Grohmann,¹¹ however, thought

¹ Av. vi. 9, 8; v. 22, 11; vi. 14, 1; 127, 1; ix. 8, 8; xix. 34, 10.
² Vajasaneyi Samhitā, xii. 97.
³ On Vajasaneyi 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. Bloomfield\textsuperscript{12} considers that the question is still open. Ludwig\textsuperscript{13} renders the word by 'dropsy.'

As remedies against the disease the salve (\textit{Anjasa}) from \textit{Trikakud}\textsuperscript{14} and the \textit{Jaṅgīḍa}\textsuperscript{15} plant are mentioned.

\begin{align}
12\text{ Hymns of the Atharvaveda, 450.} & \quad 14\text{ Av. iv. 9, 8.} \\
13\text{ Translation of the Rigveda, 3, 510.} & \quad 15\text{ Av. xix. 34, 10.}
\end{align}

\textbf{Bali} occurs several times in the Rigveda\textsuperscript{1} and often later\textsuperscript{2} in the sense of tribute to a king or offering to a god. Zimmer\textsuperscript{3} thinks that the offerings were in both cases voluntary. He compares the notices of the Germans in Tacitus,\textsuperscript{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,\textsuperscript{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 tribes\textsuperscript{6} tribute must be meant even in the Rigveda. See also \textbf{Rājān}.

\begin{align}
1\text{ To a god, Rv. i. 70, 9; v. i, 10; viii. 100, 9; to a king, in the compound } & \textit{bali-hṛt}, \text{ 'paying tribute,' vii. 6, 5; x. 173, 6.} \\
2\text{ Metaphorically: Av. vi. 117, 1; Taittiriya Brāhmaṇa, i. 2, 3, 2; Kāṭhaka Saṃhitā, xxix. 7; Taittiriya Upaniṣad, i. 5, 3, etc.; } & \textit{bali-hṛt}, \text{ Av. xi. 4, 19; Kāṭhaka Saṃhitā, loc. cit.; } \textit{bali-hāra, Av. xi. 1, 20; literally: Av. iii. 4, 3; Taittiriya Brāhmaṇa, ii. 7, 18, 3; iii. 12, 2, 7; Satapatha Brāhmaṇa, i. 3, 2, 15; } \\
3\text{ Altindisches Leben, 166, 167.} & \quad 5, 3, 18; 6, 3, 17; xi 2, 6, 14; Pañca- & \quad \textit{vimaṇa Brāhmaṇa, xv. 7, 4; Aitareya Brāhmaṇa, vii. 29 (cf. vii. 34); } \textit{bali-hṛt, Kāṭhaka Saṃhitā, xxix. 9; Taittiriya Saṃhitā, i. 6, 2, 1.} \\
4\text{ Germania, 15.} & \quad 6\text{ Later, too, benevolences (pranayā-} & \quad \textit{kriyā) were known. See Fleet, Journal of the Royal Asiatic Society, 1909, 760- \\
5\text{ Balkasa denotes impure matter given off in the process of } & \quad 762.} \\
6\text{ See Rv. vii. 6, 5; 18, 19.} & \quad \text{fermentation in the Satapatha Brāhmaṇa.}^{1} \quad \text{The exact sense}
\end{align}

\textsuperscript{1} xii. 8, 1, 16: 9, 1, 2.
may be either 'scum,' 'sediment,'\textsuperscript{2} or perhaps more probably vegetable matter in the form of 'husks.'\textsuperscript{3}

\textsuperscript{2} St. Petersburg Dictionary, s.v., \textsuperscript{3} Eggeling, Sacred Books of the East, Flochen ('flakes').

Balbaja is the name of the grass called \textit{Eleusine indica}. It is mentioned in the Atharvaveda,\textsuperscript{1} and is said in the Yajurveda \textit{Saṃhitās}\textsuperscript{2} to be produced from the excrements of cattle. In the \textit{Kaṭhaka Saṃhitā}\textsuperscript{2} 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 \textit{Dānastuti} ('Praise of Gifts') in the Rigveda.\textsuperscript{3}

\begin{itemize}
\item \textsuperscript{1} xiv. 2, 22. 23.
\item \textsuperscript{2} Taittiriya \textit{Saṃhitā}, ii. 2, 8, 2; \textit{Kaṭhaka Saṃhitā}, x. 10; Maitrāyaṇī \textit{Saṃhitā}, ii. 2, 5.
\item \textsuperscript{3} viii. 55, 3. Cf. St. Petersburg Dictionary, s.v.; Zimmer, \textit{Altindisches Leben}, 69, 70.
\end{itemize}

1. Balhika is the name of a people in the Atharvaveda\textsuperscript{1} where the fever (\textit{Takman}) is called upon to go to the \textit{Mūjavants}, the \textit{Mahāvrṣas}, and the Balhikas. The \textit{Mūjavants} are quite certainly a northern tribe, and though, as Bloomfield\textsuperscript{2} suggests, the passage may contain a pun on Balhika as suggesting 'outsider' (from \textit{bahis}, 'without'), still no doubt the name was chosen from a northern tribe. But the view of Roth\textsuperscript{3} and Weber,\textsuperscript{4} which Zimmer\textsuperscript{5} once accepted, that an Iranian tribe is referred to (cf. Balkh), is not at all probable. Zimmer\textsuperscript{6} shows that there is no need whatever to assume Iranian influence. See also \textit{Parśu}.

\begin{itemize}
\item x. 22, 5. 7. 9.
\item Hymns of the Atharvaveda, 446.
\item Zur Litteratur und Geschichte des \textit{Weda}, 41.
\item \textit{Indische Studien}, 1, 205; Proceedings of the Berlin Academy, 1892, 985-995.
\item Altindisches Leben, 130.
\end{itemize}

2. Balhika Prātipiya is the name of a Kuru king in the \textit{Śatapatha Brāhmaṇa},\textsuperscript{1} where he appears as having been opposed to the restoration of \textit{Duṣṭarītu Paunṣāyana} to his hereditary sovereignty over the \textit{Śṛṇjayas}, but as having failed to prevent

\begin{itemize}
\item xii. 9, 3. 3.
\end{itemize}
the restoration being carried out by Revottaras Paṭava Cākra Sthapati. The epithet Prātipiya is curious: if it connects him with Pratīpa (whose son he is in the Epic), the form is remarkable, Zimmer\(^2\) indeed tacitly altering it to Prātipiya. In the Epic and the Purāṇas\(^3\) he is in the form of Vāhlika made a brother of Devāpi and Śantanu, and a son of Pratīpa. To base chronological conclusions on this\(^4\) would be utterly misleading, for the facts are that Devāpi was son of Rṣṭiṣeṇa 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 Parikṣit, 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, 12, 273 et seq.; Sieg, Die Sagenstoffe des Ṛgveda, 131-136.

Balbūtha is mentioned in one hymn of the Ṛgveda,\(^1\) along with Tarukṣa and Pṛthuṣravas, as a giver of gifts to the singer. He is called a Dāsa, but Roth\(^2\) was inclined to amend the text so as to say that the singer received a hundred Dāsas from Balbūtha. Zimmer’s\(^3\) 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 Ṛgveda, 2, 196.

i. Basta denotes the ‘goat’ in the Ṛgveda\(^1\) and the later literature.\(^2\)

\(^1\) i. 161, 13. The passage is unintelligible; for a guess, see Tilak, Orion, 166 et seq., and cf. Hillebrandt, Vedic Mythologie, 3, 145, n. 2.  
\(^2\) Taittirīya Sāṁhitā, ii. 3, 7, 4; v. 3, 1, 5; 7, 10, 1; Kāṇhaka Sāṁhitā, xvii. 2; Vājasaneyi Sāṁhitā, xiv. 9; Taittirīya Brāhmaṇa, i. 3, 7, 7; Bṛhadāraṇyaka Upaniṣad, i. 4, 9 (Mādhyāndina = i. 4, 4 Kāṇva), etc., and cf. Av. viii. 6, 12; xi. 9, 22.
2. **Basta Rāmakāyana** is the name of a teacher in the Maitrāyaṇī Sāmhitā (iv. 2, 10). The patronymic is variously read Samakāyana.

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

¹ xiii. 5, 7, 18.
² v. 23; xi. 16; xii. 7 (which recognises the plural *majestatis*).
³ ii. 24, 27; xi. 16.

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

¹ Aitareya Brāhmaṇa, ii. 36; v. 2; vi. 18; Kaustubha Brāhmaṇa, vi. 11; xvi. 9.
² x. 5, 2, 20; xi. 5, 1, 10.
³ v. 6, 6.
⁴ Aitareya Āraṇyaka, iii. 2, 3; Śāṅkhāyana Āraṇyaka, viii. 4.

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

**Bādeyi-putra** (‘son of Bādeyi’) is mentioned in the last Vāmaśa (list of teachers) of the Mādhyamāṇa recension of the Brhadāraṇyaka Upaniṣad (vi. 4, 30) as a pupil of Mauṣikī-putra.

**Bāna** denotes ‘arrow’ in the Rigveda (vi. 75, 17) and later (Av. iii. 23, 2; vi. 105, 2, etc.).

**Bānavant** in the Brhadāraṇyaka Upaniṣad (iii. 8, 2) denotes an ‘arrow’ like Bāna. Its more normal sense is ‘quiver’ (lit., ‘containing arrows’), which is its sense in the Vājasaneyi Sāmhitā (xvi. 10) and the Śatapatha Brāhmaṇa (v. 3, 1, 11).
Bādarāyana (‘descendant of Badara’) is the name of a teacher in the Vāṃśa (list of teachers) at the end of the Sāmavidhāna Brāhmaṇa.¹


Bādhyoga (‘descendant of Badhyoga’) is the patronymic of Jihvāvant, a pupil of Asita Vārṣagāṇa, in the last Vāṃśa (list of teachers) in the Mādhyaṃḍina recension of the Brhadāraṇyaka Upaniṣad (vi. 4, 33).

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

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

Bābhrama, ‘descendant of Babhru,’ is the patronymic of Vatsanapāt in the Brhadāraṇyaka Upaniṣad.¹ In the legend of Śunahṣepa² the Kāpileyas and the Bābhravas are enumerated as the descendants of Śunahṣepa under his adoptive name of Devarāta Vaiśvāmitra. A Sāman, or Chant, of Babhru is mentioned in the Pañcaviṃśa Brāhmaṇa.³

¹ ii. 5, 22; iv. 5, 28 (Mādhyaṃḍina = ii. 6, 3; iv. 6, 3 Kāṇva).
² Aitareya Brāhmaṇa, vii. 17. The Śaṅkhāyana version omits the words.
³ xv. 3, 12.

Bābhravya, ‘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).

Bārhatsāmā is an anomalously formed word meaning ‘daughter of Brhaṭsāman’ in the Atharvaveda,¹ where her name occurs in a hymn for easy conception.

Bāhas-patya, 'descendant of Bṛhaspati,' is the patronymic of the mythical Śaṃyu.1

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

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

1 Chāndogya Upaniṣad, v. 1, 11; 24, 5; Kāṭhaka Upaniṣad, ii. 6.
2 St. Petersburg Dictionary, s.v.

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


Bālāki, Bālākyā. See Drṛpta-bālāki and Kāśyapī-bālākyā-māṭhari-putra.

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

Bāškala. See Vārkali.

Bāskiha, 'descendant of Bāskiha,' is the patronymic of Śunaskarṇa in the Pañcavimśa Brāhmaṇa.1 In the Baudhāyana Śrauta Sūtra2 he is a descendant of Śibi.

1 xvi. 12, 6.

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 Brāhmaṇa, which regards as the middle the land to the east of the Sarasvati.

Cf. Weber, Indische Studien, 1, 189; 2, 37; Eggeling, Sacred Books of the East, 12, 201, n. 2.
Bāhu, ‘arm,’ as a measure of length, is found in the 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 Rigveda.  


Bidala-kārī, ‘female splitter of bamboos,’ is the name of one of the victims at the Puruṣamedha (‘human sacrifice’) in the Yajurveda. Eggeling\(^2\) renders the word as ‘basket-maker.’

1 Vājasaneyī Saṃhitā, xxx. 8; bidala-kāra, Taittirīya Brāhmaṇa, iii. 4, 5, 1. \(^2\) Sacred Books of the East, 44, 141.

Bimba appears in one passage of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 5, 6) to denote the plant \textit{Momordica monadelpha}.

Bilva is the name of the wood-apple tree (\textit{Aigle marmelos}). It is mentioned in the Brāhmaṇas\(^1\) 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 Āraṇyaka\(^4\) contains a hymn in praise of the virtues of an amulet of Bilva (irā-maṇi bailva)\(^5\).

1 Aitareya Brāhmaṇa, ii. 1; Sapatapatha Brāhmaṇa, xiii. 4, 4, 8, etc. Cf. Maitrāyaṇī Saṃhitā, iii. 9, 3.  
2 xx. 136, 13.  
3 ii. 1, 8, 1. 2. Cf. Sapatapatha Brāhmaṇa, i. 3, 3, 20 (\textit{paridhayah}); 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 Siva worship.

Bisa denotes the radical fibres of the lotus, which seem to have been eaten as a delicacy as early as the times of the Atharvaveda.\(^1\) It is mentioned also in the Aitareya Brāhmaṇa\(^2\) and the Aitareya Āraṇyaka.\(^3\)

1 iv. 34, 5.  
2 v. 30.  
3 iii. 2, 4; Śāṅkhāyana Āraṇyaka, xi. 4. Cf. Zimmer, \textit{Altindisches Leben}, 70.
Bija denotes 'seed,' the operation of sowing seed (vap) being several times referred to in the Rigveda\(^1\) 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 Upaniṣad\(^3\) enumerates three, the Aitareya\(^4\) 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 glossen to comprise flies, worms, etc. Cf. Kṛṣi.

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.

Budila Āsvataraśvi or Āsvatara Āśvi is mentioned several times in the Brāhmaṇa literature as a teacher. According to the Chāndogya\(^1\) and the Brhadāraṇyaka\(^2\) Upaniṣads, he was a contemporary of Janaka of Videha, and, according to the Śatapatha Brāhmaṇa,\(^3\) of Aśvapati, the Kekaya king. He is also mentioned in the Aitareya Brāhmaṇa.\(^4\)

1 v. 11, 1; 16, 1.
2 v. 15, 11 (Mādhyaṃdina = v. 14, vi. 30.
8 Kāṅva).

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.

Bṛbu 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 Pañis. According to the Śaṅkhāyana Śrauta Sūtra,\(^2\) Bharadvāja received gifts from Bṛbu Takṣan and

1 vi. 45, 31, 33.
2 xvi. 11, 11.
Prastoka Sārṇjaya, a fact alluded to in the Mānava Dharma Śāstra,⁴ where takṣan is treated as a descriptive attribute, ‘a carpenter.’ Apparently Brbu was a Pāṇi, though the words of the Rigveda⁵ might be taken to mean that he was one who had overthrown them entirely. If so, Pāṇi must here certainly mean a merchant in a good sense, Brbu being then a merchant prince.⁶ According to Weber,⁷ the name suggests connexion with Babylon, but this conjecture must be regarded as quite improbable. Hillebrandt⁸ sensibly expresses no opinion as to Brbu, while Brunhoffer’s⁹ attempt to recognize a people named Tāsokoi, and to connect them with the Vedic word takṣan, is valueless, especially considering the fact that Takṣan is not found as an epithet of Brbu in the Rigveda.

BRŚAYA is mentioned twice in the Rigveda, being in the first passage¹ connected with the Pāṇis, and in the second² with the Pārāvatas and the Pāṇis. 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 Pāṇis, and comparing Bap(raivTrj, satrap of Arachosia and Drangiana in the time of Darius.⁶ But this theory is not probable.

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⁴ Cf. Griffith, Hymns of the Rigveda, 1, 606, n. ⁵ Episches im vedischen Ritual, 28 et seq.; Proceedings of the Berlin Academy, 1898, 563, n. 1; Indische Studien, 17, 198. The Bāveru Jātaka, on which stress is laid in connexion with the Indian knowledge of Babylon, being of quite unknown date, has no cogency as evidence for any early period. Cf. Bühler, Indische Paläographie, 17-19; Indische Studien, 3, 79 et seq.; Weber, Indian Literature 3; Rhys Davids, Buddhist India, 201 et seq. ⁶ Vedische Mythologie, 1, 93, 104, 107. ⁷ Iran und Turan, 127. ⁧ Cf. Ludwig, Translation of the Rigveda, 3, 275; Brhaddevatā, v. 108, 109, with Macdonell’s notes; Max Müller, Sacred Books of the East, 32, 316.
**Bṛhadgiri**

*Bṛṣi,* denoting a ‘cushion’ of grass, is mentioned in the Aitareya Āranyaka\(^1\) and the Sūtras.\(^2\) The incorrect forms Vṛṣi and Vṛṣi also occur occasionally.

\(^1\) i. 2, 4; v. i, 3, with Keith’s note; \(^2\) Śāṅkhāyana Srauta Sūtra, xvii. 4, 7; 6, 6; Kātyāyana Srauta Sūtra, xiii. 3, 1.

**Bṛhac-chandas** is found in one passage of the Atharvaveda\(^1\) as an epithet of Śālā, ‘house.’ It is apparently\(^2\) an error for *bṛhad-chadis,* ‘broad-roofed,’ which in any case is the sense.\(^3\)

\(^1\) iii. 12, 3. \(^2\) Cf. Whitney, Translation of the Atharvaveda, 105. \(^3\) Bloomfield, *Hymns of the Atharva-Veda,* 345.

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

**Bṛhad-uktha** is mentioned in an obscure hymn of the Rigveda\(^1\) as a priest; in two hymns of the tenth Maṇḍala\(^2\) he is definitely a Rṣi. He is also mentioned in the Aitareya Brāhmaṇa\(^3\) as having consecrated Durmukha Pāṇcāla, and is called Vāmadeva’s son in the Satapatha Brāhmaṇa.\(^4\) In the Pañcaviṃśa Brāhmaṇa\(^5\) he appears as Vāmneya, ‘descendant of Vāmni.’ 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. Petersburg Dictionary, s.v., treats it as adjectival. Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft,* 42, 214; Ludwig, Translation of the Rigveda, 3, 126. \(^2\) x. 54, 6; 56, 7. \(^3\) viii. 23. \(^4\) xiii. 2, 2, 14. \(^5\) xiv. 9. 37. 38. \(^6\) *Transactions of the Connecticut Academy of Arts and Sciences,* 15, 55, n. 2. \(^7\) Pañcaviṃśa Brāhmaṇa, xiii. 9, 27, is parallel with xiv. 9, 38.

**Bṛhad-giri** is said in the Pañcaviṃśa 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).
Bṛhad-diva appears in a hymn of the Rigveda as its author, calling himself an Atharvan. He is mentioned in the Aitareya Brāhmaṇa, and is named in the Vamśa (list of teachers) of the Śāṅkhāyana Āraṇyaka as a pupil of Sumnayu.

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

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

Cf. Ludwig, Translation of the Rigveda, 3, 147, 148.

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

Indische Studien, 4, 374.

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

Astronomie, Astrologie und Mathematik, 6.

Bṛhaspati-gupta Śāyasthi is mentioned in the Vamśa Brāhmaṇa as a pupil of Bhavatrāta Śāyasthi.

Indische Studien, 4, 372.

Bṛhaspati-sava is the name of a sacrifice by which, according to the Taittirīya Brāhmaṇa, the priest who desired to become a Purohita obtained that office. According to the Āśvalāyana Śrauta Sūtra, it was the sacrifice to be performed by a priest after the Vājapeya, while the king performed the Rājasūya. In
the Śatapatha Brāhmaṇa, on the other hand, the Brhaspati-
sava is identified with the Vājapeya; but such identity is
clearly not primitive.\footnote{3 v. 2, 1, 19.}

\footnote{Eggeling, Sacred Books of the East, 41, xxiv, xxv; Weber, Indische Studien, 10, 107, 108.}

**Bekanāṭa** occurs only once in the Rigveda, when Indra is said to overcome all the Bekanāṭas and the Panis. The natural sense, therefore, seems to be ‘usurer,’ the explanation given by Yāska. The word has a foreign appearance, but its provenance can hardly be determined: it might just as well be aboriginal as Babylonian.\footnote{3} Hillebrandt* thinks Brunnhofer is right in identifying Bekanāṭa with Bikanir.

\footnote{Bekura occurs in the Pañcaviṃśa Brāhmaṇa, where it may mean ‘voice’ or ‘sound,’ the sense assigned to the word in the Naighantuka. It is, however, possibly, like Bakura, the name of a musical instrument. In the Taittiriya and the Kāṭhaka Samhitās the words Bekuri and Vekuri occur as epithets of Apsarases, or celestial nymphs, meaning, perhaps, ‘melodious’; in the Vaijasaneyi Saṃhitā and the Śatapatha Brāhmaṇa the variations Bhakuri and Bhākuri are found.}

\footnote{Baija-vāpa, ‘descendant of Bija-vāpa,’ is the name of a teacher in the first two Vāṃśas (lists of teachers) in the Mādhyāṃdina recension of the Brhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26).}

\footnote{Baija-vāpāyana, ‘descendant of Baija-vāpa,’ is the name of a teacher in the first two Vāṃśas (lists of teachers) in the Mādhyāṃdina recension of the Brhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26). The name is also spelt Vaijjavāpāyana.}
Baija-vāpi, 'descendant of Bijavāpa, or Bijavāpin,' 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. According to the commentator Mahīdhara, the word denotes a Niṣāda, but according to Śāyaṇa a catcher of fish. See Mr̥gayu.

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

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


Baudhāyana, 'descendant of Budha or Bodha,' is the name of a teacher who is mentioned in the Baudhāyana Śrauta Sūtra, and under whose name are current a Śrauta Sūtra described and in part edited by Caland, and a Dharma Sūtra which has been edited and translated, while the Gr̥hya 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.

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

Brahma-cārya denotes the condition of life of the Brahma-cārin or religious student. The technical sense is first found in

1 Rv. x. 109, 5; Av. vi. 108, 2; 133, 3; xi. 5, i et seq.; Śatapatha Brāhmaṇa, xi. 3, 3, 1, etc.
the last Maṇḍala of the Rigveda. The practice of studentship doubtless developed, and was more strictly regulated by custom as time went on, but it is regularly assumed and discussed in the later Vedic literature, being obviously a necessary part of Vedic society.

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

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2 Rv., loc. cit.
3 xi. 5. Cf. Gopatha Brāhmaṇa, i. 2, 1-8, which contains an independent account of the Brahmacārin (Bloomfield, Atharvaveda, 110); Śatapatha Brāhmaṇa, xi. 3, 3, 1 et seq.; Taittiriya Saṃhitā, vi. 3, 10, 5.
4 Av. xi. 5, 3. It is used in the ritual of the Upanayana, according to the Kauśika Sūtra, lv. 18.
5 Av. xi. 5, 6.
6 Av. xi. 5, 4, 6.
7 Av. xi. 5, 9.
8 Chāndogya Upaniṣad, ii. 23, 2. So regularly brahma-carṣeya vas, Av. vii. 109, 7; Aitareya Brāhmaṇa, v. 14, etc.; or car, Śatapatha Brāhmaṇa, xi. 3, 3, 7; Taittiriya Brāhmaṇa, iii. 7, 6, 3, etc.
9 Ibid., iii. 11, 5; iv. 10, 1; Brhadāraṇyaka Upaniṣad, vi. 3, 15 (Mādhyaṃdina = vi. 3, 7 Kāṇḍa); Taittiriya Upaniṣad, i. 3, 3; ii. 1.
11 Chāndogya Upaniṣad, iv. 10, 2 et seq.; Śatapatha Brāhmaṇa, xi. 3, 3, 4.
12 Śatapatha Brāhmaṇa, iii. 6, 2, 15. A Mantra in the Aṣvalāyana 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 (brahma-carṣeya asy; apo 'śūna; karma kuru; divā mā svāpsir; ācārya-āyādhino vedam adhiyā).’ One duty specially referred to in the Aitareya Āraṇyaka, iii. 1, 6; Śāṅkhāyana Āraṇyaka, vii. 19, and the Chāndogya Upaniṣad, iv. 5, 5, was the guarding of the teacher’s cattle when they were grazing on their pasture grounds. From these grounds, too, the pupil would, no doubt, bring dried dung for fuel, as well as any available sticks. As regards obedience to the teacher, cf. Śatapatha Brāhmaṇa, xi. 3, 3, 6.
13 Chāndogya Upaniṣad, iv. 10; vi. 1, 2.
14 Ibid., viii. 7, 3 (thirty-two years); 15 (for life), etc.
age at which studentship began varied.\textsuperscript{15} Śvetaketu commenced at twelve and studied for twelve years.\textsuperscript{16}

It is assumed in the Grhya Sūtras that the three Āryan castes were all required to pass through a period of studentship. But that this is much more than priestly schematism is uncertain. No doubt individuals of the Kṣatriya or Vaiśya caste might go through part of the period of studentship, just as Burmese boys of all classes now pass some time in a monastery as students. This is borne out by the reference in the Atharvaveda\textsuperscript{17} to the king guarding his country by Brahmacāraṇa—though that is susceptible of a different interpretation—and more clearly by the reference in the Kāṭha Sāṁhitā\textsuperscript{18} 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 Upaniṣads to kings who like Janaka studied the Vedas and the Upaniṣads.\textsuperscript{19} Normally, however, the Kṣatriya studied the art of war.\textsuperscript{20}

One of the duties of the Brahmacāraṇa was chastity. But reference is in several places\textsuperscript{21} 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.\textsuperscript{22}

Even an old man might on occasion become a pupil, as the story of Āruṇi shows.\textsuperscript{23}

\begin{itemize}
  \item \textsuperscript{15} See Weber, \textit{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.
  \item \textsuperscript{16} Chāṇḍogya Upaniṣad, vi, 1, 2.
  \item \textsuperscript{17} xv. 5, 17. Cf. Lanman in Whitney's Translation of the Atharvaveda, 639.
  \item \textsuperscript{18} ix. 16 (reading abrāhmaṇa).
  \item \textsuperscript{19} Brādhārāṇya Upaniṣad, iv, 2, 1.
  \item \textsuperscript{21} Taittirīya Aranyaka, x, 65; Chāṇḍogya Upaniṣad, v, 10, 9.
  \item \textsuperscript{22} Kāṭhaka Sāṁhitā, xxxiv. 5; Taittirīya Sāṁhitā, vii. 5, 9, 4; Weber, \textit{Indische Studien}, 10, 125, n. 1; Keith, \textit{Sāṁkhīyana Aranyaka}, 79.
  \item \textsuperscript{23} Brādhārāṇya Upaniṣad, vi, 1, 6 (Mādhyāmikinda = vi, 2, 4 Kāṇya).
\end{itemize}
Brahma-jya,¹ 'oppressor of a Brahmin,' and Brahma-jyeya,² 'oppression of a Brahmin,' are terms mentioned several times in the Atharvaveda as expressing a heinous crime which involves its perpetrator in ruin. See Brāhmaṇa.

1 v. 19, 7, 12; xii. 5, 15 et seq.; xiii. 3, 1. Cf. Taittiriya Brāhmaṇa, iii. 7, 9, 2.

² Av. xii. 4, 11.

Brahma-datta Caikitāneya (‘descendant of Cekitaṇa’) is the name of a teacher in the Brhadāraṇyaka Upaniṣad (i. 3, 26). He is mentioned also in the Jaiminiya Upaniṣad (i. 38, 1; 59, 1) as patronized by Abhipratārin, the Kuru king.

1. Brahman (neut.) denotes the priestly class as opposed to the warrior class and the people (Kṣatra and Viṣ). The term is found in the Atharvaveda,¹ and repeatedly later on.² For the position, etc., of this class, see Brāhmaṇa.

1 ii. 15, 4; ix. 7, 9; xii. 5, 8; xv. 10.
2 Taittiriya Saṁhitā, iii. 3, 1, 1, etc.; Vājasaneyi Saṁhitā, vi. 3; vii. 21, etc. See also Varna and Kṣatra.

2. Brahman is found in many passages of the Rigveda and later in the sense of 'priest.' In many passages of the Rigveda¹ he is referred to as praising the gods; in others² the sense of 'priest' is adequate. In not a few cases³ the priesthood as a profession is clearly alluded to, nor is there any reason to doubt⁴ that in all cases the word has the technical sense of a member of the priesthood. There is, however, considerable doubt as to the number of cases in the Rigveda, where it has the technical

¹ i. 80, 1; 164, 34; ii. 2, 6; vi. 45, 7; vii. 33, 11; vii. 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., 1², 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, 1², 258.
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 Hotř 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 Op. cit., i², 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 Vedicische Studien, 2, 145 et seq.; 3, 155. He thinks that the sense of 'superintending priest' is the older, and sees it in i, 156, 6; iv, 9, 4; 50, 7, 8; vii, 7, 5; 33, 11; x, 141, 3, etc.
⁸ Religion des Veda, 356, 397, who thinks that the Brahman priest known to the Rigveda was the Brāhmaṇa-chamsin, and who in most passages (e.g., 50, 7, 8) sees only the sense of 'priest.' Cf. Weber, Indische Studien, 10, 376, 377.
⁹ Cf. Pischel, Göttingische Gelehrte Anzeigen, 1894, 420; Hillebrandt, Ritual-litteratur, 13; Bloomfield, Hymns of the Atharvaveda, lxvii; 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; xiii, 32, 8; Taittirīya Saṃhitā, iv, 7, 1; Vājasaneyi Saṃhitā, xxvi, 2; Aitareya Brāhmaṇa, v, 3, etc. As 'superintending priest,' Av. xviii, 4, 15; xx, 2, 3; Taittirīya Saṃhitā, i, 8, 9, 1; ii, 3, 11, 4; iii, 5, 2, 1, etc.; Kāṭhaka Saṃhitā, 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; Śatapatha Brāhmaṇa, xi, 4, 1, 2. 9. Cf. Weber, Indische Studien, 10, 43, 69; Muir, Sanskrit Texts, i², 252.
Brahma-purohita is found in the Kāṭhaka Saṃhitā and the Śatapatha Brāhmaṇa 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.

1 xix. 10; xxvii. 4. 2 xii. 8, 3, 29. 3 Indische Studien, 10, 30.

Brahma-bandhu ('priest fellow') denotes, in a deprecatory sense, an 'unworthy priest,' 'priest in name only,' in the Aitareya Brāhmaṇa and the Chāndogya Upaniṣad. Cf. Rājanyabandhu.

1 vii. 27. 2 vi, 1. Cf. Lāṭyāyana Śrāuta Sūtra, viii. 6, 28; Kāṭyāyana Śrāuta Sūtra, xxii. 4, 22; Śāṅkhāyana Śrāuta Sūtra, xvi. 29, 9; Weber, Indische Studien, 10, 99, 100.

Brahmarṣi-deśa. See Madhyadeśa.

Brahma-vadya. See Brahmodya.

Brahma-vādin ('expounder of the Veda') in the later Saṃhitās and the Brāhmaṇas denotes a 'theologian.' Brahma-vid ('knowing what is sacred') has the same sense.

1 Av. xi. 3, 26; xv. 1, 8; Taittirīya Samhitā, i. 7, 1, 4; ii. 6, 2, 3; 3, 1; v. 2, 7, 1; 5, 3, 2; vi. 1, 4, 5. 2 Taittirīya Brāhmaṇa, i. 3, 10, 6; Pañcaviṃśa Brāhmaṇa, iv. 3, 13; vi. 4, 15; Taittirīya Āraṇyaka, i. 22, 9; v. 2, 2; 4, 6; Chāndogya Upaniṣad, ii. 24, 1, etc.

3 Av. x. 7, 24. 27; 8, 43; xix. 43, 1; Taittirīya Brāhmaṇa, i. 4, 8, 6; Taittirīya Upaniṣad, ii. 1; Bṛhadāraṇyaka Upaniṣad, iii. 7, 4; iv. 4, 11. 12, etc.

Brahma-vidyā, 'knowledge of the Absolute,' is the name of one of the sciences enumerated in the Chāndogya Upaniṣad. It is also mentioned elsewhere.

1 vii. 1, 2. 4; 2, 1; 7, 1. 2 Bṛhadāraṇyaka Upaniṣad, i. 4, 20, etc.

Brahma-vṛddhi is mentioned in the Vāṃśa Brāhmaṇa as a pupil of Mitravarcas.

1 Indische Studien, 4, 372, 382.
Brahma-hatyā, the ‘murder of a Brahmin,’ is mentioned in the Yajurveda Saṃhitās and the Brāhmaṇas as a heinous crime. The murderer is called Brahma-han.

1 Taittiriya Saṃhitā, ii, 5, 1, 2; v, 3, 12, 1; Vājasaneyi Saṃhitā, xxxix, 13, etc.
2 Satapatha Brāhmaṇa, xiii, 3, 1, 1; 5, 3; 5, 4, 1; Taittiriya Aranyaka, x, 38; Nirukta, vi, 27, etc.

Brahmāvarta. See Madhyadeśa.

Brahmodya in the Brāhmaṇas denotes a ‘theological riddle,’ such as formed an essential part of various ceremonies in the Vedic ritual, as at the Aṣvamedha or the Daśarātra. Brahma-vadya is the form found in the Kauśitaki Brāhmaṇa, and Brahma-vādyā in the Taittiriya Saṃhitā 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; Bṛhadāranyaka Upaniṣad, iii, 8, 1; Aitareya Brāhmaṇa, v, 25.
2 xxvii, 4
3 ii, 5, 8, 3

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 Saṃhitās and the Brāhmaṇas the ‘rice boiled (Odana) for the priests’ officiating at the sacrifice.

1 Av, iv, 35, 7; xi, 1, 1, 3, 20, 23 et seq.; Taittiriya Saṃhitā, iii, 4, 8, 7; v, 7, 3, 4; vi, 5, 6, 1, etc.
2 Satapatha Brāhmaṇa, xiii, 1, 1, 4: 3, 6, 6, 4, 1, 5, etc.

I. Brāhmaṇa, ‘descendant of a Brahman’ (i.e., of a priest), is found only a few times in the Rigveda, and mostly in its latest

1 i, 164, 45; vi, 75, 10; vii, 103, 1, 7, 8; x, 16, 6; 71, 8, 9; 88, 19, 90, 12; 97, 22; 109, 4. See Muir, Sanskrit Texts, 1, 251-257; Roth, Nirukta, Erläuterungen, 126; St. Petersburg Dictionary, s.v., where Rv, viii, 58, 1, is added; Ludwig, Translation of the Rigveda, 3, 220-226.
parts. In the Atharvaveda and later 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.

It seems certain that in the Rigveda this Brāhmaṇa, or Brahmin, is already a separate caste, differing from the warrior and agricultural castes. The texts regularly claim for them a superiority to the Kṣatriya caste, and the Brahmin is able by his spells or manipulation of the rite to embroil the people and the warriors or the different sections of the warriors. If it is necessary to recognize, as is sometimes done, that the Brahmin does pay homage to the king at the Rājasūya, 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. It is admitted 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 Taittiriya Saṃhitā, i. 6, 7, 2; ii. 1, 2, 8, etc.; Vājasaneyi Saṃhitā, vii. 46, etc.
4 x. 90.
5 Cf. Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 235; Geldner, Vedische Studien, 2, 146, n. 1; and see Varga.
6 See Maitrāyaṇi Saṃhitā, iv. 3, 8; Kāṭhaka Saṃhitā, xxix. 10; Vājasaneyi Saṃhitā, xxii. 21; Śatapatha Brāhmaṇa, v. 4, 4, 15; xiii. 1, 9, 1, 3, 7, 8; Aitareya Brāhmaṇa, vii. 15; viii. 9; Pañcaviṃśa Brāhmaṇa, ii. 8, 2; xi. 11, 9; xv. 6, 3; and cf. Brahmapurohitā; Weber, Indische Studien, 10, 27 et seq.
7 See Maitrāyaṇi Saṃhitā, ii. 1, 7; iii. 3, 10; Taittiriya Saṃhitā, ii. 2, 11, 2, etc.
8 Maitrāyaṇi Saṃhitā, iii. 3, 10.
9 Brhadāraṇyaka Upaniṣad, i. 4, 23 (Mādhyaṃdina= i. 4, 11 Kāṇya). Cf. Kāṭhaka Saṃhitā, xxviii. 5; Śatapatha Brāhmaṇa, i. 2, 3, 2; v. 4, 2, 7. Contrast the claim that Soma alone is King of the Brahmins, Vājasaneyi Saṃhitā, x. 18; Śatapatha Brāhmaṇa, v. 4, 2, 3.
10 See Taittiriya Saṃhitā, v. 1, 10, 3; Kāṭhaka Saṃhitā, xix. 10; xxvii. 4; xxix. 10; Maitrāyaṇi Saṃhitā, ii. 2, 3; 7, 7; iii. 1, 9; 2, 3; iv. 3, 9; Vājasaneyi Saṃhitā, xx. 25; Pañcaviṃśa Brāhmaṇa, xix. 17, 4; Śatapatha Brāhmaṇa, iv. 1, 4, 6; v. 4, 4, 15; Aitareya Brāhmaṇa, vii. 10. 17. 24. 25, etc. Cf. Purohitā.
11 Maitrāyaṇi Saṃhitā, i. 8, 7; Pañcaviṃśa Brāhmaṇa, xvii. 10, 8; Av. v. 17-19; Taittiriya Brāhmaṇa, i. 7, 2, 6; Śatapatha Brāhmaṇa, xiii. 1, 5, 4.
The Brahmins are gods on earth, like the gods in heaven; but this claim is hardly found in the Rigveda.

In the Aitareya Brähmana the Brahmin is said to be the ‘recipient of gifts’ (ādāyī) and the ‘drinker of the offering’ (āphiyi). The other two epithets applied, āvasāyī and yathākāma-pravāpya, are more obscure; the former denotes either ‘dwelling everywhere’ or ‘seeking food’; 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 the prerogatives of the Brahmin are summed up as (1) Arcā, ‘honour’; (2) Dāna, ‘gifts’; (3) Ajyeyatā, ‘freedom from oppression’; and (4) Avadhyaatā, ‘freedom from being killed.’ On the other hand, his duties are summed up as (5) Brāhmaṇya, ‘purity of descent’; (6) Pratirūpa-caryā, ‘devotion of the duties of his caste’; and (7) Loka-pakti, ‘the perfecting of people’ (by teaching).

1. Respect paid to Brahmins.—The texts are full of references to the civilities to be paid to the Brahmin. He is styled bhagavant, and is provided with good food and entertainment wherever he goes. Indeed, his sanctity exempts him from any close inquiry into his real claim to Brahminhood according to the Pañcaviṃśa Brāhmaṇa.

2. Gifts to Brahmins.—The Dānastuti (‘Praise of gifts’) is a recognized feature of the Rigveda, and the greed of the poets for Dakṣinās, or sacrificial fees, is notorious. Vedic texts themselves recognize that the literature thence resulting (Nārā-
was often false to please the donors. It was, however, a rule\textsuperscript{23} 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 Brāhmaṇa\textsuperscript{24} has to explain how Taranta and Purumilḥa became able to accept gifts by composing a Rigvedic hymn.\textsuperscript{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 passages\textsuperscript{26} 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 Satapatha Brāhmaṇa.\textsuperscript{27} The king censures all, but not the Brahmin,\textsuperscript{28} nor can he safely oppress any Brahmin other than an ignorant priest.\textsuperscript{29} An arbitrator (or a witness) must decide (or speak) for a Brahmin against a non-Brahmin in a legal dispute.\textsuperscript{30}

The Brahmin’s proper food is the Soma,\textsuperscript{31} not Surā\textsuperscript{32} or Parisrut,\textsuperscript{33} and he is forbidden to eat certain forms of flesh.\textsuperscript{34} On the other hand, he alone is allowed to eat the remains of the sacrifice,\textsuperscript{35} for no one else is sufficiently holy to consume food which the gods have eaten. Moreover, though he cannot be a physician,\textsuperscript{36} he helps the physician by being beside him
while he exercises his art. 37 His wife 38 and his cow 39 are both sacred.

4. Legal Position of Brahmins.—The Taittirīya Saṃhitā 40 lays down a penalty of a hundred (the unit meant is unknown) for an insult to a Brahmin, and of a thousand for a blow; but if his blood is drawn, the penalty is a spiritual one. The only real murder is the slaying of a Brahmin according to the Satapatha Brāhmaṇa. 41 The crime of slaying a Brahmin ranks above the sin of killing any other man, but below that of killing an embryo (bhrāna) 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 Aranyakā. 45 The ritual slaying of a Brahmin is allowed in the later ceremonial, 46 and hinted at in the curious legend of Śunahśepa; 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 Rṣi (ārṣeya). 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 Rṣihood. 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 Satapatha

37 Taittirīya Saṃhitā, vi. 4, 9. 3
Contrast Rv. x. 97, 22, where no dis-credit 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; Kapisthala Saṃhitā, xlvi. 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 Satapatha Brāhmaṇa, xiii. 3, 1, 1; 5, 4, 1 et seq.
45 x. 38.
46 Śānkhyāna Śrauta Śūtra, xvi. 10, 10; 12, 16-20; Weber, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 18, 268, 269.
47 Aitareya Brāhmaṇa, vii. 15; Śānkhyāna Śrauta Śūtra, 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; Satapatha 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.
Brāhmaṇa the ceremony on acceptance as a pupil required merely the name of the pupil. So Kavaśa is taunted in the Rigveda Brāhmaṇas as being the son of a female slave (Dāsī), and Vatsa cleared himself of a similar imputation by a fire ordeal. Moreover, a very simple rite was adequate to remove doubts as to origin. In these circumstances it is doubtful whether much value attaches to the Pravara lists in which the ancestors of the priest were invoked at the beginning of the sacrifice by the Hotṛ and the Adhvaryu priests. Still, in many parts of the ritual the knowledge of two or more generations was needed, and in one ceremony 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. He was to be kind to all and gentle, offering sacrifice and receiving gifts. Especial stress was laid on purity of speech; thus Viśvantara's excuse for excluding the Śyāparṇas from his retinue was their impure (āpūṭā) speech. Theirs was the craving for knowledge and the life of begging. False Brahmins are those who do not fulfil their duties (cf. Brahmadandhu).

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; Kuṣitaki Brāhmaṇa, xii. 3; Weber, op. cit., 2, 311.

54 Pāṇcavimśa Brāhmaṇa, xiv. 6, 6.

55 Taittirīya Saṃhitā, vi. 2, 6, 4; Kāṭhaka Saṃhitā, xxv. 3; Pāṇcavimśa Brāhmaṇa, xxiii. 4, 2.

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

57 Cf., e.g., Taittirīya Saṃhitā, ii. 1, 5, 5; Kāṭhaka Saṃhitā, xiii. 5.


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; Kāṭhaka Saṃhitā, xiv. 5; xxxvii. 2; Vājasaneyi Saṃhitā, xxiii. 62.

64 Aitareya Brāhmaṇa, vii. 27; Muir, Sanskrit Texts, 12, 438.

65 Bhadāranyaka 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 Brahmins: 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 Brahmvarcasa,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 Śrotiṇi, 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 'threelfold knowledge' (trāyī vidyā), that of the Rṣi, Yajus, and Sāman,76 a student of all three Vedas being called tri-śukriya77 or tri-śukra,78 ‘thrice pure.’ Other objects of study are enumerated in the Śatapatha Brāhmaṇa,79 in the Taittiriya Āranyaka,80 the Chāndogya Upaniṣad,81 etc. (See Itihāsa, Purāṇa; Gāthā, Nārāśamśi; Brahmodya; Anuśāsaṇa, Anuvyākhyaṇa, Anvākhyaṇa, Kalpa, 2. Brāhmaṇa; Vidyā, Kṣ atravidyā, Devajanavidyā, Nakṣatravidyā, Bhūta-vidyā, Sarpavidyā; Atharvāṅgirasah, Daiva, Nidhi, Pitrya, Rāśi; Sūtra, etc.)

68 Taittiriya Āranyaka, i. 18, etc.
69 Taittiriya Saṃhitā, iv. 1, 7, 1; vii. 5, 18, 1; Kāṭha Saṃhitā, Aśva-medha, v. 14; Vājasaneyi Saṃhitā, xxii. 22; xxvii. 2; Taittiriya Brāhmaṇa, lii. 8, 13, 1; Aitareya Brāhmaṇa, iv. 7, 6-9; Satapatha Brāhmaṇa, xiii. 2, 6, 10; x. 3, 5, 16; xi. 4, 4, 1; Paṇcaviṃśa Brāhmaṇa, vi. 3, 5.
70 Satapatha Brāhmaṇa, ii. 1, 3, 6; xiii. 1, 5, 3, 5; 2, 6, 9.
71 Kāṭha Saṃhitā, xxvii. 7; Taittiriya Brāhmaṇa, ii. 7, 1, 1; Paṇcaviṃśa Brāhmaṇa, xiii. 7, 3, etc.; Satapatha Brāhmaṇa, ii. 3, 1, 31, etc.
72 Satapatha Brāhmaṇa, i. 7, 2, 3; xi. 3, 3, 3-6; 5, 7, 10.
73 Satapatha Brāhmaṇa, ix. 5, 6, 3, 9; 7, 1; Taittiriya Āranyaka, ii. 13.
74 Bhadāraṇyaka Upaniṣad, iv. 3, 35-39; Taittiriya Āranyaka, ix. 8.
75 Ibid., vii. 8, 10.
76 Satapatha 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; xiii. 3, 3, 2, etc.
77 Kāṭha Saṃhitā, xxvii. 7.
78 Taittiriya Brāhmaṇa, ii. 7, 1, 2.
79 xi. 5, 7, 5-8.
80 i. 9, 10.
81 vii. 1, 2, 4; 2, i; 7, 1.
Directions as to the exact place and time of study are given in the Taittirīya Āranyaka\textsuperscript{82} and in the Sūtras. If study is carried on in the village, it is to be done silently (manasa); 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 Brāhmaṇa\textsuperscript{83} 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.\textsuperscript{84} Yājñavalkya learnt from Janaka,\textsuperscript{85} Uddālaka Ārūṇi and two other Brahmins from Pravāhana Jaivali,\textsuperscript{86} Dpātabālāki Gārgya from Ajātaśatru,\textsuperscript{87} and five Brahmins under the lead of Aruṇa from Aśvapati Kaikeya.\textsuperscript{88} A few notices show the real educators of thought: wandering scholars went through the country\textsuperscript{89} and engaged in disputes and discussions in which a prize was staked by the disputants.\textsuperscript{90} Moreover, kings like Janaka offered rewards to the most learned of the Brahmins;\textsuperscript{91} Ajātaśatru was jealous of his renown, and imitated his generosity. Again, learned women are several times mentioned in the Brāhmaṇas.\textsuperscript{92}

A special form of disputation was the Brahmodya, for which there was a regular place at the Aśvamedha (‘horse sacrifice’)\textsuperscript{93} and at the Daśarātra (‘ten-day festival’).\textsuperscript{94} The reward of learning was the gaining of the title of Kavi or Vipra, ‘sage.’\textsuperscript{95}

\textsuperscript{82} ii. 11. 12-15. 
\textsuperscript{83} iv. 2, 4, 1. 
\textsuperscript{84} Cf. (1) Kṣatriya and (2) Varṇa. 
\textsuperscript{85} Satapatha Brāhmaṇa, xi. 6, 2, 5. 
\textsuperscript{86} Brhadāraṇyaka Upaniṣad, vi. 1, 11; Chāndogya Upaniṣad, v. 3, 1, and i. 8, 1. Cf. Muir, Sanskrit Texts, 5. 436, 514-516. 
\textsuperscript{87} Brhadāraṇyaka Upaniṣad, ii. 1, 1; Kauśitaki Upaniṣad, iv. 1. 
\textsuperscript{88} Satapatha Brāhmaṇa, x. 6, 1, 2. 
\textsuperscript{89} Brhadāraṇyaka Upaniṣad, iii. 3, 1. Cf. iii. 7, 1. 
\textsuperscript{90} Satapatha Brāhmaṇa, xi. 4, 1, 1. 
\textsuperscript{91} Ibid., xi. 6, 3, 1; Brhadāraṇyaka Upaniṣad, vi. 1, i-9, 20, 29. 
\textsuperscript{92} Aitareya Brāhmaṇa, v. 29; Kauśitaki Brāhmaṇa, ii. 9; Brhadāraṇyaka Upaniṣad, iii. 3, 1; 7, 1. Cf. Asvalāyana Gṛhya Sūtra, iii. 4, 4; Sāākhāyana Gṛhya Sūtra, iv. 10. 
\textsuperscript{93} Śatapatha Brāhmaṇa, xiii. 5, 2, 11. 
\textsuperscript{94} Ibid., iv. 6, 9, 20. 
\textsuperscript{95} Taittirīya Saṃhitā, ii. 5, 9, 1; Taittirīya Brāhmaṇa, iii. 5, 3, 1; Śatapatha Brāhmaṇa, i. 4, 2, 7; iii. 5, 3, 12. Cf. also Brhadāraṇyaka 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 Áruṇi and Śvetaketu,97 or mythically Varuṇa and Bhrigu.98 This fact also appears from some of the names in the Vamśa Brahmanā99 of the Sāmaveda and the Vamśa (list of teachers) of the Śaṅkhāyana Āranyaka.100 On the other hand, these Vamśas and the Vamśas of the Satapatha 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 (sanvatsara-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 (grha) rites could normally be performed without his help, but not the more important rites (vrauta).

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96 Śatapatha Brāhmaṇa, i. 6, 2, 4.
97 Bṛhadāranyaka Upaniṣad, vi. 1, 1 (Mādhyaṃdina = vi. 2, 1 Kāṇya).
98 Śatapatha Brāhmaṇa, xi. 6, 1, 1.
99 Indische Studien, 4, 376.
100 xv. 1.
101 Taittiriya Āranyaka, vii. 3.
102 See Taittiriya Āranyaka, vii. 4 (Indische Studien, 2, 211).
104 So the Vasiṣṭhas and the Stoma-bhāgas, Pañcatantra Brāhmaṇa, xv. 5, 24; Taittiriya Brāhmaṇa, iii. 5, 2, 1; Kāṭhaka Samhitā, xxxvii. 17; Pra-

vāhana Jaivali and his knowledge of Brahman, Bṛhadāranyaka Upaniṣad, vi. 1, 11; Chāndogya Upaniṣad, v. 3, where the claim is made that the prāśana belongs to the Kṣatriyas. Śaṅkara, in his commentary, takes the word to mean the ‘giving of instruction,’ but this must be regarded as improbable, ‘rule’ being more probably the sense. Cf. Weber, Indische Studien, 10, 128; Böhtlingk, Translation of the Bṛhad-āranyaka Upaniṣad, iii, 8, 9.

105 Rigveda Prātiśākhya, xv. 1 et seq.; Aitareya Āranyaka, 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 ten\(^{110}\) priests. Again, the Kauśitakins\(^{111}\) 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 Sattra (‘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 Asitamṛgas;\(^{115}\) and the Aisāvīras are referred to as undesirable priests.\(^{116}\) Moreover, Viśvāmitra once held the post of Purohitā to Sudās, but gave place to Vasiṣṭha.

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106 Taittiriya Brāhmaṇa, ii. 3, 6, 1-4; Pañcaviṃśa Brāhmaṇa, xxv. 4, 2. The four are the Hotṛ, Adhvaryu, Agnīdh, and Upavātṛ: Weber, 10, 139, n. 4.

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

108 Kāṭhaka Saṃhitā, ix. 13; Taittiriya Brāhmaṇa, ii. 2, 2, 3; Taittiriya Āraṇyaka, iii. 4, 6; Satapatha Brāhmaṇa, xi. 7, 2, 6, where the list has Adhvaryu, Hotṛ, Brahman, with the Pratīprasthātṛ, Maṅtrāvān, Agnīdhra.

109 Kāṭhaka Saṃhitā, 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 Kāṭhaka Saṃhitā, ix. 8. 13-16; Taittiriya Brāhmaṇa, ii. 2, 4, 1; 3, 6, 4;

111 Cf. Satapatha Brāhmaṇa, x. 4, 2, 9; Keith, *Aitareya Aranyaka*, 37.

112 xxv. 14, 3.

113 Satapatha Brāhmaṇa, i. 6, 1, 20; 9, 1, 12; ii. 2, 2, 7; iii. 4, 2, 15; iv. 2, 5, 9, 10; vii. 5, 3, 8; ix. 5, 2, 16; xii. 8, 1, 17, etc.


115 Aitareya Brāhmaṇa, vii. 27.

116 Cf. Satapatha Brāhmaṇa, xi. 2, 7, 32, where Weber, *Indische Studien*, 10, 153, n. 1, interprets Aisāvīra, not as a proper name, but as meaning 'contemptible'; but Sayana 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 ascetic (later divided into the two stages of Vānaprastha, 'forest-dweller,' and Saṃnyāsin, 'mystic'). Yājñavalkya's case 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 seen applying to other than Brahmins. The Buddhist texts are here confirmed in some degree by the Greek authorities. The practice bears a certain resemblance to the habit of kings, in the Epic tradition, of retiring to the forest when active life is over.

From the Greek authorities it also appears — what is certainly the case in the Buddhist literature — 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 Druids — 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 astronomy.

117 See Deussen, Philosophy of the Upanishads, 372 et seq.
118 Brhadāraṇyaka 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, 72 et seq.
120 Arrian, Indica, xii. 8. 9; Strabo, xv. 1, 49. 60.
122 See Fick, loc. cit.

123 Rhys Davids, Buddhist India, 57.
124 Caesar, 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 Nakṣatra: Taittiriya Brāhmaṇa, i. 5, 3, 3; Weber, Nakṣatra, 2, 306, 311; Indische Studien, 10, 40.
and so forth. This is not contradicted by any Vedic evidence; for instance, the poet of a hymn of the Rigveda\textsuperscript{126} says he is a poet, his father a physician (Bhiṣaj), 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,\textsuperscript{127} and later on Vasiṣṭha\textsuperscript{128} do, but this does not show that priests normally fought. Nor do they seem normally to have been agriculturists or merchants. On the other hand, they kept cattle: a Brahmacārīn’s duty was to watch his master’s cattle.\textsuperscript{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 Brāhmaṇa\textsuperscript{130} shows clearly that the Brahmins regarded civilization as being spread by them only:

\textsuperscript{126} i. 112.
\textsuperscript{127} Rv. iii. 33. 53.
\textsuperscript{128} Rv. vii. 18.
\textsuperscript{129} Chāndogya Upaniṣad, iv. 4. 5; Aitareya Āraṇyaka, iii. 1. 6.
\textsuperscript{130} i. 4. 1. 14-17. Cf. Weber, \textit{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 \textit{Indische Studien}, 10, 40-158. Cf. also Ludwig, Translation of the Rigveda, 3, 220-226; Fick, \textit{Die sociale Gliederung} (for Buddhist times; the evidence is, however, of uncertain, and much of it probably of late, date); Hopkins, \textit{Journal of the American Oriental Society}, 13, 82, 182, etc. (for notices of the Brahmins in the Epic); \textit{The Mutual Relations of the Four Castes according to the Māṇavadharmaśāstra} (for the Dharma view). Muir, \textit{Sanskrit Texts}, 12, 248 et seq., discusses the priesthood in the Rigveda, and Zimmer, \textit{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 Vṛātya) 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 Āranyaka,\(^3\) 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, i. 1, 9, 5; 5, 2, 1; Satapatha Brāhmaṇa, iii. 2, 4, 1, etc. In the Kauśitaki Brāhmaṇa and the Śāṅkhāyana Āraṇyaka, i. and ii., 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, i\(^2\), 253.

\(^2\) 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 'priest.'

\(^1\) Aitareya Brāhmaṇa, vi. 4, 2; 6, 3; 10, 1; 18, 5; vii. 1, 2; Kauśitaki Brāhmaṇa, xxviii. 3; Taittiriya Brāhmaṇa, i. 7, 6, 1; Satapatha Brāhmaṇa, iv. 2, 3, 13, etc.

\(^2\) Weber, Indische Studien, 10, 144.

\(^3\) E.g., Āśvalāyana Srauta Sūtra, v. 10, 10; Weber, op. cit., 9, 374-376.

\(^4\) Religion des Veda, 396.

\(^5\) Vedische Studien, 2, 145 et seq. Cf. Purohita.
Bhanga\(^{vina}\)\[ROPE—HEMP—NAMES\]

Bleška in the Kāṭhaka Saṁhitā\(^1\) denotes a rope or noose for strangling. It is spelt Vleška in the Maitrāyaṇī Saṁhitā.\(^2\)

\(^1\) xxiii. 6; xxxvii. 13. 14.
\(^2\) iii. 6, 10. In Āpastamba Śrauta Sūtra, x. 19, 1, meška is read.

**BH.**

Bhaga denotes a part of the chariot in one passage of the Rigveda\(^1\) according to Hillebrandt.\(^2\)

\(^1\) ii. 34, 8.
\(^2\) *Vedische Mythologie*, 3, 95.

Bhagini, ‘sister,’ literally the ‘fortunate one’ in so far as she has a brother, occurs in the Nirukta (iii. 6).

Bhagiratha Aikṣvāka (‘descendant of Ikṣvāku’) is the name of a king in the Jaiminiya Upaṇiṣad Brāhmaṇa (iv. 6, 1. 2). It is important to note that he is regarded as being on friendly terms with the Kuru-Pañcālas, which points to the Ikṣvākus being allied to that people, and not belonging (as is the case in the Buddhist books) to the east of India.

Bhaṅga, ‘hemp,’ is mentioned in the Atharvaveda.\(^1\) In the Rigveda\(^2\) it is an epithet of Soma, presumably\(^3\) in the sense of ‘intoxicating,’ which then came to designate hemp.\(^4\)

\(^1\) xi. 6, 15; conceivably in Śāṅkh-āyana 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.


Bhaṅgāśvina is the name of the father of Rtuparna in the Baudhāyana Śrauta Sūtra.\(^1\) In the Mahābhārata\(^2\) he is called Bhaṅgāsuri. In the Āpastamba Śrauta Sūtra\(^3\) mention is made of Rtuparṇa-Kayovadhā as the Bhaṅgāśvinau.

\(^1\) 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 Taittiriya Āraṇyaka.\(^1\)

\(^1\) Weber, \textit{Indische Studien}, \textit{1}, 78.

Bhaje-ratha is mentioned in one passage of the Rigveda,\(^1\) where Ludwig\(^2\) thinks a place-name is meant. Griffith\(^3\) is doubtful whether the word is the name of a place or a man. Roth\(^4\) was inclined to see a corruption of the text.\(^5\) Cf. Bhagiratha.

1 x. 60, 2.  
3 \textit{Hymns of the Rigveda}, \textit{2}, 463.  
4 St. Petersburg Dictionary, \textit{s.v.}.  
5 Grassmann, \textit{Wörterbuch, s.v.}, thinks that the compound should be read as two words: \textit{bhaje rathasya (satpatim)}, to win (the lord) of the car.

Bhadra-padā. See Nakṣatra.

Bhadra-sena Ājātaśatrava ('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.  

Bhayamāna is, according to Śāyaṇa, the name of a man in one hymn of the Rigveda,\(^1\) which is ascribed by the Anukramaṇī (\textit{Index}) to his authorship. The interpretation is, however, uncertain.

1 i. 100, 17. Cf. Muir, \textit{Sanskrit Texts, 1\textsuperscript{2}}, 266.

Bharata is the name of a people of great importance in the Rigveda and the later literature. In the Rigveda they appear prominently in the third and seventh Maṇḍalas in connexion
with Sudās and the Trtssus, while in the sixth Maṇḍala they are associated with Divodāsa. In one passage the Bharatas are, like the Trtssus, enemies of the Pūrus: there can be little doubt that Ludwig's view of the identity of the Bharatas and and Trtssus is practically correct. More precisely Oldenberg considers that the Trtssus are the Vasiṣṭhas, the family singers of the Bharatas; while Geldner recognizes, with perhaps more probability, in the Trtssus the royal family of the Bharatas. That the Trtssus and Bharatas were enemies, as Zimmer holds, is most improbable even on geographical grounds, for the Trtssus in Zimmer's view occupied the country to the east of the Paruṣṇī (Ravi), and the Bharatas must therefore be regarded as coming against the Trtssus from the west, whereas the Rigveda recognizes two Bharta chiefs on the Sarasvatī, Āpayā, and Drśadvatī—that is, in the holy land of India, the Madhyadesa. Hillebrandt sees in the connexion of the Trtssus 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,

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1 iii. 53, 9, 12, 24; 33, ii. 12 (Viśvāmitra, who is accordingly hailed as Bharata-ṛśabha, 'bull of the Bharatas,' in the Aitareya Brāhmaṇa, vii. 17, 7); vii. 8, 4; 33, 6, in which passage a defeat of the Bharatas, and their rescue by the aid of Vasiṣṭha, is clearly referred to; not, as was formerly thought (e.g., Muir, Sanskrit Texts, i, 354; Zimmer, Altwendisches Leben, 127), a defeat of the Bharatas by the Trtssus.

2 vi. 16, 4, 5. Cf. verse 19.

3 vii. 8, 4.

4 Translation of the Rigveda, 3, 172 et seq.

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

6 Vedaīche 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).


9 iii. 23, 4: in verse 2 Devāravas and Devavāta are mentioned as Bhārata. Oldenberg, Buddha, 410, n., mentions that in the Mahābhārata, iii. 6065, a tributary of the Sarasvatī is called Kauśikī, and the Kauśikas are, of course, the family of Viśvāmitra, whose connexion with the Bharatas is beyond question.

10 Vedicke Mythologie, 1, 111. His view is that Sudās and the Bharatas were later comers than the Trtssus, who joined them as one people, the Vasiṣṭhas becoming the priests of the Bharatas. He suggests that the Vasiṣṭhas were not originally adherents of the Indra-Soma cult, but were specially devoted to the Varuṇa cult; but there is no decisive evidence for either suggestion. Cf. Bloomfield, as cited in n. 7.
or perhaps grandson (cf. Pijavana), is connected with the Vasiṣṭhas and the Viśvāmitras.

In the later literature the Bharatas appear as especially famous. The Satapatha Brāhmaṇa\textsuperscript{11} mentions Bharata Daух-şanī as a king, sacrificer of the Aśvamedha ('horse sacrifice') and Šatānīka Šatrājīta, as another Bharata who offered that sacrifice. The Aitareya Brāhmaṇa\textsuperscript{12} mentions Bharata Daух-şanī as receiving the kingly coronation from Dirghatamas Mamateya, and Šatānīka as being consecrated by Somasuṣman 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 Kāsis, and make offerings on the Yamunā (Jumna) and Gaṅgā (Ganges).\textsuperscript{13} Moreover, in the formula of the king's proclamation for the people, the variants recorded\textsuperscript{14} include Kuravah, Paṅcālāh, Kuru-Paṅcālāh, and Bharatāh; and the Mahābhārata consistently recognizes the royal family of the Kurus as a Bharata family.\textsuperscript{15} It is therefore extremely probable that Oldenberg\textsuperscript{16} is right in holding that the Bharatas in the times of the Brāhmaṇas were merging in the Kuru-Paṅcāla people.

The ritual practices of the Bharatas are repeatedly mentioned in the Paṅcavimśa Brāhmaṇa,\textsuperscript{17} the Aitareya Brāhmaṇa,\textsuperscript{18} the

\textsuperscript{11} xiii. 5, 4. \textsuperscript{12} viii. 23 and 21.
\textsuperscript{13} Satapatha Brāhmaṇa, xiii. 5, 4, xi. 21.
\textsuperscript{14} In the Taittirīya Śaṃhitā, i. 8, 10, 2, and the Taittirīya Brāhmaṇa, i. 7, 4, 2, the phrase is eṣa vo, Bharatā, rājā; the Vājasaneyi Śaṃhitā, in the Kāṅya recension, xi. 3, 3, 6, 3, has Kuravaḥ, Paṅcālāḥ (evidently as joint people); Āpastamba, xviii. 12, 7, gives Bharatāḥ, Kuravaḥ, Paṅcālāḥ, Kuru-Paṅcālāḥ, and janatāḥ, as alternatives, according to the people to whom the king belongs; the Kāṭhaka Śaṃhitā, xv. 7, and the Maitrāyaṇi Śaṃhitā, ii. 6, 7, read eṣa te janate rājā. See Weber, Indian Literatur, 114, n.; von Schroeder, Indiens Literatur und Cultur, 465.
\textsuperscript{15} Oldenberg, Buddha, 407.
\textsuperscript{16} Op. cit., 408. He points out (409, n.) that in the Satapatha Brāhmaṇa, xiii. 5, 4, only the Kuru king, Janamejaya, and the Bharata kings are mentioned without specification of the peoples over whom they ruled.
\textsuperscript{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.
\textsuperscript{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 Mānav 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,\textsuperscript{19} and the Taittiriya Āraṇyaka.\textsuperscript{20} Already in the Rigveda\textsuperscript{21} there is mention made of Agni Bhārata (‘of the Bharatas’). In the Āṣṭāvah hymns\textsuperscript{22} occurs a goddess Bhārati, the personified divine protective power of the Bharatas: her association in the hymns with Sarasvatī reflects the connexion of the Bharatas with the Sarasvatī in the Rigveda.\textsuperscript{6} Again, in the Śatapatha Brāhmaṇa\textsuperscript{23} Agni is referred to as brāhmaṇa Bhārata, ‘priest of the Bharatas,’ and is invited to dispose of the offering Manusvat Bhаратavat, ‘like Manu,’ ‘like Bharata.’\textsuperscript{24}

In one or two passages\textsuperscript{25} Sudās or Divodāsa and, on the other hand, Purukutsa or Trasadasyu appear in a friendly relation. Possibly this points, as Oldenberg\textsuperscript{26} suggests, to the union of Bharatas and Purus with the Kurus.

A Bharata is referred to in the fifth Manḍala of the Rigveda:\textsuperscript{27} who he was is uncertain.

\textsuperscript{19} v. 4, 4, 1.
\textsuperscript{20} i. 27, 2.
\textsuperscript{21} ii. 7, i. 5; iv. 25, 4; vi. 16, 19; Taittiriya Saṁhitā, ii. 5, 9, i; Śatapatha Brāhmaṇa, i. 4, 2, 2. Roth thinks this epithet of Agni perhaps means ‘warlike,’ but this is unlikely.
\textsuperscript{22} Rv. i. 22, 10; 142, 9; 188, 8; ii. 1, 11; 3, 8; iii. 4, 8, etc.
\textsuperscript{23} i. 4, 2, 2.
\textsuperscript{24} i. 5, i. 7.
\textsuperscript{25} i. 112, 14; vii. 19, 8.
\textsuperscript{26} Op. cit., 410.
\textsuperscript{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.

Bharadvāja is the name of the reputed\textsuperscript{1} author of the sixth Manḍala of the Rigveda. The attribution is so far correct that Bharadvāja\textsuperscript{2} and the Bharadvājas\textsuperscript{3} are repeatedly mentioned as singers in that Manḍala. Judging by the tone of the references to Bharadvāja, he can hardly be deemed to have been a contemporary of any of the hymns.\textsuperscript{4} According to the Pañcaviṃśa

\textsuperscript{1} Cf. Āsvalāyana Grhya Sūtra, iii. 4, 2; Śāṅkhāyana Grhya Sūtra, iv. 10; Bhāddevatā, v. 102 et seq.; where he is said to be a son of Bhaṣpati, and a grandson of Aṅgiras (cf. Rv. vi. 2, 10; 11, 3, etc.); Arnold, Vedic Metre, 61, 62.
\textsuperscript{2} Rv. vi. 15, 3; 16, 5, 33; 17, 4; 31, 4; 48, 7, 13; 63, 10; 65, 6. See VOL. II.
\textsuperscript{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.
\textsuperscript{4} Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 210. 212.
Brāhmaṇa, he was the Purohita of Divodāsa. This interpretation is to be preferred to that of Roth, who suggests that he and Divodāsa were identical. His connexion with the house of Divodāsa also appears from the statement of the Kāṭhaka Saṃhitā 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 Saṃhitās refer to Bharadvāja, like the other great sages, irrespective of chronology.

The Bharadvājas in their poems mention Brbu, Bṛṣaya, and the Pārāvatas. Hillebrandt has pointed out that they are also connected with the Śṛṇjayas. In particular, the Śānkhaśayana Śrauta Sūtra mentions that Bharadvāja gained largesse from Prastoka Śṛṇjaya 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 Saṃhitās and the Brāhmaṇas.

Bharant, 'bearing,' in the plural denotes in one passage of the Pañcaviṃśa Brāhmaṇa, according to Böhtlingk, following Sāyaṇa, 'the warrior caste,' but the sense is not certain. Weber was inclined to see a reference to the Bharatas, though the form of the word is that of the present participle.

Bharuji in one passage of the Atharvaveda may denote, according to Roth, a noxious animal.

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5 xv. 3, 7.
6 St. Petersburg Dictionary, s.v. See Rv. i. 116, 18; vi. 16, 5; 31, 4.
7 xxi. 10 (Indische Studien, 3, 478).
8 vi. 61, 1-3.
9 Vedische Mythologie, i, 104.
10 xvi. 11, 11.
11 Av. ii. 12, 2; iv. 29, 5; xviii. 3, 16; xix. 48, 6; Kāṭhaka Saṃhitā, xvi. 19; xx. 9; Maitrāyaṇī Saṃhitā, ii. 7, 19.
12 Aitareya Brāhmaṇa, vi. 18; viii. 3; Taittiriya Brāhmaṇa, iii. 10, 11, 13; Aitareya Aranyaka, i. 2, 2; 4, 2; ii. 2, 4, etc.; Kauśitaki Brāhmaṇa, xv. 1; xxix. 3; xxx. 9.


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Bhartr, besides having the literal sense of 'bearer,' means 'supporter' or 'master' in the older literature; but it is doubtful whether the sense of 'husband' is ever found there. In one passage of the Rigveda, 'husband' is certainly the most natural sense, but, as Delbrück correctly remarks, even there 'father' may be meant, since 'mother' is here and there called Bhartrī.

1 Av. xi. 7, 15; xviii. 2, 30; Satapatha Brāhmaṇa, ii. 3, 4, 7 (where 'husband' is possible); iv. 6, 7, 21, etc.
2 v. 58, 7.

Bhalānas, plural, is the name in the Rigveda of one of the five tribes, Pakthas, Bhalānases, Alinas, Viśāṇins, and Śivas, who are mentioned as ranged on the side of the enemies of Sudās in the battle of the ten kings (Dāsarājña), not opposed to them, as Roth, and at one time Zimmer, thought. Zimmer 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 bhaldnāsah), and who overlooks Zimmer's later view.
3 Die indogermanischen Verwandtschaftsnamen, 415, n. 1.
4 Av. v. 5, 2; Taittiriya Brāhmaṇa, iii. 1, 1, 4.
5 Zur Literatur und Geschichte des Weda, 95.
6 Zimmer, Altdinthisches Leben, 126.

Bhava-trāta Śayasthi is the name of a teacher in the Vamśa Brāhmaṇa.

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

Bhastra in the Satapatha 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. Sāyana in some places\(^3\) renders the word by 'tax-collector,' but in others\(^4\) as 'carver,' thus making this functionary either a revenue officer or a mere court official.

\(^1\) Taittiriya Samhitā, i. 8, 9 2; Kāṭhaka Samhitā, xv. 4; Maitrāyaṇī Samhitā, ii. 6, 5; iv. 3, 8; Vājasaneyi Samhitā, xxx. 13.

\(^2\) Taittiriya Brāhmaṇa, i. 7, 3, 5; iii. 4, 8, 1; Satapatha Brāhmaṇa, i. 1, 2, 17; v. 3, 1, 9.

\(^3\) On Taittiriya Samhitā and Taittiriya Brāhmaṇa, loc. cit., and on Satapatha Brāhmaṇa, v. 3, 1, 9.

\(^4\) On Satapatha 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 Brhādāranyaka Upaniṣad.

\(^1\) Bhādāranyaka Upaniṣad, vi. 3, 17. 18 Mādhyaṇḍina.

\(^2\) Ibid., vi. 3, 9 Kāṇva.

**Bhādītāyana**, 'descendant of Bhāḍīta,' 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 Brhādāranyaka Upaniṣad, Bhāradvājas are mentioned as
pupils of Bhāradvāja, \(^1\) Pārāśarya, \(^2\) Balākākauśika, \(^3\) Aitareya, \(^4\) Asurāṇa, \(^5\) and Bāljavāpāyana. \(^6\) A Bhāradvāja occurs in the Rigveda, \(^7\) and Śūṣa Vānneya is mentioned as a Bhāradvāja in the Vamśa Brāhmaṇa. \(^8\)

| 1 ii. 5, 21; iv. 5, 27 (Mādhyāmdina = ii. 6, 2 Kāṇva). | 2 ii. 6, 2 Kāṇva. |
| 3 iv. 5, 27 Mādhyāmdina. | 4 ii. 5, 21; iv. 5, 27 (Mādhyāmdina = ii. 6, 3; iv. 6, 3 Kāṇva). |

**Bhāradvājāyana, 'descendant of Bhāradvāja,'** 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*

**Bhāradvāji-putra, 'son of a female descendant of Bhāradvāja,'** is the metronymic of several teachers in the Brhadāraṇyaka Upaniṣad, pupils of Pāraśārīputra, \(^1\) Pāṅgīputra, \(^2\) and Vātśimāṇḍavīputra\(^3\) respectively.

1 vi. 4, 31 (Mādhyāmdina = vi. 5, 2 Kāṇva). 2 vi. 4, 30 Mādhyāmdina. 3 *Ibid.*

**Bhārgava, 'descendant of Bhṛgu,'** is the patronymic of several teachers, including Cyavāna\(^1\) and Grtṣamada.\(^2\) Other Bhārgavas are also mentioned without indication of their personal names.\(^3\)

1 Śatapatha Brāhmaṇa, iv. 1, 5, 1; Aitareya Brāhmaṇa, viii. 21. 2 Kauśitaki Brāhmaṇa, xxii. 4 (with a varia lectio, Bābhṛava). 3 Taittirīya Saṃhitā, i. 8, 18, 1; Sāṅkhāyana Arāṇyaka, vii. 15; Aitareya Brāhmaṇa, viii. 2, 1. 5; Praśna Upaniṣad, i. 1 (Vaidarbhi), etc.; Pañcaviṃśa Brāhmaṇa, xii. 2, 23; 9, 19. 39, etc. *Cf. Bloomfield, Hymns of the Atharvaveda, xxxv.*

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

**Bhārmyāśva, 'descendant of Bhṛmyāśva,'** is the patronymic of Mudgala in the Nirukta (ix. 23) and the Brhaddevatā (vi. 46; viii. 12).
**LIFE—VARIOUS TEACHERS**

**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, Delbrück\(^2\) 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 Yājñāvalkya are so designated.

\(^1\) vii. 9, 8.  
\(^3\) Brhadāraṇyaka Upaniṣad, iii. 4, 1; iv. 5, 1.

**Bhālandana**, ‘descendant of Bhālandana,’ is the patronymic of Vatsaprī in the Taṃtirīya Saṃhitā, the Kāṭhaka 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 Bhāluki,’ is the name of a teacher, a pupil of Krauṇekīputra\(^1\) or of Prācīṇayogīputra,\(^2\) in the last Vamsa (list of teachers) in the Brhadāraṇyaka Upaniṣad.

\(^1\) vi. 5, 2 Kāṭva.  
\(^2\) vi. 4, 32 Mādhyaṃdina.

**Bhālla** is the name or patronymic of a teacher who bears the patronymic Prāṭīḍa in the Jaiminīya 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 Jaiminīya Upaniṣad Brāhmaṇa.\(^1\)

\(^1\) ii. 4, 7 (spelt Bhāllabin). Cf. Sūtra, ii. 1; vii. 12; Brhaddevatā Weber, Indische Studien, 1, 44; 2, 100; v. 23. 159.
Bhāllaveya, 'descendant of Bhāllavi,' is the patronymic of Indradyumna in the Śatapatha Brāhmaṇa and the Chāndogya Upaniṣad. Probably the same person is meant by the Bhāllaveya, who is cited frequently as an authority in the same Brāhmaṇa.

1 Bhāllaveya. See Bhāvyayava.

Bhāvyayava is the name of a patron, as it seems, in the Rigveda. In the Śāṅkhāyana Śrauta Sūtra the form given is Bhāvyayaya, being a patronymic of Svanaya, who is the patron of Kakṣīvant. This combination is borne out by the Rigveda, where Kakṣīvant and Svanaya are mentioned in the same verse, while Svanaya must be meant in the verse of the same hymn, where Bhāvyayaya is mentioned as ‘living on the Sindhu’ (Indus). Roth's view that Bhāvyayaya here is perhaps a gerundive meaning to be ‘reverenced’ is not probable. Ludwig thinks Svanaya was connected with the Nahuṣas.

1 i. 126, 1; Nirukta, ix. 10.
3 i. 126. 3.
4 i. 126. 1.
5 St. Petersburg Dictionary, s.v.

Bhāsa in the Nirukta and Pāṇini 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 Bhāsa as the speech of conversational use from the language regulated by Pāṇini's rules. But see Wackernagel, Altindische Grammatik, 1, xliv; Keith, Aitareya Aranyaka, 179, 180.

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

1 vi. 8. See Weber, Indische Studien, 1, 40.
Bhikṣā, ‘begging,’ is one of the duties of the Brahmacārīn according to the Satapatha Brāhmaṇa. The word has also the sense of ‘alms,’ as that which is obtained by begging, in the Atharvaveda. According to the St. Petersburg Dictionary, it has this sense in the Chandogya Upaniṣad also, but the correct reading there is probably Āmikṣā.

Bhikṣu, ‘beggar,’ is a term not found in Vedic literature. The begging of the Brahmacārīn is quite a different thing from the duties of the Bhikṣu in the later system of the Āśramas (religious stages of life), when the Brahmin in the last stage of his life, after leaving his home and family, lives on alms alone. See 1. Brāhmaṇa.

Bhīṣaj, ‘physician,’ is a word of common occurrence in the Rigveda and later. There is no trace whatever in the former text of the profession being held in disrepute: the Āśvins, Varuna, and Rudra are all called physicians. On the other hand, in the Dharma literature this profession is utterly
This dislike is found as early as the Yajurveda Samhitās,7 where the Āsvins are condemned because of their having to do with the practice of medicine (bhesaja), 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 Āsvins: the healing of the lame9 and of the blind;10 the rejuvenation of the aged Cyavana11 and of Puraṇdhī's husband;12 the giving of an iron leg (jaṅghā 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. Jalāśa), 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 Puruṣa-medha ('human sacrifice') in the Yajurveda.19 According to

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7 Taittiriya Saṁhitā, vi. 4, 9, 3. Cf. Maitrāyaṇī Saṁhitā, iv. 6, 2; Satapatha Brāhmaṇa, iv. 1, 5, 14; Bloomfield, op. cit., xxxix, xii.
8 x. 97.
9 Rv. i. 112, 8; x. 39, 3, etc.
10 Cf. the case of R̄jṛśva, Rv. i. 116, 17.
11 Rv. x. 39, 4.
12 i. 116, 13.
13 Rv. i. 116, 15, etc.
14 Vedic Studien, i. 171 et seq.; 305.
15 As Zimmer, Altindisches Leben, 398, is inclined to do.
17 So it is said in the Pañcaviṃśa Brāhmaṇa, xii. 9, 10: bhesajaṃ uṣ Atharvaṇāṇī, 'the Atharvan hymns are medicine'; xvi. 10, 10; and cf. ibid., xxiii. 16, 7; Kāṭhaka Saṁhitā, xi. 5 and 2. Bhiṣaj.
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 Saṁhitā, xxx. 10; Taittiriya Brāhmaṇa, iii. 4, 4, 1.
Bloomfield,\(^2^0\) a hymn of the Atharvaveda\(^2^1\) 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.


2. Bhīṣaj Ātharvāṇa is the name of a mythic physician mentioned in the Kāṭhaka Saṃhitā.\(^1\)

\(^1\) xvi. 3 (Indische Studien, 3, 459). Cf. 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 Pārikṣitiyas, in the Śatapatha Brāhmaṇa.\(^1\)

\(^1\) xii. 5, 4. 3. Cf. Śāākhāyana Srauta Sūtra, xvi. 9, 3.

1. Bhujyu denotes, according to the St. Petersburg Diction- ary, an 'adder' in two passages of the Rigveda,\(^1\) and one of the Vājasaneyi Saṃhitā.\(^2\) But the sense is uncertain in all these passages.

\(^1\) iv. 27, 4; x. 95, 8.
\(^2\) xviii. 42.

*Cf.* Geldner, *Rigveda*, Glossar, 126, who takes bhujyu in Rv. x. 95, 8, as meaning 'ardent,' 'rutting.'

2. Bhujyu is the name of a man, son of Tugra, who is repeatedly mentioned in the Rigveda\(^1\) 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.

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 Lāhyāyana') is the name of a teacher, a contemporary of Yājñavalkya, in the Brhad-āraṇyaka Upaniṣad (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. Gobbila 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 stropping apparatus, consisting of two pieces of wood, between which a grindstone moves.


Bhūta-vidyā is one of the sciences enumerated in the Chāndogya Upaniṣad.1 It seems to mean the 'science of creatures' that trouble men, and of the means of warding them off, 'demonology.'

1 vii. 1, 2, 4; 2, 1; 7, 1. Cf. Little, Grammatical Index, 115.

Bhūta-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 Asitamṛgas, however, won back the favour of Janamejaya, and ousted the Bhūtavīras.

1 vii. 27. Cf. Roth, Zur Litteratur und Geschichte des Weda, 118; Eggeling, Sacred Books of the East, 43, 344, n. 3; Muir, Sanskrit Texts, i², 437 et seq.
Bhūtāṃśa is in the Rigveda the name of a poet, a descendant of Kaśyapa.

1. x. 106, 11. See Nirukta, xii, 41; Brhaddevatā. viii. 18, 19; Ludwig, Translation of the Rigveda, 3, 133.

Bhūti is the term used in the Rigveda and later 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; Taittirīya Samhitā, ii. 1.

Bhūmi or Bhūmi is a common word for 'earth' in the Rigveda and later, being practically a synonym of Pṛthvī. It is also used of the land given by the god to the Āryan, and of grants of land.

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 (Pṛthvī); xi. 7, 14, where nine

Bhūmi-dundubhi, 'earth drum,' denotes a pit covered with a hide used at the Mahāvratā rite, and mentioned in the Samhitās and the Brāhmaṇas.

1. Taittirīya Samhitā, vii. 5, 9, 3; Kāthaka Samhitā, xxxiv. 5.


Bhūmi-pāśa, 'earth net,' is the name of a plant in the Śatapatha Brāhmaṇa, probably some sort of creeper.


Bhṛgavāna is found in one passage of the Rigveda apparently as a name of a man who is called Śobha. Ludwig, however, thinks that his name was Ghoṣa. Elsewhere the word appears as an epithet of Agni, doubtless in allusion to his cult by the Bhṛgus.

1. i. 120, 5. 2. Pischel, Vedische Studien, i, 4; 2, 92. 3. Über Methode bei Interpretation, 4.
Bṛggu 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 Bṛggu 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 Bṛggu5 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 Bṛggu appear with the Druhyus, perhaps as their priests, but this is not certain.7

In the later literature the Bṛggu are a real family, with subdivisions like the Aitaśāyana, according to the Kauśitaki Brāhmaṇa.8 The Bṛggu are mentioned as priests in connexion with various rites, such as the Agnisthāpana9 and the Daśapeyakratu.10 In many passages they are conjoined with the Annigrases:11 the close association of the two families is shown

1 Šatapatha Brāhmaṇa, xi. 6, 1, 1; Taittiriya Áranyaka, ix. i. Cf. Paṅca-vimśa Brāhmaṇa, xviii. 9, 2; Nirukta, iii. 17.
2 Aitareya Brāhmaṇa, iii. 34, and n. 14. For a different form of the legend, cf. Taittiriya Brāhmaṇa, i. 8, 2, 5.
3 Rv. i. 58, 6; 127, 7; 143, 4; ii. 4, 2; 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 ṛdhus. It may, however, be an allusion to the historic Bṛggu, whom we find in the battle of the ten kings.
4 As shown by the legend of fire having been brought to them by Mātariśvan, Rv. iii. 5, 10.
5 i. 60, 1, where, however, Roth, loc. cit., takes the singular in a collective sense, an interpretation which may be correct, but is not necessary.
6 Rv. vii. 18, 6; viii. 3, 9; 6, 18, to which list, given by Macdonell, loc. cit., Roth adds vii. 102, 4, Auvra-Bṛggu-tat, 'like Auvra and Bṛggu.' Cf. the fact that the Aurvās, in the Aitareya Brāhmaṇa, vi. 33, take the place of the Bṛggu of the Kauśitaki Brāhmaṇa, xxx. 5.
7 In viii. 3; 9; 6, 18; 102, 4, the reference to a priestly family is the more natural; in vii. 18, 6, warriors may be meant. Cf. Hopkins, Journal of the American Oriental Society, 15, 262, n., where he cites ix. 101, 13, as perhaps denoting the same thing.
8 xxx. 5. See n. 6.
9 Taittiriya Samhitā, iv. 6, 5, 2; v. 6, 8, 6; Av. iv. 14, 5; Maitrāyaṇi Samhitā, i. 4, 1 (p. 48).
10 Taittiriya Samhitā, i. 8, 18; Taittiriya Brāhmaṇa, i. 8, 2, 5; Paṅca-vimśa Brāhmaṇa, xviii. 9, 2.
11 Taittiriya Samhitā, i. 1, 7, 2; Maitrāyaṇi Samhitā, i. 1, 8; Vāja-saneyi Samhitā, i. 18; Taittiriya Brāhmaṇa, i. 1, 4, 8; iii. 2, 7, 6; Šatapatha Brāhmaṇa, i. 2, 1, 13, etc. Cf. Rv. vii. 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 Bṛgguvaigirasah is applied to the Atharvaveda (Bloomfield, Atharva-veda, 9, 10, 107 et seq.).
by the fact that Cyavana is called either a Bhārgava or an Āṅgirasa in the Śatapatha Brāhmaṇa. In the Atharvaveda the name of Bhrigu is selected to exemplify the dangers incurred by the oppressors of Brahmans: the Śṛnjaya Vaitahavyas perish in consequence of an attack on Bhrigu. In the Aitareya Brāhmaṇa also Bhrigu has this representative character. Cf. Bhṛgavāna and Bhārgava.

Bhrīgā is the name of a species of bee, later specified as large and black, in the Atharvaveda and the Yajurveda Samhitās, which include it in the list of victims at the Āsvamedha (‘horse sacrifice’).

Bṛmya-śva 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 Trṭsu-Bharatās, was defeated by the former in the Yamunā (Jumna), 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 Roth thinks. Hopkins’ opinion that the defeat was on the Paruṣṇi, Yamunā being another

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1 Rv. vii. 18, 18; 33, 3, 83, 4; (the word is always used in the singular).
2 St. Petersburg Dictionary, s.v. 12.
3 India, Old and New, 52.
name of that stream, is most improbable; nor is the view that Bheda was one of the ten kings essential.  


2. Bheda is mentioned in the Atharvaveda1 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-Aryan folk, if the Ajas and Śigrus, with whom in the Rigveda he is connected or associated were, as is possible, though by no means certain, un-Aryan tribes of totemists.3

1 xii. 4, 49, 50.
2 St. Peters burg 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-Aryan. Cf. Aja.

1. Bheṣaja, denoting a ‘remedial agent,’ ‘medicine,’ is often mentioned in the Rigveda1 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; Aitareya Brāhmaṇa, iii. 41.
4 Rv. x. 97, and passim in the Atharvaveda.
8 i. 23, 19, 20; 34, 6, etc.; Taittiriya Samhitā, vi. 4, 9, 2; Kauśitaki Brāhmaṇa, xvi. 7, etc. Possibly there is some truth in Zimmer’s view, Altindisches 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. 116; 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 Atharvaveda\(^1\) and in the Sūtras\(^2\) denoting the hymns of the Atharvaveda in so far as they are regarded as having 'healing' powers.

\(^1\) xi. 6, 14.  
\(^2\) Āśvalāyana Srauta Sūtra, x. 7, 3; Pañcaviṃśa Brāhmaṇa, xii. 9, 10.  

**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 Kāṭhaka Saṃhitā.\(^1\)

\(^1\) vii. 8 (Indische Studien, 3, 460, 472).

**Bhaiṣajya** in the Śatapatha Brāhmaṇa (xii, 7. 1, 12) and the Nirukta (x. 7. 25) denotes 'healing remedy' or 'medicine,' like Bheṣaja.

**Bhoga** in the Rigveda\(^1\) and later\(^2\) 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; Taittiriya Saṃhitā, ii. 1, 4, 5, 6; v. 4, 5, 4; Kāṭhaka Saṃhitā, xiii. 4; xxi. 8, etc.

**Bhoja** in several passages of the Aitareya Brāhmaṇa (viii. 12. 14. 17) seems to be used as a king's title.

**Bhaujya** in the Aitareya Brāhmaṇa\(^1\) denotes the rank of a prince bearing the title of Bhoja.

\(^1\) vii. 32; viii. 6. 12. 14. 16.

**Bhaumaka** is the name of some animal in the late Adbhuta Brāhmaṇa.\(^1\)

\(^1\) Indische Studien, 1, 40.

**Bhaumī** is the name of an animal in the list of victims at the Āsvamedha ('horse sacrifice') in the Taittiriya Saṃhitā.\(^1\)

\(^1\) v. 5, 18, 1.  
Bhauvana, 'descendant of Bhuvana,' is the patronymic of the mythical Viṣvakarman in the Satapatha (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. It is also found in the Yajurveda Sanhitās.

Bhrātṛ is the common designation of 'brother' from the Rigveda onwards. The word is also applied to a relation or close friend generally, but here the persons concerned are, it should be noted, in the Rigveda 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. The gradation of the relations in the home is shown by the order in the Chāndogya Upanisad, where father, mother, brother, and sister are successively mentioned. Strife between brothers is occasionally referred to.

1 i. 164, i; iv. 3, 13; v. 34, 4, etc.; Av. i. 14, 2; ii. 13, 5; Taittiriya Sanhitā, vi. 2, 8, 4, etc.; bhrātrīva, Rv. viii. 20, 22; 83, 8; x. 108, 10.
2 Böhtlingk and Roth, St. Peters burg Dictionary, s.v.; Delbrück, Die indogermanischen Verwandtschaftsnamen, 462.
3 i. 161, i; 170, 2; iii. 53, 5; iv. 1, 2; vi. 51, 5; viii. 43, 16. Cf. Av. iv. 4. 5; v. 22, 12.
4 Rv. i. 124, 7; iv. 5, 5; Av. i. 17, 1; Zimmer, Altindisches Leben, 328. Cf. Ayogū.
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.
Bhrāṭṛvya is found in one passage of the Atharvaveda,\(^1\) where, being named with brother and sister, it must be an expression of relationship. The sense appears to be 'father’s brother’s son,' 'cousin,'\(^2\) this meaning alone accounting for the sense of 'rival,' 'enemy,' found elsewhere in the Atharvaveda,\(^3\) and repeatedly in the other Samhitās and the Brāhmaṇas.\(^4\) In an undivided family the relations of cousins would easily develop into rivalry and enmity. The original meaning may, however, have been 'nephew,'\(^5\) as the simple etymological sense would be 'brother's son'; but this seems not to account for the later meaning so well. The Kaṭhaka Samhitā\(^6\) prescribes the telling of a falsehood to a Bhrāṭṛvya, who, further, is often given the epithets 'hating' (dvīsan) and 'evil' (apriya, pāpma) in the later Samhitās and the Brāhmaṇas.\(^7\) The Atharvaveda\(^8\) 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).  
\(^3\) i. 18, 1; viii. 10, 18, 33; x. 9, 1.  
\(^4\) Taittiriya Samhitā, iii. 5, 9, 2, etc.; Kaṭhaka Samhitā, x. 7; xxvii. 8; Vājasaneyi Samhitā, i. 17; Aitareya Brāhmaṇa, iii. 7, etc.; Śatapatha Brāhmaṇa, i. 1, 1, 21, etc.; Pāṇcaviṃśa Brāhmaṇa, xii. 13, 2. Cf. Rv. viii. 21, 13.  
\(^5\) Whitney, in his Translation of the Atharvaveda (ii. 18, 1), while rendering the word by 'adversary,' explains it in a note as meaning literally 'nephew,' or 'brother's son.'  
\(^6\) xxvii. 8.  
\(^7\) See several of the passages given in n. 4.  
\(^8\) ii. 18, 1; x. 9, 1, etc. Cf. Taittiriya Samhitā, i. 3, 2, 1, etc.  
CF. Delbrück, Die indogermanischen Verwandtschaftsnamen, 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

\(^1\) Maitrāyaṇi Samhitā, iv. 1, 9; Kaṭhaka Samhitā, xxxi. 7; Kapiṣṭhala Samhitā, xlvi. 7 (cited in Delbrück, Die indogermanischen Verwandtschaftsnamen, 579, 580); Av. vi. 112, 3; 113, 2.  
\(^2\) The Taittiriya Samhitā, vi. 5, 10, 3, and Taittiriya Brāhmaṇa, iii. 2, 8, 11, have brahma-han instead; but see ibid., 12.
Makga
INFANTICIDE—CROCODILE—FLY—BEE

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,' which is included in the list of victims at the Asvamedha ('horse sacrifice') in the Yajurveda Samhitās.

Makṣa, 'fly,' is found in the Rigveda and the Atharvaveda, where its fondness for sweet things is alluded to. Cf. Admasad.

Makṣa, Makṣikā, denote both 'fly' and 'bee' in the Rigveda and later.

2 Taittiriya Brāhmaṇa, iii. 9, 15, 3; Taittiriya Āranyaka, ii. 8, 2; x. 1, 15; Brhadāraṇyaka Upaniṣad, iv. 3, 22. The substantive is found in Taittiriya Brāhmaṇa, iii. 8, 20, 1; Taittiriya Āranyaka, ii. 7, 3; 8, 3; Kaushitaki Upaniṣad, iii. 1; Śāṅkhāyaṇa Śrāuta Sūtra, xvi. 18, 19; Nirukta, vi. 27. Bhrūṇa itself occurs in Rv. x. 155, 2.

3 See Pati, p. 487, with n. 131.


M.

Makṣa, 'fly,' is found in the Rigveda and the Atharvaveda, where its fondness for sweet things is alluded to. Cf. Admasad.

1 iv. 45, 4; vii. 32, 2. 2 ix. 1, 17.


Makṣā, Makṣikā, denote both 'fly' and 'bee' in the Rigveda and later.

1 Makṣā, Rv. i. 162, 9; Av. xi. 1, 2; 9, 10; Brhadāraṇyaka Upaniṣad, iii. 3, 2.

2 Makṣā, Rv. x. 40, 6; Makṣikā, i 119, 9; Praśna Upaniṣad, ii. 4, where a 'king bee' (madhukara-rājau) is referred to.

Makha appears to designate a person in two passages of the Rigveda, but in neither passage does the context explain who he was. Probably a demon of some kind is meant. In the later Samhitās mention is also made of the ‘head of Makha,’ an expression which has become unintelligible to the Brāhmaṇas.

1 ix. 101, 13, where the Bhrgus are mentioned as opposed to Makha (cf. Macdonell, Vedic Mythology, p. 51); x. 171, 2.
2 Vājasaneyi Samhitā, xi. 57; xxxvii. 7; Taittiriya Samhitā, i. 1, 8, 1; iii. 2, 4, 1. 

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, it occurs in the Atharvaveda, where fever is wished away to the Gandhārīs and Mūjavants, northern peoples, and to the Aṅgas and Magadhas, peoples of the east. Again, in the list of victims at the Puruṣamedha (‘human sacrifice’) in the Yajurveda, the Māgadhā, or man of Magadha, is included as dedicated to ati-krūṣṭa, ‘loud noise’ (?), while in the Vṛātya hymn of the Atharvaveda the Māgadha is said to be connected with the Vṛātya as his Mitra, his Mantra, his laughter, and his thunder in the four quarters. In the Śrauta Sūtras the equipment characteristic of the Vṛātya is said to be given, when the latter is admitted into the Āryan Brahminical community, to a bad Brahmin living in Magadha (brahma-bandhu Māgadhā-deśiya), but this point does not occur in the Pañcavimśa Brāhmaṇa. On the other hand, respectable Brahmins sometimes lived there, for the Kauśitaki Āraṇyaka mentions Madhyama, Pratibodhi-putra, as Magadha-vāsin, ‘living in Magadhā.’ Oldenberg, however, seems clearly right in regarding this as unusual.

1 See Kikāṭa.
2 v. 22, 14, where the Paippalāda recension has mayebhiḥ, which is a mere blunder, but substitutes the Kāśis for the Aṅgas.
3 Vājasaneyi Samhitā, xxx. 5. 22; Taittiriya Brāhmaṇa, iii. 4, 1, 1.
4 xv. 2, 1-4.
5 Lāṭyāyana Śrauta Sūtra, viii. 6, 28; Kātyāyana Śrauta Sūtra, xxii. 4, 22. Cf. Sāyana on Pañcavimśa Brāhmaṇa, xvii. 1, 16. 17.
6 xvii. 1, 16.
7 vii. 13; this is not mentioned in the earlier Aitareya Āraṇyaka.
The Magadhas are evidently a people in the Baudhāyana and
other Śūtras,9 possibly also in the Aitareya Āranyaka.10 It is
therefore most improbable that Zimmer11 can be right in
thinking that in the Yajurveda8 and the Atharvaveda4 the
Māgadha is not a man of Magadha, but a member of the mixed
caste produced by a Vaiśya marrying a Kṣatriya woman.12
But the theory of mixed castes, in any case open to some
doubt, cannot be accepted when used to explain such obviously
tribal names as Māgadha. The fact that the Māgadha is
often in later times a minstrel is easily accounted for by the
assumption that the country was the home of minstrelsy, and
that wandering bards from Magadha were apt to visit the more
western lands. This class the later texts recognize as a caste,
inventing an origin by intermarriage of the old-established
castes.

The dislikethe of the Magadhas, which may be Rigvedic, since
the Kīkātatas 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
Athravaveda; but the imperfect Brahminization of the land, if
substituted for it in accordance with Oldenberg's suggestion,

9 Baudhāyana Dharma Śūtra, i. 2, 13; Baudhāyana Śrauta Śūtra, xx. 13; Āpastamba Śrauta Śūtra, xxii. 6, 18;
Hiranyakesi Śrauta Śūtra, xvii. 6. See Caland, Zeitschrift der Deutschen Morgen-
ländischen Gesellschaft, 56, 553.
10 ii. 1, 1. See Keith, Aitareya Āraṇyaka, 200; Śāṅkhāyana Āraṇyaka, 46, n. 4.
11 Altindisches Leben, 35. Cf. St. Peters-
burg Dictionäry, s.v., 22.
12 Manu, x. 11; Gautama Dharma Śūtra, iv. 17. So Sāyaṇa, on the Taṅtiriya 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, 1, 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. Pargiter\textsuperscript{16} 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 \textit{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.


Magundī,\textsuperscript{1} is the name of some pest occurring in a verse of an Atharvaveda hymn\textsuperscript{1} employed to exorcise evil influences. By that verse the ‘daughters of the Magundī’ are to be expelled from the cowstall, the wagon, and the house. It is uncertain whether an animal, insect, or demoness is meant.\textsuperscript{2}

\textsuperscript{1} ii. 14, 2. \textsuperscript{2} Cf. Whitney, Translation of the Atharvaveda, 58.

Magha in the Rigveda\textsuperscript{1} denotes ‘bounty,’ and Maghavan\textsuperscript{2} is the regular Vedic name for the ‘generous giver’ of bounties to priests. It is doubtful whether the Maghavans were more than this, or had any special rank as a class in Vedic society. See Sabhā.

\textsuperscript{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, \textit{e.g.}, Vājasaneyi Saṃhitā, xx. 67.

\textsuperscript{2} Rv. i. 31, 12; ii. 6, 4; 27, 17; v. 39, 4; 42, 8; vi. 27, 8, etc. So Magha-tti, ‘giving of gifts,’ Rv. iv. 37, 8; v. 79, 5; viii. 24, 10, etc.; Maghadeya, ‘giving of gifts,’ vii. 67, 9; x. 156, 2; Maghavat-tva, ‘liberality,’ vi. 27, 3. The word Maghavan is the epithet \textit{par excellence} of Indra in the Rv. (iii. 30, 3; iv. 16, 1; 31, 7; 42, 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, Taittirīya Saṃhitā, iv. 4, 8, 1; Brhadāranyaka Upaniṣad, i. 3, 13; Kauḍūkī Upaniṣad, ii. 11).

Maghā. See Nakṣatra and Aghā.

Maṅgala is the name of a teacher in the Baudhāyana Śrauta Sūtra (xxvi. 2).
Maṅgira is found in an obscure verse in the Vaitāna and other Sūtras with reference to cows. It is quite uncertain whether a river or a man is meant. The Gaṅgā (Ganges) and the Yamunā (Jumna) are mentioned in the same verse. The correct form of the word is doubtful.

Maṅjiṣṭhā, 'madder,' is mentioned in the Aitareya (iii. 2, 4) and Śānkhyāṇa (viii. 7) Āranyakas.

Maṭaci occurs in a passage of the Chāndogya Upaniṣad, where reference is made to the Kurus being overwhelmed by Maṭacis. Śāṅkara interprets the word by 'thunderbolts' (aśāṇayaḥ), while Ānandatīrtha in his commentary gives, as an alternative rendering, pāśāṇa-vṛṣṭayāḥ—i.e., 'hailstones,' which may be the sense. The Śabdakalpadruma, agreeing with Ānandatīrtha, says that Maṭaci means 'a kind of small red bird' (rakta-varṇa-kṣudra-pākṣi-viśesa, reading -pākṣi-), and Jacob suggests that the 'locust' is meant.

Mani is the name in the Rigveda and later of a 'jewel' used as an amulet against all kinds of evil. That either 'pearl' or 'diamond' is denoted is not clear. It is evident that the

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1 xxxiv. 9.  2 Māṇava Srauta Sūtra, vii. 2, 7; Mandirasya, Kātyāyana Srauta Sūtra, xiii. 3, 21; Mahākīrṣyasya, Āpastamba Srauta Sūtra, xxii. 20, 3.  3 So apparently Garbe, Translation of the Vaitāna Sūtra, 97; Caland, Das Vaitānasūtra, 102; Böhtlingk, Dictionary, s.v.  4 See the variants in n. 2.  4 On Brahmasūtra, iii. 4, 28.  5 Journal of the Royal Asiatic Society, 1911, p. 510.

1 i. 10, 1.  2 Maṭaci-hata.  3 St. Petersburg Dictionary, s.v.  4 Cf. Zimmer, Altindoisches Leben, 53.  5 The expression hiranya maṇi in Rv. i. 33, 8, might possibly mean 'gold as an ornament,' but 'gold (and) jewels' is more probable. Cf. Av. xii. 1, 44, where maṇiṁ hiranyam must mean 'a jewel (and) gold.'
Mani could be strung on a thread (sūtra), which is referred to in the Pañcavimśa Brāhmaṇa⁶ and elsewhere;⁷ the Mani was certainly also worn round the neck, for in the Rigveda⁸ occurs the epithet maṇi-grīva, ‘having a jewel on the neck.’ An amulet of Bilva is celebrated in the Śāṅkhāyana Āranyaka,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

Manika in the late Adbhuta Brāhmaṇa¹ and the Sūtras² denotes a large ‘water bottle.’

Manḍaka is the name of ‘frog’ in the Rigveda¹ and later,² the feminine Manḍukī also occurring.³ The famous frog hymn of the Rigveda⁴ compares with Brahmins the frogs croaking

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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.
² Av. vii. 112, 2; Taittirīya Saṁhitā, v. 4, 4, 3; 7, 11, 1; Kāthaka Saṁhitā, xiii. 1; xxi. 7; Maitrāyaṇi Saṁhitā, iii. 14, 2; Vājasaneyi Saṁhitā, xxiv. 36; Pañcaviṃśa Brāhmaṇa, xii. 4, 16; Śatapatha Brāhmaṇa, ix. 1, 2, 20 et seq.; Nirukta, ix. 5.
³ Av. xvi. 3, 60; Vājasaneyi Saṁhitā, xvii. 6; Taittirīya Saṁhitā, iv. 6, 1, 2; Kāthaka Saṁhitā, xvii. 17; Maitrāyaṇi Saṁhitā, ii. 10, 1; Taittirīya Āranyaka, vi. 4, 1.
⁴ Av. iv. 15, 12, as explained by Fischel, Vedicke Studien, 2, 223, where reference is made to frogs in the clefts of the earth (Iriṇa).
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


1. Matsya, ‘fish,’ is mentioned only once in the Rigveda,¹ but frequently later.²

¹ Av. xi. 2, 25; Maitrāyaṇī Saṃhitā, iii. 9, 5; 14, 2; Vājasaṇeyi Saṃhitā, xxiv. 21. 34; Taittirīya Saṃhitā, ii. 6, 6, 1; Satapatha Brāhmaṇa, i. 8, 1, 1 (the famous fish of the deluge legend); Chāndogya Upaniṣad, i. 4, 3; Kaṇṭitaki Upaniṣad, i. 2; mahā-matsya, ‘great fish,’ Brhadāraṇyaka Upaniṣad, iv. 3, 18. In the Satapatha Brāhmaṇa, xiii. 4, 3, 12 (cf. Āśvalāyana Śrauta Sūtra, x. 7, 8; Śāṅkhāyana Śrauta Sūtra, xvi. 2, 23), a Matsya Sāṃmada 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 Matsyas as a people occur also in the Kaṇṭitaki Upaniṣad³ in

¹ vii. 18, 6. ² xiii. 5, 4, 9. ³ iv. 1.
connexion with the Vāsas, and in the Gopatha Brahmāṇa in connexion with Śālvas. In Manu the Kurukṣetra, the Matsyas, the Pancālas, and the Śūrasenakas comprise the land of the Brahmin Rṣis (brahmarṣi-desa). There is no reason to doubt that the Matsyas occupied much the same territory as in Epic times, say Alwar, Jaipur, Bharatpur.

4 This is the most probable reading, which results from a comparison with Gopatha Brahmāṇa, i, 2, 9, where Śālva-Matsyeṇu is followed by savaka-Uśīnareṇu (misprinted ivaśa-). See Keith, Journal of the Royal Asiatic Society, 1908, 367. The older view was Satva-Matsyeṇu, Max Müller, Sacred Books of the East, 1, lxvii, following Cowell; St. Petersburg Dictionary, s.v., Satvant.

5 i. 2, 9. ii. 19; vii. 193.
7 Cf. von Schroeder, Indiens Literatur und Cultur, 166; Weber, Indische Studien, 1, 211; Zimmer, Altindisches Leben, 127.

Madā-vati, ‘intoxicating,’ is the name of a plant in the Atharvaveda.


Madugha, ‘honey-plant,’ is the name of a sweet herb in the Atharvaveda. The spelling is somewhat uncertain, since many manuscripts read Madhugha.

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).
3 These two forms probably stand by haplography for madhū-[dugha] and madhu-[dugha]. Cf. Macdonell, Vedic Grammar, 64, 1a.

Madgu, ‘diver’ (from the root majj, ‘dive’), is the name of some aquatic bird which is included in the list of victims at the Aśvamedha (‘horse sacrifice’) in the Yajurveda Saṁhitās, and is occasionally mentioned elsewhere.

1 See Macdonell, Vedic Grammar, 38c:
2 Taittiriya Saṁhitā, v. 5, 20, 1;
3 Chāndogya Upaniṣad, iv. 8, 1, 2. Cf. Zimmer, Altindisches Leben, 93.
Madya, 'intoxicating liquor,' is not mentioned until the Chāndogya Upaniṣad,¹ where it occurs in the compound madya-pā, 'drinking intoxicating liquor.'

¹ v. 11, 5. The word is found in the Epic and often in the Dharmasūtras, as well as in medical texts.

Madra denotes a people who are mentioned in the Bṛhadāraṇyaka 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 Himalaya (पारेṇa हिमावंतम्) 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 Madhyaśa or 'Middle Land.' Cf. Madragāra.

¹ iii. 3, 1; 7, 1. ² viii. 14, 3. ³ Altindisches Leben, 102.

Madra-gāra Śauṅgāyani ('descendant of Śuṅga') is the name of a teacher, whose pupil was Kāmboja Aupamanyava in the Vamśa Brāhmaṇa.¹ Zimmer² concludes, with probability, that these names point to a connexion of the Kambojas and the Madras.

¹ Indische Studien, 4, 372. ² Altindisches Leben, 102.

Madhu denotes anything sweet used as food, and especially drink, 'mead,'¹ a sense often found in the Rigveda.² More precisely it denotes either 'Soma,'³ or 'milk,'⁴ or less often

¹ The word is etymologically identical with Greek 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 Saṃhitā, 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 Saṃhitā, vi. 2, etc.
"honey," which however, is the most definite sense in the later literature. Taboos against the use of honey are recorded.6

Rv. viii. 4, 8 (where the sense is made certain by the adjective sārāgha, ‘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; Taittiriya Samhitā, vii. 5, 10, 1; Maitrāyaṇī Samhitā, iv. 9, 7; Aitareya Brāhmaṇa, vii. 15; viii. 5, 20; Śatapatha Brāhmaṇa, i. 6, 2, 1. 2; xi. 5, 4, 18; Bhadāraṇyaka, ii. 5, 1; Chāndogya Upaniṣad, vi. 9, 1, etc.

6 In the case of women, Jaiminiya Upaniṣad Brāhmaṇa, i. 55, 2; of students, Śatapatha Brāhmaṇa, xi. 5, 4, 18.

Cf. Schrader, Prehistoric Antiquities, 321; St. Petersburg Dictionary, s.v.

Madhuka Paingya (‘descendant of Piṅga’) is the name of a teacher mentioned in the Śatapatha1 and the Kauśitaki2 Brāhmaṇas.

1 xi. 7, 2, 8; Bhadāraṇyaka Upaniṣad, vi. 3, 17, 18 (Mādhyaṃdina=vi. 3, 8 Kāṇva).

2 xvi. 9.

Madhu-kaśā,1 or Madhoh 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; Pañcavimśā Brāhmaṇa, xxii. 10, 12.

2 Av. ix. 1, 5.

3 St. Petersburg Dictionary, s.v.

Madhu-kṛpt, ‘honey-maker,’ denotes ‘bee’ in the later Śaṁhitās1 and the Brāhmaṇas.2

1 Taittiriya Samhitā, i, 5, 6, 5; iv. 2, 9, 6, etc.

2 Taittiriya Brāhmaṇa, iii. 10, 10, 1;

Śatapatha Brāhmaṇa, i. 6, 2, 1. 2; Chāndogya Upaniṣad, iii. 1, 2; vi. 9, 1, etc.

Madhu-chandas, the reputed author of the first ten hymns of the first Maṇḍala of the Rigveda, is mentioned as a Ṛṣi in the Kauśitaki Brāhmaṇa1 and the Aitareya Āraṇyaka.2 In the

1 xxviii. 2.

2 i. 1, 3.
Madhyadeśa] MYSTIC DOCTRINE—MIDDLE COUNTRY

Aitareya Brāhmaṇa he counts as the fifty-first son of Viśvāmitra, and his Praṅga (hymn at the morning service) is mentioned in the Śatapatha Brāhmaṇa.

Madhu-brāhmaṇa, ‘the Brāhmaṇa of the Honey,’ is the designation of a certain mystical doctrine in the Śatapatha Brāhmaṇa.

Madhya-deśa, the ‘Middle Country,’ is, according to the Mānava Dharma Śāstra, the land between the Himalaya 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 authority defines Brahmarṣi-deśa as denoting the land of Kurukṣetra, the Mātyas, Paṅcālas, and Śūrasenaṇkas, and Brahmvarta as meaning the particularly holy land between the Sarasvatī and the Drśadvatī. The Baudhāyana Dharma Śūtra defines Āryavarta as the land east of Vinaśana; west of the Kālaka-vana, ‘Black Forest,’ or rather Kanakhala, near Hardvār; south of the Himalaya; and north of the Pāriyātra or the Pāripātra Mountains; adding that, in the opinion of others, it was confined to the country between the Yamunā and the Gaṅgā, while the Bhāllavins took it as the country between the boundary-river (or perhaps the Saras-

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1 ii. 21.
2 ii. 19.
3 i. 17, 19.
4 ii. 2, 9; Vasiṣṭha Dharma Śūtra, i. 8.
5 Baudhāyana, i. 2, 10; Vasiṣṭha, i. 12. See on Kanakhala, Hultzsch, Indian Antiquary, 34, 179.
6 Baudhāyana, i. 2, 11. 12; Vasiṣṭha, 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. Bühler, Sacred Books of the East, 14, 3, n.).
vati) and the region where the sun rises. The Mānava Dharma Śāstra, in accord with the Vasiṣṭha Dharma Sūtra, 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 Kauśitaki Upaniṣad also.

The term Madhyadesā is not Vedic, but it is represented in the Aitareya Brāhmaṇa by the expression madhyanā pratiṣṭhā dis, 'the middle fixed region,' the inhabitants of which are stated to be the Kurus, the Pañcālas, the Vaṣas, and the Uśīnaras. The latter two peoples practically disappear later on, the Madhyadesa being the country of the Kuru-Pañcālas, the land where the Brāhmaṇas and the later Saṃhitās were produced, bounded on the east by the Kosala-Videhas, and on the west by the desert. The western tribes are mentioned with disapproval both in the Śatapatha Brāhmaṇa and the Aitareya Brāhmaṇa, while the tradition of the Brahminization of the Kosalas and the Videhas from the Kuru-Pañcāla country is preserved in the former Brāhmaṇa.

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7 The readings are doubtful, varying between sindhur vidhāraṇi or vidhāraṇi and sindhur vicaraṇi or visaraṇi. The latter expression must refer to the Sarasvati; the former may, but not necessarily. Conceivably the Sindhu (Indus) is meant; for it was a great boundary, with Aryan tribes to the east of it.

8 ii. 22.
9 i. 9.
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 Antiquity, 34, 179.
12 i. 3, 1, 8.
13 iii. 44, 3; Ludwig, Translation of the Rigveda, 3, 245.
14 i. 4, 1.

Cf. Bühler, Sacred Books of the East, 14, 2, 3; 146, 147, who points out that the Pārīpātra Mountains are a part of the Vindhya range in Mālvā, and who suggests that the western boundary was originally the Ādarsa Mountains; for the reading of the manuscripts, and of the scholiast Kṛṣṇapāṇḍita, in the Vasiṣṭha Dharma Sūtra, i. 8, is prāg ādāraṇāt, not adāraṇāt (corresponding with the Vinaśana of Bauḍhayana Dharma Sūtra, i. 2, 9), and the Mahābhāṣya on Pāṇini, ii. 4, 10, has prāg ādāraṇāt. See also for the Buddhist ‘Middle Country’ an article by Rhys Davids, Journal of the Royal Asiatic Society, 1904, 83 et seq., with Fleet’s corrections, ibid., 1907, 657; and cf. Keith, ibid., 1908, 1143; Max Müller, Sacred Books of the East, 32, 58, 59; Indian Empire, 1, 303, 304, where the extraordinary theory is adopted that the Madhyadesa was peopled by a new race of immigrant Āryans, who, traveling via Chitrāl 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 Śamhitās,² and the Brāhmaṇas.³ *Cf. Ahan.*

¹ iv. 28, 3; viii. 1, 29; 13, 13; 27, 19; x. 151, 5, etc.
² Av. ix. 6, 46; Taittirīya Śamhitā, vi. 2, 5, 4, etc.
³ Pañcavimśa Brāhmaṇa, xv. 9, 16; Taittirīya Brāhmaṇa, i. 5, 3, 2; Śata-patha Brāhmaṇa, ii. 2, 3, 9; Chāndogya

**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 Śāyana'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.
³ The context seems to require the sense of 'keeping away' from the sacrifice. *Cf. Fürvavah.*

**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 Śamhitā, xii. 86.
² St. Petersburg Dictionary, s.v.
⁴ In Whitney's Translation of the Atharvaveda, 159. But see Roth, *Siebenzig 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.

\(^6\) Madhya\-mā\-śī\-va, in the Jaiminīya Brāhmaṇa, ii. 408, is obscure.
\(^7\) Rigveda, Glossar, 131: Kommentar, 196 (where he seems to decide in favour of derivation from Īi, not īr).

Madhyama-śṭā,\(^1\) Madhyame-ṣṭha,\(^2\) in the later Saṃhitās denotes the chief in his relation to his followers (sajāta). Cf. Madhyamaśī.

1 Vājasaneyi Saṃhitā, xxvii. 5. \(\text{sthēya, 'position of chief,' Taittirīya Saṃhitā, iv. 4, 5, 1.}\)
2 Av. iii. 8, 2, and cf. Madhyama- Saṃhitā, iv. 4, 5, 1.
Cf. Whitney, Translation of the Atharvaveda, 96.

Madhyā-vaṛṣa, the 'middle of the rains,' is specially mentioned as a time of the year in the Kauśitaki Brāhmaṇa\(^1\) and in the Śūtras.\(^2\)

1 i. 3. \(\text{Śāṅkāyana Śrauta Śūtra, iii. 5, 7, etc.}\)

Manasa, occurring in one passage of the Rigveda,\(^1\) seems clearly to be the name of a Rṣi, in accordance with Sāyaṇa's interpretation.

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

Manā is found in one passage of the Rigveda\(^1\) in an enumeration of gifts, where it is described as 'golden' (sacā maṇā hiranyayā). It therefore seems to designate some ornament, or possibly a weight, and has accordingly been compared\(^2\) with the Greek μύα (Herodotus has μύεα), the Latin mina. All three words have been considered Semitic in origin, as borrowed from the Phoenicians\(^3\) in the case of Greece, from Carthage by way

\(^1\) viii. 78, 2.
\(^2\) As, e.g., by Zimmer, Altdindisches Leben, 50, 51; Weber, Judische Studien, 5, 386; 17, 202, 203; Wackernagel, Altdindische Grammatik, 1, xxii; Hopkins, Journal of the American Oriental Society, 16, 278.
\(^3\) Or perhaps from Babylon via Asia Minor. The part played by the Phoenicians 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 Rigveda⁵ 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 Böhtlingk’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.; Bühler, Indian Studies, 3, 16 et seq.; Indische Palographie, 17; Vincent Smith, Indian Antiquary, 34, 230. On the other side, cf. Max Müller, India, 133-138; Hopkins, Religions of India, 160; Macdonell, Vedic Mythology, p. 139 (as regards the flood legend); Bloomfield, Religions of India, 133 et seq. (as regards the Adityas).

⁵ i. 173, 2; iv. 33, 2; x. 6, 3; Vājaśaneyi Saṃhitā, 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-ya, ‘desirous’: Rv. i. 92, 9; iv. 24, 7; manā-vasu, ‘rich in devotion’: Rv. v. 74, 1.

**Manavī, ‘wife of Manu,’ is mentioned in the Kāṭhaka Saṃhitā¹ and the Śatapatha Brāhmaṇa.² See Manu.**

¹ xxx. i (Indische Studien, 3, 462).  
² i. 1, 4, 16.

**Manu in the Rigveda¹ and later² has no claim to historical reality. He is simply the first man, father of the race, and its guide in all matters, sacrificial and other.** Hence the views of the texts on inheritance are foisted on Manu and his youngest son, Nābhānediṣṭha.³ He also plays the part of the hero in the Vedic legend of the flood.⁴

¹ i. 80, 16; ii. 33, 13; viii. 63, 1; x. 100, 5, etc. See Macdonell, Vedic Mythology, 50.  
² Av. xiv. 2, 41; Taittiriya Saṃhitā, 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; Kāṭhaka Saṃhitā, viii. 15; Śatapatā patha Brāhmaṇa, i. 1, 4, 14, etc.; Jaiminīya Upaniṣad Brāhmaṇa, iii. 15, 2, etc.  
³ Taittiriya Saṃhitā, iii. 1, 9, 4; Aitareya Brāhmaṇa, v. 14, 1, 2.  
⁴ Śatapatha Brāhmaṇa, i. 8, 1, 1 et seq.; Kāṭhaka Saṃhitā, xi. 2.
Manu is called Vivasvan 5 or Vaivasvata, 6 'son of Vivasvant' (the god); Sāvarṇī, 6 'descendant of Savarṇā' (the substitute of Saranyū in the legend of her wedding); and Sāṃvarāṇī, 7 'descendant of Sāṃvaraṇa.' The first name is, of course, mythical. The other two have been regarded as historical, Sāvarṇī being taken by Ludwig 8 as a king of the Turvaśas, but this is very doubtful.

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 view 2 that it is alluded to as Nāvaprabhramśana in the Atharvaveda 3 is now abandoned. 4

Manuṣya-rāja 1 and Manuṣya-rājan 2 denote in the later Saṃhitās and the Brāhmaṇas a 'king of men.' Cf. Rājan.

Manuṣya-viś, 1 Manuṣya-viṣa, 2 and Manuṣya-viśā 3 denote 'mankind,' 'the human race,' in the later Saṃhitās and the Brāhmaṇas.

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5 Rv. viii. 52, 1
6 Av. viii. 10, 24; Śatapatha Brāhmaṇa, xiii. 4, 3, 3; Āśvalāyana Śrauta Sūtra, x. 7; Nirukta, xii. 10
8 Translation of the Rigveda, 3, 166.


1 i. 8, 1, 8.
2 See Macdonell, Vedic Mythology, p. 139; Whitney, Indische Studien, 1, 162; Zimmer, Altindisches Leben, 30; Bloomfield, Hymns of the Atharvaveda, 676.
3 xix. 39, 8.

1 Vājasaneyi Saṃhitā, xxiv. 30; Aitareya Brāhmaṇa, i. 15, 6; Kāṭhaka Saṃhitā, xxiv. 7.
2 Pañcaviṃśa Brāhmaṇa, xviii. 10, 5; Aitareya Brāhmaṇa, viii. 26, 4.
3 Kāṭhaka Saṃhitā, xi. 6; xxiii. 8.
Mantha (from the root man, 'think') denotes in the Rigveda and later the 'hymn' as the product of the singer's creative thought. In the Brähmaṇas the word is regularly used of the poetic and prose utterances of the Rṣis, including not merely the verse parts of the Samhitās, but also the prose formulæ that betray by their style their special and archaic character.  

Mantha in the Rigveda and later denotes a drink in which solid ingredients are mixed with a fluid by stirring, usually parched barley-meal (Saktu) with milk. All sorts of mixed beverages of this type are mentioned in the Śāṅkhāyana Āraṇyaka.  

Mantha in one passage of the Rigveda seems to mean a 'churn.' So the root math denotes to 'churn' in the Taittirīya Samhitā. In one passage of the Atharvaveda the word is used to denote a drink like Mantha.
Manthāvala is the name of an animal in the Aitareya Brāhmaṇa,¹ a sort of snake according to the St. Petersburg Dictionary. Sāyaṇa² understands it to be a kind of animal which hangs head downwards from the branches of trees, meaning, presumably, the flying fox.³ Cf. Mānthāla, Mānthilava.

¹ iii. 26, 3.
³ This is the probable meaning of the word according to Böhtlingk, Dictionary, s.v.

Manthāna in the Rigveda⁴ and later⁵ 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, 162; Whitney, Journal of the American Oriental Society, 16, xciv.
² Taittiriya Samhitā, iii. 1, 6, 3; vi. 4, 10, 1; vii. 2, 7, 3; Vājasaneyi Samhitā, viii. 18; viii. 57; xiii. 57; xviii. 19; Aitareya Brāhmaṇa, iii. 1, 6, etc.

Mandīra is perhaps the name of a man whose cattle, according to a Mantra in the Kātyāyana Śrauta Sūtra (xiii. 3, 21), did not drink the water of the Gāṅgā (Ganges). See Maṅgīra.

1. Mandhātr occurs in several passages of the Rigveda,¹ in all of which Roth² takes the word as merely an adjective used substantively, ‘the pious man.’ In one passage³ the word, being applied to Agni, is thus used, but in another⁴ Mandhātrvat being parallel with Āṅgirasvat, ‘like Āṅgiras,’ is naturally to be understood as a proper name, which is probably also the sense of the word in the preceding hymn.⁵ A different Mandhātr⁶ may be meant in the first Mandala,⁶ where he is mentioned as a protégé of the Āsvins, and evidently as a king. To equate these persons, and make a Rājārṣi out of Mandhātr, as Ludwig⁷ and Griffith⁸ do, is unnecessary and improbable.

¹ i. 112, 13; viii. 39, 8; 40, 12; x. 2, 2.
² St. Petersburch Dictionary, s.v.
³ Rv. x. 2, 2.
⁴ Rv. viii. 49, 12.
⁵ Rv. viii. 39, 8.
⁶ Rv. i. 112, 13.
⁷ Translation of the Rigveda, 3, 107, where he attributes Rv. viii. 39-42 to him as a Nabhāka, ‘descendant of Nabhāka.’
⁸ Hymns of the Rigveda, 1, 147.
2. Mandhātṛ Yauvanāśva ('descendant of Yuvanaśva') is in the Gopatha Brāhmaṇa¹ the name of an emperor who was instructed by Vicārin, son of Kabandha Ātharvana.

¹ i. 2, 10 et seq. Cf. Bloomfield, Atharvaveda, 111.

Manyā (plur.), 'nape of the neck,' occurs in a passage of the Atharvaveda¹ directed against a disease which Bloomfield² regards as scrofulous swellings on the neck. He compares the disease Manskunder, 'tumours of the neck' (which looks like a combination of the words manyā and skandhyā, 'pains of the neck and shoulders,' both occurring in verses 1 and 3 of the Atharvan hymn), mentioned by Wise.³


Mamatā is, according to Sāyaṇa, in one passage of the Rigveda,¹ the wife of Ucathyā and the mother of Dirghatamas. But the word may be merely an abstract noun meaning 'self-interest,' a sense which it often has in the later language. Oldenberg² finds a mention of Mamata (masc.) in a verse of the Rigveda³ as the name of a Bharadvāja.

¹ vi. 10, 2. Cf. Mahābhārata, i. 4179 et seq. ² Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 212. ³ vi. 50, 15, where the reading of the received text is mama tasya.

Maya is found once in the Vājasaneyi Saṃhitā (xxii. 19) in the sense of 'horse.'

Mayu occurs in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitā.¹ The commentator on the Taittirīya Saṃhitā¹ explains the word as meaning either an 'ape' (kimṛpuruṣa) or a 'forest peacock' (āranya-mayūra).

¹ Taittirīya Saṃhitā, v. 5, 12, 1; Vājasaneyi Saṃhitā, xxiv. 31.
The former sense is supported by another passage of the Vājasaneyi Saṃhitā,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.

Mayukha denotes, from the Rigveda onwards,1 a 'peg,' especially as used for keeping a web stretched.2 Cf. Otu.

Mayūra, 'peacock,' occurs in the Rigveda in the compounds describing Indra's horses, mayūra-roman,1 'with hair like peacocks' feathers,' and mayūra-ṣeṣya,2 'with tails like those of peacocks.' The peacock also appears in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.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.

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. 38, 5 (where raśmi and marici are opposed);
   v. 21, 10; vi. 113, 2; Taittiriya Saṃhitā, vi. 4, 5, 5 (marici-qa, 'drinking atoms of light,' said of the gods);
   Taittiriya Brāhmaṇa, ii. 2, 9, 2 (where Śāyaṇa's version, sarvatra-praspta-
   prabhā-draya, refers to the light as everywhere diffused), etc.

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1 Rv. vii. 99, 3: Taittiriya Saṃhitā, 
   ii. 3, 1, 5; Kāthaka Saṃhitā, xi. 6; 
   Aitareya Brāhmaṇa, v. 15, 9, etc.
2 Rv. x. 130, 2 (in a metaphor); 
   Av. x. 7, 42: Kāthaka Saṃhitā, xxvi. 6; 
   Taittiriya Brāhmaṇa, ii. 5, 5, 3, etc.
3 Maitreyanī Saṃhitā, iii. 14, 4; 
   Vājasaneyi Saṃhitā, xxiv. 23, 27.
4 i. 191, 14 (a late hymn).
5 vii. 56, 7.
Marudvṛdhā] DESERT—A PATRONYMIC—A RIVER

Word occurs; but the sense of ‘ray’ is quite clearly found in the Upaniṣads, as well as the older sense.

3 Praśna Upaniṣad, iv. 2. Cf. Taittirīya Upaniṣad, i. 1, 2; 2, 1; Maitrāyaṇi Upaniṣad, vi. 31.

4 Aitareya Upaniṣad, i. 2.

Maru, in the plural, is mentioned in the Taittirīya Āranyaka, as the utkara (‘mound of earth thrown up’ from the excavation of the altar) of Kurukṣetra. This seems to mean that the Maru deserts (the later Maru-sthala) were so called because they stood to the ‘altar,’ Kurukṣetra, in the same relation as the waste earth of the utkara to the altar at the sacrifice.

1 v. 1, 1.

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

3 Cf. Zimmer, Altindisches Leben, 48, and Dhanvan.


Marutta Āvi-kṣita (‘descendant of Avikṣit’) Kāma-pri (‘descendant of Kāmapra’) is the name of a king who was anointed by Samvarta according to the Aitareya Brāhmaṇa. In the Śatapatha Brāhmaṇa 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; Maitrāyaṇi Upaniṣad, i. 4.

Marud-vṛdhā is the name of a stream mentioned in the Nadistuti (‘Praise of Rivers’) in the Rigveda along with the Asikñi (Akesines) and the Vitastā (Hydaspes). Roth 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. On the other hand, Ludwig thinks that the Marudvṛdhā designates

1 Literally, ‘rejoicing in the Maruts’—i.e., ‘swollen by the rainy winds.’ The misspelling of the name as Marudvṛddhā 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 Veda, 138 et seq.

4 Altindisches Leben, 11, 12.

5 Translation of the Rigveda, 3, 200.
the stream formed by the junction of the Paruṣṇī with the combined waters of the Asiknī and Vitastā, a view which seems less likely.

1. **Marka** is found in one passage of the Rigveda,\(^1\) where Roth\(^2\) sees in the expression *sūro markah* the ‘eclipse of the sun.’ Sāyaṇā\(^3\) thinks the meaning is ‘purifying.’\(^4\)

1 x. 27, 20.
2 St. Petersburg Dictionary, s.v. He thinks, however, that if the word means ‘eclipse,’ it cannot be derived from the root *mṛc*, ‘injure.’
3 As from the root *mṛj*, derivation from which is not phonetically justified.
4 Ludwig cites this passage, in his essay on eclipses in the Rigveda (Proceedings of the Bohemian Academy, 1885), as a proof that the Vedic Ṛṣis knew of the moon as eclipsing the sun; but see Whitney’s reply, Journal of the American Oriental Society, 13, lxi et seq., and *Stṛya*.

2. **Marka** is mentioned in the Taittiriya Saṃhitā\(^1\) and elsewhere\(^2\) 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 Hillebrandt\(^4\) and by Hopkins.\(^5\) Hillebrandt\(^6\) also sees in a Grdhra mentioned in the Rigveda\(^7\) and elsewhere\(^8\) a prototype of Marka.

1 vi. 4, 10, 1.
2 Maitrāyaṇī Saṃhitā, iv. 6, 3; Taittiriya Brāhmaṇa, i. 1, 1, 5; Śatapatha Brāhmaṇa, iv. 2, 1, 4.
3 Vājasaneyi Saṃhitā, vii. 16. 17.
4 Vedische Mythologie, 3, 442 et seq.
5 Cf. Transactions of the Connecticut Academy of Arts and Sciences, 15, 49, n. 1.
7 v. 77, 1.
8 Taittiriya Aranyakā, iv. 29; Maitrāyaṇī Saṃhitā, iv. 9, 19.
Cf. Eggeling, Sacred Books of the East, 26, 279 et seq.

**Markaṭa**, ‘ape,’ is enumerated in the list of victims at the Āvamedha (‘horse sacrifice’) in the Yajurveda Saṃhitās.\(^1\) It is classified in the same Saṃhitās\(^2\) with man and the elephant as ‘taking hold by the hand’ (*hastādana*) instead of ‘taking hold by the mouth’ (*mukhādana*). The animal is mentioned several times elsewhere also.\(^3\) Cf. Puruṣa Hastin, Mayu.

1 Taittiriya Saṃhitā, v. 5, 11, 1; Maitrāyaṇī Saṃhitā, iii. 14, 11; Vājasaneyi Saṃhitā, xxiv. 30.
2 Taittiriya Saṃhitā, vi. 4, 5, 7; Maitrāyaṇī Saṃhitā, iv. 5, 7.
3 Aitareya Āranyakā, iii. 2, 4; Jaiminiya Brāhmaṇa, i. 184; Taittiriya Aranyakā, iii. 11, 32, etc.
I. Marya in the Rigveda\(^1\) denotes a 'man' especially regarded as young and a lover, being constantly mentioned as in company with maidens (\textit{yuvati}).

\(^1\) iii. 31, 7; 33, 10; iv. 20, 5; ix. 96, 20, etc.; \textit{marya-irī}, '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 once\(^3\) described as \textit{pastyāvānt}, 'a stalled horse'—that is, one carefully tended, and not allowed out to graze.

\(^1\) 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 \textit{marya-dā}, 'giver of a son.'

Maryaka, occurring only once in the Rigveda,\(^1\) seems to denote the bull which is described as separated from the cows.


Maryādā, 'boundary,' is found in the Śatapatha Brāhmaṇa\(^1\) referring to the boundary between the Kosalas and the Videhas. Usually the word is metaphorically employed.\(^2\)

\(^1\) vi. 115, 3; vii. 89, 3; x. 5, 24, etc.  

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 Zimmer\(^3\) 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 (\textit{kesin}) hermit (Muni). Cf. Malaga.

\(^1\) x. 136, 2.  
\(^2\) If this were correct, the word might be derived from \textit{mā} in the sense of 'to tan.' Cf. Carman, especially notes 6 and 7.  
\(^3\) \textit{Altindisches Leben}, 262.  
\(^4\) vi. 115, 3; vii. 89, 3; x. 5, 24, etc. Cf. Schrader, \textit{Prehistoric Antiquities}, 333, n.
Mala-ga in one passage of the Atharvaveda\textsuperscript{1} denotes a cleanser of clothes, a ‘wahs erman,’ but the origin of the word is somewhat uncertain.\textsuperscript{2}

\textsuperscript{1} xi\textbf{i}. 3, 21.
\textsuperscript{2} It may, perhaps, have primarily meant ‘concerned with dirt.’ See the St. Petersburg Dictionary, \textit{s.v. ga} 1, on the use of \textit{ga} as forming compounds; and cf. \textit{Mala}.

\textit{Cf. Zimmer, Altindisches Leben, 262; Bloomfield, Hymns of the Atharvaveda, 188.}

Malimlu in the Yajurveda Saṃhitā\textsuperscript{1} denotes a ‘robber,’ specifically, according to the commentator Mahīdhara, a burglar or housebreaker. \textit{Cf. Tāyu, Taskara, Stena, and Devamalimluc.}

\textsuperscript{1} Taittiriya Saṃhitā, vi. 3, 2, 6; Vājasaneyi Saṃhitā, xi. 78, 79; Av. xix. 49, 10.

Malimluca is the name of an intercalary month in the Kāthaka Saṃhitā.\textsuperscript{1} See Māsa.

\textsuperscript{1} xxxv. 10; xxxviii. 14. \textit{Cf. Weber, Jyotīya, 100, 102; Naxatra, 2, 350.}

1. \textbf{Maśaka} denotes a ‘biting fly’ or ‘mosquito,’ being described in the Atharvaveda\textsuperscript{1} as ‘quickly (?) biting’ (\textit{trpradamsin}), and as having a poisonous sting. The elephant is mentioned\textsuperscript{2} as particularly subject to its stings. The insect is often referred to elsewhere.\textsuperscript{3} \textit{Cf. Daṃśa.}

\textsuperscript{1} vii. 56, 3.
\textsuperscript{2} Av. iv. 36, 9.
\textsuperscript{3} Av. xi. 3, 5; at the Aśvamedha (‘horse sacrifice’), Maitrāyaṇī Saṃhitā, iii. 14, 8; Vājasaneyi Saṃhitā, xxiv. 29;

\textit{Cf. Zimmer, Altindisches Leben, 97.}

2. \textbf{Maśaka Gārgya} (‘descendant of Garga’) is the name of a teacher, a pupil of \textbf{Sthiraka Gārgya}, in the Vaṃśa Brāhmaṇa.\textsuperscript{1} He is also mentioned in the Sūtras\textsuperscript{2} of the Sāmaveda, and is the reputed author of an extant Kalpa Sūtra.

\textsuperscript{1} \textit{Indische Studien}, 4, 373, 382.
\textsuperscript{2} \textit{Lātāyāna Śruta Sūtra}, vii. 9, 14; \textit{Anupada Sūtra}, ix. 9.

\textit{Cf. Weber, Indian Literature, 75, 76; 83, 84.}
**Maharsi ] NAMES—LENTIL—GRAIN—CURDS—PRIESTS 139**

**Maśarśāra** 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.

**Maśnāra** is the name of a locality, the scene of the victory of a Kuru king, in the Aitareya Brāhmaṇa.\(^1\)


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

1 xviii. 12. 2 vi. 3, 22 (Mādhyaṃdina = vi. 3, 13 Kāṇva).

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

**Mastu** in the Yajurveda Saṃhitā\(^1\) and the Brāhmaṇas\(^2\) denotes ‘sour curds.’

1 Taittiriya Saṃhitā, vi. 1, 1, 4; 2 Satapatha Brāhmaṇa, i. 8, 1, 7; Kāṭhaka Saṃhitā, xxxvi. 1.

**Maha-ṛtvij,** ‘great priest,’ is the collective name of the four chief priests—Adhvaryu, Brahman, Hotṛ, and Udgāṭr—in the Brāhmaṇas.\(^1\)

1 Taittiriya Brāhmaṇa, iii. 8, 2, 4; Śāṅkhāyana Śrauta Sūtra, xvi. 1, 7, Satapatha Brāhmaṇa, xiii. 1, 1, 4; etc.

**Maha-ṛśabha,** a ‘great bull,’ is mentioned in the Atharvaveda (iv. 15, 1).

**Maha-ṛṣi,** a ‘great Rṣi,’ is mentioned in the Taittiriya Āraṇyaka (i. 9, 6). Cf. Mahābrāhmaṇa.
Mahā-kula, 'sprung from a great family,' is the designation of a bowl or cup (Camasa) in the Rigveda (i. 161, 1). The metaphorical use of this word shows that the high position of certain families was already recognized in the times of the Rigveda.

Mahā-kauṣītaka, the 'Great Kauṣītaka (Brāhmaṇa),' is the name of a Vedic text in the Rigveda Grhya Sūtras.

1 Āśvalāyana Grhya Sūtra, iii. 4, 4; Mahākauṣītaki, the teacher, in Śāṅkhāyana Grhya Sūtra, iv. 10; vi. 1, etc. Cf. Oldenberg, Sacred Books of the East, 29, 3, 4.

Mahāja, a 'great goat' (Aja) is mentioned in the Śatapatha Brāhmaṇa (iii. 4, 1, 2).

Mahā-dhana in the Rigveda denotes either a 'great fight'1 or a 'great prize'2 as the result of a fight. In many cases the fight may mean merely the contest of the chariot race.

1 RV. i. 7, 5; 40, 8; 112, 17; vi. 59, 7, etc. 2 ix. 86, 12.

Mahā-nagnī in the Atharvaveda3 denotes a 'courtesan.' The masculine, Mahā-nagna,2 'paramour,' is probably secondarily derived from the feminine Mahānagnī.

1 xiv. 1, 36; xx. 136, 5 et seq.; Aitareya Brāhmaṇa, i. 27, 1. 2 Av. xx. 136, 11; Śāṅkhāyana Śrauta Sūtra, xii. 24, 14. Cf. Whitney, Translation of the Atharvaveda, 747; Geldner, Vedische Studien, i. 280, n. 1. 3 As sa-patna, 'rival,' is unmistakably formed from sa-patnī, 'co-wife.'

Mahā-nāga, a 'great snake,' is mentioned in the Śatapatha Brāhmaṇa (xi. 2, 7, 12), where it is plainly mythical.

Mahā-nirāṣta, a 'great castrated' ox, is mentioned as the Dakṣinā, or 'sacrificial fee,' in the house of the Śūta at the Rājasūya ('royal consecration') in the Yajurveda Saṃhitās.1 Cf. Anādīvāh and Go.

1 Taittirīya Saṃhitā, i. 8, 9, 1; Kāṭhaka Saṃhitā, xv. 4, 9; Maitrāyaṇī Saṃhitā, ii. 6, 5.
Mahā-patha in the Brāhmaṇas\(^1\) denotes the 'high road' between two villages.

\(^1\) Aitareya Brāhmaṇa, iv. 17, 8; Chāndogya Upaniṣad, viii. 6, 2. Cf. Weber, *Indische Studien*, 1, 271, n.

Mahā-pura in the Yajurveda Saṃhitā\(^1\) and the Brāhmaṇas\(^2\) denotes a great fortress.\(^1\) Probably the only difference between the Pur and the Mahāpura was size.

\(^1\) Taittiriya Saṃhitā, vi. 2, 3, 1; Kāthaka Saṃhitā, xxiv. 10; Maitrāyaṇī Saṃhitā, iii. 8, 1.

\(^2\) Aitareya Brāhmaṇa, i. 23, 2; Gopatha Brāhmaṇa, ii. 2, 7.

Mahā-brāhmaṇa, a 'great Brahmin,' is found in the Brhad-āraṇyaka Upaniṣad (ii. 1, 19, 22) denoting a Brahmin of great consequence. Cf. Mahārṣi.

Mahābhiseka, 'great consecration,' is mentioned in the Aitareya Brāhmaṇa,\(^1\) and described as a ceremony performed for great kings, a list of whom is given. It is equivalent to the Rājasūya.

\(^1\) viii. 14, 4; 19, 2. Cf. Weber, *Episches im vedischen Ritual*, 8. The list is Janamejaya Pārīkṣita, whose friend was Tura Kāvaśeya; Sāryāta Mānava and Cyavana Bhārgava; SatāniKA Sātrājīta and Somāṣṭama Bhārgava; Ambariṣa and Parvata and Nārada; Yuddhāmśrauṣṭī Augrasainya and the same two Rṣis; Viśvakarman Bhauvana and Kaśyapa; Sudās Pañjavana and Vaṣiṣṭha; Marutta Āvikaṇita and Samvarta; Aṅga Vairocanā and Udāmayā Ātreya; Bharata Daunṣaṇṭi and Dirghatamas Māmāteya; Durmukha Pāṇcāla and Brhaduktha; Atyarāti Janaṃṭaṇi and Vaṣiṣṭha 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 Taittiriya Āraṇyaka.\(^1\)

\(^1\) i. 7, 1. 3. Cf. Weber, *Indische Studien*, 1, 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 Asvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.¹

¹ Taittiriya Saṃhitā, vii. 5, 18, 1; Vājasaneyi Saṃhitā, xxii. 22.

Mahā-rāja, a 'great king,' is frequently referred to in the Brāhmaṇas.¹ It seems to mean no more than a king, or rather perhaps a reigning and powerful king, as opposed to a mere prince, who would also be called Rājan.

¹ Aitareya Brāhmaṇa, vii. 34, 9; Kauśitaki Brāhmaṇa, v. 5; Satapatha Brāhmaṇa, i. 6, 4, 21; ii. 5, 4, 9; Bhadāranyaka Upaniṣad, ii. 1, 19 et seq.; Maitreyaṇi Upaniṣad, ii. 1, etc.

Mahā-rātra, 'advanced night,' is a phrase found in the Kauśitaki 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, vii. 2, 1; xvii. 7, 1, etc.

Mahārṇava, a 'great ocean,' is a phrase not found before the late Maitreyaṇi Upaniṣad (i. 4), where the drying up of 'great oceans' is one of the marvels enumerated. Cf. Samudra.

Mahā-vīra ('great hero') is the name in the later Saṃhitās and the Brāhmaṇas¹ of a large earthenware pot which could be placed on the fire, and which was especially employed at the introductory Soma ceremony called Pravargya.

¹ Vājasaneyi Saṃhitā, xix. 14; Satapatha Brāhmaṇa, xiv. 1, 2, 9, 17; 3, 1, 13; 4, 16; 2, 2, 13, 40; Pañcaviṃśa Brāhmaṇa, ix. 10, 1; Kauśitaki Brāhmaṇa, viii. 3. 7, etc.

Mahā-vṛkṣa, a 'great tree,' is mentioned sometimes in the Pañcaviṃśa Brāhmaṇa (vii. 6, 15; xiv. 1, 12) and in the Sūtras.

Mahā-vṛṣa is the name of a tribe mentioned along with the Mūjavants in the Atharvaveda¹ as a locality to which fever is to be relegated. It is reasonable to suppose that they were

¹ v. 22, 4. 5. 8.
northerners, though Bloomfield\(^2\) 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 Upaniṣad\(^3\) the place Raikvaparna is said to be in the Mahāvṛṣa country. The king of the Mahāvṛṣas in the Jaiminiya Upaniṣad Brāhmaṇa\(^4\) is said to be Hṛtśvāsaya. The Mahāvṛṣas are also known from a Mantra in the Baudhāyana Śrāuta Sūtra.\(^5\)

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\(^1\) Mahā-śāla (lit., ‘having a great house’), a ‘great householder,’ is an expression applied in the Chāndogya Upaniṣad (v. 11, 1) to the Brahmīns who were instructed by Āsvapati, no doubt to emphasize their importance. \textit{Cf. Mahābrāhmaṇa.}

\(^2\) Mahā-śāla Jābāla is the name of a teacher twice mentioned in the Śatapatha Brāhmaṇa, once as instructing Dhīra – Īśatarpāṇeya,\(^1\) and once as one of the Brahmīns who received instruction from Āsvapati.\(^2\) In the parallel passage of the Chāndogya Upaniṣad\(^3\) the name is Prācinaśāla Aupamanyava.\(^4\) The word must be considered a proper name rather than an adjective (1. Mahāśāla), as it is taken in the St. Petersburg Dictionary.\(^5\)

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\(^1\) Hymns of the Atharvaveda, 446.
\(^2\) Zimm·er, Altindisches Leben, 129.
\(^3\) Whitney, Translation of the Atharvaveda, 259, 260.
\(^4\) Weber, Indian Literature, 70, 147.
\(^5\) Weber, Indian Literature, 161.

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 Brhadāraṇyaka Upaniṣad\(^1\) of the steed from

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\(^1\) vi. 2, 13. \textit{Cf. Śāńkhāyana Aranyaka, ix. 7; Chāndogya Upaniṣad, v. 1, 12; Pischel, Vedische Studien, 1, 234, 235; Keith, Śāńkhāyana Aranyaka, 57, n. 3. \textit{Cf. Pañjīśa.}}
the Indus (saindhava) which tears away the peg of its hobble (padbīṣa-śaṅkhu).

Mahā-sūkta, m. plur., the 'composers of the long hymns' of the tenth Maṇḍala of the Rigveda¹ are mentioned in the Aitareya Ārāṇyaka² and the Sūtras.³ Cf. Kṣudra-sūkta.

¹ x. 1-128.
² ii. 2, 2.
³ Aśvalāyana Gṛhya Sūtra, iii. 4, 2; Śaṅkhāyana Gṛhya Sūtra, iv. 10.

Mahāṇa in the Kauśitaki Brāhmaṇa (ii. 9) denotes the 'advanced (time of the) day'—that is, 'afternoon.' Cf. Mahārātra.

Mahi-dāsa Aitareya ('descendant of Itara or Itarā') is the name of the sage from whom the Aitareya Brāhmaṇa and Ārāṇyaka take their names. He is several times referred to in the Aitareya Ārāṇyaka,¹ but not as its author. He is credited with a life of 116 years in the Chāndogya Upaniṣad² and the Jaiminiya Upaniṣad Brāhmaṇa.³

¹ ii. 1, 8; 3, 7.
² iii. 16, 7.

Cf. Keith, Aitareya Ārāṇyaka, 16, 17.

Mahiṣa, the 'strong,' with¹ or without² Mrga, 'wild beast,' denotes the 'buffalo' in the Rigveda and the later texts. The feminine, Mahiṣī, is found in the later Saṃhitās.³

¹ Rv. viii. 58, 15; ix. 92, 6; 96, 6; x. 123, 4.
² Rv. v. 29, 7; vi. 67, 11; viii. 12, 8; 66, 10; ix. 87, 7; x. 28, 10; 189, 2; Vājasaneyi Saṃhitā, xxiv. 28, etc.
³ Kāṭhaka Saṃhitā, xxv. 6; Maithrāyaṇi Saṃhitā, iii. 8, 5; Śaḍviṃśa Brāhmaṇa, v. 7, 11.

1. Mahiṣi. See Mahiṣa.

2. Mahiṣi, 'the powerful one,' the name of the first of the four wives (see Pati) of the king, is mentioned frequently in
the later literature.\(^1\) Perhaps even in the Rigveda\(^2\) the technical sense of ‘first wife’ is present.

\(^1\) Taittiriya Saṃhitā, i. 8, 9, 1; Kāṭhaka Saṃhitā, xv. 4; Maitrāyani Saṃhitā, ii. 6, 5; Pañcaviṃśa Brāhmaṇa, xix. 1, 4; Śatapatha Brāhmaṇa, vi. 5, 3, 1; vii. 5, 1, 6, etc.\(^2\) v. 2, 2; 37, 3.

**Mahaitareya** is the title of a Vedic text according to the Grhya Sūtras of the Rgveda.\(^1\)


**Mahokṣa**, a ‘great bull,’ is mentioned in the Śatapatha Brāhmaṇa (iii. 4, 1, 2).

**Māṃṣa**, ‘flesh.’ The eating of flesh appears as something quite regular in the Vedic texts, which show no trace of the doctrine of Ahimsa, or abstaining from injury to animals. For example, the ritual offerings of flesh contemplate that the gods will eat it, and again the Brahmmins 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 *Atithigvā* 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.\(^6\)

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1. So Agni is called ‘eater of ox and cow’ in Rv. vii. 43, 11 = Av. iii. 21, 6 = Taittiriya 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.
5. Taittiriya Brāhmaṇa, ii. 7, 11, 1; Pañcaviṃśa Brāhmaṇa, xxi. 14, 5.
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, or its use is disapproved, as in a passage of the Atharvaveda, where meat is classed with Surā, or intoxicating liquor, as a bad thing. Again, in the Rigveda the slaying of the cows is said to take place in the Aghās, a deliberate variation for Maghās; but this may be the outcome merely of a natural association of death with gloom, even when cows alone are the victims in question. The Brāhmaṇas also contain the doctrine of the eater in this world being eaten in the next, but this is not to be regarded as a moral or religious disapproval of eating flesh, though it no doubt contains the germ of such a view, which is also in harmony with the persuasion of the unity of existence, which becomes marked in the Brāhmaṇas. But Ahimsā as a developed and articulate doctrine would seem to have arisen from the acceptance of the doctrine of transmigration, which in its fundamentals is later than the Brāhmaṇa period.

On the other hand, it is to be noted that the cow was on the road to acquire special sanctity in the Rigveda, as is shown by the name aghnya, 'not to be slain,' applied to it in several passages. But this fact cannot be regarded as showing that

7 Kātyāyana Śruta Sūtra, ii. 1, 8. So a Brāhmaśarin 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 taboo on meat-eating, which in another form arise from fear of the spirits of the dead (cf. Oldenberg, op. cit., 414, n. 1). See also Śatapatha Brāhmaṇa, xiv. 1, 1, 29; Keith, Journal of the Royal Asiatic Society, 1909, 588, n. 4.


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, 897.

10 Cf. the story of Bhṛgu Vāruṇi in the Śatapatha Brāhmaṇa, xi. 6, 1, 1 et seq.; Jaiminiya Brāhmaṇa, i. 42-44; Aitareya Ārānyaka, ii. 1, 2, with Keith's notes (pp. 202, 203).


12 viii. 101, 15, 16; Vājasaneyi Samhitā, iv. 19, 20; Av. x. 10; xii. 4, 5; Macdonell, Vedic Mythology, p. 151.

13 Found sixteen times in the Rigveda, as opposed to three instances of Aghnya (masculine); Macdonell, loc. cit. The sense of 'hard to overcome,' preferred by the St. Petersburg Dictionary, to that of 'not to be killed,' is, however, quite possible. Weber, op. cit., 17, 281, tries to derive the word from ahanyā, '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.\textsuperscript{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.\textsuperscript{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 Oldenberg\textsuperscript{10} argues.

\textsuperscript{14} Cf. Macdonell, Sanskrit Literature, 68.
\textsuperscript{15} Cf. Schrader, Prehistoric Antiquities, 316; Hopkins, Religions of India, 156, 189.

Māṃsaudana denotes in the Śatapatha Brāhmaṇa\textsuperscript{1} a dish consisting of 'meat cooked with rice.'

\textsuperscript{1} xi. 5, 7, 5; Bṛhadāranyaka Upaniṣad, vi. 4, 18; Śāṅkhāyana Āraṇyaka, xii. 8.

Mākṣavya, 'descendant of Makṣu,' is the patronymic of a teacher in the Aitareya Āraṇyaka.\textsuperscript{1}

\textsuperscript{1} iii. 1, 1, which is discussed in the preface to the Rigveda Prātiṣākhya. Cf. Weber, Indische Studien, 1, 391.
Magadha. See Magadha.

Magadha-desiya, 'belonging to the district of Magadha,' is the description in the Sūtras of a Brahmin of Magadha.

1 Kātyāyana Śrta Sūtra, xxii. 4, 22; Lātyāyana Śrta Sūtra, viii. 6, 28.

Mācala, mentioned in the Jaiminiya Brāhmaṇa, apparently denotes some sort of dog found in Vidarbha.


Māṭhāri, 'female descendant of Māṭhara,' occurs in the curious name, Kāśyapi-bālākyā-māṭhāri-putra, of a teacher in the Brhadāraṇyaka Upaniṣad (vi. 4, 31 Mādhyaṃdina).

Māṇṭi is the name of a teacher, a pupil of Gautama, in the Brhadāraṇyaka Upaniṣad.

1 ii. 5, 22; iv. 5, 28 (Mādhyaṃdina = ii. 6, 3; iv. 6, 3 Kāṇva).

Māṇḍavi, 'female descendant of Māṇḍu,' occurs in the name of a teacher, Vāṭsi-māṇḍavi-putra, in the Brhadāraṇyaka Upaniṣad (vi. 4, 30 Mādhyaṃdina).

Māṇḍavya, 'descendant of Māṇḍu,' is mentioned as a teacher in the Śatapatha Brāhmaṇa, in the Śāṅkhāyaṇa Āranyaka, and in the Sūtras. He is also mentioned as a pupil of Kautsa in the last Vamśa (list of teachers) of the Brhadāraṇyaka Upaniṣad.

1 x. 6, 5, 9. 2 vii. 2. 3 Āśvalāyana Grhya Sūtra, iii. 4, 4; Śāṅkhāyaṇa Grhya Sūtra, iv. 10; vi. 1. 4 vi. 5, 4 Kāṇva.

Cf. Weber, Indische Studien 1, 482 (in the Epic a friend of Janaka is so named).

Māṇḍukāyani, 'descendant of Māṇḍūka,' is mentioned as a teacher in the Śatapatha Brāhmaṇa.

1 x. 6, 5, 9; Brhadāraṇyaka 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 Vamśa (list of teachers) of the Brhadāraṇyaka Upaniṣad.\footnote{vi. 4, 32 (Mādhyaṇḍina = vi. 5, 2 Kāṇva).}

Māṇḍūkī-putra, ‘son of a female descendant of Māṇḍūka,’ is mentioned as a teacher, a pupil of Śāndiliputra, in the last Vamśa (list of teachers) in the Brhadāraṇyaka Upaniṣad.\footnote{vi. 4, 32 (Mādhyaṇḍina = vi. 5, 2 Kāṇva).}

Māṇḍūkeya, ‘descendant of Māṇḍūka,’ is the patronymic of several teachers in the Rigveda Āraṇyakas—viz., Śūravīra,\footnote{Rv. viii. 52, 2.} Hrasva,\footnote{Rv. x. 48, 2; 105, 6. The former reference is much more probable than the latter.} Dirgha,\footnote{Rv. x. 48, 2; 105, 6.} Madhyama Pratibodhiputra.\footnote{Cf. the Māṇḍūkeyiya adhyāya of the Aitareya Āraṇyaka, iii. 2, 6; Śāṅkhāyana Āraṇyaka, viii. 11; Scheffelowitz, Die Apokryphen des Rigveda, 12; Keith, Journal of the Royal Asiatic Society, 1907, 227; Aitareya Āraṇyaka, 239; Weber, Indische Studien, 1, 391.} The Māṇḍūkeyas also occur as a school in the Āraṇyakas:\footnote{Cf. Ludwig, Translation of the Rigveda, 3, 163.} a special form of the text of the Rigveda evidently appertained to them.\footnote{Cf. the Māṇḍūkeyiya adhyāya of the Aitareya Āraṇyaka, iii. 2, 6; Śāṅkhāyana Āraṇyaka, viii. 11; Scheffelowitz, Die Apokryphen des Rigveda, 12; Keith, Journal of the Royal Asiatic Society, 1907, 227; Aitareya Āraṇyaka, 239; Weber, Indische Studien, 1, 391.}

Māṭarīśvan is mentioned in a Vālakhilya hymn of the Rigveda\footnote{Rv. viii. 52, 2.} as a sacrificer along with Medhya and Prṣadhra. He seems to be mentioned also in one other passage, possibly in two.\footnote{Rv. x. 48, 2; 105, 6. The former reference is much more probable than the latter.} In the Śāṅkhāyana Śrauta Śūtra\footnote{xvi. 11, 26; Weber, Episches im vedischen Ritual, 39, 40. The manuscripts vary between Māṭarīśvan and Māṭarīśva. Cf. Ludwig, Translation of the Rigveda, 3, 163.} a patron, Prṣadhra Medhya Māṭarīśvan or Māṭarīśva is created by a misunderstanding of the Rigvedic text.
Maternal uncle—brother

Mātur-bhrātra is a curiously formed compound, occurring once in the Maitrāyaṇī Saṃhitā as a designation of the 'maternal uncle,' who in the Śutra period bears the name of Mātula. Thus little is heard of the maternal uncle in the Vedic period: it is not till the Epic that traces appear of his prominence as compared with the paternal uncle (pitrva). This fact is significant for the 'patriarchal' character of the early Indian family organization.

1 Matnrbhratra

Matula, 'maternal uncle,' is found only in the Śutras and later.

1 This peculiarly formed word was presumably a dialectic form which made its way into the written speech.

Māṭr is the regular word for 'mother' from the Rigveda onwards, being a formation probably developed under the influence of an onomatopoeic word mā, used like Ambā and Nana.

The relations of wife and husband, as well as of mother and children, are treated under Pati. It remains only to add that details are given in the Śutras of the respectful attention paid to a mother, and of the ceremonies in which she is concerned. The mother also appears interested in the fate of her children as in the story of the sale of Śunahṣepa for adoption by Viśvāmitra in the Aitareya Brāhmaṇa.

1 i. 6, 12. Hopkins, Journal of the American Oriental Society, 12, 141. Delbrück, Die indogermanischen Ver-

2 Āśvalāyana Gṛhya Śutra, i. 24, 4, etc.

3 Cf. ambe ambike ambalike, Vājasaneyi Saṃhitā, xiii. 21, etc.; Aitareya Brāhmaṇa, ii. 6, etc.

4 Cf. ambe ambik mo ambalike, Vājasaneyi Saṃhitā, xxiii. 18, with variations in Taittirīya Saṃhitā, vii. 4, 19, 1; Maitrāyaṇī Saṃhitā, iii. 12, 20; Taittirīya Brāhmaṇa, iii. 9, 6, 3; also ambā ambāyavi, ambayā, in the Kauśitaki Upaniṣad, i. 3. 


6 Cf. also Leist, Altarisches Jus Gentium, 104; Jolly, Die Adoption in Indien, 16, 17.
In the household the mother ranked after the father (see Pitṛ). Occasionally mātarā is used for ‘parents,’ as are also pitarā and mātarā pitarā\(^7\) and mātā-pitarā.\(^8\)

\(^7\) Rv. iii. 33; vii. 2, 5, etc. For mātarā pitarā, see Rv. iv. 6, 7; Vāja-

saneyi Saṁhitā, ix. 19.

\(^8\) Taittirīya Saṁhitā, i. 3, 10, 1; vi. 3, 11, 3.

**Mātr-vadha,** ‘matricide,’ is mentioned as a very grave crime in the Kauśītaki 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 saptamaṇi narakaṇi praviśet.

**Mātrā** in the Upaniṣads\(^1\) denotes a mora, the length of a short vowel.

\(^1\) Taittirīya Upaniṣad, i. 2, 1; Aitareya Āraṇyaka, iii. i, 5; Śāṅkhāyana Āraṇyaka, vii. 15.

1. **Mātsya,** ‘prince of the Matsya people.’ See **Matsya.**

2. **Mātsya** occurs in the Taittirīya Brāhmaṇa\(^1\) as the name of a Rṣi skilled in sacrifice. Possibly,\(^2\) but not probably, he may also be meant in the Atharvaveda.\(^3\)

\(^1\) i. 5, 2, 1, where he serves Yajñaṇu and Satadyumna.

\(^2\) Bloomfield, *Hymns of the Atharvaveda,* 681.


**Māthava,** ‘descendant of Mathu,’ is the patronymic of Videgha, perhaps ‘king of Videha,’ in the Śatapatha Brāhmaṇa.\(^1\)

Mādhuksi, 'descendant of Madhuka,' is the patronymic of a teacher mentioned with disapproval in the Śatapatha Brāhmaṇa.\(^1\)

\(^1\) ii. 1, 4, 27. Cf. Weber, Indische Studien, 1, 434.

Mādhyaṃdināyana, 'descendant of Madhyaṃdina,' is the patronymic of a teacher mentioned in the Kāṇva recension of the Brhadāraṇyaka Upaniṣad (iv. 6, 2).

Mādhyaṃa (‘relating to the middle’) is a term applied in the Kauṣṭitaki Brāhmaṇa\(^1\) and the Aitareya Āraṇyaka\(^2\) to denote the ‘authors of the middle books’ (ii.-vii.) of the Rigveda.

\(^1\) xii. 3. \(^2\) ii. 2, 2. Cf. Weber, Indische Studien, 1, 115, etc.

I. Māna as a measure of weight is said to be the equivalent of the Krṣṇala or Raktikā—that is, the berry of the Guṇḍa (Abrus precatarius). It occurs in compounds in the later Śamhitās and the Brāhmaṇas.\(^3\)

\(^3\) Taittiriya Śamhitā, iii. 2, 6, 3; 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 place\(^1\) 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 passage\(^4\) the expression sūnave Mānena has been held by Sieg\(^5\) to be an inversion of Mānasya sūnumā, ‘by the son of Māna’—i.e., Agastya; but it seems more likely\(^6\) that either sūnor Māna is the fuller form of Agastya’s name (‘pride

\(^1\) Rv. i. 189, 8. \(^2\) Religion Védique, 2, 394. Cf. Pischel, Vedische Studien, 1, 173; Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 221, n. 5; Rigveda-Noten, 1, 110; Sieg, Die Sagenstoffe des Rigveda, 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 son of Māna (=Agastya) is alluded to as interested in Viśpāla.

The Mānas—that is, the descendants of Māna, are in several passages alluded to as singers. Cf. Mānya, Māndārya.

Bergaigne, loc. cit.; Pischel, loc. cit. Cf. Roth, St. Petersburg Dictionary, s.v., where sūroḥ is taken as dependent on vājam.

Mānava, 'descendant of Manu,' is the patronymic of Nābhānediṣṭha and of Śaryāta.

Mānavi, 'descendant of Manu,' is the patronymic of the mythical Iḍā ('oblation') in the Śatapatha Brāhmaṇa, and of a woman named Parśu in the Rigveda.

Mānutantavya, 'descendant of Manutantu,' is the patronymic of Aikādasākṣa in the Aitareya Brāhmaṇa (v. 30, 15). The Saumāpau Mānutantavyau, 'two Saumāpas, descendants of Manutantu,' are mentioned in the Śatapatha Brāhmaṇa (xiii. 5, 3, 2).

Mānthāla is the form in the Taittiriya Brāhmaṇa (ii. 5, 8, 4) of the next name.

Mānthālava, Mānthilava are the names in the Yajurveda Samhitās of a victim at the Asvamedha ('horse sacrifice'). What it was is unknown: the commentator Mahīdhara thinks it was a kind of mouse; Śāyaṇa explains it as a 'water-cock.'
Possibly, if Sāyaṇa’s version of the parallel word Manthāvala is to be trusted, the ‘flying fox’ may be meant.⁵


Mándārya Mānya, ‘descendant of Māna,’ is the name of a Rṣi in the Rigveda.¹ It seems most probable that Agastya himself is meant.

¹ i. 165, 15 = i. 166, 15 = i. 167, 11 = i. 168, 10.
² Cf. Geldner, Rigveda, Glossar, 135; Bergaigne, Religion Védique, 2, 394; Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 221; Sieg, Die Sagenstoffe des Rgveda, 107; Max Müller, Sacred Books of the East, 32, 183 et seq., 206.

Mānya, ‘descendant of Māna,’ is the patronymic of Mándārya in several passages of the Rigveda,¹ being also found alone in others.² It probably denotes Agastya.

¹ See Mándārya, n. i.
² i. 165, 14; 177, 5; 184, 4.


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.

Māmateya, ‘descendant of Mamatā,’ is the metronymic of Dirghatamas in the Rigveda¹ and the Aitareya Brāhmaṇa.²

¹ i. 147, 3; 152, 6; 158, 6.
² viii. 23, 1; Śāṅkhāyana Arāṇya, yaka, ii. 17. For Mamatā, cf. Brhad-devatā, iii. 56; iv. 11.

Māyava, ‘descendant of Mayu or Māyu,’ is the patronymic of a patron in the Rigveda,¹ perhaps of Rāma, as Ludwig² thinks.

¹ x. 93, 15.
² Translation of the Rigveda, 3, 166.
Māya in the Śatapatha Brāhmaṇa (xiii. 4, 3, 11) corresponds to Asuravidyā, 'magic.'

Māyu denotes the 'lowing' of a cow and the 'bleating' of a sheep or goat in the Rigveda, as well as the 'chattering' of a monkey in the Atharvaveda.

Mārūta, 'descendant of Marut,' is the patronymic of Dyutāna and of Nitāna.

Mārūtāśva, 'descendant of Marutāśva,' is, according to Ludwig, the patronymic of a patron in the Rigveda. The word may, however, be merely an adjective 'having wind-swift horses.'

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 Paruṣa-medha ('human sacrifice') in the Yajurveda. The sense of the word is apparently 'hunter,' or possibly 'fisherman,' as a patronymic from mrgāri, 'enemy of wild beasts.'

Mālyya, 'garland,' is found in the Upaniṣads.

Mālyya, 'descendant of Māla,' is the patronymic of Ārya in the Pañcaviṃśa Brāhmaṇa (xiii. 4, 11).
Missi is the name of a kind of bean (Phaseolus vulgaris) in the Acharwastea and later. It is still one of the most valuable of similar plants in India. The seeds were pounded (pista) according to the Acharwastea. These beans ripened in the winter (toranma), in the ritual the human head for the sacrifices is worth for twenty-one Missas: it does not appear that the word here means a weight of metal, as it often does later. A mawa or beans is found in the Vajraveta Sambhita.*

* Inik., v. 3, 2, 8, 9: Kirttika Sambhita, m. 8.

H. Weber, Deutsche Auszüge aus dem Deutschen Neugriechischen Wörterbuch, v. 482. According to Missi, v. 124, one Missa is equivalent to five (erroneously stated as four above, v. 1, p. 385.1)

Krypta. Cf. also ST. Petersburg Dictionary, v. 2.


Missi describes rarely "moon," and often "month" in the Acharwastea and later. See Missi.

1 Inik., v. 3, 2, 8, 9: also the compound mawa-missi, "moon and beans," v. 34, 7.
2 Inik., v. 3, 8, 4, 5, 35, 5, 9, which may, however, be formed from waka.
4 Inik., v. 3, 2, 8, 9, 5, 35, 34, 9.
5 Inik., v. 3, 2, 8, 9, 5, 35, 34, 9.
6 Inik., v. 3, 8, 9, 5, 35, 34, 9, 5, 34, 9.

Missi denotes a "month," a period of time repeatedly mentioned in the Acharwastea and later.

The characteristic days (or rather nights) of the month were those of the new moon, Ami-waspi, "home-staying (night)," and of the full moon, Pampa-wasi. Two hymns of the Acharwastea celebrate these days respectively. A personification of the phases of the moon is seen in the four names Sibvili,*

1 Inik., v. 3, 2, 8, 9, 5, 34, 9, 5, 34, 9, 5, 34, 9.
2 Inik., v. 3, 2, 8, 9, 5, 34, 9, 5, 34, 9, 5, 34, 9.
3 Inik., v. 3, 2, 8, 9, 5, 34, 9, 5, 34, 9, 5, 34, 9, 5, 34, 9.
4 Inik., v. 3, 2, 8, 9, 5, 34, 9, 5, 34, 9, 5, 34, 9, 5, 34, 9, 5, 34, 9.
5 Inik., v. 3, 2, 8, 9, 5, 34, 9, 5, 34, 9, 5, 34, 9, 5, 34, 9, 5, 34, 9.
6 Inik., v. 3, 2, 8, 9, 5, 34, 9, 5, 34, 9, 5, 34, 9, 5, 34, 9, 5, 34, 9.
the day before new moon; Ekāyata, also called Gomā, the new moon day; Anurat, the day before full moon; and Rākal, the day of new moon. The importance of the new and full moon days is seen in the Dāśa-pūrṇamāsān, or festivals of the new and full moon days respectively.

One special day in the month, the Ekāyata, or eighth day after full moon, was important. In the Patavāmśa Brāhmaṇa these 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 Ekāyata is referred to in the Vajurveda Śaṁhitās and elsewhere as of quite special importance. This was, in the accordanbt opinion of most commentators, the eighth day after the full moon of Magha. It marked the end of the year, or the beginning of the new year. Though the Kaṇṭaka Brāhmaṇa places the winter solstice in the new moon of Magha, the latter date probably means the new moon preceding full moon in Magha, not the new moon following.

1 Av. viii. 27: Tatvāntya Śaṁhitā, ii. 8, x. 4, 9, 11: Kāthaka Śaṁhitā, viii. 8, etc.
2 Av. ii. 22, where Śvyasa identifies it with Ekāyata.
3 Tatvāntya Śaṁhitā, ii. 8, 9, 11: Kāthaka Śaṁhitā, viii. 8: Vaiśeṣika Śaṁhitā, ad loc. mars. 8: Saṁvāsikā Brāhmaṇa, x. 8.
4 Av. ii. 22, 23: Tatvāntya Śaṁhitā, ii. 8, 9, 11: Saṁvāsikā Brāhmaṇa, x. 8: Nīlakaṇṭa, i. 37: Weber, Indian Studia, 5, 228 ed. 29; Ludwig, Translation of the Rigveda, 576.

5 1. 5, 32: Saṁvāsikā Brāhmaṇa, vii. 2, 275: Av. x. 17, 2.
6 Tatvāntya Śaṁhitā, vii. 4, 1, 2: Patavāmśa Brāhmaṇa, x. 9, 2: Tatvāntya Śaṁhitā, iii. 5, 4, 3: Av. iii. 7, 2: Av. ii. 11: Kāthaka Śaṁhitā, mars. 10: Mañjūvāntī Śaṁhitā, i. 25, 95, etc.
7 See Kāliyayana Śrāvaṇa śūtra, xiii. 2, 2, with the commentary: Patavāmśa Brāhmaṇa, xii. 11, with Śvyasa's note; Weber, Nātakas, 2, 540, 542: Indische Studia, xvi. 219 et seq.
8 xiv. 29.
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 pūr-
nimānta system, which later, at any rate, was followed in North
India, while the other system prevailed in the south. Jacobi 11
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. Oldenberg 12 points to the fact that the
new moon is far more distinctively an epoch than the full
moon; that the Greek, Roman, and Jewish years began with
the new moon; and that the Vedic evidence is the division of
the month into the former (pūrva) and latter (apara) halves,
the first being the bright (sukla), the second the dark (krṣṇa)
period. Thibaut 13 considers that to assume the existence of
the pūrṇimānta system for the Veda is unnecessary, though
possible. Weber 10 assumes that it occurs in the Kauṣṭakāi
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 to.14

11 Zeitschrift der Morgenländischen
Gesellschaft, 49, 229, n. 1; 50, 81.
Cf. Hopkins, Journal of the American
12 Ibid., 48, 633, n. 1; 49, 476,
477. This is the Epic rule, Hopkins,
loc. cit.
13 Indian Antiquary, 24, 87. None
of the evidence is absolutely con-
clusive one way or the other. It is
perfectly possible that the usage of
families or districts differed. Cf.
Thibaut, Astronomie, Astrologie und
Mathematik, 12.
14 Rv. i. 164, 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,\textsuperscript{15} 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 Sūtras\textsuperscript{16} refer to (1) years with 324 days—\textit{i.e.}, periodic years with 12 months of 27 days each; (2) years with 351 days—\textit{i.e.}, periodic years with 12 months of 27 days each, plus another month of 27 days; (3) years with 354 days—\textit{i.e.}, 6 months of 30 days, and 6 with 29 days, in other words, lunar synodic years; (4) years with 360 days, or ordinary civil (sāvana) years; (5) years with 378 days, which, as Thibaut\textsuperscript{17} 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 Jyotiṣa\textsuperscript{18} and to Garga.\textsuperscript{19}

That the Vedic period was acquainted with the year of 354 days cannot be affirmed with certainty. Zimmer,\textsuperscript{20} indeed, thinks that it is proved by the fact that pregnancy is estimated at ten months, or sometimes a year.\textsuperscript{21} But Weber\textsuperscript{22} 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.

\textsuperscript{15} Maitrāyaṇī Saṃhitā, i. 10, 8; Aitareya Brāhmaṇa, iv. 12; Kāṭhaka Saṃhitā, xxxvi. 2, 3; Kauśitaki Brāhmaṇa, iii. 2; Aitareya Āraṇyaka, iii. 2, 1; Baudhāyana Śrauta Sūtra, xxvi. 10; Bṛhadāraṇyaka Upaniṣad, i. 5, 22. See also Weber, Naxatra, 2, 288; Thibaut, Astronomie, Astrologie und Mathematik, 8.

\textsuperscript{16} Lāyāyaṇa Śrauta Sūtra, iv. 8, 1 \textit{et seq.}; Nidāna Sūtra, v. 11. 12; Weber, Naxatra, 2, 281-288.

\textsuperscript{17} \textit{Op. cit.}, 8, 9.

\textsuperscript{18} verse 28.

\textsuperscript{19} Cited in the commentary on the Jyotiṣa, 10.

\textsuperscript{20} Altindisches Leben, 365, 366.

\textsuperscript{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; Kāṭhaka Saṃhitā, xxviii. 6; Śatapatha Brāhmaṇa, iv. 5, 2, 4. 5 (\textit{ibid.}, ix. 5, 1, 63, a six months' embryo is alone able to live). A year is mentioned in Pañca- viṃśa Brāhmaṇa, x. 1, 9 (ten months in vi. 1, 3); Kāṭhaka Saṃhitā, xxxiii. 8; Śatapatha Brāhmaṇa, vi. 1, 3, 8; xi. 5, 4, 6-11; Aitareya Brāhmaṇa, iv. 22.

\textsuperscript{22} Naxatra, 2, 313, n. 1.
The year of 12 months of 30 days each being admittedly quite unscientific, Zimmer\textsuperscript{23} is strongly of opinion that it was only used with a recognition of the fact that intercalation took place, and that the year formed part of a greater complex, normally the five year Yuga or cycle. This system is well known from the Jyotiṣa: it consists of 62 months of $29\frac{6}{7}$ 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;\textsuperscript{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 Rigveda\textsuperscript{25} are not even reasonably plausible, while the paṅcaka yuga, cited by him from the Pañcavimśa Brāhmaṇa,\textsuperscript{26} occurs only in a quotation in a commentary, and has no authority for the text itself.

On the other hand, there was undoubtedly some attempt to bring the year of 360 days—a synodic lunar year—roughly into connexion with reality. A Sāmasūtra\textsuperscript{27} treats it as a solar year, stating that the sun perambulates each Naxatra 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 Rigveda\textsuperscript{28} downwards,\textsuperscript{29} teems with the assertion of the difficulty of ascertaining the month. The length is variously given as 30 days,\textsuperscript{30} 35 days,\textsuperscript{31} or

\textsuperscript{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.
\textsuperscript{25} i. 164, 14; iii. 55, 18. These passages are, of course, obscure, but to interpret them as referring to the ten half years of the Yuga is particularly gratuitous.
\textsuperscript{26} xvii. 13, 17. See also Thibaut, op. cit., 7, 8; Weber, Indische Streifen, 1, 91, and references. The most that can be said is that a tendency to accept five years as a convenient period for intercalation was arising, which ultimately appears developed in the Jyotiṣa. But we cannot say that a year of 366 days is known until then.
\textsuperscript{27} Lātyāyana Śrauta Sūtra, iv. 8, has nothing of this, but Nidāna Sūtra, v. 12, 2. 5, is quite clear.
\textsuperscript{28} i. 25, 8; perhaps 165, 15.
\textsuperscript{29} Śatapatha Brāhmaṇa, iv. 3, 1, 5; vi. 2, 2, 29; xii. 2, 1, 8; Aitareya Brāhmaṇa, i. 12; Kāṭhaka Sambhitā, xxxiv. 13; Pañcavimśa Brāhmaṇa, x. 3, 2; xxiii. 2, 3; Taitytirīyā Āraṇyaka, v. 4, 29; Weber, Nāxatra, 2, 336, n. 1.
\textsuperscript{30} Av. xiii. 3, 8.
\textsuperscript{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 references\(^{33}\) 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, \(vāsantikāv \ rū\));
2. Śukra, 4. Śuci (summer months, \(graiśināv \ rū\));
3. nabha (or Nabha),\(^{35}\) 6. Nabhasya (rainy months, \(vārśikāv \ rū\));
4. Iṣa, 8. Īrja (autumn months, \(sāradāv \ rū\));
5. Saha (or Sahas),\(^{36}\) 10. Sahasya (winter months, \(haimantikāv \ rū\));
6. Tapa (or Tapas),\(^{35}\) 12. Tapasya (cool months, \(śaiśirāv \ rū\)).

There are similar lists in the descriptions of the Soma sacrifice\(^{37}\) and of the horse sacrifice,\(^{37}\) all of them agreeing in essentials. There are other lists of still more fanciful names,\(^{38}\) but these have no claim at all to represent actual divisions in popular use. It is doubtful if the list given above is more than a matter of priestly invention. Weber points out that Madhu and Mādhava later appear as names of spring, and that these two are mentioned in the Taittirīya Āraṇyaka\(^{39}\) as if actually


\(^{33}\) Taittirīya Saṁhitā, v. 6, 7, 1; Kāṭhaka Saṁhitā, xxii. 5; xxxiv. 9; Maitrāyaṇi Saṁhitā, i. 10, 8; Kauṣṭakī Brāhmaṇa, v. 8; Kauṣṭakī Upaniṣad, i. 6; Satapatha 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 Saṁhitā, iv. 4, 11, 1; Kāṭhaka Saṁhitā, xvii. 10; xxxv. 9; Maitrāyaṇi Saṁhitā, ii. 8, 12; Vājasaneyi Saṁhitā, xiii. 25; xiv. 6. 15. 16 27; xv. 57.

\(^{35}\) In Maitrāyaṇi, Kāṭhaka, and Vājasaneyi Saṁhitās. See notes 34, 36.

\(^{36}\) Taittirīya Saṁhitā, i. 4, 14, 1; Maitrāyaṇi Saṁhitā, i. 3, 16; iv. 6, 7; Kāṭhaka Saṁhitā, iv. 7; Vājasaneyi Saṁhitā, vii. 30 (where Iṣ and Īrja appear as the names of the months).

\(^{37}\) Maitrāyaṇi Saṁhitā, iii. 12, 13; Vājasaneyi Saṁhitā, xxii. 31.

\(^{38}\) See, e.g., Taittirīya Saṁhitā, i. 7, 9, 1; iv. 7, 11, 2; Vājasaneyi Saṁhitā, ix. 20; xviii. 28; xxii, 32; Kāṭhaka Saṁhitā, xxxv. 10. Weber, 2, 349.

\(^{39}\) 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.  

In some of these lists the intercalary month is mentioned. The name given to it in the Vājasaneyi Saṃhitā is Amhasaspati, while that given in the Taittirīya and Maitrāyaṇi Saṃhitās is Saṃsarpa. The Kāṭhaka Saṃhitā gives it the name of Malimluca, which also occurs elsewhere, along with Saṃsarpa, in one of the lists of fanciful names. The Atharvaveda 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 Jyotisa 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 Citra, and not that in Phalguni, is the beginning of the year.

In the Satapatha Brāhmaṇa 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 Eggling thinks, from yu, ‘ward off,’ with reference to evil spirits. The word Parvan 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.

Cases like that of nabhas, used by Mallinātha on Meghadūta, i. 4, are merely scholastic.

Verse 6 Yajus recension = verse 5 Rś recension: Weber, 2, 354 et seq.

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
('joint' = division of time) probably denotes a half of the month, perhaps already in the Rigveda. More precisely the first half, the time of the waxing light, is called **purva-pakṣa**, the second, that of the waning light, **apara-pakṣa**. Either of these might be called a half-month (**ardha-māsa**).

51 The months and the half months are the **purāṇi** of the sacrificial horse in the **Bṛhadāraṇyaka Upaniṣad**. Cf. **Satapatha Brāhmaṇa**, i. 6, 3, 35; v. 2, 2, 24; **Vājasaneyi Saṁhitā**, xii. 43; St. Petersburg Dictionary, s.v. 4, where the sense is left vague.


53 **Taittiriya Saṁhitā**, iii. 4, 9, 6; **Aitareya Brāhmaṇa**, iv. 25, 3; **Satapatha Brāhmaṇa**, vi. 7, 4, 7; v. 4, 2, 11; **Nirukta**, v. 11, xi. 5, 6.

54 **Satapatha Brāhmaṇa**, vi. 7, 4, 7; viii. 4, 2, 11; xi. 5, 3; **Bṛhadāraṇyaka Upaniṣad**, iii. 1, 5; **Nirukta**, vi. 11; xi. 6, etc.

55 **Satapatha Brāhmaṇa**, v. 4, 5, 21; **Bṛhadāraṇyaka Upaniṣad**, i. 1, 1; iii. 8, 9, etc.; **Taittiriya Saṁhitā**, vii. 1, 15, 1; **Taittiriya Saṁhitā**, iii. 12, 7; **Vājasaneyi Saṁhitā**, xxii. 28.


**Māsara** is mentioned as a beverage in the Yajurveda Saṁhitās. Its composition is described fully in the Kāṭyāyana Śrauta Sūtra. It seems to have been a mixture of rice and **Śyāmaka** with grass, parched barley, etc.

1 **Maitrāyaṇi Saṁhitā**, iii. 11, 2. 9; **Vājasaneyi Saṁhitā**, xix. 14. 82; xx. 68; **Taittiriya Brāhmaṇa**, ii. 6, 11, 4, etc.

2 xix. 1, 20. 21; Mahidhara on **Vājasaneyi Saṁhitā**, xix. 1, 14.

Cf. Griffith, **Vājasaneyi Saṁhitā**, 172, n.

**Māhaki**, 'descendant of Mahaka,' is the patronymic of a teacher in the Vāṃśa Brāhmaṇa.

1 *Indische Studien*, 4, 382.

**Māhā-camasya**, 'descendant of Mahācamasa,' is the patronymic of a teacher to whom the **Taittiriya Aranyakā** ascribes the addition of Mahas to the triad Bhūr Bhuvas Svaṁ.

1 i. 5. 1.


**Māhā-rajana**, 'dyed with saffron' (**mahā-rajana**), is applied to a garment (**Vāsas**) in the **Bṛhadāraṇyaka Upaniṣad** (ii. 3, 10).

II—2
Māhā-rājya, 'the dignity of a great king' (mahā-rāja), is mentioned in the Aitareya Brāhmaṇa (viii. 6, 5; 12, 4; 15, 3).

Māhitthi, 'descendant of Mahittha,' is the patronymic of a teacher mentioned several times in the Śatapatha Brāhmaṇa. He is said to be a pupil of Vāmakākṣāyāna in the Brhad-āranyaka Upaniṣad.1

Mahīna occurs in one passage of the Rigveda,1 which celebrates Asamāti as a king. The word, used in the plural, may be a patronymic referring to the priests who praised Asamāti, or it may be an adjective of uncertain meaning.

Mitra denotes 'friend' in the Rigveda1 and later.2 According to the Taittiriya Samhitā a wife is a man's friend, and in the Śatapatha Brāhmaṇa4 the value of a friend is insisted upon. Treachery to a friend is reprobated.5

Mitra-bhū Kaśyapa ('descendant of Kaśyapa') is the name of a teacher, a pupil of Vibhandaka Kaśyapa, in the Vamśa Brāhmaṇa.1

Mitra-bhūti Lauhitya ('descendant of Lohita') is mentioned in the Vamśa (list of teachers) in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1) as a pupil of Kṛṣṇadatta Lauhitya.
Mitra-varcas Sthairakāyana (‘descendant of Sthiraka’) is the name of a teacher, a pupil of Supratīta Aulūṇḍya, in the Vamśa Brāhmaṇa.¹

¹*Indische Studien*, 4, 372.

Mitra-vinda Kaśyapa (‘descendant of Kaśyapa’) is the name of a teacher, a pupil of Sunītha, in the Vamśa Brāhmaṇa.¹

¹*Indische Studien*, 4, 372.

Mitrāṭiṣṭi is mentioned in one hymn of the Rigveda¹ as the father of Kuruśravaṇa and the grandfather of Upamaśravas, all being evidently kings.


Mukṣijā is found in one passage of the Rigveda,¹ where the sense seems clearly to be ‘net’ for catching animals. *Cf.* Padi.

¹i. 125, 2; Nirukta, v. 19. *Cf.* Zimmer, *Altindisches Leben*, 244.

Muṇja denotes a grass, the *Saccharum Muṇja*, which is of luxuriant growth, attaining to a height of ten feet. It is mentioned in the Rigveda¹ along with other kinds of grasses as the lurking-place of venomous creatures. In the same text² the Muṇja 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 Śamhitās³ and the Brāhmaṇas.⁴ It is in the Śatapatha Brāhmaṇa⁵ said to be ‘hollow’ (suṣīrā) and to be used for the plaited part of the throne (Āsandī).⁶

¹i. 191, 3.
²i. 161, 8 (*muṇja-nojana*, which Sāyaṇa explains as *apagata-trīṇa*, ‘with the grass removed’).
³Av. i. 2, 4; Taittirīya Śamhitā, v. 1, 9, 5; 10, 5, etc.
⁴Kauśitaki Brāhmaṇa, xviii. 7; Śatapatha Brāhmaṇa, iv. 3, 3, 16; vi. 6, 1, 23; 2, 15, 16, etc. *Cf.* St. Petersburg Dictionary, s.v. *muṇja*.
⁵vi. 3, 1, 26.
2. Muñja Sāma-śravasā ('descendant of Sāmaśravas') is the name of a man, possibly a king, mentioned in the Jaiminiya Upaniṣad Brähmana¹ and the Śadviṃśa Brähmana.²

Munḍibha Audanya¹ or Audanyava² is the name of a man in the Satapatha Brähmana¹ and the Taittirīya Brähmana.²

Muijdibha Audanya or Audanyava is the name of a man in the Satapatha Brähmana and the Taittiriya Brähmana.*

Mudgala, denoting a kind of bean (*Phaseolus Mungo*), occurs in a list of vegetables in the Vājasaneyi Samhitā.¹ A 'soup of rice with beans' (*mudgaudana*) is mentioned in the Śāṅkhāyana Āranyaka² and the Sūtras. Cf. perhaps Mudgala.

Mudgala and Mudgalānī, 'Mudgala's wife,' both figure in a hopelessly obscure hymn of the Rigveda,¹ variously interpreted by Pischel² and Geldner³ and von Bradke⁴ as telling of a real chariot race in which, despite difficulties, Mudgala won by his wife's aid. The Indian tradition is as variant as the interpretations of modern authorities. Śadguruśisya⁵ 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-ghana*) he caught the marauders. Yāśka,⁶ on the other hand, says that Mudgala won a race with a *drughana* 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 iii. 5, 2.  
² iv. 1 (*Indische Studien*, 1, 39).

¹ *Satapatha Brähmana*, xiii. 3, 5, 4. Apparently the word is a patronymic, 'son of Udanya' (so Eggeling, *Sacred Books of the East*, 44, 341, n. 1), or 'son of Odana' (so St. Petersburg Dictionary, s.v.).

² *Taittiriya Brähmana*, iii. 9, 15, 3 ('descendant of Udanyu').

¹ cf. *Indische Studien*, i, 39).  
² xii. 8.  

¹ xvi. 12.  

¹ Roth.  
² Pischel.  
³ Geldner.  
⁴ von Bradke.  

¹ *Vedische Studien*, 1, 124.  
² ibid., i, 138; 2, 1-22.  
³ Zeitschrift der Deutschen Morgen- 
⁴ ländischen Gesellschaft, 46, 445 et seq.

⁵ Macdonell's edition of the Sarvānu- 
⁶ Nirukta, ix. 23. 24.  
⁷ Nirukta, Erläuterungen, 129.
accepted by Oldenberg. Bloomfield has interpreted the legend as one of heavenly, not of human, events. Mudgala, probably a variant form of Mudgara, 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. Later Mudgala is a mythical sage.

Muni occurs in one hymn of the Rigveda\(^1\) where it seems to denote an ascetic of magic powers with divine afflatus (deveśita), 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 Aitaśapralāpā, ‘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 muni), 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

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\(^1\) 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.
\(^4\) vii. 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.
\(^6\) Bhadāraṇyaka Upaniṣad, iii. 4, 1; iv. 4, 25; Taittiriya 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 Dakṣinās.⁷


Muni-marāṇa, 'Saints' Death,' is the name of the place where, according to the Pañcaviṃśa Brāhmaṇa (xiv. 4, 7), the Vaikhānaṇas were slain.

Mulālin (masc.) or Mulāli (fem.) is the name of some part of an edible lotus (perhaps the Nymphaea esculenta) in the Atharvaveda.¹


Mūśivan denotes ‘robber’ in one passage of the Rigveda (i. 42, 3).

Mūṣkara 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 पुष्कराम, (‘blue lotus’) is the correct form.

³ Hymns of the Atharvaveda, 463, 464.

Mūṣṭi-han,¹ Mūṣti-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. vi. 58, 4; vi. 26, 2; viii. 20, 20; Av. v. 22, 4. ² Rv. i. 8, 2.
'fight' itself. So also in the Atharvaveda\textsuperscript{3} the charioteer (\textit{rathin}) is opposed to the foot-soldier (\textit{patti}), and in the Rigveda\textsuperscript{4} the chariots are opposed to the troops (\textit{grāma}) of the infantry. The parallel of the Greek and other Āryan races shows that the Kṣatriyas were the fighters from chariots, while the ordinary host fought on foot.

\textsuperscript{3} vii. 62, 1. \textsuperscript{4} i. 100, 10.

\textit{Cf.} Zimmer, \textit{Altindisches Leben}, 297.

\textbf{Musala} denotes a 'pestle' in the later \textit{Samhitās}\textsuperscript{1} and in the Brāhmaṇas.\textsuperscript{2}

\begin{itemize}
\item 1 Av. x. 9, 26; xi. 3, 3; xii. 3, 13; \textit{Taittiriya Śaṁhitā}, i. 6, 8, 3, etc.
\item 2 Śāṅkhāyana \textit{Aranyaka}, xii. 8; \textit{Satapatha Brāhmaṇa}, xii. 5, 2, 7; in the \textit{Jaiminiya Brāhmaṇa}, i. 42. 44 (\textit{Journal of the American Oriental Society}, 15, 235, 237), \textit{musalin} means a 'man armed with a club.'
\end{itemize}

\textbf{Muhurta} denotes a division of time, one-thirtieth of a day, or an hour of forty-eight minutes, in the Brāhmaṇas.\textsuperscript{1} In the Rigveda\textsuperscript{2} the sense of 'moment' only is found. \textit{Cf.} Ahan.

\begin{itemize}
\item 1 \textit{Taittiriya Brāhmaṇa}, iii. 10, i, 1 (for the names); 9, 7; 12, 9, 6; \textit{Satapatha Brāhmaṇa}, x. 4, 2, 18. 25. 27; 3, 20; xii. 3, 2, 5; x. 4, 4, 4, etc.
\item 2 iii. 33, 5; 53, 8. The sense of 'moment' is also common in the Brāhmaṇas. \textit{Cf.} \textit{Zeitschrift der Deutschen Morgenländischen Gesellschaft}, 9, 139 et seq.; \textit{Indische Streifen}, i, 92 et seq.
\end{itemize}

\textbf{Mūcipa} or \textbf{Mūvipa} is the variant in the Śāṅkhāyana Śrauta Sūtra (xv. 26, 6) of the \textit{Mūtība} of the \textit{Aitareya Brāhmaṇa} as the name of a barbarian tribe.


\textbf{Mūjavant} is the name of a people who, along with the \textbf{Mahāvr̥ṣas}, the \textbf{Gandhāris}, and the \textbf{Bālhikas}, are mentioned in the Atharvaveda\textsuperscript{1} as dwelling far away, and to whom fever is to be banished. Similarly in the \textit{Yajurveda Samhitās}\textsuperscript{2} the Mūjavants are chosen as a type of distant folk, beyond

\begin{itemize}
\item 1 v. 22, 5, 7, 8, 14. \textit{Cf.} Baudhāyana Śrauta Sūtra, ii. 5.
\item 2 \textit{Taittiriya Samhitā}, i. 8, 6, 2; \textit{Kāṭhaka Samhitā}, ix. 7; xxxvi. 14; \textit{Maitrāyani Samhitā}, i. 4, 10, 20; \textit{Vājasaneyi Samhitā}, iii. 61; \textit{Satapatha Brāhmaṇa}, ii. 6, 2, 17.
\end{itemize}
which Rudra with his bow is entreated to depart. In the Rigveda\(^3\) Soma is described as Maujavata, ‘coming from the Mūjavants,’ or, as Yāska\(^4\) takes it, ‘from Mount Mūjavant.’ The Indian commentators\(^5\) agree with Yāska in taking Mūjavant as the name of a mountain, and though Hillebrandt\(^6\) is justified in saying that the identification of Mūjavant by Zimmer\(^7\) with one of the lower hills on the south-west of Kaśmir lacks evidence, it is not reasonable to deny that Mūjavant was a hill from which the people took their name. Yāska\(^8\) suggests that Mūjavant is equivalent to Muṇjavant, which actually occurs later, in the Epic,\(^9\) as the name of a mountain in the Himalaya.

\(^3\) x. 34, 1. 
\(^4\) Nirukta, ix. 8. 
\(^5\) Mahīdhara on Vājasaneyi Saṃhitā, loc. cit.; Sāyaṇa on Rv. i. 161, 8; Baudhāyaṇa Śrauta Sūtra and Prayoga, cited by Hillebrandt, Vedische Mythologie, 1, 63. 
\(^7\) Altindisches Leben, 29. 
\(^8\) Loc. cit. Cf. Siddhānta Kaumudi on Pāṇini, iv. 4, 110, where instead of Maujavata in Rv. x. 34, 1, Maunjavata is read. 

Mūta in the later Saṃhitās and the Brāhmaṇas\(^1\) denotes a ‘woven basket.’ Mūtaka means a ‘small basket.’\(^2\)

\(^1\) Kāṭhaka Saṃhitā, 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 Brāhmaṇa\(^1\) as the name of one of the barbarous peoples enumerated as nominally Viśvamitra’s outcast offspring. The Śāṅkhāyana Śrauta Sūtra\(^2\) gives the name as Mūcīpa or Mūvīpa.

\(^1\) vii. 18, 2. 
\(^2\) xv. 26, 6. 

Cf. Muir, Sanskrit Texts, 12, 358, 483.

Mūla, Mūlabarhaṇa. See Nakṣatra.

Mūs,\(^1\) Mūṣikā,\(^2\) are the names of ‘mouse’ occurring in the Rigveda\(^1\) and the Yajurveda Saṃhitās.\(^2\)

\(^1\) Rv. i. 105, 8 = x. 33, 3; Nirukta, iv. 5. 
\(^2\) Maitrāyaṇī Saṃhitā, iii. 14, 17; Vājasaneyi Saṃhitā, xxiv. 36. 

1. **Mṛga** has the generic sense of 'wild beast' in the Rigveda and later. Sometimes it is qualified by the epithet 'terrible' (bhīma), which indicates that a savage wild beast is meant. Elsewhere the buffalo is shown to be denoted by the epithet mahiṣa, 'powerful,' which later becomes the name of the buffalo. More particularly the word has the sense of an animal of the gazelle type. In some passages Roth sees the sense of 'bird.' See also **Mṛga Hastin, Puruṣa Hastin.**

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2. **Mṛga** in the Aitareya Brāhmaṇa denotes, according to Sāyana's commentary, the constellation **Mṛgaśīras.** But it seems more probable 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 Ārdra, and γ in his left shoulder. Tilak, 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. Mṛgayādha.**

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3. **Mṛga Hastin,** the 'animal with a hand,' is mentioned in two passages of the Rigveda, in which Roth recognizes that the elephant is meant, but concludes that the compound name

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1. i. 173, 2; 191, 4; viii. 1, 20; 5, 36; x. 146, 6, etc.
2. Av. iv. 3, 6; x. 1, 26; xii. 1, 48 (sūhara, 'boar'); xix. 38, 2; Pañcavimśa Brāhmaṇa, vi. 7, 10; xxiv. 11, 2; Aitareya Brāhmaṇa, iii. 31, 2; viii. 23, 3, etc.
3. Rv. i. 154, 2; 190, 3; ii. 33, 11; 34, 1; x. 180, 2, etc.
4. Rv. viii. 69, 15; ix. 92, 6; x. 123, 4.
5. Rv. i. 38, 5; 105, 7; vi. 75, 11; ix. 32, 4; Av. v. 21, 4 (not a certain instance); Taittiriya Saṁhitā, vi. 1, 3, 7; Taittiriya 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.

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is a proof of the newness of the elephant to the Vedic Indians. Later the adjective Hastin alone became the regular name of the animal (like Mahiṣa of the 'buffalo'). The elephant is also denoted in the Rigveda by the descriptive term Mṛga Vāraṇa, the 'wild or dangerous animal,' the adjective vāraṇa similarly becoming one of the names for 'elephant' in the later language. Pischel's view that the catching of elephants by the use of tame female elephants is already alluded to in the Rigveda seems very doubtful. In the Aitareya Brāhmaṇa elephants are described as 'black, white-toothed, adorned with gold.'

Mṛgaya occurs in several passages of the Rigveda as defeated by Indra. That he was a human foe, as Ludwig thinks, seems unlikely: more probably he was a demon, as Mṛga unquestionably is.

Mṛgayu, 'hunter,' occurs in the later Saṃhitās and the Brāhmaṇas, but not very often. The Vājasaneyi Saṃhitā and the Taittirīya Brāhmaṇa, 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,'
the Kaivarta or Kevarta, Paunjiśtha, Dāsa, Maināla, ‘fisherman,’ and perhaps the Bainda and the Ānda, 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 (Krṣi) 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, but, as is usual with primitive man, the normal instruments of capture were nets and pitfalls. Birds were regularly caught in nets (Pāsā, Nidhā, Jala), the bird-catcher being called nidhā-pati, ‘master of snares.’ The net was fastened on pegs (as is done with modern nets for catching birds). Another name of net is apparently Mukṣijā.

Pits were used for catching antelopes (Ṛṣya), and so were called ṛṣya-da, ‘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, but the passage from which this view is deduced is of uncertain mythological content. There is also an obscure reference 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, or was surrounded by the hunters and slain; one very obscure passage refers to the lion being caught by ambuscade, which perhaps merely alludes to the use of the hidden pit.

The modes of catching fish are little known, for the only evidence available are the explanations of the various names

8 Vājasaneyi Saṁhitā, xxx. 16; Taittirīya Saṁhitā, iii. 4, 12, 1.
9 Rv. ii. 42, 2.
7 Pāsin, ‘hunter,’ Rv. iii. 45, r.
8 Rv. ix. 83, 4; x. 73, 11.
9 Av. x. 1, 30.
10 Rv. ix. 83, 4.
11 Av. viii. 8, 5.
12 Rv. x. 39, 8.
13 Rv. x. 86, 4.
14 Rv. x. 51, 6.
15 Rv. x. 28, 10.
16 Rv. v. 15, 3.
mentioned in the Yajurveda. Sāyaṇā\(^{18}\) says that Dhaivara is
one who takes fish by netting a tank on either side; Daśa and
Śauṣkala do so by means of a fish-hook (badīśa); Bainda,
Kaivarta, and Maināla by means of a net (jāla); Mārgāra
catches fish in the water with his hands; Ānda by putting in
pegs at a ford (apparently by building a sort of dam); Parṇaka
by putting a poisoned leaf on the water. But none of these
explanations can claim much authority.

\(^{18}\) On Taittiriya Brāhmaṇa, iii. 4. Cf. Weber, Zeitschrift der Deutschen
Morgenländischen Gesellschaft, 18, 281.

Mrga-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 (Rohini), 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.


Mrgākhara in the Taittirīya Saṁhitā (vii. 5, 21, 1) and Brāhmaṇa (iii. 9, 17, 3) denotes the 'lair of wild beasts.'

Mṛḍa is found only in compounds in the Yajurveda Saṁhitās,\(^{1}\) where it seems to denote a small weight of gold. It is uncer-
tain whether the reading should not be Prḍa, as in the grammatical tradition.\(^{2}\)

\(^{1}\) Upanāya-mṛḍaṁ hiraṇyam, Kāthaka Saṁhitā, xi. 1; aṣṭā-mṛḍaṁ hiraṇyam, ibid., xiii. 10; aṣṭā-pruḍ-dhiraṇyam, Taittirīya Saṁhitā, iii. 4, 1, 4, etc.

\(^{2}\) See Panini, iii. 1, 123, with the Vārttika; von Schroeder, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 49, 164.

Mṛttikā, 'clay,' is mentioned in the later Saṁhitās and the Brāhmaṇas.\(^{1}\) Cf. Mṛd.

\(^{1}\) Vājasaneyi Saṁhitā, xviii. 13; dogya Upāniṣad, vi. 1, 4; Taittirīya Aitareya Brāhmaṇa, iii. 34, 2; Chān-

Aranyaka, x. 1, 8. 9.
Mṛtyu, 'death,' is repeatedly mentioned in the Rigveda\(^1\) and later\(^2\) as a thing of terror. There are a hundred and one forms of death, the natural one by old age\(^3\) (jarā), and a hundred others, all to be avoided.\(^4\) To die before old age (purā jarasāh)\(^5\) is to die before the allotted span (purā āyusāh),\(^6\) 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 Aṣvins was to restore old Čyavāna to his former youth and powers, and another was the rejuvenation of Kali.\(^9\) The Atharvaveda\(^10\) 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 (Śmašāna): the Śatapatha Brāhmaṇa\(^13\) preserves traces of strong differences of opinion as to the mode in which these tumuli should be constructed. There is little or no trace\(^14\) of the custom common in northern lands of sending the dead man to sea in a burning ship: the reference

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\(^1\) 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.

\(^2\) Taittirīya Samhitā, i. 5, 9, 4, where the world is said to be 'yoked with death' (mṛtyu-saṃyuta); Taittirīya 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-pāḍa), Av. vii. 2, 2; 8, 10, 16; xvii. 1, 30; Taittirīya Brāhmaṇa, iii. 10, 8, 2; Kāṭhaka 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. vii. 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.

\(^8\) Rv. i. 71, 10; 179, 1.


\(^10\) See Bloomfield, Atharvaveda, 62 et seq.


\(^12\) See Lang, Homer and his Age, 82 et seq.; cf. Burrows, Discoveries in Crete, 209-213.

\(^13\) xiii. 8, 2, 1.

\(^14\) Cf. Zimmer, Altindisches Leben, 410; Weinhold, Altindisches Leben, 483 et seq.
to a ship\textsuperscript{15} seems to point to mythical perils after death, not to the mode of burial.

The life after death was to the Vedic Indian a repetition of the life in this world. He passed into the next world \textit{sarvata-nuh saṅgah}, \textsuperscript{16} with whole body and all his members,\textsuperscript{16} enjoying there the same pleasures as he had enjoyed on earth. Even in the Rigveda\textsuperscript{17} there are hints of evil awaiting evil-doers, but it is not until the Atharvaveda\textsuperscript{18} and the Brāhmaṇas\textsuperscript{19} that a hell of punishment is set out, and it is in the Brāhmaṇas\textsuperscript{20} that good and evil deeds are said to produce happiness or hell hereafter. But there is no hint of extinction\textsuperscript{21} in the Rigveda as the fate of the wicked, as Roth\textsuperscript{22} 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.

\textsuperscript{15} Rv. x. 63, 10; 135, 4; Av. vii. 6, 3, and cf. Weber, Proceedings of the Berlin Academy, 1895, 856.
\textsuperscript{16} Av. v. 6, 11; xviii. 4, 64; Śatapatha Brāhmaṇa, v. 6, 1, 1; xi. 1, 8, 6; xii. 8, 3, 31, and cf. Taittirīya Saṁhitā, v. 3, 5, 2; 6, 3; 6, 6, 3; Taittirīya Brāhmaṇa, iii. 8, 20, 5; 10, 11, 1.
\textsuperscript{17} Rv. ii. 29, 6; iii. 26, 8; iv. 5, 5; 25, 6; vii. 104, 3. 11. 17; x. 152, 4.
\textsuperscript{18} ii. 14, 3; v. 19, 3; 30, 11; viii. 2, 24; xii. 4, 36; xviii. 3, 3. Cf. also v. 19; Vājasaneyi Saṁhitā, xxx. 5.
\textsuperscript{19} Śatapatha Brāhmaṇa, xi. 6, 1, 5 et seq.; Weber, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 9, 240 et seq.; Jaiminīya Brāhmaṇa, i. 42-44 (Journal of the American Oriental Society, 15, 236 et seq.).
\textsuperscript{20} Śatapatha Brāhmaṇa, vi. 2, 2, 27; x. 6, 3, 1; Kauśitaki Brāhmaṇa, xii. 3, etc.
\textsuperscript{21} Cf. Macdonell, Vedic Mythology, p. 169.

\section*{Mṛd}

Mṛd denotes ‘clay’ in the later Saṁhitās\textsuperscript{1} and the Brāhmaṇas\textsuperscript{2} (cf. Mṛttikā). A ‘lump of clay’ also occurs in the Brāhmaṇas,\textsuperscript{3} and a Mṛt-paca, ‘potter,’ in the Maitrāyani Upaniṣad.\textsuperscript{4} A ‘clay vessel,’ Mṛtpātra,\textsuperscript{5} and vessels (pātra) made of clay (mṛn-maya),\textsuperscript{6} are mentioned, and the grave is called the ‘house of clay.’\textsuperscript{7}

\textsuperscript{1} Taittirīya Saṁhitā, v. 7, 9, 2; Vājasaneyi Saṁhitā, xi. 55.
\textsuperscript{2} Śatapatha Brāhmaṇa, vi. 1, 1, 13; 2, 34; 3, 3; 3, 1, 22; 32; 3, 1; Maitrāyani Upaniṣad vi. 27, etc.
\textsuperscript{3} Śatapatha Brāhmaṇa, vi. 4, 2, 1; 5, 2, 1; xiv. 2, 1, 8; Chāndogya Upaniṣad, vi. 1, 4.
\textsuperscript{4} ii. 6; iii. 3.
\textsuperscript{5} Kāthaka Saṁhitā, xxxi. 2.
\textsuperscript{6} Taittirīya Brāhmaṇa, i. 4, 1, 3, 4, etc.
\textsuperscript{7} Rv. vii. 89, 1 (mṛn-maya gṛha).
**Mrdh** in the Rigveda\(^1\) and later\(^2\) denotes ‘enemy.’

\(^1\) i. 131, 6; 138, 2; 182, 4; ii. 22, 3; 23, 13; 28, 7; iii. 47, 2; v. 30, 7, etc.  
\(^2\) Av. v. 20, 12; vi. 2, 2; viii. 5, 8; xiii. 1, 5, 27; xvii. 2, 59; Taittiriya Samhitā, ii. 2, 7, 4; 5, 3, 1; Vājasaneyi Samhitā, v. 37; xi. 18, 72, etc.

**Mṛdhra-vāc.** See Dasyu and Dāsa.

**Mekṣaṇa** is the name in the Brāhmaṇas\(^1\) of a wooden ladle used for stirring up the oblation (Caru).

\(^1\) Taittiriya Brāhmaṇa, i. 3, 10, 4; iii. 7, 4, 9; Śatapatha Brāhmaṇa, ii. 4, 2, 13, etc.

**Mekhalā** denotes ‘girdle’ in the later Saṃhitās\(^1\) and the Brāhmaṇas.\(^2\) The Brahma-carin wore a girdle.\(^3\)

\(^1\) Av. vi. 133, 1; Taittiriya Saṃhitā, i. 3, 3, 5; vi. 2, 2, 7; Kāthaka Saṃhitā, xxiii. 4; xxiv. 9; Maitrāyaṇi Saṃhitā, iii. 6, 7, etc.  
\(^2\) Śatapatha Brāhmaṇa, iii. 2, 1, 10; iv. 4, 5, 2; vi. 2, 2, 39, etc.  
\(^3\) In the Gṛhya Sūtras the girdle of the Brahmin is of Muniya, that of the Kṣatriya of a bowstring, and that of the Vaiṣya of wool or hemp. See Āśvalāyana Gṛhya Sūtra, i. 19, 12, etc.

**Megha** denotes ‘cloud’ in the Rigveda\(^1\) and later.\(^2\)

\(^1\) i. 181, 8.  
\(^2\) Av. iv. 15, 7; Śatapatha Brāhmaṇa, iii. 2, 2, 5; xii. 3, 2, 6; mahā-megha, Aitareya Āraṇyaka, iii. 2, 4; Śāṅkh-āyana Āraṇyaka, vii. 3; viii. 7. The verb meghay, ‘to make cloudy weather,’ is found in the Taittiriya Saṃhitā, iv. 4, 5, 1, and meghayantī is the name of one of the seven Kṛttikās, Taittiriya Brāhmaṇa, iii. 1, 4, 1; Weber, Nasatra, 2, 301, 368.

**Methi** is found in the Atharvaveda\(^1\) denoting ‘post.’ The word is also found in the marriage ritual,\(^2\) when the sense is, according to the St. Petersburg Dictionary, a post to support the pole of a chariot. In one passage of the Rigveda it is perhaps used of posts forming a palisade.\(^3\) In the Pañcaviṃśa

\(^1\) viii. 5, 20.  
\(^2\) Av. xiv. 1, 40. Cf. Taittiriya Saṃhitā, vi. 2, 9, 4; Kāthaka Saṃhitā, xxv. 8; Aitareya Brāhmaṇa, i. 29, 22; Śatapatha Brāhmaṇa, iii. 5, 3, 21.  
\(^3\) viii. 53, 5 (mita-methibhiḥ for -medhābhiḥ, conjectured by Roth, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 48, 109).
Brāhmaṇa⁴ it appears in the form of Methi to denote the post to which the sacrificial cow is tied. The word is very variously spelt, Medhi and Methi also being found.


Medha is a word of uncertain sense occurring in a Vālakhilya hymn of the Rigveda.¹ According to the St. Petersburg Dictionary, the proper name of a sacrificer may be meant.

¹ vii. 50, 10 (cf. viii. 49, 10), where, as a rule, the sense of 'sacrifice' is accepted as adequate.

Medhātithi,¹ Medhyātithi² ('having a guest at the sacrifice') appear to be the names of one and the same man, a descendant of Kanva and a famous Vedic Rṣi, to whom the authorship of various hymns³ is attributed in the Anukramaṇi (Index). To him Indra is said in the Rigveda⁴ to have come in the form of a ram: this myth is perpetuated in the Subrahmaṇyā formula⁵ recited by the priest while the Soma is being carried within the sacrificial enclosure, when Indra is hailed as 'ram of Medhātithi.' He appears also as a rival of Vatsa, whom he accused of low birth, but who convinced him of his error by undergoing a fire ordeal (cf. Divya).⁶ In the Atharvaveda⁷ he is mentioned with many other sages, and occurs elsewhere⁸ also as a sage.

¹ This is the form of the later texts and of Rv. viii. 8, 20, where he occurs with Kanva.
² This is the usual form in the Rv.: i. 36, 10. 11. 17; vii. 1, 30; 2, 40; 33, 1, 4, 9, 10; 51, 1; ix. 43, 3.
³ i. 12-23; vii. 1-3; 32. 23; ix. 41-43. In the ascriptions Medhātithi and Medhyātithi are confused.
⁴ viii. 2, 40. Cf. i. 51, 1, where, however, there is no mention of Medhātithi.
⁵ Jaiminiya Brāhmaṇa, ii. 79; Śadviṃśa Brāhmaṇa, i. 7; Satapatha Brāhmaṇa, iii. 3, 4, 18; Taittiriya Āraṇyaka, i. 12, 3. Moreover, the legend is alluded to in the Śatāyanaka. See Sāyana on Rv. i. 51, 1; viii. 2, 40, and Oertel, Journal of the American Oriental Society, 16, ccxl. On the explanation of the legend, cf. Weber, Indische Studien, 9, 38 et seq.
⁶ Pañcaviṃśa Brāhmaṇa, xiv. 6, 6.
⁷ iv. 29, 6.
⁸ As a Ghapati at the sacrifice of the Vibhindukiya, Jaiminiya Brāhmaṇa, iii. 233 (Journal of the American Oriental Society, 18, 38); Pañcaviṃśa Brāhmaṇa, xv. 10, 1; Kaushitaki Brāhmaṇa, xxvii. 12.

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. In the Śāṅkhāyana Śrauta Sūtra he is erroneously transmuted into Prṣadhra Medhya Mātariśvan, the patron of Praskañva Kāṇva.

1 viii. 52, 2.  2 xvi. 11, 26, 

Medhyātithi. See Medhātithi.

Menakā. See 2. Menā.

1. Menā in a few passages of the Rigveda denotes 'woman.' The word is also used in the sense of the 'female' of an animal, either mare or cow.

1 Rv. i. 62, 7; 95, 6; ii. 39, 2.  2 Rv. i. 121, 2. 
3 x. 111, 3.


2. Menā or Menakā is mentioned in the Rigveda and in the Brāhmaṇas as the daughter, or perhaps wife, of Vṛṣaṇaśva. The meaning of the legend connected with her is quite unknown. Cf. Maināka or Maināga.

1 This is the ordinary form of the name.  2 So Śādvimśa Brāhmaṇa, i. 1, where the masculine form Mena is the epithet of Vṛṣaṇaśva. 

4 Śādvimśa Brāhmaṇa, i. 1; Śatapatha Brāhmaṇa, iii. 3, 4, 18; Taittiriya Āranyaka, i. 12, 3; Lātīyana Śrauta Sūtra, i. 3, 17. 
Cf. Eggeling, Sacred Books of the East, 26, 81, n.

Meṣa denotes 'ram' in the Rigveda and later, while Meṣi means 'sheep.' 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; Śādvimśa Brāhmaṇa, i. 1; Śatapatha Brāhmaṇa, iii. 3, 4, 18, etc. 
3 Rv. i. 43, 6; Vājasaneyi Saṃhitā, iii. 59; xxiv. 1; Taittiriya Brāhmaṇa, i. 6, 4, 4, etc.
A RIVER—A TEXT—PATRONYMIC—MOUNTAIN

*Mehatnū* 'wool' of the sheep, especially as employed for the Soma filter. A wild (āranya) ram is mentioned in the Vājasaneyi Saṁhitā.


*Mehatnū* is the name of a stream in the Nadīstuti ('Praise of Rivers') in the Rigveda. It must apparently have been a tributary of the Sindhu (Indus), entering that river before the Krumu (Kurum) and Gomati (Gomal). It may conceivably have been a tributary of the Krumu.


Maitrāyaṇiya Brāhmaṇa is the name of a text mentioned in the Śulba Sūtra of Baudhāyana.


Maitreya is the patronymic or metronymic of Kauṣārava in the Aitareya Brāhmaṇa. It is also applied to Glāva in the Chāndogya Upaniṣad.

1 Patronymic from Mitrayu, according to Pāṇini, vi. 4, 174; vii. 3, 2; metronymic from Mitrā, according to the commentator on Chāndogya Upaniṣad, i. 12, 1. 2 viii. 28, 18.

Maitreyi is the name of one of the wives of Yājñavalkya according to the Bṛhadāraṇyaka Upaniṣad (ii. 4, 1 et seq.; iv. 5, 2 et seq.).

Maināka, 'descendant of Menakā,' is the name of a mountain among the Himālayas in the Taittiriya Āraṇyaka. There is a various reading Maināga.

1 i. 31, 2. Cf. Weber, Indische Studien, 1, 78; Indian Literature, 93.
Mleccha occurs in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda. It seems clearly to mean 'fisherman' from Mīna, 'fish,' as Sāyaṇa and Mahīdhara explain it.

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1 Vājasaneyi Saṃhitā, xxx. 16; Taittirīya Brāhmaṇa, iii. 4, 12, i. 2 On Taittirīya Brāhmaṇa, loc. cit. 3 On Vājasaneyi Saṃhitā, loc. cit.

Maujavatā. See Mujavant.

Maudgalya, 'descendant of Mudgala,' is the patronymic of several persons, Nāka, Śatabalākṣa, and Lāṅgalāyana. A Brahmacārin of the name is mentioned in the Gopatha Brāhmaṇa as disputing with Glāva Maitreya.

1 Śatapatha Brāhmaṇa, xii. 5, 2, 1; Bṛhadāraṇyaka Upaniṣad, vi. 4, 4; Taittirīya Upaniṣad, i. 9, 1. 2 Nirukta, xi. 6. 3 Aitareya Brāhmaṇa, v. 3, 8. 4 i. 1, 31; Bloomfield, Atharvaveda, 110. Cf. also Caland, Über das rituelle Sūtra des Baudhāyana, 35.

Mauna, 'descendant of Muni,' is the patronymic of Anīcin in the Kauṣitaki Brāhmaṇa (xxiii. 5).

Mauṣikī-putra, 'son of a female descendant of Mūṣikā,' is the name of a teacher, a pupil of Hārikarṇīputra in the last Vamsa (list of teachers) in the Madhyamāṇdina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 30).

Mleccha occurs in the Śatapatha Brāhmaṇa in the sense of a barbarian in speech. The Brahmin is there forbidden to use barbarian speech. The example given of such speech is he 'lavo, explained by Sāyaṇa as he 'rayah, 'ho, foes.' If this is correct—the Kāṇva recension has a different reading—the barbarians referred to were Āryan speakers, though not speakers of Sanskrit, but of a Prākrit form of speech. Cf. Vāc.

1 iii. 2, 1, 24. 2 ii. 2, 1, 23. 3 See Eggeling, Sacred Books of the East, 26, 31, n. 3. 4 Weber, Indian Literature, 180; cf. Keith, Aitareya Arāṇyaka, 179, 180, 196.
Y.

Yakṣa is found several times in the Rigveda\(^1\) and the Atharvaśeda\(^2\) in passages in which Ludwig\(^3\) 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; vi. 5; x. 88, 13.
\(^2\) vii. 9, 25; x. 2, 32; 7, 38; 8, 43; xi. 2, 24, etc.
\(^3\) Translation of the Rigveda, 3, 262.

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 Zimmer\(^2\) 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.*

Yakṣma in the Rigveda\(^1\) and the Atharvaśeda\(^2\) frequently denotes 'illness,' in general, perhaps as rendering the body emaciated. A hundred kinds of Yakṣma are referred to in the Vājasaneyi Samhitā,\(^3\) and a-yakṣma in the Kāṭhaka Samhitā,\(^4\)

\(^1\) i. 122, 9; x. 85, 31; 97, 11, 12; 30, 6; vii. 7, 2; ix. 8, 3, 7, 10; xii. 2, 137, 4; 163, 1-6. 
\(^2\) ii. 10, 5, 6; iii. 31, 1; v. 4, 9; i. 2; 4, 8; xix. 36, 1; 38, 1. 
\(^3\) xii. 97. 
\(^4\) xvii. 11.
denotes 'free from disease.' In the Yajurveda Samhītā 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 Jāyenya, 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.

Yajata occurs in a hymn of the Rigveda,¹ where he is apparently a Rṣi or a sacrificer.

Yajur-veda, the 'Veda of the sacrificial utterance' (Yajus), is mentioned frequently in the Brāhmaṇas¹ and Upaniṣads.²

Yajus is repeatedly distinguished from the Rṣi 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.

Yajurveda.' The theory that this is due to the fact that in the Vājasaneyi the Mantra parts of the text are not accompanied by Brāhmaṇa passages is, though accepted by Weber, Indian Literature, 103, 104; Eggeling, Sacred Books of the East, 12, xxvii, and others, now to be abandoned. In the Taittiriya Arāṇyaka, v. 10, the expression sūkra-yajñapī seems to refer to books iv. and v. of that text. Cf. also Winternitz, Geschichte der indischen Literatur, 1, 149, n.
Yajña-gāthā denotes a verse (Gāthā) containing a maxim as to the sacrifice of any kind or sort,¹ or, as it is expressed in the Mahābhārata,² a ‘verse sung regarding the sacrifice’ (gāthā yajña-gātā).

¹ Aitareya Brāhmaṇa, iii. 43, 5; Śankhāyana 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 Kāvaseya, according to the Śatapatha Brāhmaṇa.¹ He is also mentioned in the Maitrāyaṇī Śanhitā.²

¹ x. 4, 2, 1; 6, 5, 9; Bṛhadāraṇyaka Upaniṣad, vi. 5, 4 Kāṇva.
² iii. 10, 3; iv. 8, 2.

Yajña-sena is the name of a teacher with the patronymic CaiTRA or CaiTRiyaṇyāna mentioned in the Yajurveda Sānhitās.¹

¹ Taittiriya Śanhitā, v. 3, 8, 1 (CaiTRiyaṇyāna); Kāṭhaka Śanhitā, xxi. 4 (CaiTRA).

Yajñēṣu is the name of a man in the Taittiriya Brāhmaṇa.¹ He was made to prosper by his priest Mātsyya, who knew the exact moment of sacrificing.


Yajñopavīta denotes the ‘wearing of the Brahminical thread over the left shoulder at the sacrifice,’ and is mentioned as early as the Taittiriya Brāhmaṇa.¹ Tilak,² however, urges that it was not originally a thread that was worn, but a garment of cloth (Vāsas) or of deerskin (Ajīna). This seems quite probable.

¹ iii. 10, 9, 12. Cf. Taittiriya Śanhitā, ii. 5, 11, 1; Satapatha Brāhmaṇa, ii. 4, 2, 1; 6, 1, 12; and Prācināvīta.
² Orion, 145 et seq., quoting Taittiriya Aranyaka, ii. 1, and the view of the Mimāmsists, Jaiminīyanyāyamāla-vistara, iii. 4, 1. This view is not prejudiced by the quite implausible conjectures as to Orion’s belt with which it is combined. Cf. Eggeling, Sacred Books of the East, 12, 361, 424.
**Yatí** is the name of an ancient clan which is connected with the *Bhṛgus* in two passages of the Rigveda, where the Yatis certainly seem to be real persons. In another hymn, however, they already appear as almost mythical. In the Yajurveda *Samhitās,* and elsewhere, the Yatis are a race whom Indra, in an evil moment, gave over to the hyænas (*Sālavṛka*): exactly what is referred to is uncertain. Yati is mentioned with Bhṛgu in a verse of the *Sāmaveda.*

2 x. 72, 7.
3 Taittiriya *Samhitā,* ii. 4, 9, 2; vi. 2, 7, 5; Kāthaka *Samhitā,* viii. 5; xi. 10; xxv. 6; xxvii. 7; Paścāvatī Brāhmaṇa, vii. 1, 4; xii. 4, 16; Aitareya Brāhmaṇa, vii. 28, 1; Kauśitaki Upaniṣad, i. 3, etc.; Muir, *Sanskrit Texts,* 1, 437 et seq.
4 ii. 304. In the parallel passage, Av. ii. 5, 3, the reading *Yatīr* is found, possibly an error for *Yatīn,* or merely a blunder. Cf. Muir, *op. cit.,* 5, 49. n. 92; Whitney, Translation of the Atharvaveda, 44; Āśvalāyana Śrauta Sūtra, vi. 3, 1. Cf. Macdonell, *Vedic Mythology,* p. 146.

**Yadu** is the name of a tribe and of the king of the tribe. They are mentioned repeatedly in the Rigveda, normally in conjunction with *Turvasa.* They seem to have taken part in the great battle against *Sudās:* the Yadu and the Turvasa 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, though these passages possibly refer to a successful raid across the Sarayu, and a defeat of two princes, Arṇa and Citraratha. That Turvasa was the Yadu king, as Hopkins holds, is most improbable.

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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 *Turvasa,* and Hopkins, *Journal of the American Oriental Society,* 15, 258 et seq.
2 Whether Yadu should be read in Rv. vii. 18, 6, or not, the Yadus seem to be meant. Cf. *Yakṣu.*
3 Rv. i. 174, 9; iv. 30, 17; v. 31, 8; vi. 20, 12.
4 Rv. iv. 30, 18.
5 *Loc. cit.*

**Yantṛ** in the Rigveda and in the Sūtras denotes a ‘driver’ of horses or ‘charioteer.’

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1 i. 162, 19; x. 22, 5.
2 Kātyāyana Śrauta Sūtra, xv. 6, 29, etc.
Yama denotes 'twins,' the birth of which is frequently alluded to in Vedic literature. Twins of different sex seem to be indicated by the expression *yamau mithunau*. There are traces of the belief—widely spread among negro and other races—that twins are uncanny and of evil omen, but there are also vestiges of the opposite opinion, that twins are lucky.

1 Rv. i. 66, 4; 164, 15; ii. 39, 2; iii. 39, 3; v. 57, 4; vi. 59, 2; x. 13, 2; 117, 9; Pañcavimśa Brāhmaṇa, xvi. 4, 10, etc.
2 Kāthaka Saṁhitā, 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 Saṁhitā, vii. 1, 1, 3; Pañcavimśa Brāhmaṇa, xxiv. 12, 3; Śatapatha Brāhmaṇa, v. 3, 1, 8, and *Cf. Rv. iii. 39, 3.*

*Cf. Weber, Indische Studien, 17, 298-300; Nāxatra, 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 Vājasaneyi Saṁhitā, 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, and not rarely later. According to the Rigveda, the Tṛṣṇus and Sudās won a great victory against their foes on the Yamunā; there is no reason whatever to accept Hopkins' view that the Yamunā here was another name of the Paruṣṇī (Ravi). In the Atharvaveda the salve (Āñjana) of the Yamunā (Yāmuna) is mentioned along with that of Trikukud (Traikukada) as of value. In the Aitareya and the Śatapatha Brāhmaṇas the Bharatas are famed as victorious on the Yamunā. Other Brāhmaṇas

1 v. 53, 17; vii. 18, 19; x. 75, 5.
2 vii. 18, 19. See *Bharata and Kuru.*
3 The Tṛṣṇus' territory lay between the Yamunā and the Sarasvati 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 Pañcavimśa Brāhmaṇa, ix. 4, 11 (*cf. Pārśvata*); xxv. 10, 24; 13, 4; Śāṅkhāyana Śrauta Sūtra, xiii. 29, 25; Kātyāyana Śrauta Sūtra, xxiv. 6, 10. 39; Lātāyana Śrauta Sūtra, x. 19, 9. 10; Āśvalāyana Śrauta Sūtra, xii. 6, 28, etc.
also mention this river. In the Mantrapāṭha² the Śalvas are spoken of as dwelling on its banks.

² ii. 11, 12.


Yavāti is mentioned twice in the Rigveda,¹ once as an ancient sacrificer, and once as Nahuśya, ‘descendant of Nahuṣa,’ apparently a king. There is no trace whatever of his connexion with Pūru, as in the Epic,² the tradition of which must be deemed to be inaccurate.

¹ i. 31, 17; x. 63, 1.
² Cf. Ludwig, Translation of the Rigveda, 3, 147; Muir, Sanskrit Texts i, 232.

1. Yava in the Rigveda¹ 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 Rigveda⁵ is not certain, but on the whole very probable.⁶

¹ i. 23, 15; 66, 3; 117, 21; 135, 8; 176, 2; ii. 5, 6; 14, 11; v. 85, 3; vii. 3, 4; viii. 2, 3; 22, 6, 63, 9; 78, 10, etc.
² ii. 8, 3; vi. 30, 1; 50, 1, 2; 91, 1; 141, 2; 142, 1, 2; viii. 7, 20; ix. 1, 22; 6, 14; xii. 1, 42; Taittiriya Saṃhitā, vi. 2, 10, 3; 4, 10, 5; vii. 2, 10, 2; Kāḥaka Saṃhitā, xxv. 10; xxvi. 5; Maithreyani Saṃhitā, iv. 3, 2; Vājasaneyi Saṃhitā, v. 26; xviii. 12; xxiii. 30; Taittiriya Brāhmaṇa, i. 8, 4, 1; Śatapatha Brāhmaṇa, i. 1, 4, 20; ii. 5, 2, 1; iii. 6, 1, 9, 10; iv. 2, 1, 11; xii. 7, 2, 9; Chândogya Upaniṣad, iii. 14, 3, etc.; Kauśitaki Brāhmaṇa, iv. 12.
³ Kauśitaki Brāhmaṇa, iv. 13.
⁴ Taittiriya Saṃhitā, vii. 2, 10, 2.
⁶ Sowing (vap) grain is referred to in Rv. i. 117, 21; ripening of grain in 135, 8; ploughing (kṛṣ) in i. 176, 2. Grain rejoicing in rain is alluded to in ii. 5, 6. See Kṛṣi.


2. Yava. See Māsa.

Yavasā in the Rigveda¹ and later² denotes the ‘grass’ on which animals feed, and which is burned by the forest fire.³

¹ i. 38, 5; 91, 13; iii. 45, 3; iv. 41, 10; 42, 5; vii. 18, 10; 87, 2; 93, 2; 102, 1, etc.
² Vājasaneyi Saṃhitā, xxi. 43, etc.
³ Cf. Agni, yavasā, in Rv. i. 94, 11.
⁴ Cf. Zimmer, Altindisches Leben, 47; Max Müller, Sacred Books of the East, 32, 87.
Yavāgū means ‘barley-gruel,’ but is also used of weak decoctions of other kinds of grain.

1 Taittirīya Śaṃhitā, vi. 2, 5, 2; Kāṭhaka Śaṃhitā, xi. 2; Taittirīya Āraṇyaka, ii. 8, 8; Kauśitaki Brāhmaṇa, iv. 13, etc.

2 Of Jartīla and Gavidhuka, Taittirīya Śaṃhitā, v. 4, 3, 2.

Yavāsir is used in the Rigveda as an epithet of Soma, meaning ‘mixed with grain.’

1 i. 187, 9; ii. 22, 1; iii. 42, 7; Mythologie, i, 227; Zimmer, Altindisches Leben, 279.

Yavāša. See Yevāša.

Yavya in the Śatapatha Brāhmaṇa (i. 7, 2, 46) denotes ‘month’ (lit., ‘containing a first half,’ see 2. Yava).

Yavyāvatī is the name of a river in the Rigveda and in the Pañcavimśa Brāhmaṇa. Hillebrandt thinks that the river is one in Iran, the Djob (Zhobe), near the Iryāb (Haliāb), but there is no reason to accept this identification.

1 vi. 27, 6.
2 xxv. 7, 2.
3 Vedische Mythologie, 3, 268, n. 1.

Yasasvin Jayanta Lauhitya (‘descendant of Lohita’) is the name of a teacher, a pupil of Kṛṣṇarāta Triveda Lauhitya in the Vamśa (list of teachers) in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 42, 1).

Yaṣṭi, ‘staff,’ is mentioned in the latest parts of the Brāhmaṇas.

1 Śatapatha Brāhmaṇa, ii. 6, 2, 17; Upaniṣad, vi. 4, 7; Kauśitaki Upaniṣap of venu, ‘bamboo’; Brhadāraṇyaka iv. 19, etc.
Yajñavalkya, "descendant of Yajñavalkya," is repeatedly mentioned in the Śatapatha Brāhmaṇa as an authority on questions of ritual. He is, however, also given as an authority on questions of philosophy in the Brhadāraṇyaka Upaniṣad, but Oldenberg is, no doubt, right in thinking that no possible importance can be attached to the mention of Yajñavalkya in the latter capacity. He is said to have been a pupil of Uḍḍalaka Āruṇi, whom he opposed successfully in a dispute. His two wives, Maitreyī and Kātyāyanī, are mentioned in the Brhadāraṇyaka Upaniṣad, which concludes with a passage ascribing to Yajñavalkya Vājasaneyā the ‘white Yajus’ (śuklāni yajāṃśi). It is remarkable that Yajñavalkya is never mentioned in any other Vedic text outside the Śatapatha Brāhmaṇa except the Śāṅkhyāya Āraṇyaka, where, however, both references are merely transcripts from the Śatapatha. It has

Yaska is the name of a man. The Yaskas, descendants of Girikṣit (Gairikṣitāḥ) are mentioned in the Kāṭhaka Samhitā. Cf. Yāska.


Yājña-tura, ‘descendant of Yajñatura,’ is the patronymic of 2. Rṣabha in the Śatapatha Brāhmaṇa.

1 xii. 8, 3, 7; xiii. 5, 4, 15; Śāṅkhyāya Śrauta Sūtra, xvi. 9, 8, 10.
been supposed by Oldenberg\textsuperscript{10} and others that Yājñavalkya belonged to Videha, but despite the legend of Janaka’s patronage of him, his association with Uddālaka, the Kuru-Paṅcāla, renders this doubtful.


\textbf{Yājyā} (scil. rc, ‘verse’) denotes the words uttered at the moment of offering the sacrifice, ‘consecrating sacrificial formula,’ in the later Saṁhitās\textsuperscript{1} and the Brāhmaṇas.\textsuperscript{2}

1 Taśtirīya Saṁhitā, i. 5, 2, 1; 6, 10, 5; Vājasaneyi Saṁhitā, xix. 20; xx. 12, etc.
2 Aitareya Brāhmaṇa, i. 4, 8; ii. 11, 10;

\textbf{Yātu-dhāna} in the Rigveda\textsuperscript{1} and later\textsuperscript{2} denotes a ‘sorcerer,’ ‘wizard,’ or ‘magician.’ The sense of the Rigveda\textsuperscript{3} is clearly unfavourable to sorcery. The feminine, Yātudhāni, is also found in the Rigveda and later.\textsuperscript{4}

1 i. 35, 10; x. 87, 2, 3, 7, 10; 120, 4.
2 Av. i. 7, 1; iv. 3, 4; vi. 13, 3; 32, 2; vii. 70, 2; xix. 46, 2; Kāthaka Saṁhitā, xxxvii. 14; Vājasaneyi Saṁhitā, xiii. 7; Śatapatha Brāhmaṇa, vii. 4, 1, 29, etc.
3 vii. 104, 15.
4 Rv. i. 191, 8; x. 118, 8; Av. i. 28, 24; ii. 14, 3; iv. 9, 9; 18, 17; xix. 37, 8, etc.

\textbf{Yātu-vid}, denoting in the plural ‘those who know sorcery,’ designates the Atharvaveda in the Śatapatha Brāhmaṇa.\textsuperscript{1}


\textbf{Yādva}, ‘descendant of Yadu,’ is used of the Yadu prince in one passage of the Rigveda,\textsuperscript{1} while the largesse of the Yādvas\textsuperscript{2} is alluded to elsewhere. In another passage a beast (pāšu) of the Yadus or Yādvas is mentioned.\textsuperscript{3} Cf. Yadu.

1 vii. 19, 8.
Yāna denotes 'vehicle' in the Rigveda and later.

Yāma, used in the plural, denotes in one passage of the Atharvaveda, according to Roth, the planets among which the sun (bhaga) wanders. But both Bloomfield and Whitney accept the sense—the regular one in the later language—of 'night watches.'

Yāman denotes in the Rigveda a 'march' or 'expedition' in war.

Yāyāvara denotes a person of no fixed abode in the Yajurveda Samhitās.

Yāva. See Māsa.

Yāska ('descendant of Yaska') is mentioned in the first two Vanśas (lists of teachers) of the Brhadāraṇyaka Upaniṣad as a contemporary of Āsurāyana and a teacher of Bhāradvāja. Whether Yāska, author of the Nirukta, was the same person, it is, of course, impossible to say.
Yukta in the Satapatha Brāhmaṇa (vi. 7, 4, 8; xii. 4, 1, 2) denotes a 'yoke' of oxen. Cf. i. 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.

1. Yuga in the Rigveda¹ and later² denotes 'yoke.' Cf. Ratha.

¹ i. 115, 2; 184, 3; ii. 39, 4; iii. 53, 17; viii. 80, 7; x. 60, 8; 101, 3, etc.
² Av. iv. 40; Satapatha Brāhmaṇa, iii. 5, 1, 24; Taittiriya Brāhmaṇa, i. 5, 1, 3, etc.

2. Yuga in the Rigveda¹ frequently denotes a 'generation'; but the expression dasame 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 Saṃvatsara). 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. 20, 3; vi. 8, 5; 15, 8; 36, 5; ix. 94, 12; uttara yugāṇi, 'future ages,' iii. 33, 8; x. 10, 10; pūrvāṇi yugāṇi, vii. 70, 4; uttare yuge, x. 72, 1, etc. In i. 92, 11; 103, 4; 115, 2; 124, 2; 144, 4, etc., the phrase 'generations of men' (manuṣyā, manuṣā, manuṣṣaḥ, jānānām) are referred to. See Muir, Sanskrit Texts, t³, 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' (jujurvān).
³ xvii. 13, 17.
⁴ Altindisches Leben, 368.
⁵ viii. 2, 21.
certain. Zimmer\(^6\) 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 Trityuga).\(^9\) The Taittiriya Brāhmaṇa\(^{10}\) 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 Brāhmaṇa\(^{11}\) the names occur, but it is not clear that the ages are really meant. Haug\(^{12}\) thought that the dice were meant: this view is at least as probable as the alternative explanation, which is accepted by Weber,\(^{13}\) Roth,\(^{14}\) Wilson,\(^{15}\) Max Müller,\(^{16}\) and Muir.\(^{17}\) Roth, indeed, believes that the verse is an interpolation; but in any case it must be remembered that the passage is from a late book of the Aitareya Brāhmaṇa. Four ages—Puṣya, Dvāpara, Khārvā, and Kṛta—are mentioned in the late Śadvimśa Brāhmaṇa,\(^{18}\) and the Dvāpara in the Gopatha Brāhmaṇa.\(^{19}\)

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\(^{7}\) viii. 10r, 4=Av. x. 8, 3.

\(^{8}\) Cf. Aitareya Aranyaka, ii, 1, 1, with Keith’s note; Griffith, Hymns of the Rigveda, 2, 253.

\(^{9}\) In Rv. x. 72, 2, devānām pūrye yuge, ‘in the earlier age of the gods,’ occurs.

\(^{10}\) iii. 12, 9, 2. Cf. Muir, 1\(^{2}\), 42, n. 66.

\(^{11}\) v. 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.’ (Kalih sāyano bhavati saṃśihaṇa tu Dvāparaḥ | uttiṣṭhams Tretā bhavati, Kṛtam saṃsād- yate caran ||).


\(^{13}\) Indische Studien, 1, 286; 9, 315 et seq.

\(^{14}\) Indische Studien, 1, 460.

\(^{15}\) Journal of the Royal Asiatic Society, 1851, 99.

\(^{16}\) Ancient Sanskrit Literature, 412.

\(^{17}\) Sanskrit Texts, 1\(^{2}\), 48, n. 86.

\(^{18}\) v. 6.

\(^{19}\) i. 1, 28; Weber, Indian Literature, 151, n. 166; Windisch, Buddha und Māra, 151.

Cf. Zimmer, Altindisches Leben, 367-371; Weber, Indische Streifen, 1, 91. A quite different theory of the Yugas is given by Shamasastry, Gavāṁ Ayana, 141 et seq., but his whole theory is quite impossible. Weber once (Indian Literature, 113, n. 127) found the mention of the quinquennial Yuga in Rv. iii. 55, 18, but that passage refers to the five or six seasons (see Griffith, Hymns of the Rigveda, 1, 382, n.), while i. 25, 8, merely alludes to the intercalary month. Weber also (op. cit., 70, 247) considers that the Yugas are derived from the phases of the moon, but this idea was long since disposed of by Roth, Die Lehre von den vier Welten (Tübingen, 1860).
Yuddha in the Rigveda\(^1\) and later\(^2\) denotes 'battle.' The more usual word earlier\(^3\) is Yudh.

\(^1\) Rv. i. 53, 7; 59, 1; v. 25, 6; vi. 46, 11, etc.; Av. i. 24, 1; iv. 24, 7; vi. 66, 1; 103, 3, etc.; Śatapatha Brāhmaṇa, v. 2, 4, 16, etc.

\(^2\) Taittirīya Brāhmaṇa, i. 5, 9, 1; Aitareya Brāhmaṇa, ili. 39, 1, 2; vi. 36, 2; Śatapatha Brāhmaṇa, xii. 1, 5, 6; Kaushitaki Upaniṣad, ili. 1, etc.

\(^3\) Cf. Weber, Episches im vedischen Ritual, 8. The Paurāṇic form is Yuddha-muṣṭi.

Yudhāṃ-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 Paurāṇic form is Yuddha-muṣṭi.

Yudhyāmadhi is apparently the name of a king who was defeated by Sudās. The mention of him occurring only in the verses added at the end of the hymn celebrating the victory of Sudās over the ten kings\(^1\) can claim little authenticity as a notice of Sudās.


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; iv. 18, 8; v. 2, 1, 2; ix. 86, 16; x. 30, 5.

\(^2\) Av. xiv. 2, 61; Taittirīya Brāhmaṇa, ili. 1, 9; 2, 4; Śatapatha Brāhmaṇa, xiii. 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, 18; 38, 5; v. 41, 19; ix. 71, 9, etc. ixi. 15, 4; x. 23, 4.

\(^2\) Av. v. 20, 3; Taittirīya Saṃhitā, v. 7, 2, 1, etc.

Yūpa in the Rigveda\(^1\) and later\(^2\) 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 Sunahāēpa).

\(^2\) Av. ix. 6, 22; xii. 1, 38; xiii. 1, 47; Taittirīya Saṃhitā, vi. 3, 4, 1; vii. 2, 1, 3; Vājasaneyi Saṃhitā, xix. 17; Pañcaviṃśa Brāhmaṇa, ix. 10, 2, etc.

Yuṣan, occurring in the description of the horse-sacrifice in the Rigveda\(^1\) and the Yajurveda Saṃhitās,\(^2\) denotes the ‘broth’ which was made from the flesh of the sacrificial animal, and was no doubt used as food. Vessels employed for holding it, Pātra and Āsecana, are mentioned. Another form of the word, found in the Taittiriya Saṃhitā,\(^3\) is Yūs, which corresponds to the Latin jus.

\(^{1}\) i. 162, 13.
\(^{2}\) Taittiriya Saṃhitā, vi. 3, 11, 4; Vājasaneyi Saṃhitā, xxv. 9
\(^{3}\) vi. 3, 11, 4.


Yevāṣa is the name of a destructive insect in the Atharvaveda.\(^1\) The form Yavāṣa is found in the Kāṭhaka Saṃhitā.\(^2\) Cf. Vṛṣa.

\(^{1}\) v. 23, 7, 8.
\(^{2}\) xxx. 1 (Indische Studien, 3, 462).

The same form occurs in the Gaṇas, kumudādī and prekṣādī (Pāṇini, iv. 2, 80). Cf. Maitrāyaṇi Saṃhitā, iv. 8, 1, where Yavāṣa should be read; Kapisthala Saṃhitā, xlvi. 4.

Cf. Zimmer, Altindisches Leben, 98; St. Petersburg Dictionary, s.v.

Yoktra in the Rigveda\(^1\) and later\(^2\) denotes the ‘thongs’ used for yoking the chariot or cart.

\(^{1}\) iii. 33, 13; v. 33, 2.
\(^{2}\) Av. iii. 30, 6; vii. 78, 1; Taittiriya Saṃhitā, i. 6, 4, 3, Taittiriya Brāhmaṣṭani, i. 3, 3, 3; Śatapatha Brāhmaṇa, i. 3, 1, 13; vi. 4, 3, 7, etc.

Yoga denotes the yoke of oxen or horses drawing a car in the Atharvaveda\(^1\) and the Brhadāraṇyaka Upaniṣad.\(^2\)

\(^{1}\) vi. 91, 1 (yokes of six or eight);
\(^{2}\) iv. 3, 11 (ratha-yogāḥ, ‘chariot teams’).

Yojana occurs frequently in the Rigveda\(^1\) and later\(^2\) as a measure of distance,\(^3\) but there is no reference defining its real

\(^{1}\) i. 123, 8; ii. 16, 3; x. 78, 7; 86, 20, etc.
\(^{2}\) Av. iv. 26, 1; Maitrāyaṇi Saṃhitā, ii. 9, 9; iii. 8, 4; Taittiriya Brāhmaṇa, ii. 4, 2, 7, etc. Cf. Zimmer, Altindisches Leben, 363, who finds in Rv. i. 123, 8, yojana as a division of time equivalent to the Muhūrta. But this is most improbable.
\(^{3}\) That is, the distance driven in one ‘harnessing’ (without unyoking), a ‘stage.’
length. Later it is reckoned at four *krośas*, or about nine miles.\(^4\)

\(^4\) Sometimes calculated at 8 *krośas*, or 18 miles. The estimate of 2½ miles is also found.

**Yodha** in the Rigveda\(^1\) means ‘fighter,’ ‘warrior,’ ‘soldier.’

\(^1\) i. 143, 5; iii. 39, 4; vi. 25, 5; x. 78, 3.

**Yośan, Yośanā, Yośā, Yośit**, all denote ‘young woman,’ ‘maidens,’ 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.; Av. xii. 3, 29; xiv. 1, 56, etc.; Yośit, Rv. ix. 28, 4; Av. vi. 101, 1, etc. Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 418.

\(^2\) Śatapatha Brāhmaṇa, i. 2, 5, 15 (yogā), and often in the Brāhmaṇas.

\(^3\) Av. xii. 3, 29 (yogā).


\(^5\) Śatapatha Brāhmaṇa, i. 8, 1, 7.

**Yaugam-dhari, ‘descendant of Yugamdhara,’** is the name of a king of the **Sālvas** in the Mantrapātha (ii. 11, 12).

**Yauvana, ‘youth,’** is found in the Atharvaveda (xviii. 4, 50), where it is opposed to ‘old age.’

**R.**

**Rakṣitr, ‘protector,’ ‘guardian,’** occurs in the Rigveda\(^1\) and later,\(^2\) usually in a metaphorical sense.

\(^1\) i. 89, 1. 5; ii. 39, 6; guardian of Soma, vi. 7, 7; of the dogs of Yama, x. 14, 11, etc.

\(^2\) Av. iii. 27, 1; xii. 3, 55; xix. 15, 3; Śatapatha Brāhmaṇa, xiii. 4, 2, 5, etc.

**Raghaṭ** occurs once in the plural in the Atharvaveda,\(^1\) where the Paippalāda recension reads *vaghaṭah*. Roth\(^2\) once con-

\(^1\) viii. 7, 24.

\(^2\) St. Petersburg Dictionary, s.v., 14.
jectured raghavah, ‘swift,’ as the correct reading. Bloomfield, who in his translation explains the word as ‘falcon’s,’ in his notes inclines to think Roth’s conjecture likely. Ludwig suggests ‘bees’ as the meaning. Possibly some kind of bird may be intended.5

3 Hymns of the Atharvaveda, 580.
4 Translation of the Rigveda, 3, 504.

Rajata as an adjective with Hiranya1 designates ‘silver,’ and ornaments (Rukma),2 dishes (Pātra),3 and coins (Niśka)4 ‘made of silver’ are mentioned. The word is also used alone as a substantive to denote ‘silver.’5

1 Taittiriya Saṃhitā, i. 5, 1, 2; Kāthaka Saṃhitā, x. 4; Satapatha Brāhmaṇa, xii. 4, 4, 7; xiii. 4, 2, 10; xiv. 1, 3, 4, etc.
2 Satapatha Brāhmaṇa, xii. 8, 3, 11.
3 Taittiriya Brāhmaṇa, ii. 2, 9, 7; iii. 9, 6, 5.
4 Pañcaviṃśa Brāhmaṇa, xvii. 1, 14.
5 Av. v. 28, 1; xiii. 4, 51; Aitareya Brāhmaṇa, vii. 12, 2; Chāndogya Upaniṣad, iv. 17, 7; Jaiminiya Upaniṣad Brāhmaṇa, iii. 17, 3; Śaṭdvimṣa Brāhmaṇa, vi. 6.

Cf. Schrader, Prehistoric Antiquities, 180; Zimmer, Altindisches Leben, 56; Macdonell, Sanskrit Literature, 151, 152; Vincent Smith, Indian Antiquary, 34, 230.

Rajana Konēya, or Kauṇeya, is the name of a teacher mentioned in the Yajurveda Saṃhitās.1 It is said in the Kāthaka Saṃhitā2 that Kratujit Jānaki successfully sacrificed for him when he desired to obtain eyesight. He is also mentioned in the Pañcaviṃśa Brāhmaṇa,3 where the name of his son, Ugradeva Rājani, also occurs.4

1 Taittiriya Saṃhitā, ii. 3, 8, 1; Kāthaka Saṃhitā, xxvii. 2 (Indische Studien, 3, 474).
2 xi. 1 (Indische Studien, 3, 474).
3 xiii. 4, 11. Cf. Hopkins, Transac-
4 He was a leper, and the Rajani is used against leprosy, Bloomfield, Hymns of the Atharvaveda, 266.

Rajani is found in one passage of the Atharvaveda,1 where it denotes some sort of plant, probably so called because of its

1 i. 23, 1. Cf. Roth in Whitney’s Translation of the Atharvaveda, 24; Bloomfield, Hymns of the Atharvaveda, 267.
power of 'colouring' (from rañj, 'to colour'). The species cannot be identified owing to the untrustworthiness of the later authorities who attempt its identification.

Rajayitri, a 'female dyer,' is included in the list of victims at the Purusamedha ('human sacrifice') in the Yajurveda.¹

¹ Vājasaneyi Saṁhitā, xxx. 12; Taittiriya Brāhmaṇa, iii. 4, 7, 1.

1. Rajas denotes the region of the atmosphere between heaven and earth in the Rigveda¹ and later.² The atmosphere, like the sky (Div), is divided into three regions,³ but more normally into two, the 'earthly' (pārthiva)⁴ and the 'heavenly' (divya or divah).⁵ In some passages⁶ the word refers in the plural to the dusty fields on earth.

² Av. iv. 25, 2; vii. 25, 1; 41, 1; x. 3, 9; xiii. 2, 8, 43; Taittiriya Saṁhitā, iii. 5, 4, 2; Vājasaneyi Saṁhitā, 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. 164, 6; six 'regions' are mentioned.
⁵ Rv. iv. 53, 3; i. 110, 6. Cf. Macdonell, *Vedic Mythology*, p. 10; St. Petersburg Dictionary, s.v.
⁶ Rv. i. 166, 3; iii. 62, 16; x. 75, 7.

2. Rajas in one passage of the Yajurveda Saṁhitās¹ clearly means 'silver,' like Rajata. It is also taken in this sense in one passage of the Rigveda² by Zimmer,³ but this interpretation is doubtful.

¹ Rajah-āya, Vājasaneyi Saṁhitā, v. 8; rajāśya, Taittiriya Saṁhitā, i. 2, 11, 2 (Sāyaṇa on Aitareya Brāhmaṇa, i. 22, 2); Maitrāyaṇi Saṁhitā, i. 2, 7; Kathaka Saṁhitā, ii. 8.
² x. 105, 7.
³ Altindisches Leben, 55, 56.

Rajasa occurs once in the Atharvaveda,¹ apparently as the name of a kind of 'fish.' Roth,² however, understood it as an adjective meaning 'impure.'

¹ x. 2, 25.
Ratnin | ROPE—A TREE—ROPE-MAKER—BATTLE—JEWEL 199

Raji occurs in the Rigveda\(^1\) seemingly as the name of a king, or perhaps demon, slain by Indra for Pithinās.

\(^1\) vi. 26, 6. Cf. Ludwig, Translation Dictionary, s.v., where Roth compares of the Rigveda, 3, 156; St. Petersburg a conjecture in Av. xx. 128, 13.

Rajjavya in the Śatapatha Brāhmaṇa (vi. 7, i, 28) denotes a ‘cord’ or ‘rope.’

Rajju in the Rigveda\(^1\) and later\(^2\) denotes ‘rope.’ In the Atharvaveda\(^3\) the serpent is called the ‘toothed rope’ (*rajjju datvati*).

\(^1\) i. 162, 8 (*vīranyā raśānā rajuḥ*, referring to the horse presumably means the head harness).
\(^2\) Av. iii. 11, 8; vi. 121, 2; Taittirīya Śaṅhitā, ii. 5, 1, 7; Śatapatha Brāhmaṇa, i. 3, 1, 14; x. 2, 3, 8; xi. 3, 1, 1, etc.
\(^3\) iv. 3, 2; xix. 47, 7, 8; Bloomfield, *Hymns of the Atharvaveda*, 368.

Rajju-dāla is the name of a tree (*Cordia myxa or latifolia*) in the Śatapatha Brāhmaṇa.\(^1\)


Rajju-sarja, ‘rope-maker,’ is one of the victims at the Puruṣamedha (‘human sacrifice’) in the Yajurveda.\(^1\)

\(^1\) Vājasaneyi Śaṅhitā, xxx. 7; Taittirīya Brāhmaṇa, iii. 4, 3, 1.

Rana denotes properly the ‘joy’ of battle, then ‘battle,’ ‘combat’ itself in the Rigveda\(^1\) 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 Rigveda\(^1\) and later\(^2\) denotes a precious object, not specifically a ‘jewel,’ as in post-Vedic literature.

\(^1\) i. 20, 7; 35, 8; 41, 6; 125, 1; ii. 38, 1, etc.
\(^2\) Av. v. 7; vii. 14, 4; Śatapatha Brāhmaṇa, v. 3, 1, 1.

Ratni, ‘ell,’ occurring in the Śaḍvимśa 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 and the Taittirīya Brāhmaṇa consists of the Brahman (i.e., the Purohita), the Rājanya, the Mahiṣi (the first wife of the king), the Vāvāta (the favourite wife of the king), the Parivṛkti (the discarded wife), the Senāṇi, ‘commander of the army’; the Sūta, ‘charioteer’; the Grāmaṇi, ‘village headman’; the Kṣattṛ, ‘chamberlain’; the Saṃgrahītṛ, ‘charioteer’ or ‘treasurer’; the Bhāgadugha, ‘collector of taxes’ or ‘divider of food’; and the Aksāvāpa, ‘superintender of dicing’ or ‘thrower of dice.’ In the Śatapatha Brāhmaṇa the order is Senāṇi; Purohita; Mahiṣi; Sūta; Grāmaṇi; Kṣattṛ; Saṃgrahītṛ; Bhāgadugha; Aksāvāpa; Go-nikartana, ‘slayer of cows’ or ‘huntsman’; and Pālāgala, ‘courier’; the ‘discarded wife’ being mentioned as forbidden to stay at home on the day of the ceremony of offering a pap for Nirṛti in her house. In the Maitrāyaṇī Saṃhitā the list is Brahman (i.e., Purohita); Rājan; Mahiṣi; Parivṛkti; Senāṇi; Saṃgrahītṛ; Kṣattṛ; Sūta; Vaiśyagrāmaṇi; Bhāgadugha; Takṣa-Rathakārau, ‘carpenter and chariot-maker’; Aksāvāpa; and Go-vikarta. The Kāthaka Saṃhitā substitutes Go-vyacha for Govikarta, and omits Takṣa-Rathakārau.

It will be seen that the list is essentially that of the royal household, and of the king’s servants in the administration of the country, though the exact sense of Saṃgrahītṛ, Bhāgadugha, Sūta, Grāmaṇi, Kṣattṛ, is open to reasonable doubt, mainly as to whether public officers or private servants are meant, for the names are of uncertain significance. A briefer list of eight Viṇās, ‘heroes,’ as among the friends of the king,

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1 i. 8, 9, 1 et seq.  
2 i. 7, 3, 1 et seq.  
3 v. 3, 1, 1 et seq.  
4 According to Kātyāyana Śrauta Sūtra, xv. 3, 35, she goes to a Brahmin’s house, where she shares his inviolability and exemption from jurisdiction.  
5 ii. 6, 5; iv. 3, 8.  
6 xv. 4.  
7 Similarly Aksavāpa 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.
Ratha] THE CHARIOT AND ITS PARTS 201

is given in the Pañcaviṃśa Brāhmaṇa: brother, son, Purohita, Mahiṣi, Śūta, Grāmaṇi, Kṣattr, and Saṃgrahitṛ.

Ratha in the Rigveda¹ 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 Ani 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 (Aksa) 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 (Kosa). 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 Āśvins, seemingly to correspond with another of its epithets, tri-cakra: perhaps, as Weber⁸ thinks, a chariot with three seats and three wheels was a real form of vehicle; but Zimmer⁹ considers that the vehicle was purely mythical. Garta also denotes the seat of the warrior.

¹ i. 20, 3; iii. 15, 5; iv. 4, 10; 16, 20; 36, 2; 43, 25, etc.
² Av. v. 14, 5; x. 1, 8: Aitareya Brāhmaṇa, vii. 12, 3, etc.
³ viii. 91, 7, with Sāyaṇa’s note; Vedische Studien, 2, 333.
⁴ Cf. Chāndogya Upaniṣad, iv. 16, 5; Jaiminiya Upaniṣad Brāhmaṇa, iii. 16, 7; Kaúṣṭakai 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.
At right angles to the axle was the pole of the chariot (Ṛṣā, Praūga). 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\textsuperscript{10} or Tardman\textsuperscript{11}), the yoke and the pole then being tied together.\textsuperscript{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.\textsuperscript{13} The traces seem to be denoted by Raśmi and Raśanā. These words also denote the 'reins,' which were fastened to the bit (perhaps śiprā) in the horse's mouth. The driver controlled the horses by reins, and urged them on with a whip (Kaśā).\textsuperscript{14} The girths of the horse were called Kaksya.\textsuperscript{15}

The normal number of horses seems to have been two, but three or four\textsuperscript{16} 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.\textsuperscript{17} Horses were normally used for chariots, but the ass (gardabha)\textsuperscript{18} or mule (aśvatarī)\textsuperscript{19} are also mentioned. The ox was employed for drawing carts, and in fact derived its

\textsuperscript{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 ἅριον). See Cowell's note on Wilson's translation; Griffith, *Hymns of the Rigveda*, 2, 237, n.

\textsuperscript{11} Av. xiv. 1, 40.

\textsuperscript{12} Rv. iii. 6, 6; v. 56, 4; x. 60, 8.

\textsuperscript{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., Böhtlingk's Lexicon, and Grassmann. The word may mean 'two voices' (Griffith, *Hymns of the Rigveda*, 1, 162).

\textsuperscript{14} Rv. v. 83, 3; vi. 75, 6.

\textsuperscript{15} Rv. x. 10, 13; haksya-ṛā, 'filling out the girths' (*i.e.*, 'well fed'), is an epithet of Indra's horses, i. 10, 3.

\textsuperscript{16} Three horses are mentioned in Rv. x. 33, 5, and Praśṭi in Rv. i. 39, 6; viii. 7, 28, etc., may have the sense of 'third horse.' See also Śatapatya Brāhmaṇa, v. 1, 4, 11; 2, 4, 9, etc.; Pañca-vaṁśa Brāhmaṇa, xvi. 13, 12. For four horses, cf. Rv. ii. 18, 1; Śatapatya Brāhmaṇa, v. 4, 3, 17; i. 4, 11; Eggeling, *Sacred Books of the East*, 41, 21, n. 1.

\textsuperscript{17} Rathaḥ pañca-vāḥi, Kāthaka Saṁhitā, xv. 2; Maitrāyaṇi Saṁhitā, ii. 6, 3. In the parallel passage the Taิตirīya Saṁhitā, i. 8, 7, 2, has praśṭi-vāhi.

\textsuperscript{18} Aitareya Brāhmaṇa, iv. 9, 4.

\textsuperscript{19} Chāndogya Upaniṣad, iv. 2, 1; v. 13, 2; Aitareya Brāhmaṇa, iv. 9, 1.
name, Anadvāh, 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 Anka, Nyāṅka, Uddhi, Pakṣas, Pātalya, Bhurij, Rathopastha, Rathavāhana.

\(^{20}\) RV. x. 101, 11; 131, 3, and vi. 15, 19; Pañcaviṃśa Brāhmaṇa, xvi. 13, 12; xxi. 13, 8, etc.

\(^{21}\) This is the case in Av. viii, 8, 23, with Savyaṣṭhā, and in the Taittiriya Samhitā, i. 7, 9, 1, savyeṣṭha-sārathi occurs as a compound where the sense is certainly 'the warrior and the charioteer.' See also Śatapatha Brāhmaṇa, v. 3, 1, 8, and Eggeling, Sacred Books of the East, 41, 62, n. 1. The Greek notices speak of two warriors and a charioteer. Cf. the Āsvins' car with its three seats. See von Schroeder, Indiens Literatur und Cultur, 435.

\(^{22}\) vi. 5 (Bürk, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 56, 344, 345).

\(^{23}\) Śatapatha Brāhmaṇa, v. 4, 3, 16. The chariot used at the bridal procession was made of Śalmali wood, RV. x. 85, 20.


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 Saṃhitās\(^{2}\) and in the Brāhmaṇas:\(^{3}\) in all these passages, as well as probably in the Atharva-veda also, the Rathakāra already forms a caste. The

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\(^{1}\) iii. 5, 6.

\(^{2}\) Kāṭhaka Saṃhitā, xvii. 13; Maitrāyaṇi Saṃhitā, ii. 9, 5; Vājasaneyi Saṃhitā, xvi. 17; xxx. 6.

\(^{3}\) Taittiriya Brāhmaṇa, i. 1, 4, 8; iii. 4, 2, 1; Śatapatha Brāhmaṇa, xiii. 4, 2, 17.
later system\(^4\) 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. Hillebrandt\(^5\) suggests that the Anu tribe formed the basis of the Rathakāra caste, referring to their worship of the Ṛbhus, who are, of course, the chariot-makers \textit{par excellence}. But there is little ground for this view.


**Ratha-gṛtśa** in the Vājasaneyi Saṃhitā ( xv. 15) and the Aitareya Brāhmaṇa (iii. 48, 9) denotes a 'skilled charioteer.'\(^1\)

\(^1\) \textit{Cf.} Taittiriya Saṃhitā, iv. 4, 3, 1; \textit{kṛtśa}, Maitrāyaṇī Saṃhitā, ii. 8, 10; \textit{kṛtśa}, Kāthaka Saṃhitā, xvii. 9.

**Ratha-cakra,** 'chariot wheel,' is often mentioned in the Brāhmaṇas.\(^2\) See **Ratha** and **Cakra**.

\(^2\) Aitareya Brāhmaṇa, iii. 43, 4; \textit{patha Brāhmaṇa}, ii. 3, 3, 12; v. 1, 5, 2; Taittiriya Brāhmaṇa, i. 1, 6, 8; Śata- xi. 8, 1, 11, etc.

**Ratha-carṣaṇa** occurs once in the Rigveda,\(^1\) where the sense is doubtful. Roth\(^2\) 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.

\(^3\) \textit{Cf.} also the citation and explanation in Durga's commentary on the Nirukta, v. 12.

**Ratha-jūti** in the Atharvaveda ( xix. 44, 3) is either an adjective meaning 'driving swiftly in a chariot,'\(^1\) or a proper name, as Roth in the St. Petersburg Dictionary suggests.

\(^1\) 'Of chariot-swiftness' according to Whitney, \textit{Translation of the Atharvaveda}, 967. \textit{Cf.} his note on the passage.
**Rathavāhana | NAVE—KING—A SNAKE—CHARIOT-STAND** 205

**Ratha-nābhi**, the ‘nave of the chariot-wheel,’ is mentioned in the Vājasaneyi Samhitā1 and in the Upaniṣads.2

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1 xxxiv. 5.  
2 Bhādarāṇyaka Upaniṣad, ii. 5 5; Aitareya Āraṇyaka, iii. 2, 4; Kauṭiṣṭaki

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**Ratha-prota Dārbhya (‘descendant of Darbha’) is mentioned in the Maitrāyaṇī Samhitā (ii. 1, 3) perhaps as a king, but possibly as a priest.**

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**Ratha-proṣṭha** occurs as the name of a princely family in the Rigveda (x. 60, 5). See Subandhu.

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**Ratha-mukha** in the later Samhitās1 denotes the fore-part of a chariot. **Cf. Rathaśirṣa.**

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1 Av. viii. 8, 23; Taittiriya Samhitā, iii. 4, 8, 2; v. 4, 9, 3, etc.

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**Ratharvī** is the name of a snake in the Atharvaveda (x. 4, 5).

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**Ratha-vāhana** is the name in the Rigveda1 and later2 for a movable stand to hold the chariot. According to Roth,3 it corresponds to the Greek βωμός, on which the chariot rested when out of use. The word Rathavāhana-vāha is employed in the sense of the two horses that draw the stand.4 Weber5 thinks it was used to convey the war chariot to the scene of action.

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1 vi. 75, 8.  
2 Av. iii. 17, 3 = Taittiriya Samhitā, iv. 2, 5, 5 = Kāthaka Samhitā, xvi. 11 = Maitrāyaṇī Samhitā, ii. 7, 12 = Vāsiṣṭha Dharma Sūtra, ii. 34, 35. See also Kāthaka Samhitā, xxi. 10; Taittiriya Brāhmaṇa, i. 7, 9, 6; Śatapatha Brāhmaṇa, v. 4, 3, 23 et seq.  
4 Taittiriya Brāhmaṇa, i. 8, 20, 1; Taittiriya Brāhmaṇa, i. 8, 4, 3; Kāthaka Samhitā, xv. 9; Maitrāyaṇī Samhitā, ii. 2, 1.  
5 Über den Vājapecya, 27, n. 2, followed by Geldner, Vedic Studien, 2, 275. Weber, however, admits that the Rathavāhana may at times have served as a mere stand, like the Homeric βωμός, while Geldner expresses the opinion that it never has that sense. The use of the term Rathavāhanavāha shows that the stand was movable.
Rathaviti Dārbhya (‘descendant of Darbha’) is mentioned once in the Rigveda as residing in places abounding in kine (gomatiśan) far away among the hills, possibly the Himalayas, and as the patron of the singer of the hymn. Later the tradition makes him the king, whose daughter Śyāsvāsva won for his wife by his father’s and the Maruts’ aid.

1 v. 61, 17. 19.  

Ratha-śirṣa, the ‘head of the chariot’—that is, its fore-part—is mentioned in the Śatapatha Brāhmaṇa (ix. 4. 1, 13).

Ratha-sāṅga in the Rigveda (ix. 53, 2) denotes the hostile encounter of chariots.

Rathākṣa in the Yajurveda Samhitās denotes the ‘axle of the chariot.’ Its length is given by the scholiast on the Kātyāyana Śrauta Sūtra as 104 Āṅgulas (‘finger-breadths’), which agrees with the statement in the Āpastamba Śulba Sūtra. See Ratha.

1 Taittiriya Saṁhitā, vi. 6, 4, 1; Kāthaka Saṁhitā, xxix. 8.  
2 viii. 8, 6.

3 vi. 5 (Bürk, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 56, 344, 345).

Rathāhnīya in the Śatapatha Brāhmaṇa (xii. 2, 3, 12) denotes a ‘day’s journey by chariot.’

Rathin and Rathi in the Rigveda and later denote ‘one who goes in a chariot,’ an expression which includes both the driver and the warrior who accompanied him.

1 Rathin, i. 122, 8; v. 83, 3; vi. 47, 31; viii. 4, 9; x. 40, 5; 51, 6; Rathī, i. 25, 3; ii. 39, 2; iii. 3, 6; v. 87, 8; vii. 39, 1, etc.  
2 Rathin, Av. iv. 34, 4; vii. 62, 1;  
3 vii. 39, 1, etc.  
4 vii. 39, 1, etc.  
5 vi. 5 (Bürk, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 56, 344, 345).  
Rathitāra ('good charioteer') is the name of a teacher mentioned in the Baudhāyana Śrauta Sūtra and the Brhad-devatā.¹

¹ xxii. 11.

Rathe-ṛtha, 'standing on the chariot,' denotes in the Rigveda the warrior who fights from the chariot, 'car-fighter.'

¹ i. 173. 4. 5; ii. 17. 3; vi. 21. 1; ix. 4. 13; 33. 14; ii. 17. 3; vi. 21. 1; ix. 4. 13; 33. 14; iii. 40; vii. 145 (ed. Macdonell).

Rathopastha, 'lap of the chariot,' in the Atharvaveda and the Brāhmaṇas seems to denote the 'bottom' or lower part on which the driver and the fighter stand.

R̐andhra seems, in the phrase Ukṣṇo Randhra occurring in one passage of the Rigveda (viii. 7, 26), to be the name of a place, but the sense is very doubtful. In the Pañcaviṃśa Brāhmaṇa (xiii. 9, 13) Ukṣṇo randhra is the name of a man.

Rabhi, occurring once in the Rigveda (viii. 5, 29), designates some part of the chariot. The term perhaps means 'supporting shaft.'

Rambha seems to mean a 'staff' or 'support' in one passage of the Rigveda (viii. 45, 20). In another place (ii. 15, 9) a man is described as Rambhin, apparently as carrying a staff to support himself in old age; Sāyaṇa explains this word as 'door-keeper' (like one of the senses of dandin, 'staff-bearer,' in later Sanskrit).

Rambhini occurs in one passage of the Rigveda as being on the shoulders of the Maruts. A 'spear' seems to be meant, perhaps conceived as clinging (rambil=rabh, 'clasp') to the shoulders of a man.

¹ i. 168, 3. Cf. i. 167, 3, and see Max Müller, Sacred Books of the East, 32, 283.
Rayi is the common word for 'wealth' in the Rigveda\(^1\) and later.\(^2\) Special mention is often made of wealth in 'heroes' (vīra)—i.e., in 'good sons,'\(^3\) in horses,\(^4\) in cattle,\(^5\) etc.

\(^1\) i. 73, 1; 159, 4; ii. 21, 6; iii. 1, 19; iv. 2, 7; 34, 10; 36, 9; vi. 6, 7; 31, 1, etc.
\(^2\) Av. iii. 14, 1; vi. 33, 3; vii. 80, 2; Taittiriya Saṁhitā, vii. 1, 72; Vāja-
saneyi Saṁhitā, ix. 22; xiv. 22; xxvii. 6, etc.
\(^3\) Rv. ii. 11, 13; 30, 11; iv. 51, 10, etc.
\(^4\) Rv. v. 41, 5; viii. 6, 9, etc.
\(^5\) Rv. v. 4, 11, etc.

Raśanā means generally 'cord' or 'rope.' In the Rigveda the word often refers to various fastenings of a horse. In one passage\(^1\) the expression śrṣaṇyā raśanā, 'head rope,' perhaps means not so much 'reins' as 'headstall.' In others\(^2\) the sense of 'traces' seems certain, though sometimes\(^3\) 'reins' or 'traces' may equally well be intended. Elsewhere the more general sense of 'rope' for stening is meant.\(^4\)

\(^1\) i. 162, 8. Cf. Rajju.
\(^2\) Rv. i. 163, 2, 5; x. 79, 7.
\(^3\) Rv. iv. 1, 9; ix. 87, 1; x. 18, 14.
\(^4\) Cf. Taittiriya Saṁhitā, i. 6, 4, 3.
\(^5\) Rv. ii. 28, 5; Av. viii. 78, 1; x. 9, 2; Vājasaneyi Saṁhitā, xxi. 46; xxii. 2; xxviii. 33; Taittiriya Saṁhitā, vi. 6, 4, 3; Śatapatha Brāhmaṇa, iii. 6, 3, ro, etc. Cf. the use of Raśanā as equivalent to 'finger' in Rv. x. 4, 6.


1. Raśmi is not rarely found in the sense of 'rope'\(^1\) generally; but more usually it denotes either the 'reins' or the 'traces'\(^2\) of a chariot, either sense being equally good in most passages.

\(^1\) Rv. i. 28, 4; iv. 22, 8; viii. 25, 18, etc.; Aitareya Brāhmaṇa, iv. 19, 3, etc.
\(^2\) Rv. viii. 7, 8; x. 130, 7, etc.; Taittiriya Saṁhitā, i. 6, 4, 3; Vāja-
saneyi Saṁhitā, xxii. 14; Taittiriya Brāhmaṇa, i. 2, 4, 2, etc. In Aitareya
Brāhmaṇa, ii. 37, 1, the two inner (antarau) reins or traces of the chariot
are mentioned.


2. Raśmi in the Rigveda\(^1\) and later\(^2\) regularly denotes a 'ray' of the sun.

\(^1\) i. 35, 7; iv. 52, 7; vii. 36, 1; 77, 3, etc.
\(^2\) Av. ii. 32, 1; xii. 1, 15; Taittiriya Brāhmaṇa, iii. 1, 1, 1; Śatapatha
Brāhmaṇa, ix. 2, 3, 14, etc.
Rasā is found in three passages of the Rigveda, clearly as the name of a real stream in the extreme north-west of the Vedic territory. Elsewhere 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 Raṅḥā, the Avestan form of Rasā. But the word seems originally to allude merely to the ‘sap’ or ‘flavour’ of the waters, and so could be applied to every river, like Sarasvatī.

1 i. 112, 12; v. 53, 9; x. 75, 6. In v. 53, 9, the phrase rasānitabhā is found. Ludwig, Translation of the Rigveda, 3, 202, is inclined to regard anitabhā as an epithet of Rasā, perhaps for amitabhā, ‘of unmeasured splendour,’ but this is hardly probable. It seems better to take Anitabhā as the name of an otherwise unknown river. Cf. Max Müller, India, 166, 173, n.

Rasāśir as an epithet of Soma in the Rigveda means ‘mixed with juice’—i.e., with milk.

1 iii. 48, 1, where Śāyaṇa explains rasa as ‘milk.’ Cf. Hillebrandt, Vedic Mythologie, 1, 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-malimaluc is the name, in the Pañcavimśa Brāhmaṇa (xiv. 4, 7), of a mythical person who at Munimaraṇa slew the saintly Vaikhānases.

Rahū-gaṇa is the name of a family mentioned in the plural in one passage of the Rigveda. According to Ludwig, they were connected with the Gotamas, as is shown by the name Gotama Rahūgaṇa.

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 Śāṁhitā, i. 8, 8, 1; iii. 4. etc.; Pañcaśīma Brāhmaṇa, xvi. 13, 1, 9, i. 6; Kāṭhaka Śāṁhitā, xii. 8; etc.

Rāja-kaṛt,³ or Rāja-ṛt,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.

Rāja-kula, a 'kingly family,' is mentioned in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 28, 4), where, it is to be noted, such a family is ranked after, not before, a Brāhmaṇa Kula, a 'Brahmin family.'

1. Rājan, 'king,' is a term repeatedly occurring in the Rigveda¹ and the later literature.² It is quite clear that the normal, though not universal form of government, in early India was that by kings, as might be expected in view of the fact that the Āryan Indians were invaders in a hostile territory: a situation which, as in the case of the Āryan invaders of Greece and of the German invaders of England, resulted almost necessarily in strengthening the monarchical element of the constitution.³ The mere patriarchal organization of society is not sufficient, as Zimmer⁴ assumes, to explain the Vedic kingship.

¹ iii. 43, 5; v. 54, 7, etc.
² Av. iv. 22, 3, 5; viii. 7, 16, etc.
³ Cf. Stubbs, Constitutional History of England, 59 et seq.
⁴ Altindisches Leben, 162.
Tenure of Monarchy.—Zimmer is of opinion that while the Vedic monarchy was sometimes hereditary, as is indeed shown by several cases where the descent can be traced, 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 Geldner argues, all the passages cited 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 Yaska of the Kuru brothers, Devāpi and Santanu, 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, and the Atharvaveda contains spells in the interest of royalty.

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 Brāhmaṇa contains the statement that the Kuru-Paṇcāla kings, who, like the Brahmins of

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6 E.g., Vadhyaśva, Divodāsa, Pijavana, Sudāsa; or Purukutsa, Trasadasyu, Mitrātithi, Kuruśravaṇa, Upamaśravas, etc.; Lanman, Sanskrit Reader, 386. So a 'kingdom of ten generations' (Dasa-purusaparājya) 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 Cf. Av. iii. 3, 4; Kāṭhaka Saṃhitā, xxviii. 1; Taittirīya Saṃhitā, ii. 3, 7; Maitrāyaṇi Saṃhitā, ii. 2, 1; Pañcaraviṇa Brāhmaṇa, xii. 12, 6; Satapatha Brāhmaṇa, xii. 9, 3, 7, etc.; Kauśika Sūtra, xvi. 30; Caland, Altindisches Zauberritual, 37 et seq.
9 Nirukta, ii. 10.
10 The technical term is apa-ruddha. Cf. Av. iii. 3, 4; Kāṭhaka Saṃhitā, xxviii. 1; Taittirīya Saṃhitā, ii. 3, 7; Maitrāyaṇi Saṃhitā, ii. 2, 1; Pañcaraviṇa Brāhmaṇa, xii. 12, 6; Satapatha Brāhmaṇa, xii. 9, 3, 7, etc.; Kauśika Sūtra, xvi. 30; Caland, Altindisches Zauberritual, 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 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.’ His Purohitā 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 Kausitaki Upaniṣad; and in the Rājasūya the king is invoked as ‘sacker of cities’ (purāṇ bhettā).

The King in Peace.—In return for his warlike services the king received the obedience—sometimes forced—of the people, and in particular their contributions for the maintenance of royalty. The king is regularly regarded as ‘devouring

13 E.g., the Daśarājī, 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 Śaṃhitā, ix. 17; x. 3; xxviii. 2; Taittirīya Śaṃhitā, vi. 4, 8, 3; Kausītaki Brāhmaṇa, v. 8; Śatapatha Brāhmaṇa, ii. 6, 4; 2 et seq.; and Hopkins, Journal of the American Oriental Society, 13, 187, 215.
In the Rājasūya the protection of the Brahmin is compensated with the ‘eating’ of the Viś, the latter interesting the king more than the older duty of protection. See Aitareya Brāhmaṇa, viii. 12, 17.
15 iii. 1.
16 See, e.g., Janaka’s offer of the Videhas as slaves to Yaśajavalkya, Bṛhadāraṇyaka Upaniṣad, iv. 4, 30, and see ibid., ii. 1, 20; Maitrāyaṇi Śaṃhitā, i. 6, 10, etc.; Rv. i. 67, 1; iv. 50, 8.
17 Rv. ix. 7, 5. Cf. vii. 6, 5, etc.; Taittirīya Brāhmaṇa, ii. 7, 18, 2.
18 See Ball, and cf. Rv. i. 65, 4; Av. iv. 22, 7; Aitareya Brāhmaṇa, vii. 29; viii. 12, 17; Kausītaki Brāhmaṇa, iv. 12; Śatapatha Brāhmaṇa, i. 8, 2, 17; iv. 2, 1, 3, 17; v. 3, 3, 12; 4, 2, 3; x. 6, 2, 1; xiii. 2, 9, 6, 8, etc.; Weber, Indische Studien, 18, 93, n.; Ludwig, Translation of the Rigveda, 3, 246; Pischel and Geldner, Vedic Studien, 1, xvi; Winternitz, Geschichte der indischen Litteratur, 1, 173, 174; Keith, Aitareya Aranyaka, 161. It is to this form of taxation that the share of village (gṛāme), horses (aśṭṝ), and kine (gopā) 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 Bali.

In return the king performed the duties of judge. Himself immune from punishment (\textit{a-dand\mathring{y}a}), he wields the rod of punishment (\textit{Danda}).\(^{21}\) It is probable that criminal justice remained largely in his actual administration, for the S\'utras\(^{22}\) preserve clear traces of the personal exercise of royal criminal jurisdiction. Possibly the jurisdiction could be exercised by a royal officer, or even by a delegate, for a R\'ajanya is mentioned as an overseer (\textit{adhyak\mathring{s}a}) of the punishment of a S\'udra in the K\'athaka \textit{Samhit\'a}.\(^{23}\) 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 \textit{Madhyama\'si} of the Rigveda was probably not a royal, but a private judge or arbitrator. A wide criminal jurisdiction is, however, to some extent supported\(^{24}\) by the frequent mention of Varu\'na's spies, for Varu\'na 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

\(^{19}\) \textit{Satapatha Br\'hma\'na\'a}, xiii. 6, 2, 18; 7, 1, 13. See also \textit{Br\'hma\'na\'a} (above, 2, 83) for the claim of the Brahmins to serve only king Soma, not the temporal king.

\(^{20}\) \textit{Cf.}, \textit{e.g.}, \textit{Maitr\'ayan\'i Samhit\'a}, ii. 1, 8; iii. 11, 8; iv. 4, 3; \textit{Satapatha Br\'hma\'na\'a}, v. 4, 4, 11; \textit{Taittir\'iya Br\'hma\'na\'a}, ii. 6, 5.

\(^{21}\) \textit{Satapatha Br\'hma\'na\'a}, v. 4, 4, 7.

\(^{22}\) \textit{E.g.}, Gautama Dharma S\'utra, xii. 43 et seq.

\(^{23}\) xxvii. 4. \textit{Cf. K\'\textit{satriya}, n. 18.}\(^{24}\)

\(^{24}\) \textit{Cf.}, \textit{Rv.} i. 25, 13; iv. 4, 3; vi. 67, 5; vii. 61, 3; 87, 3; x. 10, 8 (= Av. xviii. 1, 9); \textit{Av.}, iv. 16, 4.

\(^{25}\) See \textit{Foy}, \textit{Die konigliche Gewalt}, 80 et seq.

\(^{26}\) \textit{Cf.}, \textit{Rv.} viii. 47, 11; \textit{Foy, op. cit.}, 84. The reference is not certain.
part of his duties.\textsuperscript{27} Nor can we say exactly what executive functions devolved on the king.

In all his acts the king was regularly advised by his \textit{Purohita}; he also had the advantage of the advice of the royal ministers and attendants (see \textit{Ratnin}). The local administration was entrusted to the \textit{Grāmāṇi}, or village chief, who may have been selected or appointed by the king. The outward signs of the king's rank were his palace\textsuperscript{28} and his brilliant dress.\textsuperscript{29}

\textit{The King as Landowner}.—The position of the king with regard to the land is somewhat obscure. The Greek notices,\textsuperscript{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. Hopkins\textsuperscript{31} is strongly of opinion that the payments made were paid for protection—\textit{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,\textsuperscript{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,\textsuperscript{33} the Vaiśya can be devoured at will and maltreated (but, unlike the Śūdra, not killed); and for the period of the legal Sūtras and Śāstras he cites Brāhaspati and Nārada as clearly recognizing the king's overlordship, besides a passage of the Mānava Dharma Śāstra\textsuperscript{34} which describes the king as 'lord of all,' a phrase which
Bühler\textsuperscript{35} 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,\textsuperscript{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. Hopkins\textsuperscript{37} thinks that the gifts of land to priests, which seems to be the first sign of land transactions in the Brāhmaṇas, was an actual gift of land; it may have been so in many cases, but it may easily also have been the grant of a superiority: the Epic grants are hardly decisive one way or the other.

For the relations of the king with the assembly, see Sabhā; for his consecration, see Rājasūya. A-rāja-tā, 'lack of a king,' means 'anarchy.'\textsuperscript{38}

\textsuperscript{35} In his note on Mana, \textit{loc. cit.}, Sacred Books of the East, 25, 259.
\textsuperscript{36} See Keith, \textit{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 (\textit{English Historical Review}, viii. 1-7), nor in Homeric Greece (Lang, \textit{Homer and His Age}, 236 et seq.), nor at Rome.
\textsuperscript{37} \textit{Loc. cit.}
\textsuperscript{38} Cf. Rv. i. 40, 8; 108, 7; x. 42, 10; 97, 6; Taittirīya Saṃhitā, iv. 6, 8, 3; v. 7, 6, 4; Kāṭhaka Saṃhitā, xl. 13; Vājasaneyi Saṃhitā, xvii. 48; xxvi. 2; Av. xix. 62, 1, and possibly ii. 6, 4, etc.; Ludwig, \textit{Translation of the Rigveda}, 3, 236, 237. Possibly rājaḥ in Jaiminiya Upaniṣad Brāhmaṇa, i. 4, 5, may be taken in this sense. The king there is said to be a non-Aryan, but the reading is corrupt, and Oertel's conjecture is not probable. \textit{Cf. Rājya}, n. 2.
no decisive passage. Zimmer\(^2\) sees traces in one passage of the Rigveda\(^3\) 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 Rajana,’ is the patronymic of Ugradeva in the Pañcaviṃśa Brāhmaṇa (xiv. 3, 17; xxiii. 16, 11) and the Taittirīya Āraṇyaka (v. 4, 12).

Rājanya is the regular term in Vedic literature\(^1\) 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 Brāhmaṇa\(^2\) 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 Saṃhitā\(^3\) 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. 19, 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.
Grāmaṇī (who was a Vaiśya) as having reached the height of prosperity (gata-śrī).

Cf. Muir, *Sanskrit Texts*, i, 258 et seq.; Zimmer, *Altindisches Leben*, 191. It is quite likely that the noble families not related to the royal family were families of minor princes whose rule was merged in that of the king on the formation of a powerful tribe, as was the case in Germany.

Rājanya-bandhu denotes a Rājanya, but usually with a depreciating sense. Thus in the Śatapatha Brāhmaṇa Janaka is called by the Brahmins, whom he defeated in disputation, 'a fellow of a Rājanya'; the same description is applied to Pravāhanaṇa Jaivali in the Brhadārāṇyaka Upaniṣad for a similar reason. On the other hand, in one passage 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. Again, in a passage in which the four castes are mentioned, the Vaiśya precedes the Rājanyabandhu, a curious inversion of the order of the second and third castes.

1 xi. 6, 2, 5. 2 vi. 1, 5. 3 Śatapatha Brāhmaṇa, x. 5, 2. 10, where cf. Eggeling's note, *Sacred Books of the East*, 43, 370, n. 1. A similar case is apparently i. 2, 4, 2, where any special contempt cannot be meant.

Rājanya-ṛṣi, 'royal sage,' is a term applied to Sindhukṣit in the Pañcaviṃśa Brāhmaṇa. The story about him is, however, purely mythical.


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 plan\(^1\) 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 literature\(^1\) in which it is found, though it may also be capable of a wider interpretation.\(^2\) Later the Rājaputra degenerates into a mere 'landowner.'\(^3\)

\(^1\) Rv. x. 40, 3; Aitareya Brāhmaṇa, vii. 17, 6 (of Viśvāmitra, but probably in a mythical sense); Pañcaviṃśa Brāhmaṇa, xix. 1, 4; Kāṭhaka Samhitā, xiv. 8; Taṇḍārīya Brāhmaṇa, iii. 8, 5, 1; Śatapatha Brāhmaṇa, xiii. 4, 2, 5; 5, 2, 5, etc.

\(^2\) Kāṭhaka 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 Rājataraṅgiṇī, 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-bhrāṭṛ, 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.\(^2\)


\(^2\) Aitareya Brāhmaṇa, i. 13, 18, etc.

Rāja-mātra is found in the Kauśitaki 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 Rigveda and several times later on. Zimmer identifies it with consumption: this identification seems certain, being supported by the later view of the disease. Bloomfield suggests ‘king’s evil,’ or syphilis, as the sense, but this is not probable.

Rāja-sūya is the name in the Atharvaveda and the later literature of the ceremony of the ‘royal consecration.’ The rite is described at great length in the Śūtras, but its main features are clearly outlined in the Brāhmaṇas, while the verses used in the ceremony are preserved in the Saṁhitās of the Yajurveda. 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; or engages in a sham fight with a Rājanya. A game of dice is played in which he is made to be the victim; 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.

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1 i. 161, r.
2 Av. xi. 3, 39; xii. 5; Taittiriya Saṁhitā, ii. 3, 5, 2; Kāṭhaka Saṁhitā, xi. 3; xxvii. 3; Maitrāyaṇī Saṁhitā, ii. 2, 7.
3 Altindisches Leben, 375 et seq.
4 Cf. Wise, System of Hindu Medicine, 321 et seq.; Jolly, Medicine, 88, 89, n. 2, who takes Rājayakṣma as denoting the worst of diseases, not the disease cured by the king. Cf. Rājaśva.
5 Hymns of the Atharvaveda, 697. But contrast ibid., 415.

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1 iv. 8, r.; xi. 7, 7.
2 Taittiriya Saṁhitā, v. 6, 2, i; Aitareya Brāhmaṇa, vii. 15, 8; Satartha Brāhmaṇa, v. 1, 1, 12, etc.
3 See Weber, Über die Königsweihe, den Rājasūya; Hillebrandt, Ritualliteratur, 144-147; Oldenberg, Religion des Veda, 472, 491. The relation of the Śunahšepa 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.
5 Especially Satapatha Brāhmaṇa, v. 2, 3, 1 et seq. See also Maitrāyaṇī Saṁhitā, iv. 3, 1 et seq.; Taittiriya Saṁhitā, i. 8, 1, 1 et seq.
6 See Taittiriya Saṁhitā, i. 8; Kāṭhaka Saṁhitā, xv; Maitrāyaṇī Saṁhitā, ii. 6; Vājasaneyi Saṁhitā, x.
7 Satapatha Brāhmaṇa, v. 4, 3, 1 et seq.
8 Cf. Taittiriya Saṁhitā, i. 8, 15 with commentary; Eggeling, Sacred Books of the East, 41, 100, n. 1.
9 See 2. Akṣa (p. 3).
A list of the consecrated kings is given in the Aitareya Brāhmaṇa, where the royal inauguration is called the ‘greatunction’ (mahābhiseka) connected with Indra. It corresponds generally with a list of Aśvamedhins, ‘performers of the horse sacrifice,’ given in the Śatapatha Brāhmaṇa and the Śāṅkhāyana Śrauta Sūtra.

Rāja-stambāyana, ‘descendant of Rājastamba,’ is the patronymic of Yajñavacas in the Śatapatha Brāhmaṇa.

Rājadhirāja, ‘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.

Rājāśva (‘king’s horse’) in the Atharvaveda (vi. 102, 2) seems merely to denote a powerful horse.

Rājñī, ‘queen,’ is found in the Yajurveda Śāmhitās and in the Brāhmaṇas.

Rājya in the Atharvaveda and later regularly denotes ‘sovereign power,’ from which, as the Śatapatha Brāhmaṇa notes, the Brahmin is excluded.

In addition to Rājya, the texts give other expressions of sovereign power. Thus the Śatapatha Brāhmaṇa contends
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 (Āsandi) is given in the same text as one of the characteristics of the Samrāj. Elsewhere Svārājya, 'uncontrolled dominion,' is opposed to Rājya. In the ritual of the Rājasūya the Aitareya Brāhmaṇa gives a whole series of terms: Rājya, Samrajya, Bhaujya, Svārājya, Vairājya, Pārameśṭhya, and Māhārājya, while Ādhipatya, 'supreme power,' is found elsewhere. But there is no reason to believe that these terms refer to essentially different forms of authority. A king might be called a Maharāja or a Samraj, 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. That a really great monarchy of the Aśoka or Gupta type ever existed in the Vedic period seems highly improbable.

Rātrī is the most usual word in the Rigveda and later for 'night.' Cf. Māsa.

Rāthitariputra, 'descendant of Rathitara,' is the patronymic of Satyayacas 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.).

Rāthitari-putra, 'son of a female descendant of Rathitara,' is the name of a teacher in the last Vaṃśa (list of teachers) of the Brhadāraṇyaka Upaniṣad, the pupil of Bhāluki-putra, according to the Kāṇva recension (vi. 5, 1), of the Krauṇcikī-putras according to the Mādhyamāndra (vi. 4, 32).
Rādhā 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 Āranyaka (vii. 6).


1. Rāma is the name of a man in the Rigveda.\(^1\) Ludwig\(^2\) thinks that he bore the patronymic Māyava,\(^3\) but this is doubtful.

\(^1\) x. 93, 14. \(^2\) Translation of the Rigveda, 3, 166. \(^3\) *Rv.* x. 93, 15.

2. Rāma Aupa-tasvini (‘descendant of Upatavvina’) is the name of a teacher in the Satapatha Brāhmaṇa (iv. 6, 1, 7).

3. Rāma Krātu-jāteya (‘descendant of Kratu-jāta’) Valyā-ghra-padya (‘descendant of Vyāghrapad’) is the name of a teacher, a pupil of Śaṅga Śātyāyani Ātreya, who is mentioned in two Vamśas (lists of teachers) in the 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.\(^1\)


Rāmakāyana. See Basta.

Rāmā in a few passages\(^1\) seems to have the sense of a ‘hetaira.’

\(^1\) *Taittiriya Samhitā*, v. 6, 8, 3; *Samhitā*, xxii. 7. *Cf.* Weber, *Indische Taittiriya Aranyaka*, v. 8, 13; *Kāṭhaka* | *Studien*, 10, 74, 84.

Rāyo-vāja is the name of a seer of Sāmans or chants in the Pañcavimśa Brāhmaṇa (viii. 1, 4; xiii. 4, 17; *cf.* xxiv. 1, 7).
Rāṣṭra in the Rigveda\(^1\) and later\(^2\) denotes ‘kingdom’ or ‘royal territory.’

1 iv. 42, 1; vii. 34, 11; 84, 2; Taittirīya Samhitā, i. 6, 10, 3; iii. 5, 7, 3; v. 7, 4, 4; Taittirīya Brāhmaṇa, i. 2, 1, 13, etc.; Maitrāyaṇi Samhitā, iii. 3, 7: 7, 4; 8, 6; iv. 6, 3.

2 Av. x. 3, 12; xii. 1, 8; xiii. 1, 35; Vājasaneyi Samhitā, ix. 23; xx. 8; Taittirīya Brāhmaṇa, v. 1, 5, 7; Kauṣitaki Brāhmaṇa, xviii. 1; Śatapatha Brāhmaṇa, vi. 1, 11; 3, 1, 23; 2, 3; 4, 4, 3, etc.

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 Rigveda\(^1\) and later\(^2\) denotes an ‘ass.’

1 i. 34, 9; 116, 2; 162, 21; iii. 53, 5; viii. 85, 7.
2 Taittirīya Brāhmaṇa, v. 1, 5, 7; Kauṣitaki Brāhmaṇa, xviii. 1; Śatapatha Brāhmaṇa, vi. 1, 11; 3, 1, 23; 2, 3; 4, 4, 3, etc.

Cf. Zimmer, Altindisches Leben, 233; Geldner, Rigveda, Glossar, 149, who suggests ‘mule’ as a possible sense in Rv. iii. 53, 5.

Rāsnā in the Yajurveda Saṃhitā\(^1\) and the Śatapatha Brāhmaṇa denotes ‘girdle’ or ‘band,’ like Rāsanā and Raśmi.

1 Vājasaneyi Samhitā, i. 30; xi. 59; xxxviii. 1; Taittirīya Saṃhitā, i. 1, 2; iv. 1, 5, 4; Kāṭhaka Saṃhitā, i. 2; xvi. 5; xix. 6, etc.


Rāhu, the demon that eclipses the sun, seems to be referred to in one passage of the Atharvaveda.\(^1\) The reading here is somewhat uncertain, but Rāhu is probably meant.

1 xix. 9, 10. Cf. Kauśika Sūtra, 100; Indische Studien, i, 87; Whitney, Translation of the Atharvaveda, 914.

Rāhu-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. Vedische Studien, 3, 151, 152; Weber, also Śāyaṇa on Rv. i. 81, 3; Geldner, Indische Studien, 2, 8.
Riktha is found in the Rigveda\(^1\) and later\(^2\) denoting 'inheritance.'\(^1\)

\(^1\) iii. 31, 2, on which cf. Nirukta, iii. 5; Geldner, Rigveda, Kommentar, 49. 50; Oldenberg, Rigveda-Noten, i, 239 et seq.

\(^2\) Aitareya Brāhmaṇa, vii. 18, 9 (of Sunahsepa's double inheritance, which, according to that text, is the learning of the Gāthins and the sovereignty of the Jahnus; but see Weber, Episches im vedischen Ritual, 16, who thinks the real succession was to the two houses, the Āṅgirasa and the Kuṣika).

Ripu is a common word for 'foe,' 'enemy,' in the Rigveda.\(^1\) It occurs in the Atharvaveda\(^2\) 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-vahsas, 'wearing golden ornaments on the breast,' ii. 34, 2, 8; v. 55, 1; 57, 5, etc.; rukmin, i. 66, 6; ix. 15, 5. Cf. Taittiriya Saṃhitā, ii. 3, 2, 3; v. 1, 10, 3; Vājasaneyi Saṃhitā, xiii. 40, etc.

\(^2\) Śatapatha Brāhmaṇa, iii. 5, 1, 20; v. 2, 1, 21; 4, 1, 13; Taittiriya Brāhmaṇa, i. 8, 2, 3; 9, 1, etc. So rukmin in Śatapatha Brāhmaṇa, xiii. 5, 4, 2; Aitareya Brāhmaṇa, vii. 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-pāśa\(^1\) denotes the 'cord' on which 'the gold plate' is hung.

\(^1\) Śatapatha Brāhmaṇa, vi. 7, 1, 7, 27; 3, 8; vii. 2, 1, 15, etc.

Rudra-bhūti Drāhyāyaṇa is the name of a teacher, a pupil of Trāta in the Vamśa Brāhmaṇa.\(^1\)

\(^1\) Indische Studien, 4, 372.

Ruma is mentioned in one hymn of the Rigveda (viii. 4, 2) with Ruśama, Śyāvaka, and Kṛpa as a favourite of Indra.
Beknas

DEER—NAMES—PROPERTY

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’ (\textit{ruru-śrṣan}) arrows, meaning such as have points made of deer’s horn.

\(^{1}\) Taittiriya \textit{Samhitā}, v. 5, 19, 1; Vājasaneyi \textit{Samhitā}, xxiv. 27. 39; Cf. Zimmer, \textit{Altindisches Leben}, 83.
\(^{2}\) vi. 75, 15.

Rusama is mentioned three times in the Rigveda\(^1\) as a protégé of Indra. The Rusamas occur in another passage of the Rigveda\(^2\) with their generous king \textit{Ṛṇamcaya}; they are also referred to, with their king Kaurama, in a passage of the Atharvaveda.\(^3\)

\(^{1}\) vii. 3, 13; 4, 2; 51, 9.
\(^{2}\) v. 30, 12-15.
\(^{3}\) xx. 127, 1.
\textit{Cf. Zimmer, Altindisches Leben}, 129;
Ludwig, Translation of the Rigveda,

Rusamā is mentioned in the \textit{Pañcaviṃśa Brāhmaṇa} (xxv. 13, 3), where she is said to have run round \textit{Kuruksetra}, and so to have defeated Indra, who understood her challenge to refer to the earth proper. The story indicates the connexion of the Rusamas with the Kūrus.

Rusatī 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 \textit{rusatī}, ‘white,’ and \textit{ruṣātim} 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. Peters burg \textit{Dictionary}, s.v. \textit{ruṣant}.
\(^{4}\) Cf. Oldenberg, \textit{Rgveda-Noten}, 1, 110, who suggests that Kṣoṇa may be a man’s name.

Reknas 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.
Reṇu is the name of a son of Viśvāmitra in the Aitareya Brāhmaṇa (vii. 17, 7) and the Śāṅkhāyana Śrauta Sūtra (xv. 26, 1).

1. Rebha in the Rigveda\(^1\) denotes a ‘singer’ of praise, a ‘panegyrist.’

\(^1\) i. 127, 10; vi. 3, 6; xi. 3; vii. 63, 3; viii. 97, 11; ix. 7, 6, etc. Cf. Av. xx. 127, 4.

2. Rebha occurs in the Rigveda\(^1\) as the name of a protégé of the Aśvins, who saved him from the waters and from imprisonment.\(^1\)

\(^1\) i. 112, 5; 116, 24; 117, 4; 118, 6; 119, 6; x. 39, 9.

Revā, a name of the Narmadā (Nerbudda) river, otherwise occurring only in post-Vedic literature, is seen by Weber\(^1\) 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.

Revati. See Nakṣatra.

Revottaras is the name of Pāṭava Cākra Sthapati,\(^1\) who was expelled, with Duṣṭaritū Paumsāyana, by the Śraujyayās, and who was in part instrumental in the restoration of his master to power, despite the opposition of Balhika Prātlipiya, the Kuru king.

\(^1\) Śatapatha Brāhmaṇa, xii. 9, 3, 1 et seq. Cf. xii. 8, 1, 17.

Reşman 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 Mahāvyāsa country according to the Chāndogya Upaniṣad.\(^1\)


Raibhī, fem. plur., occurs in the Rigveda\(^1\) and the Taittirīya Saṃhitā,\(^2\) together with Gāthā and Nārāśaṃsi, as a form of literature. Later on\(^3\) the Raibhī verses are identified with certain verses of the Atharvaveda,\(^4\) but that this identification holds\(^5\) in the Rigveda and the Taittirīya Saṃhitā seems very doubtful.\(^6\)

\(^1\) x. 85, 6.  
\(^2\) vii. 5, 11, 2; Kāṭhaka, Aśvamedha, v. 2.  
\(^3\) Aitareya Brāhmaṇa, vi. 32, 1; Kauśitaki Brāhmaṇa, xxx. 5, etc.  
\(^4\) xx. 127, 4-6 = Khila, v. 9.  

Raibhya, 'descendant of Rebha,' is the name of a teacher in the first two Vāṃśas (lists of teachers) in the Mādhyamāṇḍina recension of the Brhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26), where he is said to be a pupil of Pautimāsyāyaṇa and Kauṇḍin-yāyaṇa.

Roga in the Atharvaveda\(^1\) and later\(^2\) denotes 'disease' generally.

\(^1\) i. 2, 4; ii. 3, 3; iii. 28, 5; vi. 44, 1; 120, 3; of the head (ṣīṛgaṇa), ix. 8, i. 21 et seq.  
\(^2\) Chāndogya Upaniṣad, vii. 26, 2.

Ropanākā 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, Sāyaṇa on Rv., loc. cit. On Av. i. 22, 4, he explains it as hāṭha-sūka, perhaps a kind of parrot.  

15---2
Romasā is mentioned in the Brhaddevatā¹ as the wife of king Bhāvayavya, and is credited with the authorship of a Rigvedic verse.² But in reality the word romasā 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 Cf. Oldenberg, Rgveda-Noten, i, 128.

1. Rohini in the Rigveda¹ and later² denotes a 'red cow.'

¹ viii. 93, 13; 101, 13 (reading rohiyāḥ with Roth, St. Petersburg Dictionary, s.v.).
² Av. xiii. 1, 22; Taittiriya Saṃhitā, vi. 1, 6, 2; Satapatha Brāhmaṇa, ii. 1, 2, 6; iv. 5, 8, 2, etc.

2. Rohini. 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 Taittiriya Saṃhitā, vi. 1, 6, 5; Maitrāyaṇī Saṃhitā, iii. 14, 11, 18; Vājasaneyi Saṃhitā, xxiv. 30, 37; Av.

1. Rohita denotes a 'red horse' in the Rigveda¹ and later.²

¹ i. 14, 12; 100, 16; v. 56, 5; vii. 42, 2.
² Taittiriya 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 Hariścandra in the famous tale of Śuṇahṣeṣa in the Aitareya Brāhmaṇa (vii. 14) and the Śaṅkhāyana 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 Apastamba 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. xv. 11, 6; Lāṭyāyana Śrauta Sūtra, vi. 11, 4.
Lakṣaṇa  | NAMES—PRIZE—BRAND 229

Rohitaka. See Rohitaka.

1. Rauhina is mentioned in the Rigveda and the Atharvaveda as a demon foe of Indra's. Hillebrandt is inclined to see in the word the name of a planet (cf. Rohini), but without any clear reason.

1 i. 103, 2; ii. 12, 12. 2 xx. 128, 13. 3 Vedische Mythologie, 3, 207.

2. Rauhina (‘born under the Nakṣatra Rohini’) Vāsiṣṭha (‘descendant of Vasiṣṭha’), is the name of a man in the Taittiriya Áranyaka (i. 12, 5).

Rauhināyana (‘descendant of Rauhina’) is the patronymic of Priyavrata in the Śatapatha Brāhmaṇa (x. 3, 5, 14). It is also in the first two Vamsās (lists of teachers) in the Mādhyāmdina recension of the Brhadāranyaka Upaniṣad (ii. 5, 20; iv. 5, 26) the name of a teacher, a pupil of Saunaka and others.

L.

Lakṣa in the Rigveda denotes the ‘prize’ at dicing.

1 ii. 12, 4. Cf. Lüders, Das Würfelspiel im alten Indien, 4, n. 1; Zimmer, Altindisches Leben, 287.

Lakṣaṇa or Lakṣman denotes the ‘mark’ made on cattle by branding to distinguish ownership. According to the Maitrāyaṇi Samhitā, it was to be made under the Nakṣatra Revati, clearly because of the property indicated in the name (‘wealthy’) of that Nakṣatra. See Aṣṭakarnī.

1 Gobhila Gṛhya Sūtra, iii. 6, 5. Cf. Sāṅkhya Gṛhya Sūtra, iii. 10; Weber, Indische Studien, 5, 35; 13. 2 Av. vi. 141, 2; Maitrāyaṇi Śamhitā, iv. 2, 9. 3 Loc. cit.
Lakṣmanya in one verse of the Rigveda\(^1\) seems to be a patronymic of Dhvanya, ‘son of Lakṣmana.’

\(^1\) v. 33, 10. Cf. Ludwig, Translation of the Rigveda, 3, 155.

Lakṣman. See Lakṣana.

Laba, ‘quail’ (*Perdix chinensis*) is one of the victims at the Aśvamedha (‘horse sacrifice’) in the Yajurveda.\(^1\)


Lambana is the reading in the Kāṇva recension (v. 10, 1) of the Bṛhadāraṇyaka Upaniṣad for Ādambara, ‘drum,’ in the Mādhyāmdina recension (v. 12, 1).

Lavāṇa, ‘salt,’ is never mentioned in the Rigveda, only once in the Atharvaveda,\(^2\) and not after that until the latest part of the Brāhmaṇas,\(^3\) where it is regarded as of extremely high value.\(^4\) 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.\(^5\) It is, however, quite conceivable that a necessary commodity might happen to be passed over without literary mention in a region where it is very common, but to be referred to in a locality where it is not found, and consequently becomes highly prized.

\(^1\) vii. 76, 1.
\(^2\) Chāndogya Upaniṣad, iv. 17, 7 = Jaiminīya Upaniṣad, iii. 17, 3. Cf. also Chāndogya Upaniṣad, vi. 13, 1; Bṛhadāraṇyaka Upaniṣad, ii. 4, 12; Śatapatha Brāhmaṇa, v. 2, 1, 16; and see Strabo, xv. 1, 30.
\(^3\) It seems to be placed above gold in value in Chāndogya Upaniṣad, iv. 17, 7.
Lavana in the Nirukta (ii. 2) denotes the ‘mowing’ or ‘reaping’ of corn.

Lāksā occurs once in the Atharvaveda as the name of a plant.

Lāṅgala is the regular word for ‘plough’ in the Rigveda and later. It is described in a series of passages as ‘lance-pointed’ (paviravat or paviravam), ‘well-lying’ (susīnam), and ‘having a well-smoothed handle’ (see Tsaru). See also Sīra.

Lāṅgalāyana, ‘descendant of Lāṅgala,’ is the patronymic of Brahman Maudgalya (‘descendant of Mudgala’) in the Aitareya Brāhmaṇa (v. 3, 8).

Lāja, masc. plur., in the later Saṃhitās and the Brāhmaṇas denotes ‘fried or parched grain.’

Lāji in the Vājasaneyi Saṃhitā (xxiii. 8) and the Taittirīya Brāhmaṇa (iii. 9, 4, 8) is a word of uncertain meaning: according to Sāyaṇa, it is a vocative of Lājin, ‘having parched grain’; according to Mahīdhara, it denotes a ‘quantity of parched grain.’
Lātavya, ‘descendant of Latu,’ is the patronymic of Kūsāmha Svāyava in the Pañcavimśa Brāhmaṇa.1

1 vii. 6, 8. Cf. Sādvimśa 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 Lāṭyāyana Śrauta Sūtra,1 the Nidāna Sūtra,2 and the Drāhyāyaṇa Śrauta Sūtra;3 also with the name Samvargajit in the Vāma Brāhmaṇa.4

1 iv. 9, 22; vi. 9, 18, etc.; Weber, Indische Studien, 1, 49.
2 iii. 12. 13; vii. 4, 8, etc.; Weber, op. cit., 1, 45.
4 Indische Studien, 4, 373.

Lāhyāyana, ‘descendant of Lahya,’ is the patronymic of Bhujyu in the Brhadāraṇyaka Upaniṣad (iv. 5, 1. 2).

Libujā in the Rigveda1 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 Brāhmaṇas1 as a rival of Kutsa for the favour of Indra. To Luśa Dhānāka the authorship of certain hymns2 is ascribed by the Anukramaṇi (Index) of the Rigveda.

1 Pañcaviṃśa Brāhmaṇa, ix. 2, 22; Jaiminīya Brāhmaṇa, i. 28; Sātyāyanaka in Oertel, Journal of the American Oriental Society, 18, 31 et seq.
2 x. 35. 36. Cf. Bṛhaddevatā, ii. 129; iii. 55, with Macdonell’s notes.
Cf. Hillebrandt, Vedische Mythologie, 3, 291, n. 3; Lévi, La Doctrine du Sacrifice, 37, 38.

Luśākapi Khārgali (‘descendant of Khrgala’) is mentioned in the Pañcaviṃśa Brāhmaṇa1 as having cursed Kuṣitaka and the Kausitakins. He was a contemporary of Keśin Dālbhya according to the Kāṭhaka Saṃhitā.2

2 xxx. 2 (Indische Studien, 3, 471); Kapiṣṭhala Saṃhitā, xlvi. 5.
Loka denotes 'world' in the Rigveda¹ and later.² Mention is often made of the three worlds,³ and ayam lokaḥ, 'this world,'⁴ is constantly opposed to asau lokaḥ,⁵ 'yonder world'—i.e., 'heaven.' Loka itself sometimes means 'heaven,'⁶ while in other passages several different sorts of world are mentioned.⁷

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.

Lopā is mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Taittirīya Saṃhitā,¹ where Sāyaṇa explains it as a kind of bird, perhaps the carrion crow (śmaśānasakuni).

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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, 15; iv. 38, 5; xi. 5, 7; 8, 10, etc.; in ix. 5, 14, the worlds of heaven (divya) and of earth (pārthiva) are distinguished; Vājasaneyi Saṃhitā, xxxii. 11 et seq., etc.
³ Av. x. 6, 31; xii. 3, 20; Aitareya Brāhmaṇa, i. 5, 8; Satapatha Brāhmaṇa, xiii. 1, 7, 3, etc.
⁴ Av. v. 30, 17; viii. 8, 8; xii. 5, 38; xix. 54, 5; Vājasaneyi Saṃhitā, xix. 46, etc.
⁵ Av. xii. 5, 38, 57; Taittirīya Saṃhitā, i. 5, 9, 4; Aitareya Brāhmaṇa, v. 28, 2; viii. 2, 3, etc.
⁶ Śatapatha Brāhmaṇa, ii. 6, 1, 7; x. 5, 4, 16; xi. 2, 7, 19; and so probably Aitareya Brāhmaṇa, vii. 13, 12.
⁷ Kāṭhaka Saṃhitā, xxvi. 4; Kauśitaki Brāhmaṇa, xx. 1; Bṛhadāraṇyaka Upaniṣad, iii. 6, 1; iv. 3, 36 et seq.; vi. 1, 18, etc.

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¹ iii. 53, 23.
² St. Petersburg Dictionary, s.v.
³ Rgveda-Noten, 1, 255.
⁴ Cf. the obscure adhi-lodha-karṇa in the Taittirīya Saṃhitā, v. 6, 16, 1, perhaps meaning 'having quite red ears.' Yāska, Nirukta, iv. 12, equates the word with lubāha, 'confused,' but this does not suit the context. So also Zimmer, Altindisches Leben, 84; Geldner, Vedische Studien, 2, 160; Rgveda, Glossar, 151, who sees in the word the designation of a noble steed.

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Lopā is mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Taittirīya Saṃhitā,¹ where Sāyaṇa explains it as a kind of bird, perhaps the carrion crow (śmaśānasakuni).

Lopā-mudrā appears in one hymn of the Rigveda, where she is seemingly the wife of Agastya, whose embraces she solicits.

Lopāśa is the name of an animal, probably the 'jackal' or 'fox,' which is mentioned in the Rigveda and is included in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṁhitās.

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 Vājasaṁhīta and the Taittirīya Saṁhitā as distinguished from Śyāma. It also occurs several times in the Brāhmaṇas. See Ayas.

Loha-maṇī in the Chāndogya Upaniṣad (vi. 2, 5) denotes a ‘copper amulet,’ as Böhtlingk renders it, rather than a ‘lump of gold,’ as translated by Max Müller following the scholiast.

Lohāyasa, 'red metal,' is mentioned in the Śatapatha Brāhmaṇa, where it is distinguished from Ayas and gold. In the Jaiminiya Upaniṣad Brāhmaṇa the contrast is with Kārṣṇā-
yasa, 'iron,' and in the Taittirīya Brāhmaṇa with Kṛṇāyasa, 'iron.' 'Copper' seems to be meant.

³ iii. 62, 6, 5.  East, 41, 90, n.; Schrader, Prehistoric 

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


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, Tri- 
veda Kṛṣṇarāta, Dakṣa Jayanta, Palligupta, Mitrabhūti, 
Yaśasvin Jayanta, Vipaścīt Dr̥ḍhajayanta, Vaipaścīta 
Dr̥ḍhajayanti, Vaipaścīta Dr̥ḍhajayanti Dr̥ḍhajayanta, Śyā-
majayanta, 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.
1. **Vamśa**, denoting the 'rafters' or 'beams' of the house as made of bamboo cane, is found in this sense from the Rigveda onwards.\(^1\) *Cf.* Tīraścīnavāṃśa, Prācīnavāṃśa, and see Gṛha.

\(^1\) i. 10, 1.

2. **Vamśa** (lit. 'bamboo') in the sense of 'spiritual genealogy,' 'list of teachers,' is found in the Śatapatha Brāhmaṇa,\(^2\) the Vamśa Brāhmaṇa,\(^3\) and the Śāṅkhāyana Āranyaka.\(^4\)

\(^1\) 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 Puruṣamedha ('human sacrifice') in the Yajurveda.\(^1\) A 'pole-dancer' or 'acrobat' seems to be meant.

\(^1\) Vājasaneyi Śaṁhitā, xxx, 21; Taittiriya 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 Dālbhya** ('descendant of Dalbha') is the name of a teacher in the Chāndogya Upaniṣad.\(^1\) According to the Kāṭhaka Śaṁhitā,\(^2\) he was engaged in a ritual dispute with Dhṛtarāṣṭra.

\(^1\) i. 2, 13; 12, 1.

\(^2\) xxx. 2 (*Indische Studien, 3, 471*).

**Vakala** denotes in the Brāhmaṇas\(^1\) the 'inner bark' of a tree, 'bast.'

\(^1\) Taittiriya Brāhmaṇa, iii. 7, 4, 2; Kauśitaki Brāhmaṇa, x. 2.
Vaññā, fem. plur., denotes in one passage of the Rigveda the bed of a stream.


Vaghā is the name of a noxious animal in the Atharvaveda.

1 vi. 50, 3; ix. 2, 22. Cf. Zimmer, Altindisches Leben, 98.

Vāṅga, the designation of Bengal proper, is not found in the earlier Vedic literature unless it is to be recognized in the curious word Vāṅgāvagadhāḥ, which occurs in the Aitareya Āranyaka, and which suggests amendment to Vāṅga-Magadhāḥ, ‘the Vāṅgas and the Magadhas,’ two neighbouring peoples. The name is certainly found in the Baudhāyana Dharma Sūtra.

1 ii. i, 1. Cf. Keith, Aitareya Āranyaka, 200; Magadha-Vāṅga-Matsyāḥ occurs in the Atharvaveda Pariśiṣṭas (i. 7, 7), but that is very late.

Vāṅgṛda is the name of a demon or a human foe in the Rigveda.

1 i. 53, 8. Cf. Ludwig, Translation of the Rigveda, 3, 149.

Vajra in the Aitareya Brāhmaṇa denotes, according to Geldner, the ‘handle,’ while Kūṭa means the ‘head’ of the hammer.

1 vi. 24, 1.

2 Vedische Studien, 1, 138.

Vāḍava is a common name for a ‘mare’ in the later Saṃhitās and the Brāhmaṇas.

1 Taittiriya Saṃhitā, vii. 1, 1, 2; Taittiriya Brāhmaṇa, i. 8, 6, 3; iii. 8, 22, 3; Satapatha Brāhmaṇa, vi. 5, 2, 19, etc. A derivative of this word is the masculine Vāḷava, Taittiriya Saṃhitā, ii. 1, 8, 3.

Vañjī denotes ‘merchant’ in the Rigveda and later. See Paṇi and Kraya; cf. also Vāṇija.

1 i. 112, 11; v. 45, 6. 2 Av. iii. 15, 1, etc.

Vanijya in the Brahmaṇas\(^1\) denotes the business of a merchant (Vanij) 'trade.'

1 Satapatha Brāhmaṇa, i. 6, 4, 21; Pañcaviṃśa Brāhmaṇa, xvii. i, 2.

1. Vatsa is often found in the Rigveda\(^1\) and later\(^2\) 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.\(^4\)

\(^1\) iiii. 33, 3; iv. 18, 10, etc.  
\(^2\) Av. iv. 18, 2; xii. 4, 7 (wolves kill them); Taittiriya Saṃhitā, vi. 4, 11, 4 (the cow caresses the calf on birth), etc.  
\(^3\) Taittiriya Saṃhitā, ii. 3, 6, 2; Jaiminiya Upaniṣad Brāhmaṇa, ii. 13, 2.  
\(^4\) Rv. v. 30, 10; viii. 88, 1. See Geldner, *Vedische Studien*, 3, 114.

2. Vatsa occurs several times in the Rigveda\(^1\) as the name of a singer, a son or descendant of Kaṇva. In the Pañcaviṃśa Brāhmaṇa\(^2\) 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 Śaṅkhāyana Śrauta Sūtra\(^3\) as the recipient of bounty from Tirindara Pāraśavya.

\(^1\) viii. 6, 1; 8, 8; 9, 1; 11, 7.  
\(^2\) xiv. 6, 6.  
\(^3\) xvi. 11, 20. He also occurs in Āpastamba Śrauta Sūtra, xxiv. 5, 11.

Vatsatara, Vatsatarī, denotes a 'young calf' in the later Saṃhitās and the Brāhmaṇas.\(^1\)

\(^1\) Taittiriya Saṃhitā, i. 8, 17, 1; Kāṭhaka Saṃhitā, xxiv. 2; Aitareya 18, 1; Vājasaneyi Saṃhitā, xxiv. 5; Brāhmaṇa, i. 27, 2, etc.

Vatsa-napāt Bābhrava ('descendant of Babhru') is the name of a teacher, a pupil of Pathin Saubhara, in the first two Vāṃśas (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad.\(^1\)

\(^1\) ii. 5, 22; iv. 5, 28 (Mādhyaṃdīna = ii. 6, 3; iv. 6, 3 Kaṇva).

Vatsa-prī Bhālandana ('descendant of Bhālandana') is the name of a sage who 'saw' the Vātsapra Sāman (chant). He
is mentioned in the later Samhitās\(^1\) and the Pañcaviṃśa Brāhmaṇa.\(^2\)

\(^1\) Taittirīya Samhitā, v. 2, 1, 6; Kāṭhaka Samhitā, xix. 12 (Indische Studien, 3, 470); Maitrāyaṇi 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 Atharva-veda\(^1\) and the Śatapatha Brāhmaṇa.\(^2\)

\(^1\) Taittiriya Samhitā, v. 2, 1, 6; Kāṭhaka Samhitā, xix. 12 (Indische Studien, 3, 470); Maitrāyaṇi Samhitā, iii. 2, 2.
\(^2\) 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 human\(^2\) 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 Rigveda\(^1\) 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.’

\(^1\) i. 32, 9, etc.; ii. 69, 3; viii. 26, 13; x. 27, 12; 85, 30; 107, 9.
\(^2\) Av. i. 14, 2; iv. 20, 3; x. 1, 1; xiv. 2, 9, 41, etc.
\(^3\) Die indogermanischen Verwandtschaftsnamen, 414, 439.
\(^4\) Altindisches Leben, 108.

2. **Vadhū** is in one passage of the Rigveda\(^1\) taken by Roth\(^2\) to denote a ‘female animal,’ while Zimmer\(^3\) 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.
FEMALE—NAMES

Vadhrimati

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 Vadhus 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 vadhumant, which is used in the Rigveda and Atharvaveda as an epithet of the chariot (Ratha), of horses (Aśva), and of buffaloes (Uṣṭra). Zimmer sees in all cases a reference to slaves in the chariots or with the horses: this interpretation has the support of the Brhaddevata. Roth's version of the references to horses or buffaloes as 'suitable for draught' is not very happy; if vadhu is really a female animal vadhumant means rather 'together with mares,' or 'together with female buffaloes,' which makes reasonable sense.

Vadhrimati, 'having an impotent man as a husband,' seems in the Rigveda to be the name of a woman who owed the restoration of her husband's virility to the Aśvins, and obtained a son, Hiranyahasta. The word is, however, possibly only descriptive.

1 i. 116, 13; 117, 24; vi. 62, 7; x. 39, 7; 65, 12.

1. Vadhr-āśva, 'having castrated horses,' is the name in the Rigveda 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.

1 vi. 61, 1; x. 69, 1 et seq. Sumitra, in the latter hymn, can hardly be a name of his.


2. Vadhr-āśva Ānūpa ('descendant of Anūpa') is the name of the seer of a Sāman, or chant, in the Pañcaviṃśa Brāhmaṇa (xiii. 3, 17).
Vendana] FOREST—ROBBER—TREE—A DISEASE 241

Vana in the Rigveda\(^1\) and later\(^2\) 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, 12, etc.  
2 Kausika Sutra, 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 Śamhitā, 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 (*kavayāh*, 'sages'; *vanargavāh*, 'savages').

1 x. 4, 6.  
2 iv. 36, 7.  
3 Āraṇya Saṃhitā, iv. 9.  
Cf. St. Petersburg Dictionary, s.v.

Vanaspati, '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 passages\(^6\) 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 Virudha and Oṣadhi);  
2 Taittirīya Saṃhitā, vi. 2, 8, 4;  
Av. ix. 3, 11, etc.  
3 Rv. ii. 37, 3; iii. 53, 20; vi. 47.  
5 Av. vi. 85, 1; x. 3, 8, 11.  
6 Rv. i. 91, 6; Vājasaneyi Saṃhitā, 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 viii. 50, 2. Cf. 21, 5; Av. vii. 115, 2; *tya-vandana*, 'having a rough eruption,' vii. 113, 1; Zimmer, *Altindisches Leben*, 251.  
5 Av. vi. 85, 1; x. 3, 8, 11.  
6 Rv. i. 91, 6; Vājasaneyi Saṃhitā, x. 23, etc.

VOL. II.
2. **Vandana** is the name of a protégé of the Āśvins in the Rigveda.¹

Vandhura denotes in the Rigveda² and later² the 'seat' of the chariot. See Ratha.

Vapa, 'sower,' is mentioned in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹

Vapana in the Brāhmaṇas¹ denotes the process of 'shaving.' *Cf. Kṣura and Keśa.*

Vapō in the later Śaṁbitās and the Brāhmaṇas¹ denotes an ant-hill.

Vapō in the Rigveda¹ and later² denotes a 'shaver,' 'barber.'

Vapra, 'rampart,' is a conjectural reading in the Atharvaveda.¹
1. Vamra, Vamri, 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 Saṁhitā, xxxvii. 4; Taittirīya Brāhmaṇa, i. 2, 1, 3; Śatapatha Brāhmaṇa, xiv. 1, 1, 8, 14, etc. Cf. Zimmer, Altindisches Leben, 97.

2. Vamra is the name of a Ṛṣi in the Rigveda. Cf. Vamraka.

1 i. 51, 9; ii. 15; x. 99, 5.

Vamraka is mentioned in one passage of the Rigveda, where Roth thinks that an ‘ant’ is meant. But Pischel 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.

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 Atharvaveda and later.

1 iii. 21, 2; vi. 59, 1; vii. 96, 1; viii. 7, 24, etc.
2 Taittirīya Saṁhitā, iii. 1, i, 1; v. 2, 5, 1; 5, 3, 2, etc.

2. Vayas denotes in the Atharvaveda and later the ‘age’ of animals or men.

1 xii. 3, 1.
2 Kāṭhaka Saṁhitā, xi. 2; Taittirīya Brāhmaṇa, iii. 12, 5, 9; Śatapatha Brāhmaṇa, iii. 1, 2, 21 : 3, 3, 3, etc.

Vayā in the Rigveda denotes the ‘branch’ of a tree.

1 ii. 5, 4; v. 1, 1; vi. 7, 6; 13, 1; viii. 13, 6, 17, etc.

Vayitrī in the Pañcavimsa Brāhmaṇa (i. 8, 9) denotes a ‘female weaver.’
Vayya occurs in several passages of the Rigveda\(^1\) in connexion with Turviti, of whom the word is, according to Sāyaṇa,\(^2\) a patronymic in one passage. Roth\(^3\) is inclined to think that the sense of 'companion' would suit all passages.

\(^1\) i. 54, 6; ii. 112, 6 (where Turviti does not occur); ii. 13, 12; iv. 19, 6.
\(^2\) St. Petersburg Dictionary, s.v., quoting ix. 68, 8, as a clear case.
\(^3\) On Rv. i. 54, 6.

**Vara** in the Rigveda\(^1\) and later\(^2\) regularly denotes a 'wooer.'

\(^1\) i. 83, 2; v. 60, 4; ix. 101, 14;  
\(^2\) Av. ii. 36, i. 5, 6; xi. 8, 1; Aitareya Brāhmaṇa, iv. 7, 1, etc.

**Varaṇa** is the name of a tree (Crataeva Roxburghii) in the Atharvaveda\(^1\) and the Brāhmaṇas.\(^2\)

\(^1\) vi. 85, 1; x. 3, 1, etc.; xix. 32, 9. 
\(^2\) Pañcavimśa Brāhmaṇa, v. 3, 9, 10; Satapatha Brāhmaṇa, xiii. 8, 4, 1.

**Varaṇāvati** is found in one passage of the Atharvaveda.\(^1\) It seems to be, as Roth\(^2\) thought, the name of a stream, and is regarded by Ludwig\(^3\) 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. Kāśi.*

\(^1\) iv. 7, 1.  
\(^2\) St. Petersburg Dictionary, s.v.  
\(^3\) Translation of the Rigveda, 3, 201. 
\(^4\) *Hymns of the Atharvaveda,* 376.  
*Whitney, Translation of the Atharvaveda,* 154.

**Varatrā** in the Rigveda\(^1\) and later\(^2\) 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 denotes\(^5\) the strap which was used in drawing up water from the well (Avata).

\(^1\) iv. 57, 4 (of the plough), etc.  
\(^2\) Av. xi. 3, 10; xx. 135, 13.  
\(^3\) Rv. x. 60, 8; 102, 8; Geldner, *Vedische Studien,* 2, 13.  
\(^4\) This suits x. 60, 8, rather more naturally, and is so taken by Zimmer, *Altindisches Leben,* 248, 249.  
\(^5\) Rv. x. 106, 5; Zimmer, *op. cit.,* 156.
Varaśikha is the name of a leader whose tribe is mentioned in the Rigveda\(^1\) as being defeated by Abhyāvartin Cāyamāna. and not very probable. Cf. Pārthava. In the Brhaddevatā, v. 24 et seq., the form of the name is Varaśikha ('descendant of Varaśikha'), occurring in the plural only.

Varāha, 'boar,' is found in the Rigveda\(^1\) 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.\(^5\)

Varu is held by Sāyaṇa to be a proper name in several passages of the Rigveda,\(^1\) where it is accented as a vocative followed by suṣāṁyē. Roth\(^2\) considers that the name must be Varoṣaṁjana, despite its doubtful formation.

Varuṇa-grhīta, 'seized by Varuṇa,' is found in several passages\(^1\) as a description of a man afflicted with dropsy, which is the disease sent by Varuṇa as a punishment for sin.\(^2\)

\(^1\) vi. 27, 4, 5. Cf. Ludwig, Translation of the Rigveda, 3, 156; Hillebrandt, Vedische Mythologie, i, 105; Zimmer, Altindisches Leben, 133, who thinks that Varаśikha was the leader of the Turvaśa-Voivanta, but this is conjectural,

\(^2\) St. Petersburg Dictionary, s.v.

\(^3\) 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.

\(^4\) Av. vii. 23; xii. 1, 48; Kātha Saṃhitā, viii. 2; xxv. 2, etc.; Maitrāyaṇi Saṃhitā, iii. 14, 19, etc.

\(^5\) Rv. x. 27, 4, an obscure passage.

\(^6\) Cf. Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 39, 84, 85.

\(^1\) vii. 23, 28; 24, 28; 26, 2.

\(^2\) Cf. Oldenberg, Religion des Veda, 203; Macdonell, Vedic Mythology, p. 29, n. 16.
VARCIN is the name of a foe of Indra in the Rigveda. 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 Vṛćivants.

Cf. Ludwig, Translation of the Rigveda, 3, 152; Hillebrandt, Vedische Mythologie, 1, 103, n. 3; 3, 273; Macdonell, Vedic Mythology, p. 162 (F).

1. Varna, ‘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 krṣṇa, ‘white’ or ‘light-coloured’ by śukla or śveta. ‘Black’ seems to be meant in one passage of the Rigveda⁴ by śyeṇu also. ‘Dark-grey’ or ‘dusky’ is expressed by śvāma.⁵ The sense of niśa⁶ is doubtful, perhaps ‘dark-blue,’ ‘bluish-black.’ The series of words hari, hariṇa, harit, harita, seems, on the whole, to denote ‘yellow,’ but ‘green’ is also a possible rendering, since the epithet is used of the frog.⁷ ‘Brown’ is certainly the meaning of babhru, which is used of the Vibhittaka nut (see Akṣa). ‘Reddish-brown’ seems to be the tinge implied by kapila⁸ (‘monkey-coloured’), while pīṅgala 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 Saṁhitā, iv. 2, 26, etc.
⁴ i. 140, 9. Cf. Maitrāyani Saṁhitā, iv. 3, 8; Geldner, Vedische Studien, 2, 250, 251.
⁵ Śatapatha Brāhmaṇa, v. 1, 3, 7.
⁶ The niśa of the Chāndogya Upaniṣad, viii. 6, 1, is replaced by krṣṇa in the Kaśitaki Upaniṣad, iv. 19. Cf. Rv. viii. 19, 31. In the post-Vedic language niśa describes the colour of dark blue objects, such as indigo, sapphire, etc. That the word already had some such sense in the Rigveda is suggested by its use in allusions to the smoke of Agni.
⁷ Rv. vii. 103, 6, and cf. iii. 44, 3; Griffith, Hymns of the Rigveda, 1, 365, n.
⁸ Rv. x. 27, 16; Bṛhadāraṇyaka Upaniṣad, vi. 4, 14.
dominates, 'tawny.' 

9. 'Yellow' is expressed by ā́pta as well as pā́ndu. 

10. A garment of saffron (māhārajanā) is mentioned in the Bhadāraṇyaka Upaniṣad. 

11. Rudhira and lohita are red, while aruna is 'ruddy.' Kalmāsa means 'spotted,' 

12. and śilpa 'dappled,' while mingled shades like aruna-pīsāṅga, 'reddish brown,' also occur.

9 Av. xi, 5, 26; Kāṭhaka Saṃhitā, xv. i; Taittiriya Saṃhitā, vii. i, 6, 2; Bhadāraṇyaka Upaniṣad, vi. 4, 14. 

10 Bhadāraṇyaka Upaniṣad, ii. 3, 6. 

11 Loc. cit. 

12 Vājasaneyi Saṃhitā, xxix. 58. 

13 Vājasaneyi Saṃhitā, xxiv. 5; xxix. 58; Taittiriya Saṃhitā, v. 5, 22, i; 6, 13, i; 20, 1. 

14 Taittiriya Saṃhitā vi. 6, 11, 6.
Maṇḍala clearly contemplates the division of mankind into four classes—the Brāhmaṇa, Rājanya, Vaiśya, and Śūdra. But the hymn being admittedly late, its evidence is not cogent for the bulk of the Rigveda. Zimmer 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 Brāhmaṇas 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, 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 Varna, 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, 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 passages 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. Brāhmaṇa, on the other hand, as Muir admits, 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

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4 Rv. x. 90, 12 = Av. xix. 6, 6 = Vājasaneyi Samhitā, xxxi. 11 = Taikitiriya Āranyaka, iii. 12, 5. Cf. Muir, 12, 7-15, and references.
5 Max Müller, Sanskrit Literature, 570 et seq.; Muir, loc. cit.; Weber, Indische Studien, 9, 3 et seq.; Colebrooke, Essays, 1, 309; Arnold, Vedic Metre, p. 167.
6 Altindisches Leben, 185-203.
8 Sanskrit Texts, 12, 239 et seq., especially 258.
9 Rv. viii. 104, 13; x. 109, 3, and cf. Kṣatriya.
10 Rv. i. 108, 7; iv. 50, 8 et seq.; viii. 7, 20; 45. 39; 53. 7; 81. 30; ix. 112, 1; x. 85, 29.
11 Rv. x. 107, 6; 125, 5.
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 Aryan 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. 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.

Originally the prince could sacrifice for himself and the people, but the Rigveda itself shows cases, like those of Viśvāmitra and Vasiṣṭha illustrating forcibly the power of the Purohita, though at the same time the right of the noble to act as Purohita is seen in the case of Devāpi Ārṣiṣeṇa. The Brahmins saw their opportunity, through the Purohitaship, of gaining practical power during the confusion and difficulties of the wars of invasion, and secured it, though only after many struggles, the traces of which are seen in the Epic tradition. The Atharvaveda also preserves relics of these conflicts in its narration of the ruin of the Śrījayas because of oppressing Brahmins, and besides other hymns of the Atharvaveda (viii-xii), the Šatarudriya litany of the Yajurveda reflects the period of storm and stress when the aboriginal population was

13 Maitland, *Domesday Book*, 164 et seq.
14 *Zur Litteratur und Geschichte des Veda*, 117 et seq.
15 Rv. iii. 33, 8; vii. 18; 83.
16 Yāska, Nirukta, ii. 10, explaining Rv. x. 98.
18 v. 17-19; Muir, 2, 280-289.
19 Vājasaneyi Saṃhitā, xvi = Taittiriya Saṃhitā, iv. 5, 1-11 = Kāṭhaka Saṃhitā, xvii, 11-16 = Maitrāyaṇī 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 Oldenbergt 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
Vasistha and Viśvāmitra, in the east, the later Madhyadesa, a
view supported by Pischel,28 Geldner,29 Hopkins,30 and Mac-
donell.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 pro-
Fession; 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.; Mac-
donell, Sanskrit Literature, 159 et seq.
Weber, Indische Studien, 10, 1 et seq.;
Kaegi, Rigveda, n. 58.
22 Brahma und die Brahmanen, 1871.
23 Indische Thiorien over de Stufen-
verdeling, 1871. Cf. for this, and the pre-
ceeding work, Muir, op. cit., 22, 454 et seq.
24 Die Nachrichten des Rig und Athar-
-vaveda über Geographie, Geschichte und Ver-
fassung des alten Indien, 36 et seq.; Trans-
lation of the Rigveda, 3, 237-243, etc.
25 Religion des Veda, 373 et seq., and
ef. Zeitschrift der Deutschen Morgen-
ländischen 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, ksatram, and visah, 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 Vaisyas as not taking part in war. The Rigveda evidently\(^3^4\) knows of no restriction of war to a nobility and its retainers, but the late Atharvaveda\(^3^5\) 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. Zimmer\(^3^6\) explains these references as due to tradition only; but this is hardly a legitimate argument, resting, as it does, on the false assumption that only a Kṣatriya can fight. But it is (see Kṣatriya) very doubtful whether Kṣatriya means anything more than a member of the nobility, though later, in the Epic, it included the retainers of the nobility, who increased in numbers with the growth of military monarchies, and though later the ordinary people did not necessarily take part in wars, an abstention that is, however, much exaggerated if it is treated as an absolute one. The Kṣatriyas were no doubt a hereditary body; monarchy was already hereditary (see Rājan), and it is admitted that the Śūdras were a separate body: thus all the elements of the caste system were already in existence. The Purohitā, indeed, was a person of great importance, but it is clear, as Oldenberg\(^3^7\) 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 Purohitā, is not stated in the
Rigveda to be a prince at all, though Yāska 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 Rājanyarsis, 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.

(b) Caste in the later Saṁhitās 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 Caste.—The most regular names are Brāhmaṇa, Rājanya, Vaiśya, and Śūdra, or later Brāhmaṇa, Kṣatriya, Vaiśya, and Śūdra. There are many other variants: Brahman, Kṣatra, Śudrāṇya; Brahman, Rājanya, Śudra, Ārya; Brahman, Rājanya, Vaiśya, Śūdra; Brāhmaṇa, Rājan, Viṣya, Śūdra; Deva, Rājan, Śūdra, Ārya; and Brahman, Kṣatra, Viṣ, and Śūdra. In other cases the fourth class is represented by a special member: Brāhmaṇa, Kṣatriya, Vaiśya, and Cāṇḍāla. Often only the three upper classes are mentioned, as Brāhmaṇa, Rājanya, Vaiśya; Brahman, Kṣatram, Viṣ.
CASTE DISTINCTIONS

2. The Relation of the Castes.—The ritual literature is full of minute differences respecting the castes. Thus, for example, the Satapatha prescribes different sizes of funeral mounds for the four castes. Different modes of address are laid down for the four castes, as ehi, 'approach'; āgaccha, 'come'; ādrava, 'run up'; ādhāva, 'hasten up,' which differ in degrees of politeness. The representatives of the four castes are dedicated at the Puruṣamedha ('human sacrifice') to different deities. The Śūtras have many similar rules.

But the three upper castes in some respects differ markedly from the fourth, the Śūdras. The latter are in the Satapatha Brāhmaṇa declared not fit to be addressed by a Dikṣita, 'consecrated person,' and no Śūdra is to milk the cow whose milk is to be used for the Agnihotra ('fire-ovation'). On the other hand, in certain passages, the Śūdra is given a place in the Soma sacrifice, and in the Taittirīya Brāhmaṇa there are given formulāe 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 Saṃhitā, xii. 1; xix. 10; Vājasaṇeyi Saṃhitā, xxxviii. 19.
52 x. 1, 13.
53 See Kṣatriya, Vaiśya, Viṣ.
54 xiii. 8, 3, 11.
55 Satapatha Brāhmaṇa, i. 1, 4, 12.
56 Vājasaṇeyi Saṃhitā, xxx. 5; Taittirīya Brāhmaṇa, iii. 4, 1; Satapatha Brāhmaṇa, xiii. 6, 2, 10. For other similar differences in the Brāhmaṇas, see Taittirīya Saṃhitā, ii. 5, 10, xi. 2; vii. 1, 1, 4, 5; Kāthaka Saṃhitā, xvii. 4; xxxvii. 1; xxxix. 7; Vājasaṇeyi Saṃhitā, x. 10; xiv. 24; Aitareya Brāhmaṇa, vii. 23. 24; viii. 4, etc.
57 Āśvalāyana Gṛhya Śūtra, i. 24, 11, 12, and see Weber, Indische Studien, 10, 20, et seq.
58 iii. 1, 1. 10. Cf. Āpastamba, cited in scholia on Kātyāyana Śrāuta Śūtra, vii. 5, 7; Āśvalāyana Śrāuta Śūtra, 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 Saṃhitā, vii. 1, 1, 6; Kāthaka Saṃhitā, xi. 10 (Maitrāyaṇi Saṃhitā, ii. 4, 8, does not contain this notice).
59 Kāthaka Saṃhitā, xxxi. 2; Maitrāyaṇi Saṃhitā, iv. 1, 3.
60 Satapatha Brāhmaṇa, v. 5, 4, 9. Cf. also ibid., i. 1, 4, 12. The scholiast on Kātyāyana Śrāuta Śūtra, 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, 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 Vīś forms the basis of the state on which the Brahman and Kṣattra rest; the Brahman and Kṣattra are superior to the Vīś; 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: there are no clear signs of any really large kingdoms, despite the mention of Mahārājas. The people, engaged in agriculture, pastoral pursuits, and trade (Vaniṇji), paid tribute to the king and nobles for the protection afforded them. That, as Baden-Powell suggests, 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; Maitrāyaṇi Saṃhitā, i. 4, 6; Gopatha Brāhmaṇa, ii. 1, 6; Lévi, Le Doctrine du Sacrifice, 81.

63 Ṣatapatha Brāhmaṇa, xi. 2, 7, 16; Kauśitaki Brāhmaṇa, xvi. 4.

64 Pañcaviṃśa Brāhmaṇa, ii. 8, 2; xi. 11, 9; xv. 6, 3; Aitareya Brāhmaṇa, ii. 33, 1; Kāṭhaka Saṃhitā, xxix. 10; Taṭṭṭiriya Saṃhitā, ii. 5, 10, 1; Ṣatapatha 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 Ṣatapatha 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 Aryans on lands already occupied by Dravidian clans, much as Anglo-Saxon invaders on one theory occupied lands already held by Britons who became serfs, while the invaders were a landholding aristocracy, a theory supported by the fact that the normal holding of a hide is estimated at 120 acres.
position is extremely unlikely.\(^67\) 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-dāyi), a drinker of Soma (ā-पāyi), a seeker of food (āvasāyi),\(^70\) and liable to removal at will (yathākāma-prayāpyah).\(^71\) The Vaiśya is tributary to another (anyasya balikṛt), to be lived on by another (anyasyādyah), and to be oppressed at will (yathā-kāma-jveyaḥ).\(^72\) The Śūdra is the servant of another (anyasya presyah), to be expelled at will (kāmoṭthāpyah), and to be slain (Bṛhadāraṇyaka Upaniṣad, i. 2, 23).

The Kāṭhaka Sāṁhitā, xxviii. 5, says the Kṣatra is over the Brahman, but this is not a usual view. \(\text{Cf.}\ xxvii. 4.

A Brāhmaṇa can get along without a Kṣatriya, but not vice versa (Śatapatha Brāhmaṇa, iv. 4, 6), and a Rājanya with a Brāhmaṇa surpasses all other Rājanyas (Taittirīya Sāṁhitā, v. 1, 10, 3; Kāṭhaka Sāṁhitā, xix. 10; xxvii. 4, etc.).

\(^67\) 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 Āryans 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 Āryans? 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 Pañcaviṁśa Brāhmaṇa, xi. 11, 3; Vāja-saneyi Sāṁhitā, 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 Rājasūya sits beside him, but is none the less superior


\(^70\) Weber, \textit{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-vadhyaḥ). 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, 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. Weber shows reason for believing that the Vājapeya sacrifice, a festival of which a chariot race forms an integral part, was, as the Śāṅkhāyana Śrāuta Sūtra 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 texts 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 Brāhmaṇa 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 pretentions. 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 yathākāma-vadhyaḥ. The expulsion of the Vaiśya is here not in allusion to quasi-ownership of land by the King or Kṣatriya; it is an act of royal authority, not an incident of tenure. See Keith, Journal of the African Society, 6, 202 et seq., and cf. Hopkins, India, Old and New, 222, 223.
75 Ueber den Vājapeya, 10 et seq.
76 Ibid. Cf. Hillebrandt, Vediche Mythologie, 1, 247; Festigruss an Böht-lingh, 40 et seq.; Rituallitteratur, 141.
77 xvi. 17, 4. Cf. xv. 1, 1.
78 Taittirīya Śaṁhitā, v. 6, 2, 1; Taittirīya Brāhmaṇa, ii. 7, 6, 1. Cf. Lātāyāyaṇa Śrāuta Sūtra, viii. 11, 1; Āśvalāyaṇa Śrāuta Sūtra, ix. 9, 19; Eggeling, Sacred Books of the East, 41, xxiv, xxv.
79 v. 1, 1, 1 et seq.; 2, 1, 19; Kātyāyana Śrāuta 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, which, belonging to a later period than the Vedic, undoubtedly underestimates the position of the priests; while the Epic, 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, 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. It is true that prohibition of eating in company with others does appear, 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 official meals of the gens at Rome, where strangers were excluded (Fustel de Coulanges, La Cité Antigue, 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.

80 Fick, Die sociale Gliederung, 107 et seq.; Rhys Davids, Buddhist India, 53 et seq.; 158.
82 See, e.g., Manu, iii. 239; v. 85; Fick, op. cit., 26 et seq.
83 Vāsiṣṭha Dharma Sūtra, xiv. 1 et seq.; Gautama Dharma Sūtra, xvii. 17; Apastamba Dharma Sūtra, i. 6, 18, 16 et seq.; ii. 4, 9, 7, with Bühler’s note; Manu, iv. 210 et seq.; Viṣṇu, 41, 7 et seq.; Fick, op. cit., 30-33, who points out that the Jātakas contain little evidence on the practice. Senart, Les Castes dans l’Inde, 48 et seq., 212 et seq., attributes great importance to the question of eating together, and compares the sacrificial meals of the gens at Rome, where strangers were excluded (Fustel de Coulanges, La Cité Antigue, 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. 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. The Vedic characteristics of caste are heredity, pursuit of a common occupation, and restriction on intermarriage.

3. Restrictions on Intermarriage.—Arrian, in his Indica, 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 literature 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 Manu recognizes the possibility of marriage with the next lower caste as producing legitimate children, still he condemns the marriage of an Āryan with a woman of lower caste. The Pāraskara Grhya Sūtra 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. The earlier

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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. Senart, op. cit., 219, 220, compares the family councils of Greece, Rome, and Germany (Leist, Altarisches Jus Civile, 273 et seq.; Kovalevsky, 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.


91 Gobhila Grhya Sūtra, iii. 2, 42.
literature bears out this impression: much stress is laid on
descent from a Rishi, and on purity of descent; 92 but there is
other evidence for the view that even a Brâhmaṇa need not be
of pure lineage. Kavaśa Ailūṣa is taunted with being the son
of a Dāsi, '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
(śuṣruvān) is said to be a Brâhmaṇa, descended from a Rishi
(ārṣeya), in the Taittiriya Sanhitā; 95 and Satyakāma, son of
Jabālā, was accepted as a pupil by Hāridrumata Gautama,
though he could not name his father. 96 The Kāṭhaka Samh-
hitā 97 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 Sanhitās 98 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 Pañcavimśa Brâhmaṇa, 99 indeed, recognizes such a case in
that of Dirghatamas, son of the slave girl Uṣij, if we may
adopt the description of Uṣij given in the Bṛhaddevatā. 100

In a hymn of the Atharvaveda 101 extreme claims are put

92 See Taittiriya Sanhitā, vi. 6, 1, 4; Vājasaneyi Sanhitā, vii. 46; Taittiriya
Brâhmaṇa, i. 4, 4, 2; Śatapatha Brâhmaṇa, iv. 3, 4, 19; xii. 4, 4, 6; Kātyāyana
Śrauta Śûtra, xxv. 3, 17; Lāṭyāyana Śrauta Śûtra, i. 1, 7; Kauśikā Śûtra, 67, etc. So one of the characteristics
of a Brâhmaṇa given in the Śatapatha Brâhmaṇa, xi. 5, 7, 1, is brâhmaṇya, which
Weber, op. cit., 10, 69, takes as referring to descent. Brâhma-putra is a title of
honour, Śatapatha Brâhmaṇa, xi. 4, 1, 2. 9; Āśvalāyana Śrauta Śûtra, ii. 18, 12; Śāṅkhāyana Śrauta Śûtra, xii. 21, 1, 2; and to be born the son of a wise Brâhmaṇa is the highest fortune,
Bṛhadāranyaka Upanīṣad, vi. 4, 29.
93 Aitareya Brâhmaṇa, ii. 19, 1; Kaustubha Brâhmaṇa, xii. 3. Cf. Weber,
op. cit., 2, 311; 9, 42, 44, 46.
94 Pañcavimśa Brâhmaṇa, xiv. 6, 6.
95 vi. 6, 1, 4.
96 Chāndogya Upanīṣad, vi. 4, 4; Weber, op. cit., i, 263. Cf. Śatapatha
Brâhmaṇa, xi. 5, 4, 1.
98 Taittiriya Sanhitā, viii. 4, 19, 3. 4; Kāṭhaka Sanhitā, Āśvamedha, iv. 7; Vājasaneyi Sanhitā, xxiv. 30, 31. The
word Arya here must refer in all probability to any Āryan, not merely to a
99 xiv. 11, 17; Hopkins, Transactions of the Connecticut Academy of Arts and
Sciences, 15, 56, n. But there is no mention here of Uṣij being a slave.
100 iv. 24. 25.
101 v. 17, 8, 9. See Muir, 12, 282, n. 76; Whitney, Translation of the
Athravaveda, 249. The exact sense is not clear, but the passage is intended
to show in the strongest light the high position of the Brâhmaṇa.
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 Śyāvasva.\(^{104}\)

4. Occupation and Caste.—The Greek authorities\(^{105}\) 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. Ludwig\(^ {108}\) sees in Dirghaśravas 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 Trτtsus; but in the Paṇcavimśa Brāhmaṇa\(^ {110}\) he is called a king, a descendant of Jahn, and the Aitareya Brāhmaṇa\(^ {111}\) refers to Śunaḥśeṣa’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.


\(^{104}\) Cf. Bṛhaddevatā, v. 59 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.


\(^{109}\) i. 112, 11.

\(^{110}\) xxi. 12, 2. See Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, 15, 54.

\(^{111}\) vii. 18, 9. Cf. Śāṅkhāyana Śrauta Sūtra, xv. 21, where the reading is different, but worse. But see Weber, Episches im vedischen Ritual, 16.
successing, 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 Pañcavimsā Brāhmaṇa,\(^{112}\) which knows the technical terms Rājanyārṣi and Devarājān corresponding to the later Rājārṣi, 'royal sage.' The Jaiminiya Brāhmaṇa\(^{113}\) says of one who knows a certain doctrine, 'being a king he becomes a seer' (rājā sann ṛṣir bhavati), and the Jaiminiya Upaniṣad Brāhmaṇa\(^{114}\) applies the term Rājanya to a Brāhmaṇa. Again, it is argued that Devāpi Ārṣiṣena, 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 view\(^{118}\) 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 Śāyaṇa,\(^{120}\) 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 Pthi Vāinya, where the hymn\(^{121}\) 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, 233, 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, Allindisches Leben, 195; Senart, Les Castes dans l’Inde, 165; Muir, i\(^2\), 269 et seq.

\(^{116}\) Nirukta, ii. 10.

\(^{117}\) It may be added that a family of Ārṣiṣeṇas appear as ritual authorities in a scholiwm on Kātyāyana Śrauta Sūtra, i. 9, 3; Weber, op. cit., 10, 95.

\(^{118}\) Die Sagenstoffe des Rigveda, 142.

\(^{119}\) Op. cit., i\(^2\), 265 et seq.

\(^{120}\) On Rv. i. 100; iv. 42, 43- 44; v. 27; vi. 15; x. 9. 75. 133. 134. 148. 179, etc.

\(^{121}\) x. 148, 5.

\(^{122}\) v. 3, 5, 4.
and the Śyāparṇas mentioned in the Aitareya Brāhmaṇa has been cited as that of a king sacrificing without priestly aid, but the interpretation is quite uncertain, while the parallel of the Kaśyapas, Asitamṛgas, and Bhūtavīras mentioned in the course of the narrative renders it highly probable that the king had other priests to carry out the sacrifice.

Somewhat different are a series of other cases found in the Upaniṣads, where the Brahma doctrine is ascribed to royal persons. Thus Janaka is said in the Śatapatha Brāhmaṇa to have become a Brahman; Ajātaśatru taught Gārgya Bālāki; Pravāhana Jaivali instructed Śvetaketa Āruṇeya as well as Śilaka Śālāvatya and Caikitāyana Dālbhya; and Aśvapati Kaikēya taught Brahmins. It has been deduced from such passages that the Brahma doctrine was a product of the Kṣatriyas. This conclusion is, however, entirely doubtful, for kings were naturally willing to be flattered by the ascription to them of philosophic activity, and elsewhere 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 Fick 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.
125 xi. 6, 2, 10; Muir, i², 426-430.
126 Brhadāraṇyaka Upaniṣad, ii. 1, 1; Kaustubha Upaniṣad, iv. 1.
127 Brhadāraṇyaka Upaniṣad, vi. 1, 1 (Mādhyaṁdina = 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, 1, 2, 354; Philosophy of the Upaniṣads, 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, 73, n. 1.
132 Śatapatha Brāhmaṇa, viii. 1, 4, 10.
of many kings in the Epic.\(^{134}\) Whether the practice is Vedic is not clear: Yāska\(^{135}\) records it of Devāpi, but this is not evidence for times much anterior to the rise of Buddhism.

On the other hand, the Brahmmins, or at least the Purohitas, accompanied the princes in battle, and probably, like the mediaeval clergy, were not unprepared to fight,\(^{136}\) as Vasiṣṭha and Viśvāmitra seem to have done, and as priests do even in the Epic from time to time.\(^{137}\) But a priest cannot be said to change caste by acting in this way.

More generally the possibility of the occurrence of change of caste may be seen in the Śatapatha Brāhmaṇa,\(^{138}\) where Śyāparaṇa 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 Ṛṣi of the Rigveda\(^{140}\) talks as if he could be converted into a king. On the other hand, certain kings, such as Para Āṭāra, 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 Ṛṣi 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 (dikṣita), and so temporarily became Brahmmins.\(^{142}\)

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

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\(^{134}\) Hopkins, Journal of the American Oriental Society, 13, 179 et seq., who treats this as a change of caste.

\(^{135}\) Nirukta, ii. 10. He went to the forest and practised asceticism, which is not necessarily a change of caste.

\(^{136}\) See Rv. iii. 53, 12, 13; i. 129, 4; 152, 7; 157, 2; vii. 83, 4; x. 38; 103, etc.; Ludwig, Translation of the Rigveda, 3, 220-226; Geldner, Vedische Studien, 2, 135, n. 3.

\(^{137}\) Hopkins, op. cit., 13, 184.

\(^{138}\) x. 4, 1, 10.

\(^{139}\) vii. 29.

\(^{140}\) iii. 43, 5.

\(^{141}\) Pañcaviṃśa Brāhmaṇa, xxv. 16, 3. Cf. for their share in the piling of the sacrificial altar, Taittiriya Saṃhitā, v. 6, 5, 3; Kāṭhaka Saṃhitā, xxii. 3 (Indische Studien, 3, 473); Weber, op. cit., 10, 25.

\(^{142}\) Śatapatha Brāhmaṇa, xii. 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 Varnas may thus be fairly regarded as castes. The Vaiśyās offer more difficulty, for they practised a great variety of occupations (see Vaiśya). Fick\(^{143}\) 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 setthis, or large merchants and members of the various guilds, while there are clear traces\(^{144}\) in the legal textbooks of a view that Brāhmaṇa and Kṣatriya stand opposed to all the other members of the community. But we need hardly accept this view for Vedic times, when the Vaiśya, the ordinary freeman of the tribe, formed a class or caste in all probability, which was severed by its free status from the Śūdras, and which was severed by its lack of priestly or noble blood from the two higher classes in the state. It is probably legitimate to hold that any Vaiśya could marry any member of the caste, and that the later divisions within the category of Vaiśyas are growths of divisions parallel with the original process by which priest and noble had grown into separate entities. The process can be seen to-day when new tribes fall under the caste system: each class tries to elevate itself in the social scale by refusing to intermarry with inferior classes on equal terms—hypergamy is often allowed—and so those Vaiśyas who acquired wealth in trade (Śreṣṭhin) or agriculture (the 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.

Fick\(^{146}\) denies also that the Śūdras ever formed a single

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\(^{143}\) Op. cit., 19 et seq.; 162 et seq.

\(^{144}\) Hopkins, The Mutual Relations of \(dharma\)-\(dharma\)-\(d\)astram, 78, 82 et seq.

THE SERVILE CLASS

Caste: he regards the term as covering the numerous inferior races and tribes defeated by the Āryan invaders, but originally as denoting only one special tribe. It is reasonable to suppose that Śūdra was the name given by the Vedic Indians to the nations opposing them, and that these ranked as slaves beside the three castes—nobles, priests, and people—just as in the Anglo-Saxon and early German constitution beside the priests, the nobiles or eorls, and the ingenui, ordinary freemen or ceorls, there was a distinct class of slaves proper; the use of a generic expression to cover them seems natural, whatever its origin (see Śūdra). In the Āryan view a marriage of Śūdras could hardly be regulated by rules; any Śūdra could wed another, if such a marriage could be called a marriage at all, for a slave cannot in early law be deemed to be capable of marriage proper. But what applied in the early Vedic period became no doubt less and less applicable later when many aboriginal tribes and princes must have come into the Āryan community by peaceful means, or by conquest, without loss of personal liberty, and when the term Śūdra would cover many sorts of people who were not really slaves, but were freemen of a humble character occupied in such functions as supplying the numerous needs of the village, like the Ćandālas, or tribes living under Āryan control, or independent, such as the Niśādas.

But it is also probable that the Śūdras came to include men of Āryan race, and that the Vedic period saw the degradation of Āryans to a lower social status. This seems, at any rate, to have been the case with the Rathakāras. In the Tāttrīya Brāhmaṇa the Rathakāra is placed as a special class along with the Brāhmaṇas, Rājanyas, and Vaiśyas: this can hardly be interpreted except to mean that the Rathakāras were not included in the Āryan classes, though it is just possible that only a subdivision of the Vaiśyas is meant. There is other evidence that the Rathakāras were regarded as Śūdras. But in the Atharvaveda the Rathakāras and the Karmāras appear in a position of importance in connexion with the

146 i. 1, 4, 8.
147 Cf. Kātyāyana Śrauta Sūtra, i. 1, 9, with the scholiast; iv. 7, 7; 9, 5; Weber, op. cit., 10, 12, 13.
148 Av. iv. 5, 6. That the words karmāra and rathakāra are here appellatives, as Weber, op. cit., 17, 198, suggests, is quite impossible.
selection of the king; these two classes are also referred to in an honourable way in the Vājasaneyi Saṃhitā;\(^{149}\) in the Śatapatha Brāhmaṇa,\(^{150}\) too, the Rathakāra is mentioned as a person of high standing. It is impossible to accept the view suggested by Fick\(^{151}\) 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, Grāmāṇis, and other members of occupations were real castes in the sense that they were endogamic in the early Vedic period. All that we can say is that there was a steady progress by which caste after caste was formed, occupation being an important determining feature, just as in modern times there are castes bearing names like Gopāla ('cowherd') Kaivarta or Dhīvara ('fisherman'), and Vāṇij ('merchant').\(^{155}\)

\(^{149}\) xxx. 6. 7. Cf. xiv. 27; Taittiriya Brāhmaṇa, iii. 4, 2, 1 (Rathakāra); 3, 1 (Karmāra).

\(^{150}\) xiii. 4, 2, 17.


\(^{152}\) The name is applied to Brāhu (Rv. vi. 45, 31) in the Sānkhyāya Śrāuta Sūtra, xvi. 11, 11. According to Brunnoher, Iran und Turan, 127, the name is a people's name, but this is very unlikely. See Hillebrandt, Veditche Mythologie, 1, 107.


\(^{154}\) Gautama Dharma Sūtra, iv; Vāsiṣṭha Dharma Sūtra, xvii; Baudhāyana Dharma Sūtra, i. 16. 17.

Fick 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 Saṃhitā and the Taittirīya Brāhmaṇa in the list of victims at the Puruṣamedha (‘human sacrifice’). The slaves also, whom Fick includes in the same category, were certainly included in the term Śūdra.

5. Origin of the Castes.—The question of the origin of the castes presents some difficulty. The ultimate cause of the extreme rigidity of the caste system, as compared with the features of any other Āryan society, must probably be sought in the sharp distinction drawn from the beginning between the Āryan and the Śūdra. The contrast which the Vedic Indians felt as existing between themselves and the conquered population, and which probably rested originally on the difference of colour between the upper and the lower classes, tended to accentuate the natural distinctions of birth, occupation, and locality which normally existed among the Āryan Indians, but which among other Āryan peoples never developed into a caste system like that of India. The doctrine of hypergamy which marks the practical working of the caste system, seems clearly to point to the feeling that the Āryan could marry the Śūdrā, but not the Śūdra the Āryā. This distinction probably lies at the back of all other divisions: its force may be illustrated by the peculiar state of feeling as to mixed marriages, for example, in the Southern States of America and in South Africa, or even in India itself, between the new invaders from Europe and the mingled population which now peoples the country. Marriages between persons of the white and the dark race are disapproved in principle, but varying degrees of condemnation attach to (1) the marriage of a man of the white race with a woman of the dark race;

157 Ibid., 197 et seq.
(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,\(^\text{158}\) 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 Arya blood.

The chief rival theory is undoubtedly that of Senart,\(^\text{159}\) which places the greatest stress on the Aryan constitution of the family. According to Senart the Aryan 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;\(^\text{160}\) 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;\(^\text{161}\) and in India the rule forbidding marriage within the Gotra is one which grows in strictness as the evidence grows later in date.\(^\text{162}\)

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 γένος, or Gotras. The Patricians of Rome for a long time declined intermarriage with the plebeians; the Athenian Eupatridai seem to have kept their γένος 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.  
\(^{162}\) Weber, Indische Studien, 10, 74 et seq.
Germans known to Tacitus\(^\text{163}\) were divided into nobiles and ingenui, and the Anglo-Saxons into eorls and ceorls, noble and non-noble freemen.\(^\text{164}\) 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;\(^\text{165}\) 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. Nesfield\(^\text{166}\) 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 gilds of workers tend to become castes. The carpenters (Takṣan), the chariot-makers (Rathakāra), the fishermen (Dhaivara) 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 Aryan people before the separation of its various branches.

It is well known that the Iranian polity presents a division of classes comparable in some respects\(^1\) with the Indian polity. The priests (Atharvas) and warriors (Rathaesthas) are unmistakably parallel, and the two lower classes seem to correspond closely to the Pāli Gahapatis, and perhaps to the Śūdras.\(^2\) But they are certainly not castes in the Indian sense of the word. There is no probability in the view of Senart\(^3\) or of Risley\(^4\) 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 Varnas, 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 Varna, caste might never have arisen; both colour and class occupation are needed for a plausible account of the rise of caste.\(^5\)

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\(^1\) Ludwig, Translation of the Rgveda, 3, 243, 244.

\(^2\) Senart, op. cit., 141.

\(^3\) Ibid. 140.

\(^4\) Indian Empire, 1, 336-348.

\(^5\) The Indian theories of the origin of caste are merely religious or philosophical, and have no value. See for them, Rv. x. 90 (which is repeated in other Samhitās); Taittirīya Samhitā, vii. 1, 1, 4 et seq.; ibid., iv. 3, 10, 1-3 = Kāthaka Samhitā, xvii. 5 = Vājasaneyi Samhitā, xiv. 28-30; Śatapatha Brāhmaṇa, vii. 4, 3, 1 et seq. For the origin of the Brahmins, see Av. iv. 6, 1; xv. 9, 1; of the Rājanya, Av. xv. 8, 1; Taittirīya Samhitā, ii. 4, 13, 1 et seq.; Muir, 2, 8 et seq.; Zimmer, op. cit., 217-220.

The most important collection of texts on caste are those of Muir, Sanskrit Texts, 2, 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 Rgveda, 3, 212 et seq.; Zimmer, Altindisches Leben, 185 et seq.; Senart, Les Castes dans l'Inde; Barth, Revue de l'Histoire des Religions, 1894, 75 et seq.; Jolly, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 50, 507 et seq.; Oldenberg, ibid., 51, 267-290, a valuable criticism of Senart's views; von Schroeder, Indiens Literatur und Cultur, 152 et seq.; 425 et seq.; Schlagintweit, Zeitschrift der Deutschen Morgenländischen Gesellschaft,
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33. 549; Shridhar V. Katkar, History of Caste in India. The Jataka evidence is all collected by Fick, Die sociale Gliederung im nordöstlichen Indien zu Buddha's Zeit (1897); its value is considerable, but its date is extremely doubtful, and it certainly cannot be regarded as really contemporary with Buddha (fifth century B.C.). The Dharma Sutras 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 Rigveda and later.

1 i. 53, 8; vii. 69, 3; viii. 63, 8. 2 Aitareya Brahmana, v. 33, 2; as part of the sacrificial Soma vehicle,

Taittiriya Samhitā, vi. 4, 9, 5; Saśvinsa Brahmana, i. 5, etc.

Vartikā, a ‘quail,’ is mentioned in the Rigveda as having been saved by the Āśvins from a wolf’s jaws. It is also included in the list of victims at the Āśvamedha (‘horse sacrifice’) in the Yajurvedas.

1 i. 112, 18; 116, 4; 117, 16; 118, 8; x. 39, 13. 2 Taittiriya Samhitā, v. 5, 11, 1; Vājasaneyi Samhitā, xxiv. 20. 30; Maitrāyaṇi Samhitā, iii. 14, 1. As to the form of the word, cf. Vārttika on Pāṇini, vii. 3, 45 where it is said to be ‘northern,’ as opposed to the eastern Vartaka. Cf. also Weber, Indische Studien, 5, 45, n.; Zimmer, Alttindisches Leben, 90.

Vartra in the Atharvaveda and the Taittirīya Brāhmaṇa denote the ‘dam’ of a tank. In the former passage the commentator and some manuscripts have Varta.

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 Atharvaveda and the Satapatha Brāhmaṇa.

1 xiv. 1, 60, where the Pāippalāda recension has varadhrā. 2 v. 4, 4, 1.

Varman denotes ‘body armour,’ ‘coat of mail,’ ‘corselet,’ in the Rigveda and later. Of what material it was made is

1 i. 31, 15; 140, 10; vi. 75, 1, 8. 2 Atharvaveda, viii. 5, 7 et seq.; ix. 5, 18, 19; viii. 47, 8; x. 107, 7, etc.
uncertain; there are references to sewing (syīṭa)\(^3\) which may be reckoned in favour of the use of linen corselets such as those recorded by Herodotus,\(^4\) but there is a later reference\(^5\) 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,\(^6\) 167 et seq.; Lang, Homer and his Age, 150 et seq.
\(^5\) Jaiminīya Upaniṣad Brāhmaṇa, iv. 1, 3.

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 Saṁhitā, i. 6, 2, 3; ii. 6, 1, 1; v. 6, 10, 1; Vājasaneyi Saṁhitā, x. 12, etc.
\(^3\) Aitareya Brāhmaṇa, iv. 17, 5; Śatapatha Brāhmaṇa, i. 9, 3, 19, etc.

Valaga in the Atharvaveda\(^1\) and later\(^2\) seems to denote a ‘secret spell.’

\(^1\) v. 31, 4; x. 1, 18; xix. 9, 9.
\(^2\) Taittirīya Saṁhitā, i. 3, 2, 1 (where see Sāyaṇā’s note); vi. 2, 11, 1. 2; Kāṭhaka Saṁhitā, ii. 11; xxv. 9; Vājasaneyi Saṁhitā, v. 23; Śatapatha Brāhmaṇa, iii. 5, 4, 2.

Valka in the later Saṁhitās and the Brāhmaṇas\(^1\) denotes ‘bark’ of a tree.

\(^1\) Taittirīya Saṁhitā, ii. 5, 3, 5; iii. 7, 4, 2; Taittirīya Brāhmaṇa, i. 4, 7. 6.

Valmika denotes an ‘ant-hill’ in the later Saṁhitās\(^1\) and the Brāhmaṇas.\(^2\)

\(^1\) Taittirīya Saṁhitā, i. 1, 3, 4; Kāṭhaka Saṁhitā, xix. 2; xxxi. 12; xxxv. 19; Vājasaneyi Saṁhitā, xxv. 8.
\(^2\) Śatapatha Brāhmaṇa, ii. 6, 2, 17; Bṛhadāraṇyaka Upaniṣad, iv. 4, 10; Taittirīya Brāhmaṇa, i. 1, 3, 4.

Valṣa denotes ‘twig,’\(^1\) usually in the compounds sata-valṣa, ‘having a hundred twigs,’\(^2\) or sahasra-valṣa, ‘having a thousand twigs,’\(^3\) which is applied metaphorically of ‘offspring.’\(^4\)

\(^1\) Taittirīya Saṁhitā, 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 Saṁhitā, i. 3, 5, 1; Kāṭhaka Saṁhitā, iii. 2, etc.
I. Vaśa Aśvya is the name in the Rigveda of a protégé of the Aśvins. He is also mentioned in the Śāṅkhāyana Śrauta Sūtra as having received bounty from Prthuśravas Kāṇīta. He is the reputed author of a Rigvedic hymn, which is repeatedly referred to by his name Vaśa.\(^1\) Cf. also Vyaśva.

\(^1\) i. 112, 10; i. 116, 21; viii. 8, 20; 24, 14; 46, 21; 50, 9; x. 40, 7.

2. Vaśa, plur., is the name of a tribe mentioned in the Aitareya Brāhmaṇa\(^1\) as being in Madhyadeśa along with the Kuruś, the Paṇcālas, and the Uṣīnaras. They are also connected with the Matsyas according to the Kauśitaki Upaniṣad.\(^2\) The Vaśas and Uṣīnaras are spoken of as united in the Gopatha Brāhmaṇa: the names seem to indicate that the Vaśas and Uṣīnaras were connected.

\(^1\) viii. 14, 3.

\(^2\) iv. 1 (reading sa-Vaśa-Matsyeṣu for the savasana-Matsyeṣu of the manuscripts, which is otherwise emended to Satvan-Matsyeṣu, Keith, Śāṅkhāyana Aranyaka, 36, n. 2; Journal of the Royal Asiatic Society, 1908, 367).

\(^3\) i. 2, 9, where the text has Śava-

Vasā denotes 'cow' in the Rigveda and later.\(^2\) According to the commentators, the word means a 'barren cow,' but this is not a necessary sense except in a few passages.\(^3\)

\(^1\) ii. 7, 5; vi. 63, 9; x. 91, 14, etc.

\(^2\) Av. iv. 24, 4; x. 10, 2; xii. 4, 1, etc.; Taittirīya Saṁhitā, ii. 1, 4, 4; 5; iii. 4, 2, 2; Kāṭhaka Saṁhitā, xiii. 4, etc.

\(^3\) Av. vii. 113, 2, where the Pārvirktā, 'rejected wife,' is compared with a Vasā. In xii. 4 (where vaśa alternates with go) there is no indication that Vasā means a barren cow, except perhaps in verse 16, on which cf. Bloomfield, Hymns of the Atharvaveda, 656, 658. The Brahmans there claim as their own a barren cow. A sūla-vaśa—i.e., a cow barren after once calving—is mentioned in the Taittirīya Saṁhitā, ii. 1, 5, 4, etc. In the Taittirīya Saṁhitā, ii. 1, 2, 2, and the Taittirīya Brāhmaṇa, i. 2, 5, 2, used with Avī, Sūtā denotes a 'mother sheep,' 'ewe.'

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**Vasati** denotes in the Rigveda¹ and later² ‘abode,’ ‘house.’

¹ i. 31, 15; v. 2, 6.  
² Vājasaneyi Sāṁhitā, xviii. 15; Tait-

**Vasana** in the Rigveda¹ and later² denotes ‘dress.’

¹ i. 95, 7.  
² Chāṇḍogya Upaniṣad, viii. 8, 5; Kauśitaki Upaniṣad, ii. 15; Nirukta, viii. 9, etc.

**Vasanta,** ‘spring,’ is mentioned in the Rigveda¹ and later.²  
It is regularly identified with the first of the months. See *Rtu.*

¹ x. 90, 6; 161, 4.  
² Av. vi. 55, 2; viii. 2, 22; xii. 1, 36, etc.

**Vasāvi** in one passage of the Rigveda¹ denotes, according to Roth,² a ‘treasure house.’

¹ x. 73, 4.  
² St. Petersburg Dictionary, s.v.

**Vasiṣṭha** is the name of one of the most prominent priestly figures of Vedic tradition. The seventh Maṇḍala of the Rigveda is ascribed to him; this ascription is borne out by the fact that the Vasiṣṭhas¹ and Vasiṣṭha² are frequently mentioned in that Maṇḍala, besides being sometimes referred to elsewhere. That by the name Vasiṣṭha a definite individual is always meant is most improbable, as Oldenberg³ shows; Vasiṣṭha must normally mean simply ‘a Vasiṣṭha.’ But it is not necessary to deny that a real Vasiṣṭha existed, for one hymn⁴ seems to show clear traces of his authorship, and of his assistance to *Sudās* against the ten kings.

The most important feature of Vasiṣṭha’s life was apparently

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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.  
⁴ Cf. vii. 23, 1 (singular) with verse 6 (plural).
his hostility to Viśvāmitra. The latter was certainly 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' triumph has clear references to the ruin Viśvāmitra brought on his allies. Oldenberg, however, holds that the strife of Viśvāmitra and Vasiṣṭha is not to be found in the Rigveda. On the other hand, Geldner is hardly right in finding in the Rigveda 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 Śadguruśasya, which appeared in the Śātyāyanaka, and to which reference seems to be made in the brief notices of the Taittiriya Śamhitā and the Pañcaviṃśa Brāhmaṇa 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 Brāhmaṇa Vasiṣṭha appears as the Purohita and consecrator of Sudās Pajjavana. Yāska 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, 2, 328 et seq.
9 iii. 53. 15. 16. 21-24, the last four verses being the famous Vasiṣṭha-
dveśīyāh, which Durga, the commentator on the Nirukta, declines to explain, because he was a Kāpiṣṭhala Vasiṣṭha (see Muir, op. cit., 2, 344; Bṛhaddevatā, iv. 117 et seq., with Macdonell's notes). What the verses really mean is not at all certain. See Oldenberg, Rigveda-Noten, 1, 254 et seq.
10 Cf. Sāyana on Rv. vii. 32, and Macdonell's edition of the Sarvānu-
kramanī, 107; Weber, Indische Studien, 1, 119.
11 See the note in the Anukramani on vii. 32, where both the Tandaka and the Śātyāyanaka are quoted (Muir, op. cit., 1, 328).
12 vii. 4, 7, 1. In iii. 1, 7, 3; v. 4, 11, 3, also Vasiṣṭha is a foe of Viśvā-
mitra.
13 iv. 7, 3; viii. 2, 3; xix. 3, 8; xxi. 11, 2. The story is alluded to in the Kausūṭaki Brāhmaṇa, iv. 8, and in the Jaininiya Brāhmaṇa, i. 150; ii. 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. Śaṅkhāyana Śrauta Śūtra, xvi. 11, 14.
15 Nirukta, ii. 24; Śaṅkhāyana Śrauta Śūtra, 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.  

At any rate it is hardly necessary to suppose that the enmity of the Saudāsas and Vasiṣṭhas was permanent. There is evidence 17 that the Bharatas had the Vasiṣṭhas as Purohitas, while other versions 18 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 priest 19 at the sacrifice: the Śatapatha Brāhmaṇa 20 states that the Vasiṣṭhas were once the only priests to act as Brahmans, but that later any priest could serve as such. 21 A rivalry with Jamadgni and Viśvāmitra is reported in the Taittirīya Samhitā. 22 Parāśara and Śatayātu are associated with Vasiṣṭha in the Rigveda, 23 being apparently, as Geldner 24 thinks, the grandson and a son of Vasiṣṭha. According to Pischel, 25 in another hymn, 26 Vasiṣṭha appears as attempting to steal the goods of his father Varuṇa; Geldner 27 also shows that the Rigveda 28 contains a clear reference to Vasiṣṭha’s being a son of Varuṇa and the nymph Urvasī. Perhaps this explains the fact that the Vasiṣṭhas are called the Trtus in one passage

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16 Roth, Zur Litteratur und Geschichte des Veda, 121 et seq., considered that the Vasiṣṭhas were finally successful in the effort to remove the Viśvāmitras from favour. Weber, Indische Studien, i, 120; Episches im vedischen Ritual, 34, doubted this, and Muir, cf. cit., 19, 371-375, held the problem to be insoluble. Roth and Muir, however, both complicated the question by regarding the Bharatas as enemies of the Trtus, which (see Trtau) is not at all probable, though it is still the view of Bloomfield, Journal of the American Oriental Society, 16, 41, 42.

17 Pañcaśiṃśa Brāhmaṇa, xv. 4, 24; Weber, Indische Studien, 10, 34.
18 Taittirīya Saṃhitā, iii. 5, 2, 1; Kāthaka Saṃhitā, xxxvii. 17.
19 Vasiṣṭha was Brahman at the sacri-
of the Rigveda;\(^{20}\) for being of miraculous parentage, Vasistha 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 Vasistha as a Rṣi in Vedic literature,\(^{30}\) in the Sūtras,\(^{31}\) and in the Epic, where he and Viśvāmitra fight out their rivalry.\(^{32}\)

\(^{20}\) vii. 83, 8.
\(^{30}\) Rv. i. 112, 9; vii. 88, 4; 96, 3; x. 95, 17; 181, 1; Kāṭhaka Saṃhitā, xvi. 19; xx. 9; xxxii. 2 (\textit{Indische Studien}, 3, 478); Maitrāyaṇi Saṃhitā, i. 4, 12; ii. 7, 9; iv. 2, 9; Taṭṭirīya Saṃhitā, v. 2, 10, 5; Av. iv. 29, 4; Altareya Brāhmaṇa, vi. 18, 3; Kaśītaki Brāhmaṇa, xxvi. 14; xxix. 2, 3; xxx. 3; Jalminiya Upaniṣad Brāhmaṇa, iii. 3, 13; 15, 2; 18, 6; Altareya Āraṇyaka, ii. 2, 2; Brhadāraṇyaka Upaniṣad, ii. 2, 4, etc.

\(^{31}\) See Weber, \textit{Indische Studien}, 10, 89-92; \textit{Episches im vedischen Ritual}, 35.\(^{21}\)


\section*{Vasu in the Rigveda\(^{1}\) and later\(^{2}\) denotes 'wealth,' 'property.'}

\(^{1}\) iv. 17, 11. 13; 20, 8; vi. 55, 3; vii. 13, 22, etc.

\(^{2}\) Av. vii. 115, 2; ix. 4, 3; x. 8, 20; xiv. 2, 8, etc.

\section*{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.

\(^{2}\) Altareya Āraṇyaka, i. 2, 2; Śāṅkhāyana Āraṇyaka, i. 3.

\section*{Vasu-rocs is a name occurring only once in the Rigveda\(^{1}\) 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, \textit{Translation of the Rigveda}, 3, 162.

\(^{3}\) Griffith, \textit{Hymns of the Rigveda}, 2, 175, n.

\section*{Vastu as a designation of time is the 'early morning' in the Rigveda.\(^{1}\)}

\(^{1}\) i. 79, 6; 104, 1; 179, 1, etc. So Vājasaneyi Saṃhitā, xxviii. 12. Cf. Zimmer, \textit{Altindisches Leben}, 361.
Vastra in the Rigveda¹ and later² denotes 'dress,' 'clothing.' See Vásas.

¹ i. 26, 1; 134, 4; iii. 39, 2; v. 29, 2 Av. v. 1, 3; ix. 5, 25; xii. 3, 21, etc.
² Av. v. 1, 3; ix. 5. 25; xii. 3, 21, etc.

Vasna in the Rigveda¹ and later² denotes the 'price' paid for anything or its 'value,' or the thing itself as an object of purchase, 'ware.'

¹ iv. 24, 9, where the phrase bhūyasā vasnam acarat hāniyāḥ must mean 'with a greater price he obtained a lesser value.' For the exact sense, cf. Oldenberg, *Rigveda-Noten,* i. 419, 420.
² Av. xii. 2, 36 ('price') = Vājasaneyi Saṁhitā, iii. 49 = Taittirīya Saṁhitā, i. 8, 4, 1; Kāṇhaka Saṁhitā, ix. 5; Maitrāyaṇi Saṁhitā, i. 10, 2, where the sense seems to be 'let us barter food and drink like wares.' Cf. also vasniḥ, 'worth a price,' in Pañcaviṃśa Brāhmaṇa, xiv. 3, 13.


Vahatu is the regular name in the Rigveda¹ and later² for the ceremonial conducting of the bride from the house of her parents to that of her husband.

¹ i. 184, 3; iv. 58, 9; x. 17, 1 (= Av. iii. 31, 5); 32, 3; 85, 13 et seq.
² Av. x. 1, 1; xiv. 2, 9. 12. 66. 73; Aitareya Brāhmaṇa, iv. 7, 1; Taittirīya 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. 37, 3.
³ Taittirīya Brāhmaṇa, -i. 8, 2, 5.

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.


Vāko-vākya, 'dialogue,' is the name given in the Brāhmaṇas¹ to certain portions of the Vedic texts. In one place² the Brahmodyā is said to be a dialogue; very probably in all the passages the Brahmodyā is meant by this term. Geldner's

¹ Śatapatha Brāhmaṇa, iv. 6, 9, 20; xi. 5. 6, 8; 7, 5; Chāndogya Upaniṣad, vii. 1, 2, 4; 2, 1; 7, 1.
² Śatapatha Brāhmaṇa, iv. 6, 9, 20.
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 (vayāṁsi), and of small creeping things (kṣudrāṁ sarisrpaṁ). The discrimination or making articulate of speech is ascribed to Indra by the Saṁhitās.² The 'speech' of the following musical instruments—Tūṇava, Viṇā, Dundubhi³—is mentioned, and in one Saṁhitā⁴ also that of the axle of a chariot. The speech of the Kuru-Pañcālas was especially renowned,⁵ as well as that of the northern country, according to the Kauśitaki Brāhmaṇa,⁶ so that men went there to study the language. On the other hand, barbarisms in speech were known, and were to be avoided.⁷

¹ iv. 1, 3, 16. There are quite different accounts in the Kāṭhaka Saṁhitā, xiv. 5; Maitrāyaṇī Saṁhitā, i. 11, 5. Oldenberg finds traces of the origin of the legend in Rv. viii. 100; but see v. Schroeder, Mysterium und Minus, 339 et seq.; Keith, Journal of the Royal Asiatic Society, 1911, 993 et seq.
² Taittirīya Saṁhitā, vi. 4, 7, 3; Maitrāyaṇī Saṁhitā, iv. 5, 8.
³ Pañcāvīśā Brāhmaṇa, vi. 5, 10-13; Taittirīya Saṁhitā, vi. 1, 4, 1; Maitrāyaṇī Saṁhitā, iii. 6, 8; Kāṭhaka Saṁhitā, xxiii. 4.
⁴ Pañcāvīśā Brāhmaṇa, loc. cit.
⁵ Śatapatha Brāhmaṇa, iii. 2, 3, 15. The difficult phrase has caused some doubt as to the sense, for uttarāḥ vāg vadati Kuru-paṇcāstrā seems to mean 'speech in the north among the Kuru-Paṇcālas,' this version being slightly supported by the Kāṇva recension of the passage quoted by Eggeling, Sacred Books of the East, 12, xiii, n. 1. That recension, however, is not merely obscure, but it seems to couple the Kurus with the northern Mahāvyāsa (so we must emend Mahāvyāṣa), and it cannot be relied on. Eggeling's attempt to remove the difficulty by taking uttarāḥ as 'higher' in tone is not satisfactory. The most probable solution is that of Weber, Indische Studien, 1, 191, who takes Kurupaṇcāstrā to be 'as among the Kuru-Paṇcālas,' which gives a good sense, especially when it is remembered that the northerners were probably the Uttara-Kurus in Kaśmir, 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 lāvaḥ, perhaps for he 'rayah. But the Kāṇva version is different. See Eggeling, Sacred Books of the East, 26, 31, n. 3.

³ Vedische Studien, 1, 291.
⁴ 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.
One division of speech referred to\textsuperscript{8} is that of the divine (\textit{daivī}) and the human (\textit{mānuṣī}), of which some specimens are given, such as \textit{om}, the divine counterpart of \textit{tathā}, and so forth. The Brahmin is said to know both;\textsuperscript{9} it seems best to regard the distinction not as between Sanskrit and Apabhraṃśa, as 
Sāyana\textsuperscript{10} suggests, but as between the Sanskrit of the ritual and the hymns and that of ordinary life.

Reference is also made to Āryan\textsuperscript{11} and to Brahmin\textsuperscript{12} speech, by which Sanskrit, as opposed to non-Āryan tongues, seems to be meant. The \textit{Vṛātyas} are described as speaking the language of the initiated (\textit{dikṣita-vāc}), though not themselves initiated (\textit{a-dikṣita}), but as calling that which is easy to utter (\textit{a-durukta}), difficult to utter.\textsuperscript{13} This may mean that the non-Brahminical Indians were advancing more rapidly than the Brahminical tribes to Prākrit speech, especially if it is legitimate to connect the \textit{Vṛātyas} with the barbarians in speech alluded to in the Satapatha Brāhmaṇa.\textsuperscript{7}

\textsuperscript{8} See Kāthaka \textit{Samhitā}, xiv. 5; Maitrāyaṇī \textit{Samhitā}, i. 11, 5 (where the words \textit{yāḥ ca veda yāḥ ca na} replace the ordinary distinction of \textit{daivī} and \textit{mānuṣī}: perhaps \textit{vedo} should be read); Satapatha Brāhmaṇa, vi. 2, 1, 34; Aitareya Brāhmaṇa, vii. 18, 13; Aitareya Āranyaka, i. 3, 1; a Brāhmaṇa in Nirukta, xlii. 9, etc.

\textsuperscript{9} Kāthaka \textit{Samhitā}, \textit{loc. cit.}; Maitrāyaṇī \textit{Samhitā}, \textit{loc. cit.}, etc.

\textsuperscript{10} See Eggeling, \textit{Sacred Books of the East}, 41, 200, n.

\textsuperscript{11} Aitareya Āranyaka, i. 2, 5; Śāṅkhāyana Āranyaka, viii. 9.

\textsuperscript{12} Aitareya Āranyaka, i. 5, 2.


\textit{Vācaknavi}, 'descendant of Vacaknu,' is the patronymic of a woman with the further patronymic of \textit{Gārgī}, who appears as a student of Brahman in the Brhadāranyaka Upaniṣad.\textsuperscript{1}

\textsuperscript{1} iiii. 6, 1; 8, 1. \textit{Cf.} Āśvalāyana \textit{Grhya Sūtra}, iii. 4, 4; Śāṅkhāyana \textit{Grhya Sūtra}, iv. 10; Atharvaveda Parisiṣṭa, xliii. 4, 23.

\textit{Vāja} from the meaning of 'strength,' 'speed,' in its application to horses derives the sense of 'race'\textsuperscript{1} and 'prize,'\textsuperscript{2} or

\textsuperscript{1} Rv. ii. 23, 13; iii. 11, 9; 37, 6; \textit{Rv. i. 64}, 13; ii. 26, 3; 31, 7; 42, 6; v. 35, 1; 86, 2, etc.

\textsuperscript{2} Rv. i. 64, 13; ii. 26, 3; 31, 7; iii. 2, 3; viii. 103, 5, etc.]
merely ‘prosperity.’ That it ever means ‘horse’ is most improbable, that sense being given by Vājin.  

Vājapeya is the name of a ceremony which, according to the Śatapatha Brāhmaṇa and later authorities, is only performed by a Brahmin or a Kṣatriya. The same Brāhmaṇa insists that this sacrifice is superior to the Rājasūya, but the consensus of other authorities assigns to it merely the place of a preliminary to the Bṛhaspatisava in the case of a priest, and to the Rājasūya in the case of a king, while the Śatapatha is compelled to identify the Bṛhaspatisava with the Vājapeya. The essential ceremony is a chariot race in which the sacrificer is victorious. There is evidence in the Śāṅkhāyana Śrauta Sūtra showing that once the festival was one which any Āryan could perform. Hillebrandt, 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 fact Eggeling seems correct in holding that the Vājapeya was a preliminary rite performed by a Brahmin prior to his formal installation as a Purohit, or by a king prior to his consecration. The Kuru Vājapeya was specially well known.

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 Somaśuṣman in the Aitareya Brāhmaṇa (viii. 21, 5).

Vāja-śravas is mentioned in the last Vamśa (list of teachers) of the Brhadāranyaka Upaniṣad as a pupil of Jihvāvant Bādhyoga.

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

Vāja-śravasa, 'descendant of Vājaśravas,' is the patronymic of Kuśri in the Satapatha Brāhmaṇa. It is also the patronymic of the father of Naciketas in the Taittirīya Brāhmaṇa, where the name is apparently Uṣant, 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. They were Gotamas.

1 x. 5, 5, 1.
2 iii. 11, 8, 1. Cf. Kāṭhaka Upaniṣad, i. 1, with different names, on which see Weber, Indian Literature, 157, n.

Vājasaneya is the patronymic of Vājñavalkya in the Brhadāranyaka Upaniṣad and the Jaiminiya Brāhmaṇa. His school, the Vājasaneyins, are mentioned in the Sūtras.

1 vi. 3, 15; 4, 33 (Mādhyāṃdina = vi. 3, 7; 5, 3 Kāṇva).
2 ii. 76 (Journal of the American Oriental Society, 15, 238).

Vājin in several passages of the Rigveda denotes 'steed' with reference to its swiftness and strength. In one passage it is perhaps, as Ludwig thinks, a proper name, that of a son of Bṛhaduktha, 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 Anupada Sūtra, vii. 12; viii. 1. Cf. Weber, Indische Studien, 1, 44, 53; 83, 283; 2, 9; 4, 140, 257, 309; 10, 37, 76, 393, etc.

Vājina in the later Samhitās and the Brāhmaṇas denotes a mixture of hot fresh milk with sour milk.

1 Taittirīya Samhitā, i. 6, 3, 10; Vājasaneyi Samhitā, xix. 21, 23.
2 Satapatha Brāhmaṇa, ii. 4, 4, 21; iii. 3, 3, 2; ix. 5, 1, 57, etc.

Cf. Eggeling, Sacred Books of the East, 12, 381, n. 2; Garbe, Apastamba Śrauta Sūtra, 3, 445, calls it 'whey.'
Vājiya, 'descendant of Vāja,' is the patronymic of Ketu in the Vamsa Brāhmaṇa.\(^1\)

\(^{1}\) *Indische Studien*, 4, 372, 383.

Vādeyi-putra. See Bādeyi-putra.

Vāna in the Rigveda\(^1\) and the Atharvaveda\(^2\) denotes 'instrumental music' according to the St. Petersburg Dictionary; but in the later Samhitās\(^3\) and the Brāhmaṇas\(^4\) a 'harp' or 'lyre' with a hundred strings (śata-tantu), used at the Mahāvrata ceremony. The Rigveda\(^5\) clearly refers to the seven 'notes' (dhātu) of the instrument, which are called elsewhere\(^6\) the seven Vānis, unless the latter expression be taken as referring to the metres.\(^7\)

\(^{1}\) i. 85, 10; viii. 20, 8; ix. 97, 8; x. 32, 4. *Cf.* Hopkins, *Journal of the American Oriental Society*, 17, 67.

\(^{2}\) x. 2, 17.

\(^{3}\) Taittiriya Samhitā, vii. 5, 9, 2; Kāṭhaka Samhitā, xxxiv. 5.

\(^{4}\) Pañca-viṃśa Brāhmaṇa, v. 6, 12; xiv. 7, 8; Aitareya Āraṇyaka, v. 1, 4, etc.

\(^{5}\) x. 32, 4.

\(^{6}\) i. 164, 24; iii. 1, 6; 7, 1; ix. 103, 3, etc.

\(^{7}\) Macdonell, *Vedic Grammar*, 64.

*Cf.* Zimmer, *Altindisches Leben*, 289, who thinks the meaning is 'flute' in Rv. i. 85, 10, but not necessarily. Max Müller, *Sacred Books of the East*, 32, 138, render it 'voice' in i. 85, 10; ix. 97, 8, and 'arrow' in viii. 20, 8; ix. 50, 1, and this sense is accepted in Böhtlingk's Dictionary, s.v. *vāna* for ix. 50, 1.

Vāniya denotes a 'merchant' as a hereditary profession ('son of a Vāni') in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.\(^1\)

\(^{1}\) Vājasaneyl Samhitā, xxx. 17; Taittiriya Brāhmaṇa, iii. 4, 14, 1.

Vāṇī. See Vāṇa.

Vāṇīci occurs in a verse of the Rigveda (v. 75, 4), where the St. Petersburg Dictionary ascribes to it the sense of 'musical instrument.'
Vata is the regular word for 'wind' in the Rigveda\(^1\) and later.\(^2\) Five winds are mentioned.\(^3\) In one passage\(^4\) Zimmer\(^5\) sees a reference to the north-east monsoon. Cf. Salilavata.

Vata-pāna ('wind guard') apparently means some sort of garment as protecting against wind in the Taittirīya Saṃhitā (vi. 1, 1, 3).

Vata-ṛaśana, 'wind-girt,' is applied to the Munis in the Rigveda\(^1\) and to the Rṣis in the Taittirīya Āranyaka.\(^2\) Naked ascetics, such as are known throughout later Indian religious history, are evidently meant.

Vatavant is the name of a Rṣi in the Pañcaviṃśa Brāhmaṇa (xxv. 3, 6). He and Dṛti performed a certain Sattra or sacrificial session, but by stopping at a particular time he came to grief, and his descendants, the Vatavatas, were less prosperous than the Dārteyas.

Vatavata, 'descendant of Vatavant,' is the patronymic of Vṛṣaśuṣma in the Aitareya Brāhmaṇa.\(^1\) The Kaśitaki Brāhmaṇa\(^2\) has the same form with a variant Vadhavata.

Vatsi, 'descendant of Vatsa,' is the patronymic of Sarpi in the Aitareya Brāhmaṇa (vi. 24, 16).

Vāṭsi-puṭra, 'son of a female descendant of Vatsa,' as the name of a teacher mentioned in the last Vamśa (list of teachers)
of the Brhadāraṇyaka Upaniṣad as a pupil of Pāraśariputra according to the Kāṇva recension (vi, 5, 2), as a pupil of Bhāradvājiputra according to the Mādhyāṃdina (vi, 4, 31).

Vātsī-Māṇḍavī-putra is the name of a teacher, a pupil of Pāraśariputra, according to the last Vāṁśa (list of teachers) in the Mādhyāṃdina recension of the Brhadāraṇyaka Upaniṣad (vi. 4, 30).

Vātsya, 'descendant of Vatsa,' is the name of one or more teachers. One is mentioned in the Śāṅkhāyana Āraṇyaka,1 where the Aitareya Āraṇyaka2 in the parallel passage has Bādhva. Others occur in the Vāṁśas (lists of teachers) of the Brhadāraṇyaka Upaniṣad as pupils of Kuśri,3 Śaṇḍīlya,4 or another Vātsya,5 while a Vātsya is mentioned in the Satapatha Brāhmaṇa.6

Vatsyāyana, 'descendant of Vātsya,' is the name of a teacher in the Tāttrīrīya Āraṇyaka (i. 7, 2).

Vādana denotes the plectrum of a harp in the Āraṇyakas of the Rigveda.1

1 Aitareya Āraṇyaka, iii. 2, 5; Śāṅkhāyana Āraṇyaka, viii. 9; Śāṅkhāyana Śrauta Sūtra, xvii. 3, 14, etc.

Vādita is found denoting 'music' in the compound gīタ-vādita, 'song and music,' in the Chāndogya Upaniṣad (viii. 2, 8), and uncompounded in the Kauṣitakī Brāhmaṇa (xxix. 5) along with Nptya, 'dance,' and Gīta, 'song.' See Śilpa.

Vādhāvata is a various reading in the Kauṣitakī Brāhmaṇa1 for Vātāvata.

Vadhūya denotes the garment of the bride worn at the marriage ceremony and afterwards given to a Brahmin.  

1 Rv. x. 85, 34; Av. xiv. 2, 41. Cf. Kauśika Sūtra, lxxix. 21; Āśvalāyana Gṛhya Sūtra, i. 8, 12, etc.

Vadhryaśva, 'connected with Vadhryaśva,' 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 Atharvaveda seems to denote a 'small tree.' Elsewhere (as a neuter) it has the sense of the 'fruit of a tree' (Vanaspati).

1 viii. 8, 14; xi. 9, 24. Cf. xii. 1; 2 Satapatha Brāhmaṇa, xi. 1, 7, 2; 3, 1, 3; Aitareya Brāhmaṇa, viii. 16, 1.

Vāma-kakṣāyana is the name of a teacher, a pupil of Vātsya or Śāndilya in the Satapatha Brāhmaṇa.


Vāma-deva is credited by tradition with the authorship of the fourth Maṇḍala of the Rigveda, and he is once mentioned in that Maṇḍala. He is, moreover, credited with the authorship of the fourth hymn of the Maṇḍala by the Yajurveda Samhitās. He there appears as a son of Gotama, while in one hymn of the fourth Maṇḍala of the Rigveda Gotama is mentioned as the father of the singer, and in another the Gotamas occur as praising Indra. In the Brhaddevatā 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 has endeavoured to trace these tales in the

1 Aitareya Āraṇyaka, ii. 2, 1, etc. 2 iv. 16, 18. 3 Kāṭhaka Saṃhitā, x. 5; Maitrāyaṇī Saṃhitā, ii. 1, 11; iii. 2, 6. 4 iv. 4, 11.
Rigveda, but without any success. Moreover, though Vāmadeva is mentioned in the Atharvaveda and often in the Brāhmaṇas, he never figures there as a hero of these legends.

Varaki, 'descendant of Vayant,' is the patronymic of Paśadyumna in the Rigveda (vii. 33, 2). Cf. Vyant.

Vāyasa in the Rigveda and later denotes a 'large bird.' The sense of 'crow' occurs in the Śadvimśa Brāhmaṇa only.

Vāyo-vidyika, 'bird-catcher,' is found in the Satapatha Brāhmaṇa.

Vāyya, 'descendant of Vayya,' is the patronymic of Satyavrāvas in the Rigveda (v. 79, 1. 2).

Vār is found in the Rigveda and later denoting 'water.' In some passages 'stagnant water,' 'pond,' is meant.

Varaki, '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 Kāṃsa, Kubera, Janaśruta, Jayanta, and Proṣṭhapad.

Vāraṇa in two passages of the Rigveda¹ is taken by Roth² as an adjective with Mrga, meaning ‘wild beast.’ But the sense intended must have been ‘elephant,’ the usual sense of Vāraṇa in the classical literature. Probably the feminine Vāraṇi in the Atharvaveda³ likewise denotes a ‘female elephant.’

Vāruṇi, ‘descendant of Varuṇa,’ is the patronymic of Bṛṇgu.¹

Vārkali, ‘descendant of Vṛkalā,’ is the metronymic of a teacher in the Śatapatha Brāhmaṇa.¹ The name in the form of Vārkalin has been seen in the Aitareya Āraṇyaka,² but wrongly.

Vārkāruṇī-putra is the name of a teacher, a pupil of Ārtabhāgīputra, in the last Vamsā (list of teachers) of the Brhadāraṇyaka Upaniṣad.¹

Vārdhrā-ṇasa,¹ Vārdhrī-ṇasa² is the name of an animal in the list of victims at the Aśvamedha (‘horse sacrifice’) in the ¹ Aitareya Brāhmaṇa, iii. 34, 1; Satapatha Brāhmaṇa, xi. 6, 1, 1; Taितtiṣya Upaniṣad, iii. 1, etc.
² xii. 3, 2, 6.
³ ii. 2, 2, and Keith’s note; Śāṅkh-āyaṇa Āraṇyaka, viii. 2. Cf. Weber,

Cf. Pischel and Geldner, Vedische Studien, i, xv, 100-102; Whitney, Translation of the Atharvaveda, 396; Muir, Sanskrit Texts, 5, 467; Zimmer, Altindisches Leben, 80.

Studien, i, xv, 100-102; Whitney, Translation of the Atharvaveda, 396; Muir, Sanskrit Texts, 5, 467; Zimmer, Altindisches Leben, 80.

Indian Literature, 33, 123, who thinks Vārkali is equivalent to Vāṣkali.

Vārdhrā-ṇasa,¹ Vārdhrī-ṇasa² is the name of an animal in the list of victims at the Aśvamedha (‘horse sacrifice’) in the ¹ Taittiriya Samhitā, v. 5, 20, 1 ; ² Vājasaneyi Samhitā, xxiv. 39 (Prāti- Maitrāyaṇi Samhitā, iii. 14, 20.

1 vi. 4, 31 (Mādhyāṃdina = vi. 5, is duplicated, one being pupil of 2 Kāṇya, where also Vārkāruṇīputra 2 Kāṇya, where also Vārkāruṇīputra the other).

1 vi. 4, 31 (Mādhyāṃdina = vi. 5, is duplicated, one being pupil of 2 Kāṇya, where also Vārkāruṇīputra 2 Kāṇya, where also Vārkāruṇīputra the other).
Yajurveda Samhitas. The meaning seems to be, as taken by Sāyaṇa, \(^3\) ‘rhinoceros.’ Böhtlingk\(^4\) quotes as other interpretations ‘an old white he-goat’ or ‘a kind of crane.’

\(^3\) On Taittiriya Samhitā, loc. cit.  
\(^4\) Dictionary, s.v.  

**Varṣa-gaṇa,** ‘descendant of Vṛṣagana,’ is the patronymic of Asita in the Brhadāranyaka Upaniṣad.\(^1\)

\(^1\) vi. 4, 33 (Mādhyamāṇa = vi. 5, 3 Kāṇva).

**Varṣagani-putra,** ‘son of a female descendant of Vṛṣagana,’ is the name of a teacher, a pupil of Gautami-putra in the last Vamsa (list of teachers) in the Mādhyamāṇa recension of the Brhadāranyaka Upaniṣad (vi. 4, 31).

**Varṣa-gaṇya,** ‘descendant of Vṛṣagana,’ is the name of a teacher in the Vamsa Brāhmaṇa.\(^1\)

\(^1\) *Indische Studien*, 4. 372; Nīḍāna Śūtra, ii. 9; vi. 7, etc. Cf. Garbe, *Sāmkhya Philosophie*, 36.

**Varṣā-gīra,** ‘descendant of Vṛṣāgir,’ is the patronymic of Ambariṣa, Rjrāśva, Bhayamāna, Sahadeva, and Surādhas, in the Rigveda (i. 100, 17).


**Varṣa,** ‘descendant of Vṛṣan or Vṛṣṇi or Vṛṣṇa,’ is the patronymic of Gobala\(^1\) and Barku,\(^2\) and of Aikṣvāka.\(^3\)

\(^1\) Taittiriya Brāhmaṇa, iii. 11, 9, 3; where the Kāṇva recension (iv. 1, 4) has a *varia lectio* Vārṣa.  
\(^2\) Śatapatha Brāhmaṇa, i. 1, 1, 10; Jaiminiya Upaniṣad Brāhmaṇa, i. 5, 4.  
\(^3\) Jaiminiya Upaniṣad Brāhmaṇa, iv. 1, 8, i. 6, 1.

**Varṣṇi-vṛddha,** ‘descendant of Vṛṣṇivṛddha,’ is the patronymic of Ula in the Kauṣitaki Brāhmaṇa (vii. 4).

**Varṣṇeya,** ‘descendant of Vṛṣni,’ is the patronymic of Śuṣa in the Taittiriya Brāhmaṇa (iii. 10, 9, 15).
Vārṣṇya, 'descendant of Vṛṣṇi,' is the patronymic of a man in the Śatapatha Brāhmaṇa.\(^1\)

\(^1\) iii. 1, 1, 4. The Kāṇva recension omits the name. See Eggeling *Sacred Books of the East*, 26, 2, n. 2.

Vāṛṣma. See Vāṛṣṇa.

Vāla denotes a 'hair sieve' in the later Saṁhitās and he Brāhmaṇas.\(^1\)

\(^1\) Vājasaneyi Saṁhitā, xix. 88; Śatapatha Brāhmaṇa, xii. 7, 3, 11; 8, 1, 14, etc.

Vāla-khilya is the term applied in the Brāhmaṇas\(^1\) to the supplementary hymns inserted after Rigveda viii. 48. The Rṣis of these hymns are so named in the Taittirīya Āraṇyaka.\(^2\) Cf. 2. Khila.

\(^1\) Aitareya Brāhmaṇa, v. 15, 1. 3, 4; vi. 24, 1. 4, 5, 10, 11; Kauśitaki Brāhmaṇa, xxx. 4, 8; Pañcaviṃśa Brāhmaṇa, xiii. 11, 3; xiv. 5, 4; Aitareya Āraṇyaka, v. 2, 4, etc.; Gopātha Brāhmaṇa, ii. 6, 9.

\(^2\) i. 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 Śaṅkhāyana Āraṇyaka.\(^1\)


Vāvātā is in the Brāhmaṇas\(^1\) the name of the king's 'favourite' wife, inferior to the Mahiṣī only.

\(^1\) Aitareya Brāhmaṇa, iii. 22, 1. 7; patha Brāhmaṇa, xiii. 2, 7, 5 4, 1 8; Taittirīya Brāhmaṇa, i. 7, 3, 3; Śata- 5, 2, 6, etc.
Vāṣī is mentioned in the Rigveda both as a weapon of the Maruts\(^1\) and as held by the god Tvaṣṭr,\(^2\) as well as in other mythical surroundings.\(^3\) It is used, however, in the Atharvaveda\(^4\) of the carpenter's knife; here it may mean 'awl,' in accordance with Sāyaṇa's view.

\(^1\) v. 20, 2.
\(^2\) Kāṭhaka Saṃhitā, xiii. 4; Taittirīya Brāhmaṇa, i. 1, 9, 9; Aitareya Brāhmaṇa, vi. 18, 10; 21, 14, etc.

\(^3\) x. 6, 3 (where the manuscripts all have vāṣā: perhaps this is really a different word).

\(^4\) Zimmer, Altindisches Leben, 301.

Vāṣah-palpūli, 'washer of clothes,' is the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.\(^1\)

\(^1\) Vājasaneyi Saṃhitā, xxx. 12; Taittirīya Brāhmaṇa, iii. 4, 7, 1.

Vāsas is the most usual word in the Rigveda\(^1\) and later\(^2\) for 'clothing.' Clothes were often woven of sheep's wool (cf. Urṇā); the god Pūṣan is called a 'weaver of garments' (vāso-vāya)\(^3\) because of his connexion with the fashioning of forms. The garments worn were often embroidered (cf. Peśas), and the Maruts are described as wearing mantles adorned with gold.\(^4\) When the 'giver of garments' (vāso-dā)\(^5\) is mentioned along with the giver of horses and gold, ornamental garments are probably meant. There are several references in the Rigveda\(^6\) 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.
\(^2\) Taittirīya Saṃhitā, vi. 1, 9, 7; ii. 2; Vājasaneyi Saṃhitā, ii. 32; xi. 40; Aitareya Brāhmaṇa, i. 3, etc. A garment of Kuṣa 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-parīdhāna, 'a silken garment,' Sāṅkhāyana 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.\textsuperscript{7} The Rigveda also presents epithets like su-vasana\textsuperscript{8} and su-rabhi,\textsuperscript{9} implying that garments were becoming or well-fitting.

The Vedic Indian seems often to have worn three garments—an undergarment (cf. Nīvī),\textsuperscript{10} a garment,\textsuperscript{11} and an over-garment (cf. Adhivāsa),\textsuperscript{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,\textsuperscript{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 Atharvaveda\textsuperscript{14} and the Śatapatha Brāhmaṇa.\textsuperscript{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.\textsuperscript{16}

See also Vasana, Vastra, Otu, Tantu. For the use of skin garments, see Mala.

\textsuperscript{7} See Strabo, p. 709; Arrian, Indica, v. 9.
\textsuperscript{8} Rv. ix. 97, 50.
\textsuperscript{9} With atka, vi. 29, 3; x. 123, 7. This word may possibly indicate that early Vedic dress was fitted like the Minoan style of dress, and unlike the later Achaean style as seen in Homer (cf. Lang, The World of Homer, 60 et seq.).
\textsuperscript{10} Av. viii. 2, 16; xiv. 2, 50. Cf. Taittiriya Śamhitā, vi. 1, 1, 3; Vājasaneyi Śamhitā, iv. 10, etc.
\textsuperscript{11} Vāsas in the narrower sense, Av. viii. 2, 16.
\textsuperscript{12} Rv. i. 140, 9; 162, 16; x. 5, 4.
\textsuperscript{13} v. 3, 5, 20 et seq. See Eggeling, Sacred Books of the East, 41, 85 et seq.
\textsuperscript{14} viii. 2, 16; xiv. 2, 50.
\textsuperscript{15} v. 2, 1, 8.
\textsuperscript{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.

Vāsiṣṭha, ‘descendant of Vasiṣṭha,’ is the patronymic of Sātyahavya, a teacher mentioned several times in the later
Samhītās, of Rauhīna in the Taittirīya Āranyakā, and of Calkītāneya. Moreover, reference is made to the claim of the Vāsiṣṭhas to be Brahman priest at the sacrifice. A Vāsiṣṭha is mentioned as a teacher in the Vaṃśa Brāhmaṇa and the Jaiminīya Upaniṣad Brāhmaṇa.

1 Taittirīya Saṃhitā, vi. 6, 2, 2; Kāṭhaka Saṃhitā, xxxiv. 17 (Indische Studien, 3, 474); Maitrāyaṇī Saṃhitā, iii. 3, 9; iv. 8, 7. For his enmity to Atyārāti, see Aitareya Brāhmaṇa, viii. 23, 9, 10.
2 ii. 12, 7.
3 Jaiminīya Upaniṣad Brāhmaṇa, i. 42, 1; Śadviṃśa Brāhmaṇa, iv. 1; Indische Studien, 4, 384. Cf. Gopatha Brāhmaṇa, ii. 2, 10.

Vāstu-paśya, according to Böhtlingk a name of a Brāhmaṇa, is a mere error for Vāstupāsya in the Jaiminīya Brāhmaṇa.

1 Dictionary, s.v., supplement 6.
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 denotes a ‘beast of burden,’ or occasionally 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 Asvamedha (‘horse sacrifice’) in the Yajurveda Saṃhitās.

1 Taittirīya Saṃhitā, v. 5, 13, 1; Vājasaneyi Saṃhitā, xxiv. 34. Cf. 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.  \(^2\) Pañcavīśa Brāhmaṇa, v. 6, 15, etc.  

Vi-kakara is the name of some bird, a victim at the Aśvamedha ('horse sacrifice') according to the Vājasaneyi Saṁhitā.\(^1\)

\(^1\) xxiv. 20. Cf. Zimmer, Altindisches Leben, 94; in Āpastamba Śrāuta Sūtra, xx. 14, 5, vikīra (with variants vikikīra, vikakara) is read.

Vi-kaṅkata is the name of a tree (Flacourtia sapida), often mentioned in the later Saṁhitās\(^1\) and the Brāhmaṇas.\(^2\)

| vi. 4, 10, 5; Kāṭhaka Saṁhitā, xix. 10; Maitrāyani Saṁhitā, iii. 1, 9. Cf. Av. xi. 10, 3. | 2 Śatapatha Brāhmaṇa, ii. 2, 4, 10; v. 2, 4, 18, etc. Cf. Zimmer, Altindisches Leben, 59. |

Vi-kraya is found in the Atharvaveda (iii. 15, 4) and the Nirukta (iii. 4) denoting 'sale.' See Kraya.

Vi-kliṇdu is the name of a disease in the Atharvaveda.\(^1\) Bloomfield\(^2\) suggests 'catarrh.'

\(^1\) xii. 4, 5. \(^2\) Hymns of the Atharvaveda, 658.

Vi-ghana in the Taittiriya Saṁhitā\(^1\) 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 Gardabhimukha in the Vamśa 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.
Viçṭ in the dual is found in three passages of the Atharvaveda,1 where Roth2 sees in the term the name of two stars, while in the Taittirīya 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 Atharvaveda, 361, points out that Viçṭau are λ and ν Scorpionis, while Mūla includes the tail as a whole.

Vij. See 2. Akṣa.

Vi-jāmāṭ. See Jamāṭ.

Vitastā, the most westerly of the five rivers of the Panjab, is only mentioned in the Rigveda1 in the Nadīstuti (‘Praise of Rivers’).2 It is the Hydaspes of Alexander’s historians, more correctly reproduced by Ptolemy as Bīdaspes. The name appears in the Mohammedan historians corrupted to Bīhat or Wihaṭ, and survives in the modern Kashmirī form of Veth.

2 The rareness of the name in the Rigveda points to the Panjab not having been the seat of the activity of the greater part of the Vedic Indians.

Vitta in the Rigveda1 and later2 denotes ‘wealth,’ ‘possessions.’ The earth is referred to in the Taittirīya Upaniṣad3 as full of riches (vittasya pūrṇā). The doctrine that a man’s greatness depends on his wealth is found as early as the Taittirīya Brāhmaṇa.4 The striving after wealth (vittaiṣāṇā) is mentioned in the Brhadāraṇyaka 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 vasumati found in the Śaṅkhāyana 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

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-dāḥ, ‘dispose,’ ‘ordain’), and hence ‘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 vidathyā, 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; vii. 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.
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, vidathyā, ‘having an establishment,’ seems adequate.
the Sabhā, tells in favour of Bloomfield's explanation. That the word ever denotes an asylum, like the house of the Brahmin, as Ludwig suggests, is doubtful.

Vidanvant Bhārgava ('descendant of Bhṛgu') is mentioned as the seer of a Sāman or chant in the Pañcaviṃśa Brāhmaṇa and in the Jaiminiya Upaniṣad Brāhmaṇa.

Vidarbhā occurs in the earlier Vedic literature as the name of a place only in the Jaiminiya Upaniṣad Brāhmaṇa, where its Mācalas (perhaps a species of dog) are said to kill tigers.

Vidarbha is the name of a teacher, a pupil of Vatsanapāt in the first two Vamsas (lists of teachers) of the Brhadāraṇyaka Upaniṣad.

Vi-diś denotes an 'intermediate quarter.' See Diś.

Vidīgaya is the name of an animal in the Taittirīya Śaṁhitā and the Taittirīya Brāhmaṇa. The commentary on the former takes it as a kind of cock (kukkuṭa-viśeṣa), that on the latter as a white heron (śveta-baka).
Videgha is the name of a man, Māthava, in the Śatapatha Brāhmaṇa. It is legitimate to assume 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 Brāhmaṇa 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 Bṛhadāranyaka Upaniṣad as one of the leading patrons of the Brahman doctrine. In the Kaśitaki Upaniṣad the Videhas are joined with the Kāśis; in the list of peoples in the Aitareya Brāhmaṇa the Videhas are passed over, probably because, with Kosala and Kāśi, they are included in the term Prācyas, 'easterners.' Again, in the Śānkhayana Śrauta Sūtra it is recorded that the Kāśi, Kosala, and Videha kingdoms had each the one Purohita, Jala Jātukarnya; and in another passage of the same text the connexion between the Videha king, Para Āṭnāra, and the Kosala king, Hiranyanābha, is explained, while the Śatapatha Brāhmaṇa speaks of Para Āṭnāra as the Kosala king, descendant of Hiranyanābha.

Another king of Videha was Nāmi Sāpya, mentioned in the Pañcavimśa Brāhmaṇa. In the Samhitās of the Yajurveda ‘cows of Videha’ seem to be alluded to, though the commentator on the Taṭṭiriya Samhitā merely takes the adjective vaidehi as ‘having a splendid body’ (viśiṣṭa-deha-sambandhinī), and the point of a place name in the expression is not very obvious. The Videhas also occur in the Baudhāyana Śrauta Sūtra in Brāhmaṇa-like passages.

The boundary of Kosala and Videha was the Sadānīrā,
probably the modern Gandak\(^1\) (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.  

**Vidhava** denotes ‘widow’ as the ‘desolate one,’ from the root *vidh*, ‘be bereft.’ The masculine *vidhava* is conjectured

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**Vidyā** in the Atharvaveda\(^1\) and later\(^2\) denotes ‘knowledge,’ especially that of the three Vedas, which are called the *trayā 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: Sāyaṇā\(^5\) suggests the philosophic systems; Geldner\(^6\) the first Brāhmaṇas; and Eggeling,\(^7\) more probably, special sciences like the Sarpavidyā or the Viśavidyā.

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**Vidradha** denotes a disease, ‘abscesses,’ in the Atharvaveda.\(^1\) According to Zimmer,\(^2\) it was a symptom accompanying *Yakṣma*. Later it is called Vidradhi. Ludwig\(^3\) compares the obscure Vidradha of the Rigveda,\(^4\) where, however, the sense of the word is very uncertain.\(^5\)

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*Cf. Wise, System of Hindu Medicine,* 210; *Bloomfield, Hymns of the Atharvaveda,* 531, 602; *Atharvaveda,* 60; *Gromann, Indische Studien,* 9, 397; *Whitney, Translation of the Atharvaveda,* 376.
by Roth\(^1\) in a difficult passage of the Rigveda,\(^2\) where the received text presents the apparent false concord *vidhantany ōdhabām* in which he sees a metrical lengthening for *vidhavam*, 'the sacrificing widower.' Ludwig in his version takes *vidhan tam* as equivalent to a feminine, while Delbrück\(^3\) 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 *Ghośā* as 'husbandless' being rendered unlikely because their feat in regard to her has already been mentioned a few verses before in the same hymn.\(^4\) The word Vidhavā is not of common occurrence.\(^5\)

\(^1\) St. Petersburg Dictionary, s.v.; so also Grassmann.
\(^2\) x. 40, 8.
\(^3\) *Die indogermanischen Verwandtschaftsnamen*, 443.

**Vidhu** seems clearly to mean (as it does in the post-Vedic language) the 'moon' in a passage of the Rigveda,\(^1\) where it is alluded to as 'wandering solitary in the midst of many' (*vidhupi dadrānam samane bahūnām*).

\(^1\) x. 55, 5; Nirukta, xiv. 18. Cf. Hillebrandt, *Vedische Mythologie*, 1, 465. That the 'many' are the *Nakṣatras* is neither certain nor even probable. The stars are an adequate explanation.

**Vi-naśana**, 'disappearance,' is the name of the place where the *Sarasvatī* is lost in the sands of the desert. It is mentioned in the Pañcaviṃśa Brāhmaṇa\(^1\) and the Jaiminiya Upaniṣad Brāhmaṇa.\(^2\) The locality is the Patiala district of the Panjab.\(^3\) Cf. *Plakṣa Prāsravana*.

\(^1\) xxv. 10, 6; Kātyāyana Śrauta Sūtra, xxiv. 5, 30; Lātīyāyana 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 Rigveda\(^1\) 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.  


Vi-patha, in the description of the Vrātya,1 denotes a vehicle suited for rough roads. Cf. Anas.

1 Av. xv, 2, 1; Pañcaviṃśa Brāhmaṇa, xvii, 1, 14; Lātyāyana Śrauta Sūtra, viii, 6, 9; Anupada Sūtra, v, 4; Kātyāyana Śrauta Sūtra, xxii, 4, 11; Āpastamba Śrauta Sūtra, xxii, 5, 5; cf. vii, 3, 8. Cf. Weber, *Indische Studien*, i, 44.

1. Vipaścit Drḍha-jayanta Lauhitya (‘descendant of Lohita’) is mentioned in the Jaiminiya Upaniṣad Brāhmaṇa (iii, 42, 1) as the pupil of Dakṣa Jayanta Lauhitya.

2. Vipaścit Śakuni-mitra Pārāśarya (‘descendant of Parāśara’) is the name of a teacher, pupil of Aśādha Uttara Pārāśarya, in a Vamsa (list of teachers) of the Jaiminiya Upaniṣad Brāhmaṇa (iii, 41, 1).

Vi-pāś (‘fetterless’) is the name of a river mentioned twice in the Rigveda.1 It is the modern Beās in the Panjāb, the Hyphasis, Hypanis or Bipasis of the Greeks. Its small importance for the Vedic Indians is indicated by the fact that it is never mentioned in the earlier Vedic literature except in two hymns of the Rigveda. The Nirukta2 preserves the notice that its earlier name was Uruṇjirā, while the Gopatha Brāhmaṇa3 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-pāsin, but this is very improbable. See Oldenberg, *Rgveda-Noten*, i, 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).

Vi-pujana Saurāki or Saurāki is the name of a teacher in the Yajurveda Saṁhitās.

Vippthu in the Śāńkhāyana 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 Rigveda and later. More especially in the later texts it denotes a ‘learned Brahmin.’ In the epic style it comes to mean no more than ‘Brahmin.’

Vipra-citti or Vipra-jitti is the name of a teacher in the first two Vamsās (lists of teachers) in the Brhadāranyaka Upaniṣad.

Vipra-jana Saurāki is the form of the name of Vipujana given by the St. Petersburg Dictionaries for the Kāṭhaka Saṁhitā.

Vibālī is found once in the Rigveda, apparently as the name of an unknown stream.

Vibhānda Kaśyapa (‘descendant of Kaśyapa’) is the name of a teacher, a pupil of Rṣyaśṛṅga in the Vamśa Brāhmaṇa.
Vimada] NAMES—DICING NUT 303

Vi-bhindu is the name of a sacrificer in the Rigveda (viii. 2, ꞌr).


Vibhinduka occurs in the Pañcavimśa Brāhmaṇa1 as the name of a man or a demon2 from whom Medhātithi drove away the cows. Hopkins3 is inclined to read Vaibhinduka as a patronymic of Medhātithi. Cf. Vibhindukiya.

1 xv. 10, 11.
2 Cf. Sāyaṇa, a.d.
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 Jaiminiya Upaniṣad Brāhmaṇa.1

1 iiii. 233 (Journal of the American Oriental Society, 18, 38).

Vibhītaka1 and Vibhidaka,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; x. 34, 1.
4 Taṅtiriya Saṃhitā, ii. 1, 5, 8; 7, 3.
5 Cf. Śatapatha Brāhmaṇa, xiii. 8, 1, 16, etc. Cf. Zimmern, Altindisches Leben, 62; Roth, Gurujājakumudū, 1-4; Lüders, Das Würfelspiel im alten Indien, 17-19.

1. Vi-mada is credited by the Anukramaṇī (Index) with the authorship of a number of hymns of the Rigveda.1 This attribution is supported by the occurrence in this group of the name of the seer,2 and once of his family, the Vimadas,3 besides the repeated refrain4 vi vo made, 'in your carouses.' Vimada is occasionally alluded to later.5

1 Rv. x. 20-26.
2 Rv. x. 20, 10; 23, 7.
3 Rv. x. 23, 6.
4 Rv. x. 21, 1-8; 24, 1-3.
5 Av. iv. 29, 4; Aitareya Brāhmaṇa, v. 5, 1.
2. **Vimada** is mentioned in several passages of the Rigveda\(^1\) as a protégé of the Aśvins, who gave him a wife, **Kamadyū**. His identity with the preceding is improbable.

\(^1\) i. 51, 3; 112, 19; 116, 1; 117, 20; x. 39, 7; 65, 12. From viii. 9, 15, Ludwig, Translation of the Rigveda, 3, 105, has inferred that Vimada and **Vatsa** were identical.

**Vi-muktā** (lit., ‘secreted’), ‘pearl,’ is found in the late Śaḍvimśa Brāhmaṇa (v. 6).

**Vi-moktṛ** in the list of victims at the Puruṣamedha\(^1\) (‘human sacrifice’) denotes one who unharnesses horses from the chariot, as opposed to **Yokṛ**, ‘one who yokes.’ The corresponding verbal noun **Vimocana**, ‘unyoking,’ is often found.\(^2\)

\(^1\) Vājasaneyi Śaṁhitā, xxx. 14; Taittiriya Brāhmaṇa, iii. 4, 10, i (cf. vimoktṛ, used metaphorically, *ibid.*, iii. 7, 14, 1).  
\(^2\) Rv. iii. 53, 5, 20; iv. 46, 7, etc.; Taittiriya Śaṁhitā, vii. 5, 1, 5, etc.

**Vi-rāj** as a title of royalty is mentioned several times in the Rigveda,\(^1\) but only in a metaphorical sense. As an actual title, it is asserted in the Aitareya Brāhmaṇa\(^2\) to be used by the **Uttara Kurus** and the **Uttara Madras**.

\(^1\) i. 183, 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 **Aṅgirasa** who is twice mentioned in the Rigveda,\(^1\) and to whom certain hymns are attributed by the Anukramaṇī (Index).

\(^1\) i. 45, 3; viii. 75, 6.  
\(^2\) viii. 43 et seq.; 64, 3.

**Viligī** denotes a kind of snake in the Atharvaveda (v. 13, 7).

**Viliṣṭa-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. Bloomfield thinks that 'flow of blood from the nose' is meant; Henry renders it 'decomposition of the blood'; and Whitney has 'anæmia.'

Vi-vadha or Vi-vadha seems to denote a yoke borne on the shoulders to enable one to carry a weight. But it is found in the Brāhmaṇas used only metaphorically in such phrases as vi-vivadha¹ 'with the weight unequally distributed,' and sa-vivadhata,² 'equality of burden.'

Vi-vayana denotes in the Brāhmaṇas 'plaited work,' such as that used in a couch (Asandi).

Vi-vaha, 'marriage,' is mentioned in the Atharvaveda¹ and later.² See Pati.

Viś is an expression of somewhat doubtful significance. In many passages of the Rigveda¹ the sense of 'settlement' or 'dwelling' is adequate and probable, since the root viś means to 'enter' or 'settle.' In other passages, where the Viśah

1 Taittiriya Saṁhitā, vii. 2, 5, 2; vii. 7, 3; vivīvadha, Pañcaviṃśa Brāhmaṇa, iv. 5, 19; ubhayato-vivadhā, Kāthaka Saṁhitā, xxvii. 10.
2 Aitareya Brāhmaṇa, viii. 1, 4: Pañcaviṃśa Brāhmaṇa, xiv. 1, 10; sa-vivadha-tvā, v. 1, 11; xxii. 5, 7, etc.

⁰ Translation of the Atharvaveda, 549.

¹ Les livres viii. et ix. de l'Atharvaveda, 105, 142.
² Translation of the Atharvaveda, 549.

¹ Hymns of the Atharvaveda, 657.
² Aitareya Brāhmaṇa, viii. 1, 4; Pañcaviṃśa Brāhmaṇa, xiv. 1, 10; sa-vivadha-tvā, v. 1, 11; xxii. 5, 7, etc.
³ Les livres viii. et ix. de l'Atharvaveda, 105, 142.
⁴ Hymns of the Atharvaveda, 657.
stand in relation to a prince, the term must mean 'subject'; so, for example, when the people of \textit{Tyānakanda} or of the \textit{Ṭrtsus} are mentioned. Again, in some passages the general sense of 'people' is adequate; as when the Rigveda speaks of the 'Āryan people,' or the 'divine people,' or the 'Dāsa people,' and so on.

Sometimes, however, the Viś appear in a more special sense as a subdivision of the \textit{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 \textit{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 \textit{Grāma} or to the \textit{Gotra} is quite uncertain. In one passage of the Atharvaveda the Viṣaḥ are mentioned along with the \textit{sabandhavah} or relatives, but no definite conclusion can be drawn from that fact. Nor does the analogy of the Roman \textit{curia} or the Greek \textit{φροντήρια} 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

\footnotesize\

\textsuperscript{2} Rv. iv. 50, 8; vi. 8, 4; x. 124, 8; 173, 6; Av. iii. 4, 1; iv. 8, 4; 22, 1, 3; Taittirīya Saṃhitā, iii. 2, 8, 6; Vāja-saney Saṃhitā, viii. 46; Śatapatha Brāhmaṇa, i. 8, 2, 17; iv. 2, 1, 3; v. 3, 3, 12; 4, 2, 3; x. 6, 2, 1; xiii. 6, 2, 8; Kauśitaki 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 \textit{Rājan} and \textit{cf.} Pischel, \textit{Vedische Studien}, 1, 179; Geldner, \textit{Vedische Studien}, 2, 303; Hopkins, \textit{Journal of the American Oriental Society}, 13, 113.

\textsuperscript{3} Rv. i. 172, 3.

\textsuperscript{4} Rv. vii. 33, 6; Geldner, \textit{op. cit.}, 136.

\textsuperscript{5} E.g., Rv. vi. 1, 8; 26, 1; vii. 71, 11; \textit{manuṣya viṣāḥ}, vi. 14, 2; viii. 23, 13; \textit{mānuṣyaḥ}, x. 80, 6, etc.

\textsuperscript{6} Rv. x. 11, 4.

\textsuperscript{7} Rv. iii. 34, 2; Av. vi. 98, 2; Vāja-saney Saṃhitā, xvii. 86.

\textsuperscript{8} Rv. iv. 28, 4; vi. 25, 2; \textit{adeviḥ}, viii. 96, 15; \textit{asikhiḥ}, vii. 5, 3, etc.

\textsuperscript{9} Rv. ii. 26, 3, where it is opposed to \textit{jana}, \textit{janman}, and \textit{putrāḥ}; x. 84, 4, where in battle \textit{viśaṃ-viśam} apparently refers to divisions of the host (\textit{cf.} also iv. 24, 4, \textit{viśo yudhāḥ}); x. 91, 2, where it is opposed to \textit{grha} and \textit{jana}; Av. xiv. 2, 27, where \textit{grhebhyāḥ} is followed by \textit{asyai sarvasyai viśe}, which must mean a division less than a whole people. Zimmer, \textit{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.'

\textsuperscript{10} xv. 8, 2, 3. \textit{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.\textsuperscript{11} Cf. Viśpati.

In the later period the sense of Viś is definitely restricted in some cases\textsuperscript{12} 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 Vaiśya.

\textsuperscript{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 ātraman and Viś. Compare the phrase used of the Maruts kārdhaṃ kārdham, vrātāṃ vrātāṃ, ganam ganam, 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.

\textsuperscript{12} Perhaps to this sense belong the numerous passages in the Brāhmaṇas and later Saṁhitās referring to strife between the Viś and the Kṣatra, the clansmen and the chiefs, or the peasantry and the nobles—\textit{e.g.}, Taittirīya Saṁhitā, ii. 2, 11, 2; Maitrāyaṇi Saṁhitā, ii. 1, 9; iii. 3, 10; Kāṭhaka Saṁhita, xix. 9 and often. See also Pañcaviṃśa 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.

\textbf{Viśara} is found as the name of a disease, perhaps ‘tearing pains,’ in the Atharvaveda.\textsuperscript{1} Zimmer\textsuperscript{2} thinks that the pains in the limbs attendant on fever (Takman) are alluded to. Roth\textsuperscript{3} sees in the word the name of a demon. The view of Zimmer is supported by the use of viśarīka, ‘ rending,’ beside Balāsa in another passage.\textsuperscript{4}

\begin{itemize}
  \item \textsuperscript{1} ii. 4, 2.
  \item \textsuperscript{2} \textit{Altindisches Leben}, 391.
  \item \textsuperscript{3} St. Petersburg Dictionary, s.v.
  \item \textsuperscript{4} xix. 34, 10.
\end{itemize}

\begin{itemize}
  \item \textsuperscript{Cf.} Bloomfield, \textit{Hymns of the Atharvaveda}, 284.
\end{itemize}
Viṣākhe. See Nakṣatra.

Viṣ-pati is a word of somewhat uncertain signification, reflecting in this respect the nature of Viṣ. 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 him being certainly indecisive. In the great majority of passages the word simply means the 'lord of the dwelling,' whether used of a man or of the god Agni as the householder par excellence, or possibly as the fire of the Sabhā or assembly house of the people. This sense suits even the passage of the Rigveda in which the Viṣpati, as well as the father and the mother of a maiden, 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 Viṣpati could easily be different from the father of the girl—e.g., a grandfather or uncle. In other passages the Viṣpati is the king as 'lord of the subject-people' (viśami), though here Zimmer thinks reference is made to the election of a king. Or again, the Viṣpati is the chief of the Viṣ, 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, 1; x. 4, 4; 135, 1, etc. So Viṣpati of the lady of the house, Taittirīya Śaṁhitā, 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. Lamman, Sanskrit Reader, 370. Geldner, Vediche Studien, 2, 55 et seq., accepts the view of the Bhaddevata, vii. 11 et seq. (where see Macdonell’s note), that the hymn refers to Vasiṣṭha’s approaching a house as a thief! The interpretation does not affect the sense of Viṣpati, which here is clearly not the title of a cantonal chief. Viṣ is sometimes equivalent to Śaṁta; cf. Taittirīya Śaṁhitā, 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.
8 But see Rājan.
9 E.g., Taittirīya Śaṁhitā, ii. 3, 1, 3, where Viṣ must clearly be the people or subject class, and the Viṣpati their chief representative; we cannot from such a passage infer a formal office of Viṣpati even as head of the Viṣ.

Viṣpalā is, according to the tradition in the Rigveda, the name of a woman to whom the Aśvins gave an iron (āyahśi)
limb to replace one lost by her in a contest. Pischel\(^2\) 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.


**Viśvaka**, in the Rigveda\(^1\) called Kṛṣṇiya (possibly ‘son of Kṛṣṇa’) is a protégé of the Aśvins, who restored to him his lost son, Viśṇāpu. *See 2. Kṛṣṇa.*

1 i. 116, 23; 117, 7; viii. 86, 1; x. 65, 12. *Cf.* Macdonell, *Vedic Mythology*, 52.

**Viśva-karman Bhauvana** (‘descendant of Bhuvana’) is the name of a quite mythical king. He is said in the Aitareya Brāhmaṇa to have been consecrated by Kaśyapa, to whom he offered the earth (i.e., presumably a piece of land) as a sacrificial fee; in the Śatapatha Brāhmaṇa\(^2\) he performed the Sarvamedha (‘universal sacrifice’), and made a similar offer; in both cases the earth refused to be given. The story seems to contain a reference to the early dislike of gifts of land,\(^3\) but it cannot be stated with certainty that this is the meaning.

\(^1\) viii. 21, 8. \(^2\) xiii. 7, 1, 15. \(^3\) Rhys Davids, *Buddhist India*, 47.

**Viśvan-tara Sau-ṣadmana** (‘descendant of Suṣadman’) 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.


**Viśva-manas** is the name of a ṛsi mentioned in two passages of the Rigveda,\(^1\) and as a friend of Indra in the Pañcavimśa
According to the Anukramaṇi (Index), he was a descendant of Vyāsa, and the author of certain hymns.  

Viśva-mānuṣa in one passage of the Rigveda may be a proper name, but more probably merely means 'all mankind.'

Viśva-vāra occurs in one passage of the Rigveda apparently as the name of a sacrificer.

Viśvā-sāman is the name of a Rṣi, an Ātreya, in the Rigveda.

Viśva-spj is the name of certain mythical beings to whom, however, a Sattrā, or sacrificial session, is ascribed in the Pañcavimśa Brāhmaṇa (xxv. 18, 1 et seq.).

Viśvā-mitra ('friend of all') is the name of a Rṣi who is mentioned in the Rigveda, and to whom the third Maṇḍala is attributed by tradition. In one hymn which appears to be his own composition, he praises the rivers Vipāś (Beas) and Śūtudri (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.  

Anxious to cross them, they

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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 Trūtsas, 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; Pischel, 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 Rigveda.⁵ 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 Purohitā, or domestic priest. For the relations of Viśvāmitra to Vasiṣṭha connected with their service of Sudās, see Vasiṣṭha.

The Viśvāmitras are mentioned in several other passages of the Rigveda,⁸ and are also designated as a family by the term Kuśikas.⁹

In the later literature Viśvāmitra becomes, like Vasiṣṭha, a mythical sage, usually¹⁰ mentioned in connection with Jamadagni; he was Hotṛ priest at the sacrifice of Śunaḥsepa, whom he adopted, and to whom he gave the name of Devarāta.¹¹ He was a protégé of Indra, with whom he had an interview according to the Rigveda Āraṇyakas.¹² He is also often mentioned as a Rṣi.¹³

In the Epic¹⁴ Viśvāmitra is represented as a king, who becomes a Brahmin. There is no trace of his kingship in the Rigveda, but the Nirukta¹⁵ calls his father, Kuśika, a king; the

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⁵ iii. 53, 9-11. This hymn is probably later.
⁶ Sāyaṇa on Rv. iii. 33.
⁷ Nirukta, ii. 24.
⁸ iii. 1, 21; 18, 4; 53, 13; x. 89, 17; Av. xviii. 3, 6; 4, 54; Jaiminiya Upaniṣad Brāhmaṇa, iii. 15, 1.
⁹ Rv. iii. 26, 1. 3; 29, 15; 30, 20; 42, 9; 53, 9. 10.
¹⁰ Cf. Rv. iii. 53, 15, 16; Sadguruśīya in Macdonell's edition of the Sarvānukrāmāṇi, p. 107; Weber, Indische Studien, i, 117; Muir, Sanskrit Texts, 18, 343; Geldner, Vedicische Studien, 3, 158 et seq.
¹¹ Aitareya Brāhmaṇa, vii. 16 et seq.; Śaṅkhāyana Śrauta Sūtra, xv. 17 et seq.
¹² Aitareya Āraṇyaka, ii. 2, 3; Śaṅkhāyana Āraṇyaka, i. 5.
¹³ Aitareya Āraṇyaka, ii. 2, 1; Aitareya Brāhmaṇa, vi. 18, 1; 20, 3; Taittirya Saṃhitā, ii. 2, 1, 2; iii. 1, 7, 3; v. 2, 3, 4, etc.; Kāṭhaka Saṃhitā, xvi. 19; xx. 9; Maitrāyaṇi Saṃhitā, ii. 7, 19; Kauṣṭkā Brāhmaṇa, xv. 1; xxvi. 14; xxviii. 1, 2; xxix. 3; Pañcaviṃśa Brāhmaṇa, xiv. 3, 12; Bhadāraṇyaka Upaniṣad, ii. 2, 4; Jaiminiya Upaniṣad Brāhmaṇa, iii. 3, 13; 15, 1, etc. Jamadagnī is often associated with him, Av. iv. 29, 5, etc.
¹⁴ Muir, Sanskrit Texts, 18, 388 et seq.
¹⁵ ii. 24.
Aitareya Brāhmaṇa refers to Śunahṣepa as succeeding to the lordship of the Jahnus, as well as the ‘divine lore’ (daiva veda) of the Gāthins; and the Pañcaviṃśa Brāhmaṇa 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.

Viṣa in the Rigveda and later regularly denotes ‘poison’ as an antidote, for which the Atharvaveda supplies spells.

Viṣa-vidyā, the ‘science of poison,’ is enumerated with other sciences in the Āśvalāyana Śrauta Sūtra (x. 75). Cf. Vidyā.

Viṣāpā in the Atharvaveda and later denotes an animal’s horn. horn is meant. See Whitney, Translation of the Atharvaveda.

Viṣānakā is the name of a plant in the Atharvaveda. Bloomfield, however, thinks that the word may merely mean ‘horn.’ It is used as a remedy against the disease Vātikāra. That
disease is of doubtful character: Zimmer⁴ thinks that it is one ‘caused by wounds,’ comparing the adjective a-vāta, ‘uninjured,’ in the Rigveda,⁵ but Bloomfield⁶ shows that ‘wind’ in the body is meant as causing the disease.


Viśāṇin occurs once in the Rigveda¹ as the name of a tribe in the list of the enemies of the Tṛtus, 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, Bhalanās, Śivas, and Pakthas, be reckoned as belonging to the tribes of the north-west.


Cf. Ludwig, Translation of the Rigveda, 3, 173.

1. Viśūvant denotes in the Atharvaveda¹ and later² the middle day in the Sattra or sacrificial session of a year’s duration. Tilak³ argues that the Viśūvant literally means the day when night and daylight are equal—i.e., the equinoctial day—and that this is the true sense of the word. But the theory is without probability.

¹ xi. 7, 15. ² Pañcaviṃśa Brāhmaṇa, iv. 5, 2; 7, 1; v. 9, 10; Aitareya Brāhmaṇa, iii. 41, 4; iv. 18, 1; 22, 1, 2; vi. 18, 8; Kauṣitaki 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.


2. Viśūvant 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.
Visųčikā is the name of a disease mentioned in the Vājasaneyi Saṃhitā¹ as a result of over-indulgence in Soma drinking. It seems clearly to be ‘dyentery,’ or, as Wise calls it, ‘sporadic cholera.’ The term apparently means ‘causing evacuations in both directions.’

¹ xii. 10 = Maitrāyaṇī Saṃhitā, iii. 11, 7 = Kāṭhaka Saṃhitā, xxxvii. 18 = Taittiriya Brāhmaṇa, ii. 6, 1, 5 = Śatapatha Brāhmaṇa, xii. 7, 3, 2.

² Hindu System of Medicine, 330.

Vi-škandha occurs several times in the Atharvaveda¹ as the name of a disease. As remedies against it a lead amulet,² or hemp,³ or a salve,⁴ or the Jaṅgīḍa 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 Vyamśa⁸ and Vigrīva,⁹ both of which are similarly formed and are names of demons. Possibly Karśapha and Viṣapaha mentioned in one hymn¹⁰ are plants used to cure the disease.

¹ i. 16, 3; ii. 4, 1 et seq.; iii. 9, 2. 6; iv. 9, 5; xix. 34, 5. It is also found in the Taittiriya Saṃhitā, vī. 3, 11, 1.
² Av. i. 16, 3. Cf. ii. 4; iii. 9, 6.
³ Av. ii. 4, 5.
⁴ Av. iv. 9, 5.
⁵ Av. ii. 4, 1, 5; xix. 34, 5; 35, 1.
⁶ Indische Studien, 4, 410; 13, 141.
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-štārin in the Atharvaveda¹ denotes a special sort of Odana or porridge.

¹ iv. 34, 1 et seq. According to Whitney, Translation of the Atharvaveda, 206, the designation ‘outsread’ is due to the fact that the rice mess was kneaded into furrows and juices (rasa) were poured into them. See Kauśika Sūtra, lxvi. 6.

Visṭhā-vrājin is a word of doubtful significance in the Śatapatha Brāhmaṇa.¹ According to Sāyaṇa, it means ‘remaining in one and the same place’; if this is right, the rendering of the

¹ v. 1, 12.
Visras] NAMES—SPARK—NEURALGIA—SENILITY 315

St. Petersburg Dictionary and of Böhtlingk’s Dictionary, ‘one whose herd is stationary,’ seems legitimate. But, as Eggeling\(^2\) points out, the Kāṇva recension of the Śatapatha Brāhmaṇa in another passage\(^3\) seems to treat the word as denoting a disease: thus Viśṭhāvṛājin 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.

Viṣphullīṅga denotes a ‘spark’ of fire in the Upaniṣads.\(^1\)

\(^1\) Bṛhadāraṇyaka Upaniṣad, ii. 1, 23; vi. 1, 12; Kauśitaki Upaniṣad, iii. 3; iv. 20, etc. Cf. viṣphuliṅka, ‘scattering sparks of fire,’ in Rv. i. 191, 12 (Sāyaṇa, ‘a tongue of fire,’ or ‘sparrow’).

Viṣvaka-sena is the name of a teacher, a pupil of Nārada, mentioned in the Vāma (list of teachers) at the end of the Śāmavidhāna Brāhmaṇa.

Viṣalya\(^1\) and Viṣalyaka\(^2\) are names of a disease in the Atharvaveda. Since Shaṅkar Paṇḍit’s reciters\(^3\) pronounced the word as Visalpaka in all the passages, that should probably be adopted as the right reading.\(^4\) Some sort of pain is meant, perhaps ‘neuralgia,’ in connexion with fever.

\(^1\) ix. 8, 20.  
\(^2\) vi. 127, 1 et seq.; ix. 8, 2, 5; xix. 44, 2.  
\(^4\) The commentator Sāyaṇa on vi. 127 reads visalpakaḥ, and on xix. 44, 2, visarpakaḥ.

Viṣras denotes the ‘decay’ of old age, ‘decrepitude,’ ‘senility.’\(^1\)

\(^1\) Av. xix. 34, 3. where Böhtlingk, Dictionary, s.v., suggests for visrasas the emendation visrukas (cf. Rv. vi. 7, 6); Taittirīya Brāhmaṇa, iii. 8, 20, 5; Aitareya Āraṇyaka, ii. 3, 7; Aitareya Brāhmaṇa, viii. 20, 7; Kāṭhaka Upaniṣad, vi. 4.
Vihalha is found in the Atharvaveda\(^1\) apparently as the name of a plant. The forms Vihala and Vihahla occur as variants.


\(\text{Viṇā}\) in the later Saṁhitās\(^2\) and the Brāhmaṇas\(^3\) denotes a 'lute.' A Viṇā-vāda, 'lute-player,' is included in the list of victims at the Puruṣamedha (‘human sacrifice’) in the Yajurveda,\(^4\) and is also mentioned elsewhere. The Aitareya Āraṇyaka,\(^5\) which states that the instrument was once covered with a hairy skin, enumerates its parts as Śiras, 'head' (i.e., neck); Udara, 'cavity'; Ambhaṇa, 'sounding board'; Tantra, 'string'; and Vādana, 'plectrum.' In the Śatapatha Brāhmaṇa\(^6\) the Uttaramandrā is either a tune or a kind of lute. Cf. *Viṇa*.

1 Taittiriya Saṁhitā, vi. 1, 4, 1; Kāṭhaka Saṁhitā, xxxiv. 5; Maitrāyaṇi Saṁhitā, iii. 6, 8.
2 Śatapatha Brāhmaṇa, iii. 2, 4, 6; xiii. 1, 5, 1; śata-tantṛ, 'hundred-stringed' (like the *Vāna*), at the Mahāvrata rite, Śāṅkhāyana Śramaṇa Śruta Sūtra, xvii. 3, 1, etc.; Jāminiya Brāhmaṇa, i. 42 (*Journal of the American Oriental Society*, 15, 235).
3 Vājasaneyi Saṁhitā, xxx. 20; Taittiriya Brāhmaṇa, iii. 4, 15, 1.
4 Bhadāraṇyaka Upaniṣad, ii. 4, 8; iv. 5, 9.
5 iii. 2, 5; cf. Śāṅkhāyana Āraṇyaka, viii. 9.

**Viṇā-gāthin** denotes 'lute-player' in the Brāhmaṇas.\(^1\) In the Śatapatha Brāhmaṇa Viṇāgaṇaṅgin denotes the 'leader of a band.'

1 Taittiriya Brāhmaṇa, iii. 9, 14, 1; Śatapatha Brāhmaṇa, xiii. 1, 5, 1; 4, 2, 8. 11. 14; 3, 5.
2 xiii. 4, 3, 3; 4, 2; Śāṅkhāyana Śramaṇa Śruta Sūtra, xvi. 1, 29.

**Viṇā-vāda.** See *Viṇā*.

Vīta-hāvya 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 Atharvaveda\(^3\) Vitahavya appears as connected with Jamadagni and Asita, but it is clear that the legend there has no value. It is possible, though not certain, that he was a king of the Śrjayas.\(^4\) In the Yajurveda Saṁhitā\(^5\) a Vitahavya Śrāyasa appears as a king: he may be identical with the Vitahavya of the Rigveda, or belong to the same line. \textit{Cf.} Vāltahavya.

\(\text{Vira}\) in the Rigveda\(^1\) and later\(^2\) denotes ‘man’ as the strong and heroic. Collectively in the singular\(^3\) the word denotes ‘male offspring,’ an object of great desire (\textit{cf.} Putra) to the Vedic Indian. The Pañcavimśa Brāhmaṇa\(^4\) gives a list of eight Viras of the king, constituting his supporters and entourage.

\begin{itemize}
\item Vira-hatya, ‘murder of a man,’ is one of the crimes referred to in the Taittiriya Āraṇyaka.\(^1\) The Vira-han, ‘man-slayer,’ is often mentioned in the older texts.\(^2\) \textit{Cf.} Vaira.
\end{itemize}
Virutha in the Šatapatha Brāhmaṇa\(^1\) denotes a kind of grass (*Andropogon muricatus*). See Vairiṇa.

\(^1\) xiii. 8, 1, 15. Cf. Zimmer, *Altindisches Leben*, 70.

Virudh means 'plant' in the Rigveda\(^1\) 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. 


1. Vṛka, 'wolf,' is mentioned frequently in the Rigveda,\(^1\) and also later.\(^2\) It was an enemy of sheep\(^3\) 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; \(^2\) vi. 51, 14; vii. 38, 7, etc. 

\(^3\) Av. vii. 95, 2; xii. 1, 49; Kāṭhaka Saṁhitā, xii. 10; Maitrāyaṇī Saṁhitā, iii. 14, 4; Vājasaneyi Saṁhitā, iv. 34; xix. 10. 92, etc. 

\(^4\) Rv. vii. 34, 3; *urā-mathī, 'worrying sheep,'* x. 66, 8. 

\(^5\) Av. xii. 4, 7. 

\(^6\) Rv. i. 105, 11. 18; ii. 29, 6. In Nirukta, v. 21, Roth, St. Petersburg Dictionary, s.v. 16, sees the sense of 'dog,' which seems needless. *Cf. Nirukta, Erläuterungen*, 67. 

\(^7\) Rv. i. 105, 18. 

2. Vṛka in two passages of the Rigveda\(^1\) denotes 'plough.'

\(^1\) i. 117, 21; viii. 22, 6; Nirukta, v. 26.

Vṛka-dvaras is found in one passage of the Rigveda,\(^1\) which Ludwig\(^2\) interprets as referring to a battle against Vṛkadvaras, king of the Śāndikas. But this is quite uncertain. Roth\(^3\) and Oldenberg\(^4\) incline to read vṛkadvaras. Hillebrandt\(^5\) suggests Iranian connections, but without any clear reason.

\(^1\) ii. 30, 4. 

\(^2\) Translation of the Rigveda, 3, 153; Griffith, *Hymns of the Rigveda*, 1, 297, n. 

\(^3\) St. Petersburg Dictionary, s.v.; Zeitschrift der Deutschen Morgenländischen Gesellschaft, 48, 110. 

\(^4\) Rgveda-Noten, 1, 211. 

\(^5\) Vedische Mythologie, 3, 442.
Vṛkṣa is the ordinary term for ‘tree’ in the Rigveda and later. In the Atharvaveda it denotes the coffin made from a tree, no doubt by hollowing it out. The Śadvimśa Brāhmaṇa refers to the portent of a tree secreting blood.

Vṛkṣa-sarpi, ‘tree-creeper,’ is the name of a species of worm or female serpent in the Atharvaveda.

Vṛkṣya in the Śatapatha Brāhmaṇa (i. 1, i, 10) denotes the ‘fruit of a tree.’

Vṛcayā is referred to once in the Rigveda as the spouse given by the Aśvins to Kakśivant. Zimmer thinks that the Vṛcīvants and the Turva people should be identified, but this is both unnecessary and improbable; it is adequate to assume that they were allied against the Śrījayas. The Vṛcīvants appear again only in the strange legend in the Pañcaviṃśa Brāhmaṇa, according to which the Jahnus and the Vṛcīvants contended for sovereignty, Viśvāmitra, the Jahnu king, winning it by his knowledge of a certain rite. See also Hariyūpiyā.

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1 vi. 164, 20, 22; ii. 14, 2; 39, 1; iv. 20, 5; v. 78, 6, etc.  
2 Av. i. 14, 1; ii. 12, 3; vi. 45, 1; xii. 1, 27, 51, etc.  

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1 i. 164, 20, 22; ii. 14, 2; 39, 1; iv. 20, 5; v. 78, 6, etc.  
2 Av. i. 14, 1; ii. 12, 3; vi. 45, 1; xii. 1, 27, 51, etc.  
Vṛjana, according to Roth, denotes in several passages of the Rigveda the 'settlement' or 'village,' the German 'Mark' and its inhabitants. Zimmer, accepting this view, sees in Vṛjana the 'secure abode' (क्षिति ध्रुवः) where the clan lives, the clan itself as a village community (like ग्राम), and the clan in war. Geldner, 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.

Vṛtra-ghna occurs in a passage of the Aitareya Brāhmaṇa, where in a Gāthā reciting the prowess of Bharata it is said that he bound horses on the Yamunā (Jumna) and Gangā (Ganges) Vṛtraghne, which Śaṇyāna renders 'at Vṛtraghna,' as the name of a place. Roth, however, seems right in interpreting the form as a dative, 'for the slayer of Vṛtra'—i.e., Indra.

Vṛtra-śāṅku, literally 'Vṛtra-peg,' found in one passage of the Śatapatha Brāhmaṇa, is said by the scholiast on the Kātyāyana Śrauta Sūtra to denote a stone pillar. This improbable interpretation is based on another passage in the same Brāhmaṇa.

Vṛddha-dyumna Ābhipratārina ('descendant of Abhipratārin') is the name of a prince (राजाया) 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 Kuruš from Kurukṣetra, an event which actually came to pass.
Viṣṇa-vāśini in the Nirukta (v. 21) denotes the 'female jackal.'

I. Viṣa. See Viṣa.

2. Viṣa Jāna ('descendant of Jana') is the name of a famous Purohita, who was unfortunate enough, while with his royal master, Tryaruna, to see a boy killed by the chariot which the king drove too fast. He thereupon recalled the boy to life. The story is told briefly in the Pañcavimśa Brāhmaṇa,¹ the Śatāyāyanaka,² the Tāṇḍaka,³ was also narrated in the Bhallavi Brāhmaṇa,⁴ and is preserved in the Bṛhaddevatā.⁵ Sieg⁶ has endeavoured to trace the story in part in the Rigveda,⁷ but there is a consensus of opinion⁸ against the correctness of such a view.


Viścika in the Rigveda¹ and the Atharvaveda² denote 'scorpion.' Its poison was feared³ like that of serpents. It is described as lying torpid in the earth during winter.⁴

³ Rv., loc. cit.; Av. x. 4, 9, 15. ⁴ Av. xii. 1, 46. Cf. Zimmer, Althindisches Leben, 98.

Viṣa is the name of a plant of some kind in the Kāthaka Samhitā.¹ Later the Gendarussa vulgaris is so styled. Maitrayāṇī Samhitā² has Viṣa, which Böhtlingk³ takes to mean a small animal, a quite possible sense. Cf. Yevāṣa.

¹ xxx. i. ² iv. 8, 1. ³ Dictionary, General Index to Supplements, 376.

VOL. II.
**Vṛṣa-khāḍi** is used as an epithet of the Maruts in the Rigveda.\(^1\) The sense is doubtful: Bollensen\(^2\) thought the expression referred to the wearing of rings in the ears; Max Müller\(^3\) 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.  

**Vṛṣa-gana** is the name of a family of singers mentioned in one passage of the Rigveda.\(^1\)

\(^1\) ix. 97, 8.  Cf. Ludwig, Translation of the Rigveda, 3, 132.

**Vṛṣa-āsva** 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 Śādvimśa Brāhmaṇa,\(^4\) and the Taittirīya Āranyaka,\(^5\) 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-dāṁśa,** 'strong-toothed,' is the name of the cat in the Yajurveda Saṁhitās,\(^1\) where it figures as a victim at the Aśva-medha ('horse sacrifice'). It also appears in the Paṅcavimśa Brāhmaṇa;\(^2\) the fact that the sneeze of the cat is here referred to renders it likely that the animal was already tamed. Geldner\(^3\) sees a house cat in the animal alluded to in a hymn of the Atharvaveda\(^4\) by a set of curious epithets, including vrṣadati, 'strong-toothed,' but Whitney\(^5\) decisively rejects the idea that the hymn refers to the domestic cat.

\(^1\) Taittirīya Saṁhitā, v. 5, 21, 1; Maitrāyaṇī Saṁhitā, iii. 14, 12; Vāja-saneyi Saṁhitā, xxiv. 31.  
\(^2\) viii. 2, 2.  
\(^3\) Vedic Studien, 1, 313-315.  
\(^4\) i. 18.  
Cf. Zimmer, Altindisches Leben, 86.
**Vṛṣaḥ** in two passages of the Rigveda\(^1\) 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, i. 6, etc. Roth renders *vṛṣabhāṇṇa*, 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 Rigveda\(^1\) denotes an ‘outcast’; the same sense appears in the Brhadāraṇyaka Upaniṣad,\(^2\) where the touch of either a Vṛṣala or a Vṛṣalī is to be avoided.

\(^1\) x. 34, 11. Cf. *Nirukta*, iii. 16. \(^2\) vi. 4, 12 Mādhyāmdīna.

**Vṛṣa-śuṣma Vātāvata** (‘descendant of Vātāvant’) Jātukarnya is the name of a priest in the Brāhmaṇas of the Rigveda.\(^1\) Vṛṣa-śuṣma in the Vamśa Brāhmaṇa\(^2\) is probably intended for the same name.

\(^1\) Aitareya Brāhmaṇa, v. 29, 1; lectio Vādhāvata: *Indische Studien*, 1, Kauśitaki Brāhmaṇa, ii. 9 (with a varia lectio 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 Satapatha Brāhmaṇa\(^2\) the word occurs in the dual, meaning perhaps ‘mallet’ or ‘drumstick.’


**Vṛṣṭi** is the regular word for ‘rain’ in the Rigveda\(^1\) and later.\(^2\)

\(^1\) i. 116, 12; ii. 5, 6, etc. \(^2\) Av. iii. 31, 11; vi. 22, 3, etc.
Vṛṣṭi-havya is the name of a Rṣi, whose sons were the Upastutas.


Venu in the Atharvaveda\(^1\) and later\(^2\) denotes a ‘reed’ of bamboo. It is described in the Taittirīya Saṃhitā\(^3\) as ‘hollow’ (ṣu-sīra). In the Rigveda\(^4\) it occurs only in a Vālakhilya hymn in a Dānastuti (‘praise of gifts’), where Roth\(^5\) thinks that ‘flutes of reed’ are meant, a sense which Venu has in the later texts. The Kauśitaki Brāhmaṇa\(^6\) couples Venu with Sasya, stating that they ripen in Vasanta, ‘spring.’ Apparently bamboo reeds are meant.\(^7\)

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Vetasa is the name of the water plant Calamus Rotang, or a similar reed, in the Rigveda\(^1\) and later.\(^2\) It is called ‘golden’ (hīranyaya) and ‘water-born’ (apsuja).\(^4\)

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Vetasu is a name occurring in the singular in two passages of the Rigveda\(^1\) 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. Zimmer\(^3\) 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.

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\(^1\) i. 27, 3.
\(^2\) Taittirīya Saṃhitā, v. 2, 5, 2; vii. 4, 19, 2; Kāṭhaka Saṃhitā, xii. 12; Satapatha Brāhmaṇa, i. 1, 4, 19; ii. 6, 2, 17, etc.
\(^3\) v. 1, 1, 4.
\(^4\) viii. 55, 3.

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\(^5\) 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.

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\(^1\) 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.

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\(^3\) Rv., loc. cit.; Av. x. 7, 41.
\(^4\) Taittirīya Saṃhitā, v. 3, 12, 2, etc.

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\(^1\) vi. 20, 8; 26, 4.
\(^2\) x. 49, 4.
\(^3\) Altindisches Leben, 128. Cf. Kaegi, Der Rigveda, n. 337.

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\(^1\) Cf. Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 55, 328.
Vetaśvant, 'abounding in reeds,' is the name of a place in the Pañcaviṃśa Brāhmaṇa, not, as Weber once took it, a part of the name of Ekāyavan Gāmdama.

1 xxi. 14, 20.

Veda in the Atharvaveda and later denotes 'sacred lore.' In the plural it more definitely refers to the Vedas of the Rg, Yajus, and Sāman. Cf. Vidyā.

1 Av. vii. 54, 2; x. 8, 17; xv. 3, 7.
2 Traya, 'threefold,' Śatapatha Brāhmaṇa, v. 5, 5, 10; xiii. 4, 3, 3; Nirukta, i. 2, 18. 20, etc.
3 Av. iv. 35, 6; xix. 2, 12; Taittiriya Samhitā, vii. 5, 11, 2; Aitareya Brāhmaṇa, v. 32, 1; vi. 15, 11; Taittiriya Brāhmaṇa, iii. 10, 11, 4; Śatapatha Brāhmaṇa, xi. 3, 3, 7; xii. 3, 4, 11, etc. In the Brāhmaṇas the word, no doubt, has normally the sense of the extant collections, which appear under their accepted titles, Rgveda, Yajurveda, Sāmaveda, in the Aranyakas.

Vedāṅga, as the name of a text subsidiary to the study of the Rigveda, is first found in the Nirukta and the Rigveda Prātiśākhya.

1 i. 20.
2 xii. 40.

1. Vena occurs in one passage of the Rigveda as a generous patron. Pṛthavāna, 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 is thought by Tilak to be the planet Venus. But this is certainly impossible.

1 x. 123.
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**; Kāṭhaka Saṁhitā, xii. 5 (*veśātu*); xxxi. 12; xxxii. 4; Vājasaṇeyi Saṁhitā, Kāṇva, ii. 5, 7; Māitrāyaṇi Saṁhitā, i. 4, 8; ii. 3, 7; iv. i, 13. * Cf. Weber, *Indische Studien*, 13, 204, who takes *veĩas* in Av. ii. 32, 5, where *pari-veĩas* also occurs in the same sense, and compares *vaĩya* in Taittirīya Saṁhitā, ii. 3, 7, 1, as meaning 'servitude.'

\(^2\) St. Petersburg Dictionary, s.v. i, *veša*, and *veštava*. *Cf.* Whitney, *Translation of the Atharvaveda*, 75, who seems inclined to read *vešas* 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 Veša either a neighbour or a member of the same village community. *Cf.* *Sajāta*.

2. **Veśa** may be a proper name in two passages of the Rigveda;\(^1\) if so, it is quite uncertain whether a demon is meant or not.

\(^1\) ii. 13, 8; x. 49, 5. *Cf.* Ludwig, *Translation of the Rigveda*, 3, 152, 164.

**Vešantā**,\(^1\) **Vešanti**,\(^2\) **Vešántā**,\(^3\) all denote a 'pond' or 'tank.' *Cf.* *Vaišanta*.

\(^1\) Av. xi. 6, 10; xx. 128, 8, 9; Taittirīya Brāhmaṇa, lli. 4, 12, 1. \(^2\) Av. i. 3, 7. \(^3\) Bṛhadāraṇyaka Upaniṣad, iv. 3, 11.

**Vešas.** See 1. **Veśa**.

**Vešántā.** See **Vešántā**.

**Veši** in one passage of the Rigveda\(^1\) seems to denote a 'needle.'


**Vešman, 'house,'** occurs in the Rigveda\(^1\) and later.\(^2\) It denotes the house as the place where a man is 'settled' (*viš*).

\(^1\) 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 (*eka-vešman*) of the king is contrasted with the numerous dwellings of the people.
Veṣya in two passages of the Rigveda (iv. 26, 3; vi. 61, 14) seems to denote the relation of ‘dependence’ rather than ‘neighbourhood.’ Cf. i. Veṣa.

Veṣka in the Śatapatha Brāhmaṇa (iii. 8, 1, 15) denotes the ‘noose’ for strangling the sacrificial animal. See Bleška.

Vehat seems to mean a ‘cow that miscarries.’ It is mentioned in the Atharvaveda and later.

1 xii. 4, 37 et seq. In iii. 23, 1, a woman is called vēhat.
2 Vājasaneyi Saṁhitā, xviii. 27; xxiv. 1, etc.; Taittiriya Saṁhitā, ii, 5, 3, etc. In Śatapatha Brāhmaṇa,

Vaikarna occurs but once in the Rigveda in the description of the Dāsarājña, where Sudās is stated to have overthrown the twenty-one tribes (janān) of the kings or folk of the two Vaikarna. Zimmer conjectures that they were a joint people, the Kuru-Krivis: this is quite possible, and even probable. Vikarna as the name of a people is found in the Mahābhārata, and a lexicographer places the Vikarnas in Kaśmir, a reminiscence probably of a real settlement of the Kurs in that country. Cf. Uttara Kuru.

Valkhanasa is the name of a mythical group of Rṣis who are said in the Paścavimśa Brāhmaṇa to have been slain at Muni-marāṇa by Rahasyu Devamalimlue, and who are mentioned in the Taittiriya Āraṇyaka also. An individual Vaikhānasa is Puruhanman.
Vaijāna, ‘descendant of Vijāna,’ is Sāyaṇa’s version of the patronymic of Vṛśa in the Pañcaviṃśa Brāhmaṇa.¹ The real reading is vai Jānaḥ, as pointed out by Weber.²

¹ xiii. 3, 12. ² Indische Studien, 10, 32.

Vaiṭṭabhaṭṭi-putra is the name in the Kāṇva recension of the Brhadāraṇyaka Upaniṣad (vi. 5, 2) of a teacher, a pupil of Kārśakeyiputra, Cf. Vaidabhṛtiputra.

Vaiḍava, ‘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 Śaṃan 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.

Vaitarana 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, 17. ² St. Peters burg Dictionary, s.v. 2. ³ Ludwig, Translation of the Rigveda, 3, 165; Griffith, Hymns of the Rigveda, 2, 457, n.

Vaitahavya, ‘descendant of Vitahavya,’ is the name of a family who are said in the Atharvaveda¹ to have come to ruin because they devoured a Brahmin’s cow. They are said to be Śrñjayas, 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 Śrñjayas, but this is not probable⁴ in view of the existence of a Vitahavya.

¹ v. 18, 10. 11; 10. 1. ² Bloomfield, Hymns of the Atharvaveda, 434. ³ Altindisches Leben, 132. ⁴ Cf. Oldenberg, Buddha, 405; Weber Indische Studien, 18, 233.
Vaida, ‘descendant of Vida,’ is the patronymic of Hiranyadant in the Aitareya Brähmana and the Aitareya Aranyaka. The word is also written Baida.

Vaidathina, ‘descendant of Vidathin,’ is the patronymic of Rjiśvan in the Rigveda (iv. 16, 11; v. 29, 13).

Vaidadāsvi, ‘descendant of Vidadaśva,’ is the patronymic of Taranta in the Rigveda. In the Pañcavimsa Brähmana and the Jaiminiya Brähmana the Vaidadaśvis are Taranta and Purumilha. The latter is not a Vaidadaśvi in the Rigveda, a clear sign of the worthlessness of the legends relative to these two men in the Brähmaṇas.

Vaidabhṛti-putra, ‘son of a female descendant of Vedabhṛt,’ is the name of a teacher in the last Vamsa (list of teachers) of the Mādhyaminda recension of the Brhadāraṇyaka Upaniṣad (vi. 4, 32). Cf. Vaiṭṭabhaṭhiputra.

Vaidarbha, ‘prince of Vidarbha,’ is applied to Bhīma in the Aitareya Brähmaṇa (vii. 34, 9).

Vaidarbhi, ‘descendant of Vidarbha,’ is the patronymic of a Bhārgava in the Praśna Upaniṣad (i. 1; ii. 1).

Vaideha, ‘prince of Videha,’ is the title of Janaka and of Nāmi Sāpya.

Vaidhasa, ‘descendant of Vedhas,’ is the patronymic of Hariścandra in the Aitareya Brähmana (vii. 13, 1) and the Śāṅkhāyana Śrauta Sūtra (xv. 17, 1).
Vainya, ‘descendant of Vena,’ is the patronymic of the mythic Prthi, Prthi, or Prthu.¹

1 Rv. viii. 9, 10; Pañcaviṃśa Brāhmaṇa, xiii. 5, 20; Śatapatha Brāhmaṇa, v. 3, 5, 4, etc.

Vaipāścita (‘descendant of Vipaścit’) Dārdhajayanti (‘descendant of Drdhajayanta’) Gupta Lauhitya (‘descendant of Lohita’) is the name of a teacher, a pupil of Vaipāścita Dārdhajayanti Drdhajayanta Lauhitya, in a Vamsa (list of teachers) of the Jaiminiya Upaniṣad Brāhmaṇa (iii. 42, 1).

Vaipāścita (‘descendant of Vipaścit’) Dārdhajayanti (‘descendant of Drdhajayanta’) Drdhajayanta Lauhitya (‘descendant of Lohita’) is the name of a teacher, a pupil of Vipaścit Drdhajayanta Lauhitya, in a Vamśa (list of teachers) of the Jaiminiya Upaniṣad Brāhmaṇa (iii. 42, 1).

Vaiyāśva, ‘descendant of Vyaśva,’ is the patronymic of Viśvamanas in the Rigveda (viii. 23, 24; 24, 23; 26, 11).

Vaiyāghrapadī-putra, ‘son of a female descendant of Vyāghrapad,’ is the name of a teacher, a pupil of Kāṇvī-putra, in the Kāṇva recension of the last Vamśa (list of teachers) in the Brhadāraṇyaka Upaniṣad (vi. 5, 1).

Vaiyāghra-padya, ‘descendant of Vyāghrapad,’ is the patronymic of Indradyumna Bhāllaveya in the Śatapatha Brāhmaṇa¹ and the Chāndogya Upaniṣad,² of Budila Āśvatarāśvi in the Chāndogya Upaniṣad,³ and of Gośruti in that Upaniṣad⁴ and in the Sāṅkhāyana Āraṇyaka.⁵ In the Jaiminiya Upaniṣad Brāhmaṇa⁶ the patronymic is applied to Rāma Krātujāteya.

¹ x. 6, 1, 8.
² v. 14, 1.
³ v. 16, 1.
⁴ v. 2, 3.
⁵ ix. 7 (Gośruta-vaiyāghrapadya as a compound).
⁶ iii. 40, 1; iv. 16, 1.
WERGELD

Vaiyāśka is read in one passage of the Rigveda Prātiśākhyā,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 Vīyāśka, but standing for vai Yāśaka. Cf. Vaijāna.

Vaira¹ and Vaira-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, 'requital 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 Śunahśepa 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.
² Cf. Taittiriya Saṃhitā, i. 5, 2, 1; Kāṭhaka Saṃhitā, ix. 2; Kapiṣṭhala Saṃhitā, viii. 5; Māitrāyaṇī Saṃhitā, i. 7, 5, all of which have vīraṃ for vairam, perhaps wrongly.
³ Cf. Max Müller, Sacred Books of the East, 32, 361; Hillebrandt, Vedische Mythologie, 1, 92; Oldenberg, Rgveda-Noten, 1, 354; Kāṭhaka Saṃhitā, xxii. 8; xxviii. 2, 3, 6.
⁴ i. 9, 24, 1-4.
⁵ i. 10, 19, 1, 2.
⁶ The crime of slaying a Brahmin is too heinous for a wergeld. See Āpastamba, i. 9, 24, 7 et seq.; Baudhāyana, i. 10, 18, 18.
⁷ i. 9, 24, 5.
⁸ i. 10, 19, 3.
⁹ ii. 32, 4.
¹⁰ See n. 1. The word is not found in the Taittiriya.
The fixing of the price shows that already public opinion, and perhaps the royal authority, was in Rigvedic times diminishing the sphere of private revenge; on the other hand, the existence of the system shows how weak was the criminal authority of the king (cf. Dharma).

Cf. Roth, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 41, 672-676; Bühler and von Schroeder, Festgruss an Roth, 44-52; Bühler, Sacred Books of the East, 2, 78, 79; 14, 201 Schrader, Prehistoric Antiquities, 402 Jolly, Recht und Sitte, 131, 132; Delbrück in Leist, Altarisches Jus Gentium, 297.

Vaira-hatya, 'manslaughter,' is mentioned in the Vājasaneyi Saṁhitā (xxx. 13) and the Taittiriya Brāhmaṇa (i. 5, 9, 5). Cf. Vīrāhana.

Vai-rājya. See Rājya.

Vairūpa, 'descendant of Viṟūpa,' is the patronymic of Aṣṭādamṣṭra in the Pañcaviṁśa Brāhmaṇa (viii. 9, 21).

Vaiśanta is the name in the Rigveda\(^1\) of a prince whose offering Indra is said to have deserted for that of Sudās through the aid of the Vasiśthas. Ludwig\(^2\) thinks that the name is Veśanta, and that he was a priest of the Prthu-Parśus; Griffith\(^3\) says that probably a river is meant, but neither of these views is plausible.

\(^{1}\) vii. 33, 2.  
\(^{2}\) Translation of the Rigveda, 3, 173.  
\(^{3}\) Hymns of the Rigveda, 2, 24, n.  
Cf. Geldner, Vedische Studien, 2, 130.

Vaiśampāyana, 'descendant of Viśaṁpa,' is the name of a teacher, famous later, but in the earlier Vedic literature known only to the Taittirīya ĀrANYAKA (i. 7, 5) and the Grhya Sūtras.

Vai-śāleya, 'descendant of Viśāla,' is the patronymic of the mythic Takṣaka in the Atharvaveda (viii. 10, 29).

Vaiśī-putra, 'the son of a Vaiśya wife,' is mentioned in the Brāhmaṇas.\(^1\)

\(^{1}\) Taittirīya 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 Aryan community on the one side, and from the aboriginal Śūdra on the other. The name is first found in the Puruṣa-sūkta ('hymn of man') in the Rigveda, and then frequently from the Atharvaveda onwards, sometimes in the form of Viśya.

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 in the adjectives anyasya bali-kṛt, 'tributary to another'; anyasyādya, 'to be lived upon by another'; and yathākāma-jyeṣṭhah, '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. Hopkins 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, Hopkins 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 Powell urged. Without ignoring the possibility that the Dravidians were agriculturists, there is no reason to deny that the Āryans were

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1 x. 90, 12.
2 v. 17, 9.
3 Vājasaneyi Saṃhitā, xxx. 5, etc. See Varṇa.
4 Av. vi. 13, 1; Vājasaneyi Saṃhitā, xviii. 48, etc.
6 India, Old and New, 222 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, Vanij), 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 Śamhitā,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 Varna).

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. Varna). 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

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⁹ Kāṭhaka Śamhitā, xxxvii. 1.
¹⁰ Kauśika Sūtra, lxxx.
¹¹ ii. 5. 4. 4.
¹² Rhys Davids, Buddhist India, 55 et seq., argues to the contrary from Buddhist evidence; but this has no cogency for the Vedic period, and much, if not all, of it is hardly in point as concerns this issue.
¹³ Die soziale Gliederung, 163 et seq.
¹⁴ Cf. Indian Empire, i, 347.
the Vaiśyas’ claim to be reckoned a class or caste if the other two are such, though at the present day things are different.


Vaiśvāmitra, ‘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 Vaṁśas (lists of teachers) of the Brhadāraṇyaka Upaniṣad in the Mādhyaṁdina recension (ii. 5, 20; iv. 5, 25). He was a pupil of Śāndilya and Rauhīnāyana.

Vyacha in go-vyacha, the name of one of the victims at the Puruṣamedha (‘human sacrifice’) in the Yajurveda, 1 is of uncertain signification. According to Sāyaṇa, 2 the compound denotes a ‘driver out of cows.’ Perhaps it means a ‘tormentor of cows,’ as the St. Petersburg Dictionary takes it. Weber 3 renders it as ‘knacker of cows,’ Eggeling as ‘one who approaches cows.’

Vy-advara, 1 Vy-advari, 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 Vājasaneyi Samhitā, xxx. 18; Taḥtirīya Brāhmaṇa, iii. 4, 16, 1. Cf. Kāṭhaka Samhitā, xv. 4.
2 On Taḥtirīya Brāhmaṇa, loc. cit.
3 Indische Streifen, i, 82, n. 11. This interpretation is supported by the use of the word in the Kāṭhaka, where it replaces the Govikartana of other texts. See Ratnī (p. 200).
4 Sacred Books of the East, 44, 416.

Vai-advara, 1 Vy-advari, 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. 
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-adhvan³ than with the root vyadh, 'pierce.'⁴ The term occurs with Maśaka, 'fly,' in the Hiranyakesi Grhya Sūtra,⁵ and perhaps also in another passage of the Atharvaveda,⁶ where, however, both Whitney⁷ and Shankar Panḍīt read Vyadvara.

Vyalkaśā is the name of a plant in the Rigveda.¹

Vy-aśva is the name of a Rśi, a protégé of the Aśvins,¹ mentioned in several hymns of the eighth Maṇḍala,² which may have been the composition of a descendant of his, Viśvamanas. In two other passages³ he is referred to only as a Rśi of the past, and Oldenberg⁴ points out that none of his own work appears in the Saṁhitā. The Rigveda also mentions⁵ the Vyaśvas, with whom Ludwig⁶ is inclined to connect Vaśa Aśvya. An Āṅgirasa Vyaśva occurs as a seer of Sāmans or Chants in the Pañcavimśa Brāhmaṇa.⁷

Vy-aśṭi is the name of a mythical teacher in the first two Vāṃśas (lists of teachers) in the Bhādāranyaka Upaniṣad.¹

¹ ii. 31, 4.
² Translation of the Atharvaveda, 74.
³ This would mean 'diverging from the road,' 'devious.'
⁴ The Padapāṭha analyzes the word as vi-adhvara.
⁵ ii. 16, 3.
⁶ vi. 50, 3.

 Vyalkaśā is the name of a plant in the Rigveda.¹

¹ x. 16, 13. Cf. Zimmer Allindisches Leben, 70.

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¹ Rv. i. 112, 15.
² viii. 23, 16, 23; 24, 22; 26, 9.
³ Rv. viii. 9, 10; ix. 65, 7.
⁴ Zeitschrift der Deutschen Morgenländischen Gesellschaft 42, 217.
⁵ Rv. viii. 24, 28
⁶ Translation of the Rigveda, 3, 106.
⁷ xiv. 10, 9.
Vyā-khyāna in one passage of the Satapatha Brāhmaṇa clearly denotes a 'narrative' merely—viz., that of the dispute of Kadrū and Suparnī. In other passages the word means simply 'commentary.' In the Bṛhadāraṇyaka Upaniṣad, used in the plural, it signifies a species of writing, apparently 'commentaries,' though its exact relation to Anuvyākhyāna must remain obscure. Sieg thinks that the Vyākhyānas were forms of narrative like Anvākhyāna and Anuvyākhyāna.

Vyāghra, 'tiger,' is never found in the Rigveda, but frequently occurs in the Atharvaveda, 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, also, mention of the tiger is quite common. The Taittirīya Saṃhitā preserves a reference to the danger of waking a sleeping tiger. The destructive character of the animal is often alluded to, the man-eater (purusād) being also mentioned. Like the lion, the tiger passes as a symbol of strength. This idea is illustrated by the fact that the king at the Rājasūya ('royal consecration') steps on a tiger's skin to win himself the strength of the animal. Cf. also Śārda, Petva.
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 victims\(^2\) 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 (hāry-akṣa), a 'tawny-eyed' man (piṅgōkṣa), a 'cripple' (piṭha-sarpin), a 'lame' man (srāma), a 'sleepless' man (jāgarana), a 'sleepy' man (sāpana), one\(^8\) 'too tall' (ati-dīrgha), one 'too short' (ati-hrasya), one 'too stout' (ati-sthūla or aty-anisala), one 'too thin' (ati-kṛśa), one 'too white' (ati-sukla), one 'too dark' (ati-kṛṣṇa), one 'too bald' (ati-kulva), and one 'too hairy' (ati-lomaśa).

In the Maitrāyani Śaṁhitā\(^9\) the man with bad nails and the man with brown teeth are mentioned along with sinners like the Didhiṣūpati. The Śatapatha Brāhmaṇa\(^10\) mentions a 'white-spotted (śukla), bald-headed man, with projecting teeth (viklidha) and reddish-brown eyes.' Interesting is Zimmer's\(^11\) suggestion that kirmira found in the Vājasaneyi Śaṁhitā\(^12\) means 'spotty' as an intermixture of races, but it is only a conjecture, apparently based on a supposed connexion of the word with krṣ, 'mix.' In the Vājasaneyi Śaṁhitā\(^13\) and the

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1. Chāndogya Upaniṣad, iv. 10, 3; Śaṭvimiśa Brāhmaṇa, v. 4; Śāṅkhāyana Śrauta Sūtra, iii. 4, 8.
2. Vājasaneyi Śaṁhitā, xxx. 10. 17; 21; Taittiriya Brāhmaṇa, iii. 4, 6, 1; 14, 1; 17, 1.
3. Cf. Śatapatha Brāhmaṇa, xiii. 3, 6, 5.
4. Cf. Brhadāraṇyaka Upaniṣad, vi. 2, 9; Chāndogya Upaniṣad, v. 1, 9; 13, 2; viii. 4, 2; 9, 1; 10, 1; Kauṣṭkaki Upaniṣad, iii. 3.
5. Brhadāraṇyaka Upaniṣad, vi. 2, 10; Chāndogya Upaniṣad, v. 1, 10; Kauṣṭkaki Upaniṣad, loc. cit.
7. Kīlāsa also in Pañcaviṃśa Brāhmaṇa, xiv. 3, 17; xxiii. 16, 11, etc.
8. Vājasaneyi Śaṁhitā, xxx. 22; Taittiriya Brāhmaṇa, iii. 4, 19, 1, where are added the man who winks too much (ati-mirīra), has too prominent teeth (ati-dantura) or too small teeth (ati-kīriṣa), and who shores excessively (ati-memiṣa). Cf. Weber, Indische Streifen, i, 84, n. 4.
10. xiii. 3, 6, 5. See Eggeling, Sacred Books of the East, 44, 323, n.
12. xxx. 21.
13. xxx. 15, especially avijātā and vijarjārā, beside avatohā and paryāyinī; atitvari and atitkādvari are also possibly so to be understood. Cf. Weber, Indische Streifen, 1, 80.
Taittirīya Brāhmaṇa, various epithets are applied to women, some of which seem to denote disease, and in the Atharvaveda the feminine adjectives, 'antelope-footed' (ṛṣya-pādi) and 'bull-toothed' (vrṣa-dati), probably refer to bodily defects.

Vyāna is the name of one of the vital airs. See Prāṇa.

Vyāma in the Saṃhitās and the Brāhmaṇas denotes the 'span' of the outstretched arms as a measure of length. It may be estimated at six feet or equivalent to a fathom.

Vyāsa Pārāśarya ('descendant of Pārāśara') is the name of a mythical sage who in the Vedic period is found only as a pupil of Viṣvaksena in the Vamsa (list of teachers) at the end of the Sāmavidhāna Brāhmaṇa and in the late Taittirīya Áranyaka.

Vra, according to Roth, means 'troop' in the Rigveda and the Atharvaveda. Zimmer sees in the word (in the feminine form of vrā) a designation in one passage of the village host which formed part of the Viṣ, and was composed of relations (su-bandhu). On the other hand, Pischel thinks that in all the passages Vrā means 'female,' used either of animals or of
women who go to the feast (Samana), or courtesans (visyā, 'of the people'), or, metaphorically, the hymns compared with courtesans: these senses are perhaps adequate.

7 Rv. i. 124, 8.  
8 Rv. i. 126, 5.  
9 Rv. iv. 1, 16; x. 123, 2; Av., loc. cit.

Vraja denotes in the first instance, in the Rigveda, the place to which the cattle resort (from vraj, 'go'), the 'feeding ground' to which the milk-giving animals go out in the morning from the village (Grāma), while the others stay in it all day and night. Secondly it denotes the 'herd' itself. This is Geldner's view, which seems clearly better than that of Roth 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,' in others 'stall,' is certainly meant. The word is often used in the myth of the robbing of the kine. It occasionally denotes a 'cistern.'

1 Rv. ii. 38, 8; x. 26, 3, and perhaps 97, 10; 101, 8. Cf. Medhātithi on Manu, iv. 45, and Mahābhārata, i. 41, 15, where go-vraja is equal to gavāy prācārāh, 'the pastures of the kine,' in i. 40, 17.
2 Rv. ii. 38, 8.
3 Cf. Sāyaṇa on Aitareya Brāhmaṇa, ii. 18, 14.
4 Rv. v. 35, 4; vii. 27, 1; 32, 10; viii. 46, 9; 51, 5.
7 Av. iii. 11, 5; iv. 38, 7; Sāṅkhāyana Aranyaka, ii. 16. Metaphorically, in the Brhadāranyaka Upaniṣad, vi. 4, 22, Mādhyaśāna, it is a pen with a bolt (sārgala) and with a palissade (sa-fari-
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; Taittirīya Brāhmaṇa, iii. 8, 12, 2, where the Vraja is said to be made of Asvātha wood. The sense of 'stall' is probable in Vājasaneyi Saṁhitā, i. 25.
9 See Geldner, op. cit., 2, 283 et seq.
10 Vājasaneyi Saṁhitā, x. 4 = Taittirīya Brāhmaṇa, i. 8, 11, 1 = Maitrāyaṇi Saṁhitā, ii. 6, 7.
Vṛata (‘vow’) in the later Saṃhitās¹ and the Brāhmaṇas² has the peculiar sense of the ‘milk’ used by one who is living on that beverage alone as a vow or penance.

1 Av. vi. 133, 2; Taittiriya Saṃhitā, vi. 2, 5, 3, 4; Vājasaneyi Saṃhitā, iv. 11, etc.
2 Śatapatha Brāhmaṇa, iii. 2, 2, 10. 14. 17; 4, 2, 15; ix. 2, 1, 18. Cf. ghṛta-vṛata, Pañcavimśa Brāhmaṇa, xviii. 2, 5. 6, and vṛata-dughā, the ‘cow that gives the Vṛata milk,’ Śatapatha Brāhmaṇa, iii. 2, 2, 14; xiv. 3, 1, 34, etc.

Vṛatati in the Rigveda¹ and later² denotes a ‘creeping plant.’

1 viii. 40, 6; Nirukta, i. 14; vi. 28. 2 Taittiriya Brāhmaṇa, i. 5, 1, 3, etc.

Vṛāja-pati is found in one passage of the Rigveda,¹ where it is said that comrades attend Indra, as the Kulapas the Vṛāja-pati, when he goes about. Zimmer² thinks that this refers to the heads of families being subordinate in war to the village headman (Grāmanī), but Whitney³ seems to be right in seeing merely the chieftain surrounded by the leading men, the family heads, not necessarily merely a village headman. Vṛāja alone occurs in one passage of the Atharvaveda,⁴ adverbially in the sense of ‘in troops.’

1 x. 179, 2 = Av. vii. 72, 2. 2 Altindisches Leben, 171. 3 Translation of the Atharvaveda, 436. 4 i. 16, 1. Cf. Whitney, cf. cit., 17.

Vṛāja-bāhu is used in the Kauśitaki Brāhmaṇa (ii. 9) of the ‘encompassing arms’ of death, Vṛāja here apparently meaning a ‘pen,’ like Vraja. Cf. Viṣṭhā-vṛājin.

Vṛata is found in several passages of the Rigveda¹ and later² in the sense of ‘troop.’ In one passage of the Rigveda³ the troops of the Maruts are referred to by three different terms—śardha, vrāta, and gana. From this fact Zimmer⁴ has

¹ i. 163, 8; iii. 26, 2; v. 53, 11; ix. 14, 2 (perhaps an allusion to the five tribes); x. 34, 8. 12 (of dice). In x. 57, 5, the host of the living (jīva vrāta) is referred to.
² Av. ii. 9, 2 (‘host of the living’);
³ Taittiriya Saṃhitā, i. 8, 10, 2; Vājasaneyi Saṃhitā, xvi. 25; Pañcavimśa Brāhmaṇa, vi. 9, 24; xvii. 1, 5, 12, etc.
⁴ Altindisches Leben, 162.
deduced that a Vedic host fought according to clan (Viś), village (Grāma), and family, but this conclusion is hardly warranted, there being nothing to show that there is any intention to present a distinct series of divisions. It is not probable that the word ever has the technical sense of 'guild,' as Roth\(^5\) thinks. *Cf. Vṛātapatī.*

\(^5\) In the St. Petersburg Dictionary, where this is taken to be the sense; Pañcaviṃśa Brāhmaṇa, vi. 9, 25; xvii. i, Vṛata-pati, 'lord of troops,' is an epithet included in the names of Rudra in the Yajurveda Śaṃhitās,\(^1\) along with the epithet Gaṇa-pati, 'lord of groups.' The exact sense is quite uncertain, but the term may allude to the chief of a band of robbers, as Zimmer\(^2\) thinks.

\(^1\) Taittiriya Śaṃhitā, iv. 5, 4, 1; Śaṃhitā, ii. 9, 4; Vājasaneyi Śaṃhitā, Kāṭhaka Śaṃhitā, xvii. 13; Maitrāyaṇī Śaṃhitā, xvi. 25.

\(^2\) Altindisches Leben, 179.

Vṛātya is included in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda,\(^1\) where, however, no further explanation of the name is given. Fuller information is furnished by the Atharvaveda,\(^2\) the Pañcaviṃśa Brāhmaṇa,\(^3\) and the Sūtras,\(^4\) which describe at length a certain rite intended for the use of Vṛātyas. According to the Pañcaviṃśa Brāhmaṇa, there are four different kinds of 'outcasts'—viz., the hīna, who are merely described as 'depressed'; those who have become outcasts for some sin (nindita); those who become outcasts at an early age, apparently by living among outcasts; and those old men who, being impotent (śama-nīcamedhra), have gone to live with outcasts. The last three categories are by no means of the same importance as the first. The motive of the fourth is hard to understand: according to Rājārām Rām-

\(^1\) Vājasaneyi Śaṃhitā, xxx. 8; Taittiriya Brāhmaṇa, iii. 4, 5, 1.

\(^2\) xv. 1, 1 et seq.

\(^3\) xvii. 1-4.

\(^4\) Kātyāyana Srauta Sūtra, xii. 1; xxii. 4; Lātyāyana Srauta Sūtra, viii. 6; Āpastamba Srauta Sūtra, xxii. 5, 4-14. See Hillebrandt, Ritualliteratur, 139, 140.
krishṇa Bhāgavat,⁵ they were men who had enfeebled their constitutions by undue intercourse with women in the lands of the outcasts, and returned home in a debilitated state. But this is not stated in the text.

It seems probable that the really important Vṛtyas 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 Vṛtyas. 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 Vṛtyas. Their principles were opposed to those of the Brahmins: they beat those unworthy of correction.⁹ Their leader (Grhapati) or householder wore a turban (Uṣṇīṣa), carried a whip (Pratoda), a kind of bow (Jyāhroda), was clothed in a black (krṣṇaśa) garment and two skins (Ajīna), black and white (krṣṇa-valahsa), and owned a rough wagon (Viṭṭha) 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.
DRESS AND HABITAT OF OUTCASTS [Vṛṭya]

("phalakāstiīrna"). The others, subordinate to the leader, had garments with fringes of red (valūkāntāṁ dāmatūṣāṇī), two fringes on each, skins folded double (dviśaṇhitāny ajinānī), and sandals (Upānah). The leader wore also an ornament (Nīṣka) of silver, which Rājārām converts into a silver coinage. The Vṛṭyas, 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 Brāhmaṇa.

The locality in which the Vṛṭyas lived cannot be stated with certainty, but their nomad life 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 Brahmīn receiving the gift of the Vṛṭya’s outfit an inhabitant of Magadha. The Atharvaveda does not help, for it treats the Vṛṭya in so mystical a way that he is represented as being in all the quarters. Indeed, Roth believed that it was here not a case of the Vṛṭya of the Pañca-vimśa Brāhmaṇa at all, but of a glorification of the Vṛṭya as the type of the pious vagrant or wandering religious mendicant (Parivṛājaka). This view is clearly wrong, as the occurrence of the words usṇīsa, vipātha, and pratoda shows. It is probable that the 15th Book of the Atharvaveda, which deals with the Vṛṭya, and is of a mystical character, exalts the converted Vṛṭya as a type of the perfect Brahmacārin, and, in so far, of the divinity.

10 Ibid., xvii. 1, 15. The exact sense of the passages is obscure, and was, as Lāṭyāyana shows, already obscure in his time and earlier; the translations given are all vague. Cf. Weber, Indische Studien, 1, 32 et seq.; Indian Literature, 67, 68; Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, 15, 31, 32; Rājārām, loc. cit.
11 Ibid., 361.
12 Which is indicated by their name, 'belonging to a roving band' (vrād), '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.
Vrihita, 'rice,' is never mentioned in the Rigveda, but is frequently alluded to in the Atharvaveda and later. Rice seems to be indigenous in the south-east of India: this fact accounts well for the absence of any mention of it in the Rigveda. Black and white rice is contrasted in the Taittiriya Samhitā, where also the distinctions of dark, swift-growing (āsu), and large rice (mahā-vrihi) are found. Probably the swift-growing variety is that later known as šaṣṭika, 'ripening in sixty days.' Vrihi and Yava, 'barley,' are normally conjoined in the texts. Cf. Plāsku.

1 To take dhānya bīja in Rv. v. 53, 13, as 'rice seeds' is unnecessary and very improbable, nor is there better reason to see in dhānya rasa in Av. ii. 26, 5, a 'rice drink.'
2 vi. 140, 2; viii. 7, 20; ix. 6, 14, etc.
3 Taittiriya Samhitā, vii. 2, 10, 3, where it is said to ripen in autumn; Kāthaka Samhitā, x. 6; xi. 5; Maitrāyaṇi Samhitā, iii. 10, 2; iv. 3, 2; Vājasaneyi Samhitā, xviii. 12; Altareya Brāhmaṇa, ii. 8, 7; ii. 12; viii. 16, 3. 4; Satapatha Brāhmaṇa, v. 5, 5, 9; Bṛhadāraṇyaka Upaniṣad, vi. 3, 22 (Mādhyāmpīṇi = vi. 3, 13 Kāṇva); Chāndogya Upaniṣad, iii. 14. 3.
4 i. 3, 1, 3. Cf. Taittiriya Brāhmaṇa, i. 7, 3, 4; Kāthaka Śamhitā, xii. 4. 5. 6, etc. i. 8, 10, 1.
5 Av. xi. 4, 13; Jaiminiya Brāhmaṇa, i. 43; Chāndogya Upaniṣad, v. 10, 6, etc. Cf. Zimmer, Altindisches Leben, 239.

Vleška. See Bleška.

Ś.]

Śamyu is the name of a mythical son of Brhaspati. He is quoted as a teacher in the texts of the Yajurveda.

Śakaṭa, 1 Śakati, 2 are rare words in the older literature for a 'cart.' The creaking of a cart is referred to in the Rigveda as like the sound heard by night in the forest.

1 Nirukta, vi. 22; xi. 47; Chāndogya, 9, i, 24; Taittiriya Āraṇyaka, i. 5, 2. Cf. Lévi, La Doctrine du Sacrifice, 113.
2 Rv. x. 146, 3; Saṃvīṁśa Brāhmaṇa, Upaniṣad, iv. 1, 8.
Śaka-dhūma is found in one hymn of the Atharvaveda, 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 Weber thinks, that this was deemed to be significant of the weather. Bloomfield, 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. Whitney objects to this view with reason. It is not at all improbable that, as Roth believed, an asterism of some sort is meant, probably the 'milky way.'

1 vi. 128, 1. 3. 4, and in the Nakṣatra Kalpa.  
2 Omina und Portenta, 363; Indische Studien, 5, 257; 10, 65; Nakṣatra, 2, 272, n. 293.  
4 Translation of the Atharvaveda, 377, 378.  
5 St. Petersburg Dictionary, s.v.  
6 Cf. Zimmer, Altindisches Leben, 353; Caland, Altindisches Zauberritual, 175, n. 3.

Śakan. See Śakṛt.

Śaka-pūta ('purified by cow-dung') is the name, apparently, of a prince, in one hymn of the Rigveda (x. 132, 5).

Śakām-bhara, 'bearer of dung,' is found in one passage of the Atharvaveda, where the sense is doubtful. Ludwig and Grill see in it a tribal name, Bloomfield the personification of excessive evacuation (diarrhoea), while Whitney considers that it may refer to the Mahāvṛṣas, despised as having to collect dung for fuel in the absence of wood in their country.

1 v. 22, 4.  
2 Translation of the Rigveda, 3, 510.  
3 Hundert Lieder, 154.  
4 Hymns of the Atharvaveda, 445, 446.  
5 Translation of the Atharvaveda, 259.  

Śakā is the name of one of the victims at the Asvamedha ('horse sacrifice') in the Yajurveda Saṃhitās. It is uncer-
tain whether a kind of bird\(^2\) or fly,\(^3\) or long-eared beast\(^4\) is intended.

\(^2\) Mahidhara on Vājasaneyi Saṁhitā, loc. cit.
\(^3\) Sāyaṇa on Taittiriya Saṁhitā, v. 5, 12, 1; 18, 1.
\(^4\) Sāyaṇa on Taittiriya Saṁhitā, v. 5, 12, 1.


**Śakuna**, ‘bird,’ is mentioned frequently in the Rigveda\(^1\) and later.\(^2\) It usually denotes a large bird,\(^3\) or a bird which gives omens.\(^4\) Zimmer\(^5\) compares *kūkos*, which also is a bird of omen.

\(^1\) iv. 26, 6; ix. 85, 11; 86, 13; 107, 20; 112, 2; x. 68, 7; 106, 3; 123, 6; 165, 2.
\(^2\) Av. xii. 1, 51; 3, 13; xx. 127, 4; Taittiriya Saṁhitā, iii. 2, 6, 2; Vājasaneyi Saṁhitā, xviii. 53, etc.
\(^3\) Cf. Av. xi. 2, 24, as compared with Vayas; Nirukta, iii. 18.
\(^4\) Cf. Kauśitaki 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 mentioned\(^4\) in the list of sacrificial victims at the Aśvamedha (‘horse sacrifice’), a special species must be meant: later the falcon is so called, but the ‘raven’ may be intended; the commentator on the Taittiriya Saṁhitā 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 Saṁhitā, v. 5, 19, 1; Vājasaneyi Saṁhitā, xxiv. 40; Maitrāyaṇi Saṁhitā, iii. 14, 21.
\(^5\) Av. ii. 25, 2; vii. 64, 1; xi. 9, 9; Kāṭhaka Saṁhitā, xxv. 7; Aitareya Brāhmaṇa, ii. 15, 12; iv. 7, 3; Śatapatha Brāhmaṇa, xiv. 1, 1, 31; Chandogya Upaniṣad, vi. 8, 2, etc. Cf. Zimmer, *Altindisches Leben*, 88, 430.

**Śakuni-mitra** is one of the names of Vipaścit Pārāśarya in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 41, 1).

**Śakunta** is a name for ‘bird’ in the Atharvaveda (xi. 6, 8).
**BIRD—A NYMPH—A FISH—DUNG**

**Sakuntaka,¹ Sakuntikā,²** are diminutives, meaning ‘little bird’ in the Samhitās.

1 Khila after Rv. ii. 43; Vājasaneyi, Samhitā, xxiii. 23.
2 Rv. i. 191, 1; Vājasaneyi Samhitā, xxiii. 22.

**Sakuntalā** is the name of an Apsaras who bore Bharata, according to the Satapatha 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.

**Sakunti** is found in the Rigveda (ii. 42, 3; 43, 1) denoting a ‘bird’ of omen.

**Sakula** in the later Samhitās¹ denotes an unknown species of fish.


**Sakpt,¹ Sakan,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 Sakadhumā.

¹ Used only in nominative and accusative: Rv. i. 161, 10; Av. xii. 4, 9; Taittiriya Samhitā, vii. 1, 19, 3, etc.
² In the oblique cases Sakan is the base, Av. xii. 4, 4; Taittiriya Samhitā, v. 7, 23, 1; Vājasaneyi Samhitā, xxvii. 9.

Cf. Zimmer, Altindisches Leben, 236.

¹ i. 390 (Journal of the American Sarvanukramani, ed. Macdonell, Oriental Society, 18, 47).
² Sarvanukramaṇī, ed. Macdonell, p. 107, and on Rv. vii. 32.
³ Geldner, Vedische Studien, 2, 159, n. 3.
to Jamadagni, who taught him the Sasarpāri; later he
revented himself on Śakti by having him burnt in the forest.
The Brhaddevatā⁴ relates the first part of the tale only.
Geldner⁵ sees in the Rigveda⁶ a description of the death
struggle of Śakti, but this interpretation is more than doubtful.⁷

2. Śakti Āṅgirasa ('descendant of Āṅgiras') is the name of
a seer of a Sāman or Chant in the Pañcaviṃśa Brāhmaṇa.¹

Śakvari, fem. plur., denotes the Śakvari verses, known also
as the Mahānāmni verses, to which the Śākvara Sāman (chant)
is sung. This sense seems to occur in the Rigveda,¹ and is
certain later.²

Śāṅku in the Rigveda¹ and later² denotes a 'wooden peg.'
Thus the term is used of the pegs by which a skin is stretched
out in the Śatapatha Brāhmaṇa,³ and of the pin of hobbles
(Padbiṣa).⁴ In the Chāndogya Upaniṣad⁵ it may mean 'stalk'⁶
or 'fibre of a leaf.'⁷

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² Ri. 33. 4; x. 71. 14; Nirukta, i. 8.

³ Av. xiii. 1, 5; Taittiriya Samhitā, ii. 2, 8, 5; 6, 2, 3; iiii. 4, 4, 1; v. 4, 12, 2; Kāṭhaka Samhitā, xxvi. 4; Pañcaviṃśa Brāhmaṇa, x. 6, 5; xii. 13.

⁴ Vatradāryaka, vi. 2, 13 (Mādhyaṃ-
diina = vi. 1, 13 Kāṇva), etc.

⁵ ii. 23, 4.

⁶ Max Müller, 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 śīci in
Jaiminiya Brāhmaṇa, ii. 10; Jaiminiya
Upanishad Brāhmaṇa, i. 10, 3.
1. Śaṅkha in the Atharvaveda, with the epithet Krśana, denotes a pearl-shell used as an amulet. In the later literature it denotes a ‘shell’ or ‘conch’ used for blowing as a wind instrument.

2. Śaṅkha Kauśya is mentioned as a teacher whom Jāta Śākāyanya criticized in the Kāṭhaka Saṃhitā (xxii. 7; cf. 6).

3. Śaṅkha Bābhravya (‘descendant of Babhru’) is the name of a teacher, a pupil of Rāma, in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1; iv. 17, 1).

Śaṅkha-dhma, a ‘conch-blower,’ is enumerated among the victims at the Puruṣamedha (‘human sacrifice’) in the Yajurveda, and is mentioned in the Brhadāraṇyaka Upaniṣad.

Śaṅga Śātyāyani (‘descendant of Śātyāyana’) Átreyā (‘descendant of Atri’) is the name of a teacher, a pupil of Nagarin, in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 1).

Śacīvant is apparently the name of a man in one passage of the Rigveda, where the vocative Śacīvah occurs. But Roth prefers to read Śacī ca instead.

Śaṅga denotes a kind of ‘hemp’ (Cannabis sativa or Crotolaria juncea). It is mentioned in the Atharvaveda as growing in the forest, and as used like the Jaṅgīḍā as a remedy against Viṅkandha. It also occurs in the Satapatha Brāhmaṇa.
Sanḍa is joined with Marka as a Purohita of the Asuras in the Yajurveda Sāṃhitās and Brāhmaṇas.

1 Taittiriya Sāṃhitā, vi. 4, 10, 1; Maitrāyaṇī Sāṃhitā, iv. 6, 3; Vājasaneyi Sāṃhitā, vii. 12, 13 (Marka in 16, 17).

2 Satapatha Brāhmaṇa, iv. 2, 1, 4; Taittiriya Brāhmaṇa, i. 1, 1, 5.

Cf. Hillebrandt, Vedische Mythologie, 1, 223.

Sanḍīka is found in one passage of the Rigveda in the plural. According to Ludwig, the hymn is a prayer for victory over the Sanḍikas and their king.

1 iii. 30, 8. 2 Translation of the Rigveda, 3, 153.

Satā-dyumna (‘possessing a hundred glories’) is the name of a man who, along with Yajñēṣu, was made prosperous by the priest Mātsya through his knowledge of the exact moment for sacrifice, according to the Taittiriya Brāhmaṇa (i. 5, 2, 1).

Satā-pati occurs in a verse of the Maitrāyaṇī Sāṃhitā and the Taittiriya Brāhmaṇa 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 Taittiriya 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 law—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.

Satā-balākṣa Maudgalya (‘descendant of Maudgala’) is the name of a grammarian in the Nirukta (xi. 6).

Satā-māna. See Māna and Krṣṇala.
Šata-yātu (‘having a hundred magic powers’) is the name of a ṛṣi in the Rigveda. He is enumerated after Parāśara and before Vasiṣṭha. Geldner thinks he may have been a son of Vasiṣṭha.

1 vii. 18, 21. 2 Vedicische Studien, 2, 132.

Cf. Ludwig, Translation of the Atharvaveda, 3, 139.

Šata-rudriya, Šata-rudriya (hymn ‘relating to the hundred Rudras’), is the name of a section of the Yajurveda, which celebrates the god Rudra in his hundred aspects, enumerating his many epithets.

1 Kāṭhaka Saṃhitā, xxi. 6; Satapatra Brāhmaṇa, ix. 1, 1; 2, 1; x. 1, 5, 3-15. 2 Taittiriya Saṃhitā, v. 4, 3, 1; 5, 9, 4; 7, 3, 3; Taittiriya Brāhmaṇa, iii. 11, 9, 9, etc.

Kāṭhaka Saṃhitā, xvii. 11-16; Maitrāyaṇi Saṃhitā, ii. 9, 1 et seq.; Vājasaneyi Saṃhitā, xvi. 1 et seq.


Šata-sārada in the Rigveda and the Atharvaveda denotes a ‘period of a hundred autumns’ or years.

1 vii. 101, 6; x. 161, 2. 2 i. 35, 1; viii. 2, 2; 5, 21.

Šatānika Sātrājīta is mentioned in the Aitareya Brāhmaṇa and the Satapatra Brāhmaṇa as a great king who defeated Dhṛtarāṣṭra, the prince of Kaśi, and took away his sacrificial horse. He was clearly a Bharata. He is also alluded to in the Atharvaveda.

1 viii. 21, 5. 2 xiii. 5, 4; 9-13. 3 i. 35. 1 = Vājasaneyi Saṃhitā, xxxiv. 52, in connexion with the Dākṣayanaś.

Šatri Āgni-veśi (‘descendant of Agniveśa’) is the name of a generous patron in the Rigveda.


Šatru denotes ‘enemy’ in the Rigveda and later.

1 i. 33, 13; 61, 13; ii. 23, 11; 30, 2 et seq.; iii. 16, 2; iv. 28, 4, etc. 2 Av. iv. 3, 1; vi. 4, 2; x. 3, 1, 3 et seq.; iii. 16, 2; iv. 28, 4, etc.
Śaṃ-tanu is the hero of a tale told by Yāska,¹ and often found later.² He supersedes his elder brother Devāpi as king of the Kurus. When his improper deed brings on a prolonged drought in his realm, he is compelled to ask his brother to assume the kingship; Devāpi, however, refuses, but instead performs a sacrifice which produces rain. Sieg³ endeavours to trace this story in the Rigveda,⁴ but all that is there stated is that Devāpi Ārṣṭiṣena obtained (no doubt as priest) rain for Śaṃtanu (no doubt a king). There is no hint of relationship at all.

1. Śapatha in the Rigveda¹ and later² denotes a 'curse,' not an 'oath,' as a judicial process. But that an oath of such a kind was possible as it was later,² is shown by at least one passage of the Rigveda,³ where the speaker, possibly Vasiṣṭha, impregnates death on himself if he is a wizard, and death on his foes if he is not.

2. Śapatha, 'hoof,' comes to be used to denote the fraction 'one-eighth,' because of the divided hoofs of the cow, just as Pāda, the 'foot' of a quadruped, also means a 'quarter.' This sense is found as early as the Rigveda,¹ and is not rare later.²

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1 Nirukta, ii. 10. 2 Bṛhaddevatā, vii. 155 et seq., with Macdonell's notes; Sieg, Die Sagenstoffe des Rigveda, 129 et seq. 3 Loc. cit. 4 x. 98.

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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, 1, 326, 327.

1. Śapatha, 'hoof,' comes to be used to denote the fraction 'one-eighth,' because of the divided hoofs of the cow, just as Pāda, the 'foot' of a quadruped, also means a 'quarter.' This sense is found as early as the Rigveda,¹ and is not rare later.²

1 viii. 47, 17. 2 Av. vi. 46, 3; xix. 57, 1; Taittirīyā Saṃhitā, vi. 1, 10, 1; Satapatha Brāhmaṇa, iii. 3, 3, 3, etc. 3 Cf. Hopkins, Journal of the American Oriental Society, 16, 278; 17, 47; Zimmer, Altindisches Leben, 259.

2. Śapatha 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; Eggeling, Sacred Books of the East, 44, Satapatha Brāhmaṇa, xiv. 2, 1, 16. Cf. Eggeling, Sacred Books of the East, 458, n. 4; 476.

VOL. II.
**Saphaka** 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 (Sapha).

\(^1\) iv. 34. 5. \(^2\) ix. 14, 14.


**Śapāla** is the name of Rūparņa's kingdom in the Baudhāyana Śrauta Sūtra.\(^1\)

\(^1\) xx. 12. *Cf. Caland, Über das rituelle Sūtra des Baudhāyana, 21, 36.*

**Sabara** is the name of a wild tribe who in the Aitareya Brāhmaṇa\(^1\) are classed as Dasyus, with the Andhras, Pulindas, Mūtibas, and Puṇḍras.

\(^1\) vii. 18, 2; Śāṅkhāyana Śrauta Sūtra, xv. 26, 6. *Cf. Muir, Sanskrit Texts, 1\(^2\), 483.*

**Śamitr** denotes the 'man who cuts up' the slaughtered animal in the Rigveda\(^1\) 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 Śam-

hitā, xvii. 57; xxi. 21; xxiii. 39; Aitareya Brāhmaṇa, ii. 6, 2; 7, 10-12; vii. 1, 2; Paṇcāvimśa Brāhmaṇa, x xv. 18, 4, etc.

**Śami** is the name of a tree in the Atharvaveda\(^1\) and later.\(^2\) It is described in the Atharvaveda\(^3\) 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 Śami is usually identified.\(^5\)

\(^1\) Av. vi. 11, 1; 30, 2, 3. 
\(^2\) Taittirīya Śaṃhitā, v. 1, 9, 6; 4, 7, 4 (for the lower arāṇi); Kāthaka Śaṃhitā, xxxvi. 6; Taittirīya Brāhmaṇa, i. 1, 3, 11 et seq.; 6, 4, 5; Satapatha Brāhmaṇa, ii. 5, 2, 12; ix. 2, 3, 37, etc. 
\(^3\) Av. vi. 30, 2, 3.
\(^4\) In the Dhanvantariya Nighantu, p. 188 (ed. Poona), the Śami 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 Śamīdhānaya.⁷

Śambara is the name of an enemy of Indra in the Rigveda.¹ He is mentioned along with Śuṣṇa, Pipru, and Varcin, being in one passage called a Dāsa, son of Kulitara.² In another passage³ he is said to have deemed himself a godling (devaka). His forts, ninety,⁴ ninety-nine,⁵ or a hundred⁶ in number, are alluded to, the word itself in the neuter plural once⁷ meaning the ‘forts of Śambara.’ His great foe was Divodāsa Ati-thigva, 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

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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.
¹⁰ Seven times in Maṇḍala i; four in ii; two in iv; six in vi; two in vii. These references show primâ facie greater reality in Maṇḍala vi than elsewhere. The references in ii are certainly all of the mythical kind, and those in vii are of much the same sort.
¹¹ Rv. i. 130, 7; iv. 30, 14; vi. 26, 5. Cf. Ludwig, Translation of the Rigveda, 3. 177; Macdonell, Vedic Mythology, p. 161; Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 210; Geldner, Rigveda, Glossar, 178.
Sambin, a word occurring only once, appears to mean 'ferryman' in the Atharvaveda (ix. 2, 6). The literal sense is probably 'pole-man' (from samba, a word of doubtful signification found in the Rigveda, x. 42, 7).

Śāmmad Āṅgirasa ('descendant of Āṅgiras') is the name of the seer of a Sāman or Chant in the Pañcaviṃśa Brāhmaṇa (xv. 5, 11).


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

Śayaṇḍaka. See Śayaṇḍaka.

Śayana in the Atharvaveda1 and later2 denotes a 'couch.' Cf. Talpa, Vahya.

Śayāṇḍaka 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 Ḫaṅkalasa, 'chameleon.'

1 x. 31, 10. 2 Av. vi. 138, 4; xx. 136, 9; Taittiriya Sāṃhitā, vi. 2, 7, 1; Pañcaviṃśa Brāhmaṇa, xxv. 10, 4; Śatapatha Brāhmaṇa, xii. 5, 2, 7, etc.
3 Taittiriya Brāhmaṇa, i. 6, 1, 1; Śatapatha Brāhmaṇa, i. 1, 1, 22; 2, 1, 16 et seq.; v. 2, 3, 2, etc.
4 Rv. iii. 33, 13; Śatapatha Brāhmaṇa, iii. 3, 4, 25; Taittiriya Sāṃhitā, i. 6, 8, 3.
5 Pañcaviṃśa Brāhmaṇa, vi. 5, 20. 6 Cf. xi. 1, 6; xv. 7, 6; Grierson, Bihar Peasant Life, 194, and illustration, p. 33; Cunningham, The Stūpa of Bharhut, Plate xxviii.; Caland and Henry, L'Agnisṭoma, 49. According to the commentary on Kātyāyana Śrauta Sūtra, v. 3, 20, the length was 32 Āṅgulas, or fingerbreaths. This would be equivalent to 2 feet: cf. Fleet, Journal of the Royal Asiatic Society, 1912, 232.

1 St. Petersburg Dictionary, s.v. Āṅgula. 2 iii. 14, 14. 3 xxiv. 33. 4 St. Petersburg Dictionary, s.v. Āṅgula. Cf. Zimmer, Altindisches Leben, 95.
Sayu is the name in the Rigveda\(^1\) of a protégé of the Āśvins, who made his cow to give milk.\(^2\)

\(^1\) i. 112, 16; 116, 22; 117, 20; 118, 8; 119, 6; vi. 62, 7; vii. 68, 8; x. 39, 13; 40, 8.

1. Šara in the Rigveda\(^1\) and later\(^2\) denotes a kind of ‘reed’ (Saccharum Sara). Its use for arrow shafts,\(^3\) and its brittleness,\(^4\) are expressly referred to in the Atharvaveda. \(\text{Cf. Šarya.}\)

\(^1\) i. 191, 3.
\(^2\) Av. iv. 7, 4; Taittiriya Saṁhitā, v. 2, 6, 2; vi. 1, 3, 3; Kāṭhaka Saṁhitā, xi. 5; xxiii. 4; Śatapatha Brāhmaṇa, i. 2, 4, 1; iii. 1, 3, 13; Bṛhadāraṇyaka

\(^3\) Av. i. 2, 1; 3, 1.
\(^4\) Av. viii. 8, 4.

2. Šara Aracatka (‘descendant of Rcatka’) is the name of a Rṣi in the Rigveda.\(^1\) 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, \(\text{Rigveda-Noten, i, 103. Cf.}\) 3, 150.

3. Šara Šaura-devya (‘descendant of Šūradeva’) 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, \(\text{Vedische Studien, i, 5-7; i. 3, 163; 5, 175.}\)

Sarad. \(\text{See ṛtū.}\)

1. Šarabha is the name of some wild animal in the Atharvaveda\(^1\) 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 Mahādāra sees this sense, but without reason, in the Vājasaneyi Saṁhitā. The

\(^1\) ix. 5, 9. \(\text{Cf. Šalabha.}\)
\(^2\) Taittiriya Saṁhitā, iv. 2, 10, 4; Vājasaneyi Saṁhitā, xiii. 51; Aitareya
animal is spoken of as akin to the goat; it was probably a kind of deer.

3. Šarabha is the name of a Rṣi in the Rigveda.1

1 viii. 100, 6. Cf. Ludwig, Translation of the Rigveda, 3, 163.

Śaravyā, ‘arrow-shot,’ is an expression found in the Rigveda1 and later.2

1 vi. 75, 16; x. 87, 13.
2 Av. i. 19, i. 3; v. 18, 9; xi. 10, 6.

Śarāva is a measure of corn in the Brāhmaṇas.1

1 Saptadaśa-śarāva, Taittiriya Brāhmaṇa, i. 3, 4, 5; 6, 8; Śatapatha Brāhmaṇa, v. i, 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 (pārśṇi), the flesh (māṇīsa), the ankle-bones (gulphau), the fingers (aṅgulīḥ), the apertures (kha), the two metatarsi (uchlakau), the tarsus (pratiṣṭhā), the two knee-caps (aṣṭhi-vantu), the two legs (jaṅghe), the two knee-joints (jānunoh sandhī). Then comes above the two knees (jānī) the foursided (catuṣṭaya), pliant (śīthira) trunk (kabandha). The two hips (śronī) and the two thighs (ūrū) are the props of the frame.
(kusindha). Next come the breast-bone (uras), the cervical cartilages (grīvāḥ), the two breast pieces (stanaṇau), the two shoulder-blades (kaphodāu), the neck-bones (skandhau), and the backbones (prāśīḥ), the collar-bones (amsau), the arms (bāhāu), the seven apertures in the head (ṣaptakhaṇi śirsāni), the ears (karaṇau), the nostrils (nāsike), the eyes (cakṣanī), the mouth (mukha), the jaws (hanāu), the tongue (jihvā), the brain (maṭiśka), the forehead (lalāṭa), the facial bone (kakāṭika), the cranium (kapāla), and the structure of the jaws (cityā hanvoḥ).

This system presents marked similarities with the later system of Caraka and Suśruta,⁴ which render certain the names ascribed to the several terms by Hoernle. Kaphodau, which is variously read in the manuscripts,⁵ is rendered 'collar-bone' by Whitney, but 'elbow' in the St. Petersburg Dictionary. Skandha in the plural regularly⁶ denotes 'neck-bones,' or, more precisely, 'cervical vertebrae,' a part denoted also by uṣṇiḥ in the plural.⁷ Prāśī⁸ 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 vertebrae and thirty-four transverse processes. The vertebrae 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 Satapatha Brāhmaṇa¹⁶

⁴ Osteology, 112.
⁵ Whitney, Translation of the Atharvaveda, 568.
⁶ Av. x. 7, 3 (where the Skandhas are compared with the Kṛṭiṇās, 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; Satapatha Brāhmaṇa, vii. 6, 2, 7. See Hoernle, Journal, 1907, 2 et seq.; Whitney, op. cit., 548; Eggeling, 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; Satapatha Brāhmaṇa, vii. 6, 2, 10.
¹³ Av. iv. 14, 8. Cf. ix. 8, 21 (the spine of the trunk).
¹⁴ Cf. ix. 8, 21.
¹⁵ Satapatha Brāhmaṇa, xii. 2, 4, 12, 14. Cf. the phrase iṣe anūkya, 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 vertebrae, 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 karukara,16 which, however, is usually found in the plural17 denoting the transverse processes of the vertebrae, a sense expressed also by kūntāpa.18

Grīvā, in the plural, denotes cervical vertebrae, 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.

Bhaumsas, 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 (matiśka); the neck has 15 bones: 14 transverse processes (karukara) 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-

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16 Av. xi. 9, 8; Bloomfield, Hymn 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; x. 9, 20; xi. 8, 15; Hoernle, Journal, 1906, 916 et seq.
21 RV. vii. 1, 12 = Av. xiv. 2, 12.
22 xii. 2, 4, 11. Cf. vii. 6, 2, 10; Hoernle, Journal, 1906, 922 et seq.
23 Av. ii. 33, 5; ix. 8, 21, with a fuller version in the Paippalāda recension (Whitney, Translation of the Atharvaveda, 77, 551). In viii. 6, 5, it denotes vulva: Hoernle, 16-18.
24 Loc. cit.
25 x. 5, 4, 12; xii. 3, 2, 3, 4; Hoernle, Osteology, 238, 239, and the criticism in 106-109, which shows how far removed the 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 (parṣu), and the two sides as the 27th; the thoracic portion of the spine (anāka) 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 Saṃhitās. They include the hair (lomāni), skin (tvac), flesh (māṃsa), bone (asthi), marrow (majjan), liver (yakṛt), lungs (kloman), kidneys (matasne), gall (pitta), entrails (āntrāni), bowels (gudāh), spleen (plihan), belly (udara), rectum (vaniśhu), womb (yoni), penis (plāsi and šepa), face (mukha), head (siras), tongue (jihvā), mouth (āsan), rump (pāyu), leech (vāla), eye (caksus), eyelashes (pakṣmanī), eyebrows (utdnī), nose (nas), breath (vyāna), nose-hairs (nasyāni), ears (karna), brows (bhūr), body or trunk (ātman), waist (upastha), hair on the face (śmaśrāni), and on the head (keśāh). Another enumeration gives širas, mukha, keśāh, śmaśrāni, prāṇa (breath), caksus, srotra (ear), jihvā, vāc (speech), manas (mind), aṅgulī, aṅgāni (limbs), bāhū, hastau (hands), karna, ātmā, uras (sternum), pṛṣṭh (vertebrae), udara, amśau, grīvāh, sronī, ārū, aratnī (elbows), jānāni, nābhi, pāyu, bhasat (fundament), āṇḍau (testicles), pasas (membrum virile), jaṅghā, pad (foot), lomāni, tvac, māṃsa, asthi, majjan. Another set of names includes vaniśhu, purītat (pericardium), lomāni, tvac, lohita (blood), medas (fat), māṃsāni, suāvāni (sinews), asthīni, majjānaḥ, retas (semen), pāyu, kośya (flesh near the heart), pārsyva (intercostal flesh), etc.

The bones of the skeleton of the horse are enumerated in the Yajurveda Saṃhitās.

In the Aitareya Āraṇyaka the human body is regarded as made up of one hundred and one items; there are four parts.

27 Vājasaneyi Saṃhitā, xix. 81-93; Maitrāyaṇi Saṃhitā, iii. 11, 9; Kāṭhaka Saṃhitā, xxxviii. 3; Taittiriya Brāhmaṇa, ii. 6, 4.

28 Vājasaneyi Saṃhitā, xx. 5-13; Maitrāyaṇi Saṃhitā, iii. 12, 8; Kāṭhaka Saṃhitā, xxxviii. 4; Taittiriya Brāhmaṇa, ii. 6, 5.

29 Vājasaneyi Saṃhitā, xxxix. 8, 9.


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-jointed fingers, two kakṣaśi (of uncertain meaning), 33 the arm (dos), the collar-bone (akṣa), and the shoulder-blade (aṃsa-phālaka). In the two lower portions there are five four-jointed toes, the thigh, the leg, and three articulations, according to Sayana’s commentary.

The Śāṅkhāyana Āraṇyaka enumerates three bones in the head, 34 three joints (parvāni) in the neck, 35 the collar-bone (akṣa), 36 three joints in the fingers, 37 and twenty-one transverse processes in the spine (anūka). 38 The Maitrāyaṇi Sarphitā enumerates four constituents in the head (prāṇa, caksuṣa, śrotra, vāc), but there are many variations, the number going up to twelve on one calculation. 41 In the Taittirīya Upaniṣad an enumeration is given consisting of carma (skin), mānsa, snāvan, asthi, and majjan; the Aitareya Brāhmaṇa has lomāni, mānsa, tvac, asthi, majjan, and the Aitareya Āraṇyaka 44 couples majjānah, snāvāni, and asthāni. Other terms relating to the body are kaṅkuśa, 45 perhaps a part of the ear, 46 yoni (female organ), kakṣa 47 (armpit), Danta (tooth), nakha (nail), praṇada 48 (forepart of the foot), halikṣṇa 49 (gall).

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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 i. 2.
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 i. 2, 1. 2; Śāṅkhāyana Āraṇyaka, viii. 1, 2.
45 Av. ix. 8, 2, where the Paippalāda recension has kaṅkukha.
46 Zimmer, Altdiisches Leben, 378.
47 Av. vi. 127, 2. Cf. kakṣa, Maitrāyaṇi Sarphitā, iv. 5, 9.
48 Av. ii. 33, 5, with Lanman’s note in Whitney’s Translation, p. 77; Keith, Aitareya Āraṇyaka, 204. In that Aranyaka the passage ii. 1, 4 makes the sense ‘toe’ improbable.
49 Av. ii. 33, 3; Whitney, op. cit., 76.
Śarū denotes in the Rigveda\(^1\) and Atharvaveda\(^2\) 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 ṛhāti is applied to it, and where ‘lance’ seems the best sense, the use being metaphorical. 

Śarkara, fem. plur., denotes in the later Samhitās\(^1\) and the Brāhmaṇas\(^2\) ‘grit’ or ‘gravel.’

1. Av. xi. 7, 21; Taittirīya Śamhitā, v. 1, 6, 2; 2, 6, 2; 6, 4, 4, etc.  
2. Taittirīya Brāhmaṇa, i. 1, 3, 7:

Śarkaraḵya. See Śarkaraḵaṣa.

Śarkoṭa is the name of an animal in the Atharvaveda,\(^1\) either a ‘serpent,’ as Roth\(^2\) and Zimmer\(^3\) held, or a ‘scorpion,’ as Grill,\(^4\) Henry,\(^5\) and Bloomfield\(^6\) think.

1. vii. 56, 5.  
2. St. Petersburg Dictionary, s.v., comparing the later Karkoṭaka.  
3. Altindisches Leben, 95.

Śardha. See Vṛāta.

Śardhya in one passage of the Rigveda\(^1\) is taken by Roth\(^2\) 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, Śaryā\(^4\) and Śarya\(^5\) (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. Sara, 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

Saryanâvant occurs in several passages of the Rigveda,¹ in all of which Sāyaṇa sees a local name. According to his account, Saryanâḥ (masc. plur.) is a district in Kurukṣetra, Saryanâvant being a lake not far from it in the back part (jaghanärde) 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’ (Saryāṇa), 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, Saryanâvant is an old name for the Wular sea of Kaśmir, which was only a reminiscence in Vedic times. This is not probable; still less so is Ludwig’s hypothesis⁹ that the Saryanâvant is the later eastern Sarasvati. Bergaigne¹⁰ regards the name as that of a celestial preparer of Soma.

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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); Śatyāyanaka in Sāyaṇa on Rv. i. 84, 13.
² St. Petersburg Dictionary, s.v.
³ i. 84, 14; x. 35, 2.
⁴ Altindisches Leben, 19, 20.
⁵ Vedicische Studien, 2, 217. So Max Müller, Sacred Books of the East, 32, 398, 399.
⁶ Vedicische Mythologie, 1, 126 et seq.
⁷ This is deduced, not with any certainty, from Rv. ix. 65, 22.
⁸ Hillebrandt, op. cit., i, 142, n. 4; Ludwig, Translation of the Rigveda, 3, 205.
¹⁰ Religion Védique, 1, 206.

Saryāta is mentioned once in the Rigveda¹ as a protégé of the Aśvins. Of him in the Śatapatha Brāhmaṇa² and the

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¹ i. 112, 17.
² iv. 1, 5, 2.
Jaiminiya Brāhmaṇa is told a story how Cyavana was annoyed by the Sāryātās, and appeased by the gift of Sukanyā, Saryāta's daughter, as a wife, and how Cyavana was then restored to youth by the Aśvins. He is there called Mānava ('descendant of Manu'). He appears also as Śaryāta Mānava, a sacrificer, in the Jaiminiya Upaniṣad Brāhmaṇa.  

Śarva-datta ('given by the god Śarva') Gārgya ('descendant of Garga') is the name of a teacher in the Vaṁśa Brāhmaṇa.

Śala is explained by the St. Petersburg Dictionary as a measure of length in the Atharvaveda, Kāṭhaka Saṁhitā, and Taittiriya Brāhmaṇa. Whitney objects that the sense in all these passages is not suited by this meaning.

Śalabha, 'locust,' appears in the Paippalāda recension of the Atharvaveda for Sarabha, the reading of the received text, and is regarded by Whitney as making better sense.

Śalali denotes the 'quill' of the porcupine, used for parting the hair and anointing the eyes.
Śaluna is found in the Atharvaveda\(^1\) denoting a 'worm.' The Paippalāda recension reads Śalūla, and Śāyana Śalga.


Śalka denotes in the later Saṃhitās\(^1\) and the Brāhmaṇas\(^2\) 'chip' or 'shaving' used for kindling a fire, etc.

1 Taittiriya Saṃhitā, v. 2, 9, 3; Kāṭhaka Saṃhitā, xx. 8; 2 Aitareya Brāhmaṇa, ii. 14, 4; Taittiriya Brāhmaṇa, i. 1, 9, 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 Rigveda,\(^1\) but the car of the bridal procession is made of its wood.\(^2\) It is described as the tallest of trees.\(^3\)

1 vii. 50, 3. 2 Aitareya Brāhmaṇa, xiii. 2, 7, 4; Pañca-vipāka Brāhmaṇa, ix. 4, 11, etc. 3 Cf. Eggeling, Sacred Books of the East, 44, 317. n. 2.

Śalya. See Iṣu.

Śalyaka denotes in the Vājasaneyi Saṃhitā\(^1\) and later\(^2\) the 'porcupine.'

1 xxiv. 35. 2 Aitareya Brāhmaṇa, iii. 26, 3. Cf. Zimmer, Althindisches Leben, 82.

Śavarta is the name of a species of 'worm' in the Atharvaveda\(^1\) and the Taittiriya Saṃhitā.\(^2\)

1 ix. 4, 16, with the various reading Svavarta, Whitney, Translation of the Atharvaveda, 531. 2 v. 7, 23, 1. Cf. Zimmer, Althindisches 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.
A PATRON—YOUNG GRASS—SLAUGHTERER

Savasa occurs only in the false reading Savasa - Uśinareṣu in the Gopatha Brāhmaṇa (i, 2, 9) for sa-Vaṣośinareṣu. See Vaṣa.

Saviṣṭha is, according to Ludwig,¹ the name of a generous patron in the Rigveda.²

Saṣa, '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

Saṣayu, '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 Whitney⁴ following the commentator, renders the word by 'lurking.'

Saṣvati. See Āsaṅga.

Saṣpa in the later Saṃhitās and the Brāhmaṇas¹ denotes 'young or sprouting grass.'

Sastṛ in the Rigveda (i. 162, 5) and the Atharvaveda (ix. 3, 3) denotes the slaughterer of an animal.
Sāstra is the technical term for the 'recitation' of the Hotṛ priest, as opposed to the Stotra of the Udgātri. The recitations at the morning offering of Soma are called the Āhya and Prauṣa; at the midday offering, the Marutvatīya and the Niṣkevalya; at the evening offering, the Vaiśvadeva and the Āgnimārūta.

**Sākataśayana**, 'descendant of Śakata,' is the patronymic of a grammarian referred to by Yāska and in the Prātiśākhya, as well as often later.

**Sāka-dāsa Bhāditya** (‘descendant of Bhaḍita’) is mentioned in the Vāṃśa Brāhmaṇa as the pupil of Vīcakṣaṇa Tāṇḍya.

**Sāka-puṇi**, ‘descendant of Śakapuṇa,’ is the name of a grammarian often mentioned in the Nirukta.

Sākala in the Aitareya Brāhmaṇa denotes the ‘teaching of Sākalya’ according to the St. Petersburg Dictionary. But Böhtlingk seems right in taking it as a kind of snake in that passage.

Sākalya, ‘descendant of Śakala,’ is the patronymic of Vidagdha in the Satapatha Brāhmaṇa, and of Sthavira in the Aitareya and Śaṅkhāyana Āryyakas. An undefined Sākalya
is mentioned in the same Āraṇyakas,⁴ in the Nirukta,⁵ and often later, as a teacher dealing with the text of the Rigveda. Weber⁶ is inclined to identify Vidagdha with the Śākalya who is known as the maker of the Pada Pāṭha of the Rigveda, but Oldenberg⁷ thinks that the latter was later than the Brāhmaṇa period. Geldner⁸ identifies the two; this view, however, is not very probable.⁹

Śākayanin, 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 Samhitā.¹

Śākin, plur., is believed by Ludwig¹ to designate a group of generous donors in the Rigveda.²

Śāktya, ‘descendant of Śakti,’ is the patronymic of Gaurivīti.¹

Śākvara. See Śakvari.

Śākhā in the Rigveda¹ and later² denotes the ‘branch’ of a tree. Vayā is more often used in this sense in the Rigveda.

⁴ Aitareya, iii. 1, 1; Śāṅkhāyana, vii. 1.
⁵ vi. 28.
⁶ Indian Literature, 32, 33.
⁷ Prolegomena, 380, n.
⁸ Vedische Studien, 3, 144-146.
⁹ Keith, Aitareya Āraṇyaka, 239, 240.
¹ xxii. 7 (Indische Studien, 3, 472). Cf. Maitrāyani Upaniṣad, i. 2; vi. 29.
² v. 52, 17.
¹ Aitareya Brāhmaṇa, iii. 19, 4; xii. 13, 10; xxv. 7, 2; Apastamba Śatapatha Brāhmaṇa, xii. 8, 3, 7; Śrauta Sūtra, xxiii. 11, 14; xxiv. 10, Pañcaviṃśa Brāhmaṇa, xi. 5, 14; 6. 8.
² Av. iii. 6, 8; x. 7, 21; xi. 2, 19, etc.
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Śāṅkhāyana as the name of a teacher is not mentioned in the Kauśitaki Brāhmaṇa, but it occurs in the Vamśa (list of teachers) at the end of the Śāṅkhāyana Āranyaka,1 where Guṇākhya is given as the authority for that work. In the Śrāuta Sūtras2 the name of Śāṅkhāyana never occurs, but the Grhya Sūtras3 seem to recognize as a teacher Suyāja Śāṅkhāyana. In later times4 the school flourished in Northern Gujarat. Śāṅkhāyana appears in the Taittirīya Prātiśākhya5 along with Kāṇḍamāyana.

Śatīyāyana, ‘descendant of Śatīya,’ is the patronymic of a teacher mentioned twice in the Satapatha Brāhmaṇa1 and often in the Jaiminiya Upaniṣad Brāhmaṇa.2 In a Vamśa (list of teachers) in the latter work3 he is called a pupil of Jvalāyana, while in the Vamśa at the end of the Śamavīdhāna Brāhmaṇa he appears as a pupil of Bādarāyana. The Śatīyāyanins, his followers, are frequently mentioned in the Sūtras,4 the Śatīyāyani Brāhmaṇa5 and the Śatīyāyanaka6 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 XV. 1. Oldenberg’s suggestion (Sacred Books of the East, xxix. 4, 5) that Guṇākhya is intended as the author of the Sūtras is quite unnecessary; Keith, Aitareya Āranyaka, 328.
2 Hillebrandt, Śāṅkhāyana Śrāuta Sūtra, 1, viii et seq.
3 Śāṅkhāyana Grhya Sūtra, iv. 10; vi. 10; Śāmbavya Grhya Sūtra in Indische Studien, 15, 154; Āśvalāyana Grhya Sūtra, iii. 4, 4. Cf. Kārikā in Nārāyana on Śāṅkhāyana Grhya Sūtra, i. 1, 10; Anartiya on Śāṅkhāyana Śrāuta Sūtra, i. 2, 18.
4 Bühler, Sacred Books of the East, 2, xxxi.
5 xv. 7.
6 Cf. Weber, Indian Literature, 32, 44, 50 et seq.; 80, 313, 314; Macdonell, Sanskrit Literature, 45, 191, 205, 245, 249.
7 Journal of the American Oriental Society, 16, ccxli; 18, 20 et seq.
8 Cf. Macdonell, Sanskrit Literature, 203; Aufrecht, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 151, 152.
Śāndīla, ‘descendant of Śāndīla,’ is the name of a man in the Rigveda who is praised for his generosity. It is not likely that he is identical with Purupanthā mentioned in the next verse.


Śāndīla, masc. plur.. is the term applied to the ‘descendants of Śāndīla’ in the Taittiriya Āranyaka (i. 22, 10).

Śāndilī-putra, ‘pupil of a female descendant of Śāndīla,’ is the name of a teacher, a pupil of Rāthitarīputra, in the last Vāṃśa (list of teachers) of the Brhadāranyaka Upaniṣad.

Śāndilya, ‘descendant of Śāndīla,’ is the patronymic of several teachers (see Udara and Suyajña). The most important Śāndilya is the one cited several times as an authority in the Satapatha Brāhmaṇa, where his Agni, or ‘sacrificial fire,’ is called Śāndila. 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 Satapatha Brāhmaṇa. In the Vāṃśa (list of teachers) at the end of the tenth book he is given as a pupil of Kuśri and a teacher of Vātsyya; another list at the end of the last book in the Kāṇva recension gives him as a pupil of Vātsyya, and the latter as a pupil of Kuśri. In the confused and worthless lists of teachers at the end of the second and fourth books of the Brhadāranyaka Upāniṣad he is said to be the pupil of various persons—Kaiśorya Kāpya, Vaiśtapureya, Kauśika, Gautama, Baijavāpa, and Āna-

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1 ix. 4, 4, 17; 5, 2, 15; x. 1, 4, 10; 4, 1, 11; 6, 3, 5. 5. 9. Cf. Chāndogya Upāniṣad, iii. 11, 4.
2 ix. 1, 1, 43; 3, 3, 18; 5, 1, 61. 68, etc.
3 x. 6, 5, 9.
4 vi. 5, 4.
5 Eggeling, Sacred Books of the East, 12, xxxiv, n. 2.
bhimlāta. No doubt different Śāndīlyas may be meant, but the lists are too confused to claim serious consideration.

Śāndīlyāyana, ‘descendant of Śāndīlya,’ is the patronymic of a teacher in the Śatapatha Brāhmaṇa. Apparently he is identical with Celaka, also mentioned in that text; it is thus reasonable to suppose that Cailaki Jīvala was his son. It is much more doubtful whether he was the grandfather of Pravāhaṇa Jaivala, who was a prince rather than a Brahmin.

Śāta-parṇeya ‘descendant of Śataparṇa,’ is the patronymic of Dhira in the Śatapatha Brāhmaṇa (x. 3, 3, 1).

Śāda denotes ‘grass’ in the Rigveda and later.

Śāpa in the Rigveda and later denotes the ‘drift’ brought down by streams, possibly conceived as the ‘curse’ of the waters.

Śāmulya in the marriage hymn of the Rigveda denotes a ‘woollen garment’ worn at night.
Śāmula in the Jaiminiya Upaniṣad Brāhmaṇa seems to have much the same sense as Śāmulya, 'a woollen shirt,' generally. Roth emends to śamila, 'pieces of Śām wood.'

Śāmba. See Śārkarākṣa.

Śāmbara, properly an adjective in the sense of 'relating to Śambara,' appears in one passage of the Rigveda (iii. 47, 4) to be used as a substantive denoting 'the contest with Śambara.'

Śāmbu occurs in the plural with the Aṅgirases in a passage of the Atharvaveda, no doubt as the name of a family of ancient teachers. There is extant in manuscript a Gṛhya Sūtra of the Śāmbavyas.  

Śāyasthi is the name of a teacher in the Vamsa Brāhmaṇa.  

Śārada. See Pur.

1. Śāri occurs in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās. It seems clear, since it is described as 'of human speech' (purusa-vāc), that it was some kind of bird, possibly the later Śārikā ('starling'), as Zimmer suggests. See also Śārisākā.
2. Sāri, occurring in one passage of the Rigveda,¹ is said by Sāyaṇa to mean 'arrow.' This is uncertain, but connexion with Śara or 1. Sāri is quite possible.²

Sārisākā is an utterly obscure expression found in one passage of the Atharvaveda.¹ Weber² thinks it means 'dung (śakan) of the Sāri bird'; Grill³ sees in the word the śārikā, 'the hooded crow'; Roth⁴ suggests the emendation (śāriḥ (=śāliḥ) saka īva, 'like rice in manure'; and Bloomfield⁵ emends śāri-suкеva, 'like starlings and parrots.'

Sārkarakṣa is found in the Vaṃśa Brāhmaṇa¹ as the patronymic of a teacher, Śamba, perhaps by a blunder for Sārkarakṣya, 'descendant of Sārkarakṣa.' In the Kāṭhaka Samhitā² a teacher, Śarkarkhya, occurs, again probably a blunder, in this case for Śarkarakṣa himself. The patronymic Sārkarakṣi is found in the Āśvalāyana Śrauta Sūtra.³

Sārkarakṣya, 'descendant of Sārkarakṣa,' 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 Taittiriya Āraṇyaka.⁴ It is not necessary to assume that the form is incorrect for Sārkarakṣa.

Sārga is the name of a bird in the list of victims at the Āsvamedha ('horse sacrifice') in the Yajurveda Śaṃhitā.¹ Sāyaṇa on the Taittiriya Śaṃhitā calls it the 'wild Caṭaka.'

¹ iii. 14, 5. ₂ Indische Studien, 17, 246. ³ Hundert Lieder,² 112. ⁴ In Whitney, Translation of the Atharvaveda, 110.

¹ Hymns of the Atharvaveda, 351. But see Lanman's note in Whitney, loc. cit.

² xxii. 8. ³ xii. 10, 10.


¹ Taittiriya Śaṃhitā, v. 5, 19, 1; saneyi Śaṃhitā, xxiv. 33. Cf. Zimmer, Maitrāyaṇī Śaṃhitā, iii. 14, 14; Vāja- Altindisches Leben, 93.
Sārṅga.—The Anukramani (Index) of the Rigveda ascribes a hymn of that text to the Sārṅgas, Jaritṛ, Droṇa, Sārisrkvā, and Stambamitra. The Mahābhārata contains a tale describing how the four Sārṅgas, sons of the Rṣi Mandapāla, were saved from the great fire in the Khāṇḍava forest by means of prayers. Sieg has attempted to use this tale for the elucidation of the hymn in question, but without substantial success. As Oldenberg says, the tale is based on the hymn rather than vice versa.

1 See also Sāyana on RV. x. 142; Śadguruśīya on the Sarvānuṇkramaṇī (ed. Macdonell), p. 163.
2 x. 142.
3 i. 8334 et seq.
4 Die Sagenstofle des Rgveda, 44-50.
5 Zeitschrift der Deutschen Morgenländischen Gesellschaft, 39, 79.

Śārdūla, 'tiger,' is mentioned in the later Saṁhitās and the Brāhmaṇas. Cf. Vyāghra.

1 Taittirīya Saṁhitā, v. 5, 11, 1; Kāḻhaka Saṁhitā, xii. 10; Maitrāyaṇī Saṁhitā, iii. 14, 11; Vājasaneyi Saṁhitā, xxiv. 30.
2 Satapatha Brāhmaṇa, v. 3, 5, 3: iv. 1, 9, 11; 5, 4, 10; xi. 8, 4, 1; Taittirīya Brāhmaṇa, i. 7, 8, 1; 8, 5, 2; Kauśitaki Upaniṣad, i. 2, etc.

Śāryāta, perhaps 'descendant of Śaryāta,' is the name of a singer in the Rigveda. A Śaryāta appears also in the Aitareya Brāhmaṇa with the patronymic Māṇava as the seer of a Rigvedic hymn, and as having been anointed by Cyavana. The same man is evidently meant by Śaryāta in the story of Cyavana in the Satapatha Brāhmaṇa and the Jaiminiya Brāhmaṇa. In both these passages the Śaryātatas are mentioned as his descendants, and his daughter is called Śaryāṭī.

1 i. 51, 12; iii. 51, 7.
2 iv. 32, 7.
3 x. 92.
4 viii. 21, 4.
5 iv. 1, 5, 1 et seq.

Śālaṅkāyana, 'descendant of Śalāṅku,' is the patronymic of a teacher in the Vamśa Brāhmaṇa.

1 Indische Studien, 4, 383; Āśvalāyana Śrauta Sūtra, xii. 10, 10; Āpastamba Śrauta Sūtra, xxiv. 9, 1. Cf. Weber, Indian Literature, 75; Indische Studien, 1, 49.
Śalāṅkāyani-putra, 'son of a female descendant of Śalāṅku,' is the name of a teacher, a pupil of Vārṣagaṅiputra in the last Vamsa (list of teachers) of the Mādhyaṁdina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 31).

Śalā in the Atharvaveda and later denotes a 'house' in the wide sense of the word, including such meanings as 'stall' for cattle, 'shed' for corn, etc. See Gṛha. The householder is called Śalā-pati, 'lord of the house,' in the Atharvaveda.

Śalāvatya, 'descendant of Śalāvant,' is the patronymic of Śilaka in the Chāndogya Upaniṣad (i. 8, 1), and of Galunasa Ārkṣākāyana in the Jaiminiya Upaniṣad Brāhmaṇa (i. 38, 4).

Śāli, a later word for 'rice,' is conjectured by Roth to be the equivalent of Śari in the word Śariśākā in the Atharvaveda.

Śālūka in the Atharvaveda denotes the edible roots of the lotus.

Śalva as the name of a people is found in the Gopatha Brāhmaṇa coupled with that of the Matsyas.

Śāvasāyana, 'descendant of Śavas,' is the patronymic of Devataras in the Vamsa Brāhmaṇa.

Śasa denotes in the Brāhmaṇas a 'sword' or 'knife.'
Śikhaṇḍa] A TREE—CROCODILE—SLING—PRIESTS—TUFT 377

Śimśapā is the name of a tree (Dalbergia Sisu) in the Rigveda1 and later.2 It is a stately and beautiful tree.

Śimśu-māra,1 or Śiśu-māra,2 is the name of an aquatic creature in the Rigveda and the later Śaṁhitās. It is either the 'crocodile,' the 'alligator,'3 or the 'porpoise'4 (Delphinus Gangeticus).

Śikya in the Atharvaveda1 and later2 seems to mean a carrying 'sling' of rope.3

Śikha and Anuśikha are the names of two priests who served as Neṣṭr and Potṛ at the snake festival in the Pañca-vimśa Brāhmaṇa.1

Śikhaṇḍa denotes a 'tuft' or 'lock,' as a mode of wearing the hair, in the later Saṁhitās and the Brāhmaṇas.1
NAMES—PEAK—A TRIBE

Śikhaṇḍin Yājñasena ('descendant of Yājñasena') is mentioned in the Kausitaki Brāhmaṇa (vii. 4) as a priest of Keśin Dālbhya. *(svīvaṇ Jā)*.

Śikhara as a ‘peak’ of a mountain is found in the Kausitaki 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

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 Tptsus 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.

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.

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¹ vii. 18, 19.
² Translation of the Rigveda, 3. 173.

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¹ viii. 5, 25; x. 40, 7. Cf. Ludwig, Translation of the Atharvaveda, 3. 139.
² *Rigveda*, Glossar, 179.
Śiti-kaksi in the Taittirīya Saṃhitā is explained by Sāyāna as a ‘white-breasted’ (pāṇḍarodara) vulture. The word may, however, well be only an adjective.


Śiti-prṣṭha (‘white-backed’) is the name of the Maitrāvaruṇa priest at the snake festival in the Pañcavimsa Brāhmaṇa.


Śiti-bāhu Aiṣakta Naimiśi is mentioned as a sacrificer in the Jaiminīya Brāhmaṇa, 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 Saṃhitā denotes, according to the commentator, a kind of cat.


Śipada occurs only in the Rigveda in the negative form a-śipada, together with a-śimida. Both Śipada and Śimida are perhaps names of unknown diseases.

1 vii. 50, 4. 2 Zimmer, Altindisches Leben, 394.

Śipavītuka in the Atharvaveda seems to denote a species of worm.


Śiprā is a word of somewhat uncertain sense: it seems to mean ‘cheeks’ in several passages; in others it appears to

1 Rv. iii. 32, 1; v. 36, 2; viii. 76, 10; x. 96, 9; 105, 5, all according to Roth, St. Petersburg Dictionary, s.v. Geldner, Rigveda, Glossar, 179, who treats the word as a neuter (śiprā), takes it in i. 101, 10, as ‘lip’ (cf. Zimmer, Altindisches Leben, 249, n.), and sees in iii. 32, 1; viii. 76, 10; x. 96, 9, the sense of ‘moustache.’ Yāska, Nirukta, vi. 17, gives the alternative senses of ‘jaw’ and ‘nose.’

2 Rv. v. 54, 11; viii. 7, 25. Geldner, loc. cit., here accepts śiprā as ‘helmet.’
designate the 'cheek-pieces' of a helmet, or of the 'bit' of a horse. In ayah-śipra, used of the Aśvins, and the other compounds, heranya-śipra, hari-śipra, and hiri-śipra, the word probably has the extended sense of 'helmet,' described as 'of iron,' 'of gold,' or 'yellow.' Similarly šiprin would mean 'wearing a helmet.'

Śipha is found in one passage of the Rigveda, where Śāyaṇa explains the word as the name of a river, quite a possible interpretation.

Śibi, son of Uśinara, is mentioned in the Baudhāyana Śrauta Sūtra as a protégé of Indra, who sacrificed for him on the Varṣiṣṭhiya plain, and saved him from fear of foreign invasion.

Śimida, occurring in the Rigveda in the compound a-śimida, perhaps denotes a disease. The feminine form, Śimidā, is found as the name of a demoness in the Atharvaveda and the Śatapatha Brāhmaṇa. Cf. Śipada.

Śimbala in the Rigveda denotes, according to Śāyaṇa, the flower of the Śālmali (=śalmali), 'silk-cotton tree.'
Simyu occurs in the Rigveda as the name of one of the peoples or kings who were defeated by Sudās in the Dāsarājña (‘battle of the ten kings’). Since in another passage the Simyus are coupled with the Dasyus, Zimmer plausibly concludes that they were non-Āryans.

Sirimbīṭha occurs in one passage of the Rigveda, where the name of a man may possibly be meant, the Anukramaṇi (Index) ascribing the hymn in which the word occurs to his authorship. Yāska, however, renders the term by ‘cloud.’

Silaka Śālavatya (‘descendant of Śalāvant’) is the name of a teacher, a contemporary of Caikitāyana Dālḥya and Pravāhaṇa Jaivala, in the Chāndogya Upaniṣad (i. 8, 1).

1. Silpa means ‘art,’ of which three kinds—nrtya, ‘dance’; gīta, ‘song’; and vādita, ‘instrumental music,’ are enumerated in the Kauśitaki Brāhmaṇa (xxix. 5).

2. Silpa Kaśyapa is named in the last Vamśa (list of teachers) in the Brhadāraṇyaka Upaniṣad as a teacher, a pupil of Kaśyapa Naidhrui.

Śiva as the name of a people occurs once in the Rigveda, where they share with the Ālinas, Pakthas, Bhalānases, and Viṣāṇins the honour of being defeated by Sudās, not of being, as Roth thought, his allies. There can hardly be any doubt

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1 vii. 18, 5.  
2 i. 100, 18, where Roth, St. Petersburg Dictionary, s.v., thinks that the word simply means ‘enemy.’  
3 Altindisches Leben, 118, 119.  

1 vi. 155, 1.  

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

1 vii. 18, 7.  
2 Zur Litteratur und Geschichte des  
Veda, 95 et seq.; once accepted by Zimmer, Altindisches Leben, 126.
of their identity with the Σιβαί or Σιβοί of the Greeks, who dwelt between the Indus and the Akesines (Asikni) in Alexander's time. The village of Śiva-pura, mentioned by the scholiast on Pānini as situated in the northern country, may also preserve the name. Cf. Śibi.

Śisīra. See Rtu.

Śīśu Āṅgirasa (‘descendant of Āṅgiras’) is the name of the seer of a Sāman or Chant in the Pañcaviṃśa Brāhmaṇa.1

Śīṣuṇa in the Atharvaveda1 seems to be an adjective meaning ‘young,’ but according to Bloomfield2 it has the sense of ‘foal.’ The commentator, Śāyaṇa, reads Śūṣuka, which he explains as a ‘wild animal so called.’ Cf. Āśumga.


2 Hymns of the Atharvaveda, 464.

1. Śīṣumāra. See Śīṃṣumāra.

2. Śīṣumāra is a term applied to Śarkara in the Pañcaviṃśa Brāhmaṇa (xiv. 5, 15), where he is called a Śīṣumārarsi, explained by the commentator to mean a Ṛṣi in the form of a Śīṣumāra.

Śīṣna-deva, occurring twice in the Rigveda1 in the plural, means ‘those who have the phallus for a deity.’ The term most probably refers to the phallus worship of the aborigines.

1 vii. 21, 5; x. 99, 3. Cf. Zimmer, Allindisches Leben, 118; Hopkins, Religions of India, 150; von Schroeder, Vienna Oriental Journal, 9, 237; Mac-
 Śipāla is the name of a water plant (*Blyxa Octandra*) mentioned in the Rigveda. Its later name is Śaivala.


Śipāla is found once in the Atharvaveda, where it may mean either a 'pool abounding in Śipāla plants' or the proper name of a river or lake.


Śipudru is merely an incorrect reading in the text of the Atharvaveda for Cipudru.


Śirṣakti is a common word for 'headache' in the Atharvaveda.


Śirṣānya in the Brāhmaṇas denotes the 'head' of a couch (Asandī).

1 Aitareya Brāhmaṇa, viii. 5; 12, 3; 17, 2; Kauṣītaki Upaniṣad, i. 5 Sāṅkhāya Śrauta Śūtra, xvii. 2, 8.

Śirṣāmaya, '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, where the word seems to be the name of an unimportant clan.

Śuka, ‘parrot,’ is mentioned in the Rigveda, where a desire is expressed to transfer to the Śuka and the Ropaṇākā the yellowness of jaundice. The bird is included in the list of sacrificial victims at the Aṣvamedha (‘horse sacrifice’) in the Yajurveda Samhitās. It is described as yellow and as ‘of human speech’ (puruṣa-vāc). According to Bloomfield, this word is the correct reading for the second half of the obscure Śāriśākā of the Atharvaveda.

Śukti Āṅgirasa (‘descendant of Āṅgiras’) is the name of the seer of a Śāman or Chant in the Pañcaviṃśa Brāhmaṇa (xii. 5, 1).

1. Śukra, according to Tilak, has in two passages of the Rigveda the sense of a planet. This is most improbable. Cf. Manthin.

2. Śukra Jābāla (‘descendant of Jābāla’) is the name of a teacher in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 7, 7).

Śukla. See Yajus.

Śukla-dant, ‘white-tusked,’ is applied as an epithet to Mṛga, ‘wild beast,’ in the Aitareya Brāhmaṇa (viii. 23, 3). ‘Elephants’ must be meant.

Śuca and Śucā occur in an obscure verse of the Rigveda (x. 26, 6), where a man and a woman may be meant.
Sunaḥsepa] NAMES—THE SUTLEJ—A HUMAN VICTIM 385

Sucaṇṭi is the name of a protégé of the Āśvins in the Rigveda.¹


Śuci-vṛkṣa Gaurālayana (‘descendant of Gopāla’) is the name of the priest of Vṛddhadyumna Abhipratārīṇa in the Aitareya Brāhmaṇa.¹ He is also mentioned in the Maitrāyaṇī Saṃhitā.²

1 i. 48, 9 (Gaurālayana in Aufrecht’s edition).
2 i. 10, 4.

Śutudrī, twice mentioned in the Rigveda,¹ is the name of the most easterly river of the Panjab, the modern Sutlej, the Zaradros of Ptolemy and Arrian.² In the post-Vedic period the name of this river appears transformed to Śatadru (‘flowing in a hundred channels’). The Sutlej has changed its course very considerably within historical times.³

1 iii. 33, 1; x. 75, 5: Nirukta, ix. 26.
2 In Arrian’s time the Sutlej flowed independently into the Rann of Cutch: Cf. Zimmer, Altindisches Leben, 10, 11.
Imperial Gazetteer of India, 23, 179.

Sunah-pucha, ‘Dog’s tail,’ is the name of a brother of Sunahsepa.¹

1 Aitareya Brāhmaṇa, vii. 15, 7; Saṅkhāyana Śrauta Sūtra, v. 20, 1.

Sunah-sepa, ‘Dog’s tail,’ is the name of a man with the patronymic Ājīgarti. According to a tale told in the Aitareya Brāhmaṇa¹ and the Saṅkhāyana Śrauta Sūtra,² he was purchased as a victim by Rohita, King Hariścandra’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 i. 13-18.
² xv. 20, 1 et seq. Cf. xvi. 11, 2.
³ i. 24 et seq. Cf. v. 2, 7.

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of some of Viśvāmitra's sons, who in consequence were cursed by their father. The Rigveda, however, contains merely the statement of Šunahšepa's deliverance from peril of death by the divine help, and the Yajurvedas simply say that he was seized by Varuṇa (perhaps with dropsy), but saved himself from Varuṇa's bonds.

4 Taśtirīya Saṃhitā, v. 2, 1, 3; Kāthaka Saṃhitā, xix. 11. The story is not found in Maitrāyaṇī Saṃhitā, ii 2, 1.

5 Cf. Varuṇa gṛhita.

Cf. Max Müller, Ancient Sanskrit Literature, 408 et seq.; 573 et seq.; Roth, Indische Studien, 1, 457; ii. 112 et seq.; Weber, Indian Literature, 47, 48; Episches im vedischen Ritual, 10-16; Muir, Sanskrit Texts, 1, 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-karna, 'Dog-ear,' is the name of a king, son of Śibi or of Bāškiha, 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 Pāncevīma 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 Rigveda and later as the names of two agricultural deities, the personifications, probably, of 'the share and the plough,' as Roth thinks.

1 iv. 57, 5. 8.

2 Av. iii. 17. 5; Maitrāyaṇī Saṃhitā, i. 7, 12; Vājasiṇeyi 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. Whitney, Translation of the Atharvaveda, 116, 117, renders ōnam adverbially as 'successfully.'

Śuno-lāngula, 'Dog's tail,' is the name of a brother of Šunaḥ-šepa.

1 Aitareya Brāhmaṇa, vii. 15, 7; Śaṅkhāyana Śrauta Sūtra, xv. 20, 1.
**Śūsumna**

**Śumbala** is found in the Śatapatha Brāhmaṇa. The meaning of the word is uncertain: Harisvāmi in his commentary takes it to be ‘straw’; Eggeling suggests that dried cotton fibre or pods may be meant. In any case, some substance that easily catches fire is intended.

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1 xii. 5, 2, 3. 2 Sacred Books of the East, 44, 202, n. 3; comparing Kātyāyana Śrāuta Sūtra, xxv. 7, 12. 3 Roth, St. Petersburg Dictionary, s.v.

**Śulka** in the Rigveda clearly means ‘price.’ In the Dharma Sūtras it denotes a ‘tax,’ a sense which is found by Muir in a passage of the Atharvaveda, where sukla is read in the edition with great detriment to the sense. This correction is accepted by Bloomfield and by Whitney. In another passage the same change made by Weber is not accepted by Whitney, and doubtfully by Bloomfield.

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1 xii. 5, 2. 3. 2 Roth, St. Petersburg Dictionary, s.v. 3 See Foy, Die königliche Gewalt, 39 et seq. 4 Sanskrit Texts, 5, 310. 5 iii. 29, 3. 6 Translation of the Atharvaveda, ch. 136. 7 Indische Studien, 17, 304. 8 Op. cit., 253. 9 Loc. cit. Cf. Zimmer, Altindisches Leben, 413.

**Śuśuka.** See Asuṃga and Śisuka.

**Śuśulūka** is found in the Rigveda 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.

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1 vii. 82, 6; viii. 1, 5. 2 See Foy, Die königliche Gewalt, 39 et seq. 3 Sanskrit Texts, 5, 310. 4 iii. 29, 3. 5 Hymns of the Atharvaveda, 434. 6 Translation of the Atharvaveda, ch. 136. 7 Indische Studien, 17, 304. 8 Op. cit., 253. 9 Loc. cit. Cf. Zimmer, Altindisches Leben, 413.

**Śuśka-bhrṅgāra** is the name of a teacher in the Kauśitaki Upaniṣad.

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**Śuśmiṇa** is a name of Amitratapana, a king of the Śibis, in the Aitareya Brāhmaṇa (viii. 23, 10).

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1 ii. 6. Cf. Śāṅkhāyana Śrāuta Sūtra, xvii. 7, 13.
Sūdra is the designation of the fourth caste in the Vedic state (see Varṇa). It is quite unknown in the Rigveda except in the Puruṣasūkta\(^1\) (‘hymn of man’) in the tenth Maṇḍala, where in the earliest version of the origin of the castes the Sūdra for the first time appears. The Rigveda, on the other hand, knows Dāsya and Dāsa, both as aborigines independent of Āryan control and as subjugated slaves: it is reasonable to reckon the Sūdra 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 Sūdra 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 Sūdra suits adequately the Vedic references to his condition, which would not apply adequately to domestic slaves only. The Sūdra is continually opposed to the Āryan,\(^2\) and the colour of the Sūdra 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

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1 x. 90, 12. See Muir, Sanskrit Texts, \(1^a\), 8 et seq.
2 Av. iv. 20, 4; xix. 32, 8; 62, 1; Vājasaneyi Saṁhitā, xiv. 30; xxiii. 30; Taittiriya Saṁhitā, iv. 2, 10, 2; vii. 4, 19, 3; Kāthaka Saṁhitā, Aśvamedha, iv. 7; xvii. 5; Maitrāyaṇi Saṁhitā, ii. 8, 6; iii. 13, 1, etc. See also Ārya and Arya. In Taittiriya Saṁhitā, i. 8, 3, 1; Vājasaneyi Saṁhitā, xx. 17; Kāthaka Saṁhitā, xxxviii. 5. Sūdra is opposed to Arya.

3 Kāṭhaka Saṁhitā, xxxiv. 5; Pañcaviṃśa Brāhmaṇa, v. 5, 17. Cf. Satapatha Brāhmaṇa, vii. 4, 4, 9; Bṛhadāranyaka Upaniṣad, i. 4, 25; Aitareya Brāhmaṇa, viii. 4, 5; Taittiriya Brāhmaṇa, i. 2, 6, 7; Weber, Indische Studien, 10, 4; Muir, op. cit., \(1^a\), 140; Mahābhārata, xii. 188, 5.

4 Aitareya Brāhmaṇa, vii. 17, 3, 4; Śāṅkhāyana Śrāuta Sūtra, xv. 24.

5 vii. 29, 4; Muir, Sanskrit Texts, \(1^a\), 439.
Sudra is anyasya presya, 'the servant of another'; kāmotthāpya, 'to be expelled at will'; and yathākāmavadvadhyā, '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 Pañcavimśa Brāhmaṇa6 explains that even if prosperous (bahu-pasu, 'having many cows') a Sudra could not be other than a servant: his business was pādāvanejya, 'the washing of the feet' of his superiors. The Mahābhārata7 says out and out that a Sudra has no property (na hi svam asti śūdrasya, 'the Sudra 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 Sudra involved a wergeld of ten cows according to both Baudhāyana9 and Apastamba.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 Aryan and Sudra was, of course, specially marked. The texts11 do not hesitate to declare that the upper castes were 'all,' ignoring the Sudras; the Sudra is prohibited12 from milking the cow for the milk required at the Agnihoṭra ('oblation to Agni'); and the Sūtrapatha Brāhmaṇa13 forbids a man who has been consecrated (dikṣita) for a sacrifice to speak to a Sudra at all for the time, though the Śātyāyanaka14 seems to have relaxed this rule by confining it to cases in which the Sudra 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, 1, 350, 355, etc.
9 Dharma Sūtra, i. 10, 19, 1.
10 Dharma Sūtra, i. 9, 24, 3.
11 Śūtrapatha 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 Kāṭhaka Śaṃhitā, xxxi. 2; Maitrāyaṇī Śaṃhitā, iv. 1, 3. So the sthāṇi, 'cooking vessel,' is to be prepared by an Aryan, Maitrāyaṇī Śaṃhitā, i. 8, 3.
13 i. 1, 10. Cf. v. 3, 2, 2.
At the sacrifice itself the Śūdra could not be present in the śālā, 'hall'; he is definitely classed in the Satapatha Brāhmaṇa and the Pañcaviṃśa Brāhmaṇa as unfit for 'sacrifice' (ayajñīya); and declared in the Kāṭhaka Samhitā 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, who here, as in the Kāṭhaka Samhitā, is reckoned as excluded from a share in the Soma-draught. On the other hand, the Śūdra is one of the victims at the Purusamedha ('human sacrifice') in the Yajurveda, and a fight between an Aryan and a Śūdra, in which, of course, the former wins, forms a part of the Mahāvrata rite, being perhaps a precursor of the Indian drama.

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, just as Śūdra gahapatis, 'householders,' occur in the Buddhist texts, and Śūdra kings in the legal literature. Sin against Śūdra and Aryan is mentioned; prayers for glory on behalf of Śūdras, as well as of the other castes occur; and the desire to be dear to Śūdra as well as to Aryan is expressed.

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 Karīra.
18 Satapatha Brāhmaṇa, xiv. 1, 1, 31.
19 Vājasaneyi Sanhitā, xxx. 5; Taittiriya Brāhmaṇa, iii. 4, 1, 1; Satapatha Brāhmaṇa, xiii. 6, 2, 10. He is also present at the Rājasūya, Kāṭhaka Sanhitā, xxxvii. 1.
20 Keith, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 64, 534.
21 Maitrāyaṇi Samhitā, iv. 2, 7, 10; Pañcaviṃśa Brāhmaṇa, vi. 1, 11. Some of the kings' ministers were Śūdras: Satapatha Brāhmaṇa, v. 3, 2, 2, with Sayana'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, cxxiii.
23 Kāṭhaka Sanhitā, xxxviii. 5; Taittiriya Sanhitā, i. 8, 3, 1; Vājasaneyi Sanhitā, xx. 17.
24 Taittiriya Sanhitā, v. 7, 6, 4; Kāṭhaka Sanhitā, xi. 13; Maitrāyaṇi Sanhitā, iii. 4, 8; Vājasaneyi Sanhitā, xviii. 48. On the other hand, the Śūdra uses magic just as an Aryan does, Av. x. 1, 3.
25 Av. xix. 32, 8; 62, 1; Vājasaneyi Sanhitā, 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 them 28 or their food, 29 still recognize that Śūdras can be merchants, 30 or even exercise any trade. 31

Moreover, the Sūtras 32 permit the marriage of a Śūdra woman with members of all castes. Though it was a reproach to Vatsa 33 and to Kavaśa 34 that they were the sons of a Śūdra and a Dāsi respectively, still the possibility of such a reproach shows that marriages of this kind did take place. Moreover, illicit unions of Ārya and Śūdra, or Śūdra and Āryā, are referred to in the Samhitās of the Yajurveda. 35

The origin of the term Śūdra is quite obscure, but Zimmer 36 points out that Ptolemy 37 mentions Sūḍro 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

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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 Gṛhya Sūtra, i. 4, 11. Rules to the contrary (e.g., Gobhila Gṛhya 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 Altareya Brāhmaṇa, ii. 19, 1.
35 Ārya and Śūdra: Vājasaneyi Samhitā, xxiii. 30; Taittirīya Samhitā, vii. 4, 19, 3; Maitrāyaṇi Samhitā, iii. 13, 1; Kāṭhaka Samhitā, Aṣvamedha, 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., 1, 382) that they represent the original Dravidian type, which in India has been merged in the Munda type; but this suggestion is invalidated by the fact that the Rigveda speaks of the Dasyus as anās, ‘noseless’ (cf. Dasyu, i, 347, n. 7), a term admirably applicable to Dravidians, but ludicrous as applied to the Turco-Iranian type. It is much more plausible to assume that the Brāhuis are a mixed race, which in course of time has lost most of its Dravidian features. On the relation of Dravidians and speakers of Munda tongues, the Vedic texts throw no light.
view that the term was originally the name of a large tribe opposed to the Āryan invasion. See also Niśāda.

Śūdra denoted a Śūdra woman in the Atharvaveda and later.  

1 v. 22, 7 (= Dāsi, v. 22, 6).  
2 Taittiriya Saṁhitā, vii. 4, 19; 3 Kāthaka Saṁhitā, Aśvamedha, iv. 8; Maitrāyaṇi Saṁhitā, iii. 13, 1; Vājasa-

Śūra is the regular word in the Rigveda, and occasionally later, to denote a 'hero' or 'brave warrior.'

1 i. 70, 11; 101, 6; 141, 8; 158, 3; ii. 17, 2; 30, 10, etc.  
2 Av. viii. 8, 1; Vājasaneyi Saṁhitā,  

Śūra-vīra Māṇḍūkyā ('descendant of Maṇḍūka') is the name of a teacher in the Āranyakas of the Rigveda.

1 Aitareya Āranyakā, iii. 1, i. 3, 4; 10 (where the name is read Śaurasa-

Śūrpa in the Atharvaveda and later denotes a wickerwork basket for winnowing grain. It is called varṣa-vṛddha, 'swollen by rain,' in the Atharvaveda, which shows, as Zimmer 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 Saṁhitā, i. 6, 8, 3; Taittiriya Brāhmaṇa, i. 6, 5, 4; iii. 2, 5, 11, etc.  
3 xii. 3, 19.  
4 Allindisches 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 Rigveda\(^1\) and the later Brāhmaṇas.\(^2\)

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1 i. 162, 11.
2 Satapatha 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 Śaḍviṃśa Brāhmaṇa, v. 11.

In the post-Vedic language the tri-śūla, or 'trident,' is the regular emblem of Śiva.


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i. Śūṣa Vārśna ('descendant of Vṛṣni') 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 Arāda Dātreya Śaunaka, in the Vamśa Brāhmaṇa.\(^1\) Cf. Śruṣa.

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Śṛṇga in the Rigveda\(^1\) and later\(^2\) denotes the 'horn' of any sort of animal. Hence the 'barb' of the arrow is called its horn in the Atharvaveda.\(^3\)

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1 i. 140, 6; 163, 11; ii. 39, 3; iii. 8, 10, etc.
2 Av. ii. 32, 6; viii. 6, 14; ix. 4, 17, etc.

Śṛṇga-vṛṣ is the name of a man in one hymn of the Rigveda.\(^1\)

According to Ludwig,\(^2\) he is father of Pṛdākusānu.

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1 viii. 17, 13.

Śerabhā and Śerabhaka are names of snakes or demons in the Atharvaveda.\(^1\)

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1 ii. 24, 1. Cf. Whitney, Translation of the Atharvaveda, 64.

Śeva-dhi denotes 'treasure' in the Rigveda\(^1\) and later.\(^2\)

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1 ii. 13, 6; vii. 53, 5; ix. 3, 15.
2 Av. v. 22, 14; Vājasaneyi Saṁhitā, (metaphorically). Cf. viii. 52, 9. xviii. 59, etc.
Śeśṣaṇa and Śeśṣadhaka are the names of snakes or demons in the Atharvaveda.¹

¹ I. 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 (grahaṇa), the ‘taking up’ of them for the throw. Cf. Glaḥa.

Śeṣas denotes ‘offspring’ in the Rigveda.¹

¹ I. 93, 4; v. 12, 6; 70, 4; vi. 27, 4. 5; vii. 1, 12; 4, 7; x. 16, 5.

Śaibya, ‘belonging to the Śibs,’ is a designation of king Amitratapana Śuṣmīṇa in the Aitareya Brāhmaṇa (viii. 23, 10). In the Praśna Upaniṣad (i. 1; v. 1) Śaibya is the patronymic of a teacher, Satyakāma.

Śailana, in the plural, is the name of a school of teachers in the Jaiminiya Upaniṣad Brāhmaṇa (i. 2, 3; ii. 4, 6).

Śailāli, ‘descendant of Śilālin,’ is the name of a ritual teacher in the Śatapatha Brāhmaṇa.¹ A Śailāli Brāhmaṇa is mentioned in the Āpastamba Śrauta Sūtra,² and the school of the Śailālins often occurs in the Śūtras.³

¹ xiii. 5, 3. 3.² vi. 4, 7.³ Anupada Sūtra, iv. 5, etc.⁴ Cf. Weber, Indische Studien, 1, 156;

Śailina or Śailini, ‘descendant of Śilina,’ is the patronymic of Jitvan in the Śatapatha Brāhmaṇa.¹ Perhaps Śailana should be compared.

¹ Śailina in Brhadāraṇyaka Upaniṣad, iv. 1, 5 Mādhyāṃḍina; Śailini, iv. 1, 2 Kāṇva. Cf. Max Müller, Sacred Books of the East, 15, 152, n. 2.
Śailūṣa is included in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda. An 'actor' or 'dancer' may be meant. Sāyaṇa says it is a man who lives on the prostitution of his wife.

1 Vājasaneyi Saṃhitā, xxx. 6; Taittiriya Brāhmaṇa, iii. 4, 2, i. Cf. Zimmer, Allindisches Leben, 290; Weber, Indian Literature, 111, 196, 197. The exact sense of Sailūṣa 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.

Śopa Sātrāśāha, king of Pañcāla and father of Koka, is mentioned in the Śatapatha Brāhmaṇa as having offered the horse sacrifice, which was attended by the Turvaśas also.


Śauṅgāyani, 'descendant of Śauṅga,' is the name of a teacher in the Vamśa Brāhmaṇa.

1 Indische Studien, 4, 372, 383. The Śaṅgasa are known as teachers in the etc.

Śauṅgi-putra, 'son of a female descendant of Śuṅga,' is the name of a teacher, a pupil of Śaṅkṛti-putra in the last Vamśa (list of teachers) in the Brhadāraṇyaka Upaniṣad.

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

Śauca ('descendant of Śuci') is the patronymic of a man, called also Āhneya, who is mentioned as a teacher in the Taittiriya Āraṇyaka (ii. 12).

Śaucad-ratha ('descendant of Śucad-ratha') is the patronymic of Sunītha in the Rigveda (v. 79, 2).

Śauscya ('descendant of Śuci') Prācinayogya ('descendant of Prācinayoga') is the name of a teacher in the Śatapatha Brāhmaṇa (xi. 5, 3, 1. 8). Śauscya is also the patronymic of Sārvaseni in the Taittiriya Saṃhitā (vii. 1, 10, 2).
Saunaka, 'descendant of Sunaka,' is a common patronymic. It is applied to Indrota and Svaidaya. A Saunaka appears as a teacher of Rauhinayana in the Brhadaranyaka Upanisad. A Saunaka-yajña, or Saunaka sacrifice, occurs in the Kausitaki Brähmana. In the Chândogya Upanisad Atidhanvan Saunaka appears as a teacher. That Upanisad and the Jaiminiya Upanisad Brähmana mention a Saunaka Kapeya who was a contemporary of Abhipratārin Kākāsensi, whose Purohita Saunaka was according to another passage of the latter Upanisad. In the Sūtras, the Brhaddevata, etc., a Saunaka appears as a great authority on grammatical, ritual, and other matters.

Saunakī-putra, 'son of a female descendant of Sunaka,' is the name of a teacher, a pupil of Kasyapibālakāyāmāthari-putra in the last Vamśa (list of teachers) in the Madhyamāndina recension of the Brhadāraṇyaka Upanisad (vi. 4, 30. 31).

Saupulnāyya, 'descendant of Surpaṇāya,' is the patronymic of a teacher, a pupil of Gautama, in the first two Vamśas (lists of teachers) in the Madhyamāndina recension of the Brhadāraṇyaka Upanisad (ii. 5, 20; iv. 5, 26).

Sauleshāyana or Saulesvāyana, 'descendant of Sulba,' is the patronymic of a teacher, Udanika. According to the Śatapatha Brähmaṇa, a Sauleshāyana was the Adhvaryu, or sacrificing priest, of those who had Ayasthūna as Gṛhapati ('householder,' the title of the sacrificer who has precedence at a sattra, or sacrificial session).

396 PATRONYMICS [Saunaka]
Śauṣkala is the name of one of the sacrificial victims at the Puruṣamedha (‘horse sacrifice’) in the Yajurveda. It means, according to the St. Petersburg Dictionary, ‘living on dried fish or flesh,’ or, according to the native lexicographers, ‘selling dried fish,’ while Śāyaṇa’s commentary on the Taittirīya Brāhmaṇa explains the meaning to be one who catches fish with a hook, ‘angler.’

Sruṣṭi Āṅgirasa (‘descendant of Āṅgiras’) is the name of the seer of a Sāman or Chant in the Pañcaviṃśa Brāhmaṇa.

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, and often later. The Satapatha Brāhmaṇa 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.

Śmaśru in the Rigveda and later means ‘beard’ and ‘moustache,’ being sometimes contrasted with Keśa, ‘hair of the head.’ Shaving was known (see Vāṭṛ and Kṣura). The
wearing of a beard was a sign of manhood according to the Taittiriya Samhita, with which agrees the notice of Megasthenes that the Indians carefully tended their beards up to the day of their death.

4 v. 5, 1, 1.
5 In Diodorus, iii. 63.

Śyāparṇa Śayakāyana is the name of a man, the last for whom five victims were slain at the building of the sacrificial altar according to the Satapatha Brāhmaṇa. The same text again mentions him as a builder of the fire-altar. He must have been connected in some way with the Salvas. His family, the Śyāparṇas, appear in the Aitareya Brāhmaṇa 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.

Śyāma (‘swarthy’) with Ayas (‘metal’) in all probability denotes ‘iron’ in the Atharvaveda. Śyāma alone has the same sense in the Atharvaveda and later.

Śyāma-jayanta Lauhitya (‘descendant of Lohita’) is the name of a teacher, a pupil of Jayanta Pārāśarya, in a Vamśa (list of teachers) in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 42, 1). Another man of the same name occurs in the same place as a pupil of Mitrabhūti Lauhitya.

Śyāma-parṇa is, in the Kāṭhaka and Maitrāyaṇi Samhitās, the name of a man who was instructed by Somadakṣa Kauśreya.

1 xx. 8 (Indische Studien, 3, 472).
2 iii. 2, 7.
Śyāma-sujayanta Lauhitya ('descendant of Lohita') is the name of a teacher, a pupil of Krishnadhṛti Sātyaki, in a Vāṃśa (list of teachers) of the Jaiminiya Upaniṣad Brāhmaṇa (iii. 42, 1).

Śyāmāka is the name of a cultivated millet (*Panicum frumentaceum*) in the later Saṃhitās and the Brāhmaṇas. The lightness of its seed is alluded to in the Atharvaveda, where it is spoken of as blown away by the wind. There it is also mentioned as the food of pigeons. The Śyāmāka and its seed (*Taḍula*) are referred to as very small in the Chāndogya Upaniṣad, where Max Müller renders it as 'canary seed.'

1. Śyāva is the name of a protégé of the Aśvins in the Rigveda. He may be identical with Hiranyahasta.

2. Śyāva is mentioned in the Rigveda as a generous donor on the Suvāstus river.

3. Śyāva in one passage of the Rigveda (v. 61, 9) seems clearly, as Śāyaṇa 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 Jaiminiya Upaniṣad Brāhmaṇa (iii. 40, 2). The form is perhaps an error for Śāvasāyana.
**Śyāvāśva** is the name of a man mentioned several times in the Rigveda.\(^1\) The Anukramaṇī (Index) assigns to him a series of hymns in the fifth, eight, and ninth books.\(^2\) In one of the hymns\(^3\) Śyāvāśva mentions, apparently as his patrons, Taranta (a son of Vidadaśa) and Purumīḥa, as well as Rathavīti. On this hymn is based a legend found in the Brhaddevatā,\(^4\) 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 Rṣī. 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, Saśīyasi, 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. Sieg\(^5\) 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 Saśīyasī is probably no more than an epithet.\(^6\) That there is some Itihāsa at the back of the hymn is clear: what it is can hardly now be determined.

Śyāvāśva’s obtaining gifts from Vaidadaśvi is referred to also in the Śāṅkhāyana Śrauta Sūtra.\(^7\) His name occurs in the Atharvaveda\(^8\) 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 Pañcavimśa Brāhmaṇa,\(^9\) and he is perhaps referred to in the Taittirīya Āranyaka.\(^10\) In the

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\(^{1}\) v. 52, i; 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; Nītimāṇjari in Sieg, Die Sagenstoffe des Rigveda, 50 et seq.


\(^{6}\) 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 adjectively, as in Av. xi. 2, 18; Śāṅkhāyana Śrauta Sūtra, xiv. 33, 26.
Sānkhyāyan Śruta Sūtra and the Pañcaviṃśa Brāhmaṇa\textsuperscript{11} he is styled Ārcanānās, 'son of Arcanānas,' and later\textsuperscript{12} he is called Ātreya, 'descendant of Atri.'

\textsuperscript{11} vii. 5, 9.
\textsuperscript{12} The Anukramaṇi calls him and his father Ātreya. In the passages from book viii, of the Rv., cited in n. 1, Atri is mentioned with him.

Cf. Ludwig, Translation of the Rig-veda, 3, 126, 127; Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 214; Rgveda-Noten, 1, 354; Max Müller, Sacred Books of the East, 32, 359 et seq.; Lévi, La Doctrine du Sacrifice, 122.

\textbf{Śyena} is the name in the Rigveda\textsuperscript{1} of a strong bird of prey, most probably the 'eagle'; later\textsuperscript{2} (as in post-Vedic Sanskrit) it seems to mean the 'falcon' or 'hawk.' It is the swiftest of birds,\textsuperscript{3} and a source of terror to smaller birds.\textsuperscript{4} It is the strongest of birds,\textsuperscript{5} and even attacks herds.\textsuperscript{6} It watches over men (\textit{ny-cakṣas}),\textsuperscript{7} a reference, no doubt, to its lofty flight in air. It brings the Soma from heaven.\textsuperscript{8}

\textbf{Śrapayitr,} 'cook,' is a term mentioned in the Śatapatha Brāhmaṇa (i. 2, 2, 14).

Śramaṇa 'mendicant monk,' is first found in the Upaniṣads.\textsuperscript{1} According to Fick,\textsuperscript{2} anyone could become a Śramaṇa. For the time of Megasthenes this seems indicated by his evidence, which, however, refers only to the east of India, beyond the Madhyadeśa proper.\textsuperscript{3} The Vedic evidence is merely the name and the fact that Tāpasa, 'ascetic,' follows it in the Brhadāraṇyaka Upaniṣad and the Taittiriya Aranyaka.

\textsuperscript{1} Bṛhadāraṇyaka Upaniṣad, iv. 3, 22; Taittiriya Aranyaka, ii. 7, in Indische Studien, i, 78.
\textsuperscript{2} Die sociale Gliederung, 39 et seq.
\textsuperscript{3} Strabo, xv. 1, 49, 60; Arrian, Indica, xii. 8. 9.


VOL. II.
Sravana. See Nakṣatra.

Sravana-datta (‘given by Sravana’) Kauhala (‘descendant of Kohala’) is the name of a teacher, a pupil of Susārada Śālaṅkāyana in the Vaṃśa Brāhmaṇa.¹

¹ Indische Studien, 4, 372.

Sravīṣṭha. See Nakṣatra.

Srāyasa is the patronymic of Kaṅva in the Taittirīya Saṃhītā¹ and the Kāthaka Saṃhītā,² where he appears as a teacher, and of Vītahavya in the Taittirīya Saṃhītā³ and the Paṅcavimśa Brāhmaṇa.⁴

¹ v. 4, 7, 5. ² xxi. 8. ³ v. 6, 5, 3. ⁴ ix. 1, 9; xxv. 16, 3.

Sri is the regular word for ‘prosperity,’ found once in the Rigveda¹ and often later.² Śreṣṭhin.

¹ viii. 2, 19, seems to have this sense. ² Av. vi. 54, 1; 73, 1; ix. 5, 31; x. 6, 26; xi. 1, 12, 21; xii. 1, 63; 5, 7; Taittirīya Saṃhītā, ii. 2, 8, 6; v. 1, 8, 6; vi. 1, 10, 3; vii. 2, 7, 3, etc. Already in the Satapatha Brāhmaṇa (xi. 4, 3) she is regarded as a goddess. See Rhys Davids, Buddhist India, 217 et seq. She already appears in the earliest Buddhist sculptures seated on a lotus between two elephants that pour water over her. This type of the goddess has survived down to the present day in India.

Srūta-kakṣa is mentioned once in the Rigveda¹ as the Rṣi of a hymn, the authorship of which the Anukramaṇī (Index) ascribes to him. A Śāman or chant of his is mentioned in the Paṅcavimśa Brāhmaṇa.²


Srūta-ratha is the name of a young king in the Rigveda.¹ He is also the patron of the Pajra family, including Kaṅśiṇvant.²

¹ i. 122, 7. ² R v. v. 36, 6. Cf. Ludwig, Trans- lation of the Rigveda, 3, 155; Pischel, Vedische Studien, 1, 97.
Srutarya occurs once in the Rigveda (i. 112, 9) as the name of a protégé of the Aśvins.

Srutarvan Ārkaṇa ('descendant of Rkṣa') is the name of a prince whose liberality is celebrated in one hymn of the Rigveda (viii. 74, 4, 13), and whose victory over Mrgayā is mentioned in another (x. 49, 5).

Srutar-vid is the name of a man in the Rigveda.1


Srutasena 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.

Srisha Vāhneya ('descendant of Vahni') Kāśyapa ('descendant of Kaśyapa') is the name of a teacher, a pupil of Devatāras, in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 40, 1). It is much more likely that Srisha is a mere misreading for Śūṣa.

Srūṣṭi-gu ('possessing obedient oxen') is the name of a man in a Vālakhilya hymn of the Rigveda.1


Śreni 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. Peters burg Dictionary assigns to the word the sense of 'a man of consequence.' It is, however, possible that

1 Aitareya Brāhmaṇa, iii. 30, 3; Kaṇṭṭakī Brāhmaṇa, xxviii. 6; Kaṇṭṭakī Upaniṣad, iv. 20. Bhaga is the Śreṣṭhin of the gods, Taittirīya Brāhmaṇa, iii. 1, 4, 10.
the word may already have the sense of the 'headman of a guild,' the modern Seth. There is a similar doubt in the use of śraīṣṭhya, 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, and they play a considerable part in the Buddhist texts and the Epic. 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 = Taittiriya Saṃhitā, iii. 5, 4, 2 = Kāṭhaka Saṃhitā, v. 6 = Maitrāyaṇi Saṃhitā, i. 4, 3. See also for the word, Av. x. 6, 31; Aitareya Brāhmaṇa, iv. 25, 8; vii. 18, 8; Taittiriya Brāhmaṇa, iii. 8, 9, 1; Śatapatha Brāhmaṇa, xiii. 7, 1, 1; Chāndogya Upaniṣad, v. 2, 6; Kauśitaki Upaniṣad, ii. 6; iv. 15, 20, etc. The use of śraīṣṭhya 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.

Śrotriya in the Atharvaveda and later denotes a 'Brahmin learned in holy lore,' 'theologian.'

1 x. 6, 37; x. 2, 20 et seq.
2 Kāṭhaka Saṃhitā, xxiii. 4; xxviii. 4; Aitareya Brāhmaṇa, i. 25, 15; Śatapatha Brāhmaṇa, v. 4, 4, 5; xiii. 4, 3.

Śrauta-ṛṣi or Śrautarṣi, 'descendant of Śrutasṛṣi or Śrutarṣi,' is the patronymic of Devabhāga.

1 Aitareya Brāhmaṇa, vii. 1, 6.
2 Śatapatha Brāhmaṇa, ii. 4, 4, 5; Taittiriya Brāhmaṇa, iii. 10, 9, 11.

Śraumatya, 'descendant of Śrumant,' is the name of a teacher in the Śatapatha Brāhmaṇa (x. 4, 5, 1).

Śleṣman means generally that with which parts of a thing are joined together (from śliṣ, 'join'): with reference to a hide,

1 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, 'bonds' or 'cords' are probably meant; and to wood, 'glue' is perhaps the sense.

2 Kāthaka Saṁhitā, xxxiv. 9. Cf. Pañcaviṁśa Brāhmaṇa, xvi. 1, 13, where a chariot (Ratha) is called stēr-mavant, 'tied with ropes.'

3 Kauśitaki Brāhmaṇa, vi. 12. Cf. the Upaniṣads, cited in n. 1, and Sāṅkhâyana Aranyaka, ii. 1, which looks like a bad secondary version of the passage in the Jaiminiya.

Sloka, in the plural, is found enumerated after the Upaniṣads, and before the Śūtras, in the list of literary types given in the Brhadāranyaka Upaniṣad. In the Taittirīya Upaniṣad the Sloka-kṛt appears: he is rather the 'poet,' as Max Müller renders it, than merely one who 'calls aloud,' as the St. Petersburg Dictionary explains the term. Exactly what is meant cannot be said: 'verses' generally may be intended, several kinds being preserved in the Brāhmaṇas and called Slokas.

Śloṇya in the Taittirīya Brāhmaṇa denotes 'lameness,' not 'skin disease' (tvag-dosa), as explained by the commentator.

Śva-ghnin in the Rigveda and the Atharvaveda clearly means a 'gamester' or 'professional gambler.' It may originally have denoted a 'hunter.'

Śvan in the Rigveda and later is the word for 'dog,' the feminine being Śuni. The dog was a tame animal, and used

1 i. 4, 10; iv. 1, 6 (Mādhyāṃḍina = iv. 1, 2 Kāṇva): 5, 11.
2 i. 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 Āranyaka, ii. 3, 8; Pañcaviṁśa Brāhmaṇa, xxiv. 18, 4; Taittirīya Āranyaka, viii. 1; Kauśitaki Upaniṣad, i. 6, etc.

1 i. 92, 10; ii. 12, 4; iv. 20, 3; viii. 45, 38.
2 iv. 16, 5.
3 Weber, Indische Studien, 18, 71.

1 i. 161, 13 (where the sense is quite obscure); 182, 4; ii. 39, 4, etc.
2 Av. vi. 37, 3; xi. 2, 2; Pañcaviṁśa Brāhmaṇa, viii. 8, 22, etc.
3 Av. iv. 20, 7 (catur-akṣi); Satapatha Brāhmaṇa, vi. 5, 2, 19.
4 Rv. ii. 39, 4.
to guard the house from thieves or other intruders. He was also employed in hunting the boar (varāha-yu), but was no match for the lion. A hundred dogs are mentioned as a gift in a Dānastuti (‘Praise of Gifts’) in a Vālakhilya hymn. Elsewhere the dog is regarded as unfit for sacrifice, as being unclean, and is driven away from the sacrifice. To eat dog’s flesh was a last resort of despair and hunger. The bones of the feast were given to the dog. Saramā figures in legend as Indra’s faithful dog searching for the cows. Rudra is lord of dogs (śva-pati) in the Yajurveda; the ‘dog-keeper’ (śvānī) is mentioned in the list of sacrificial victims at the Puruṣamedha (‘human sacrifice’) in the same Samhitā. The four-eyed (catur-akṣa) dogs of certain texts are, of course, mythological. Cf. Kurkura.

Śva-pad denotes a ‘savage animal,’ ‘beast of prey,’ in the Atharvaveda (viii. 5, 11; xix. 39, 4).

Śvayatha in the Satapatha Brāhmaṇa means ‘swelling.’ Possibly śyathu, the disease prevalent in Videha according to the Baudhāyana Śrauta Sūtra, was a kind of ‘swelling’ (?) goitre.
Śva-vara, ‘found in dogs,’ is, according to some manuscripts, the name of a species of worm in the Atharvaveda (ix. 4, 16). See Śavarta.

Śvaśura from the Rigveda onwards\(^1\) 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 (Śnuṣā), 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 (samṛājñī) over him and his wife.\(^4\) In the plural\(^5\) 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 Saṃhitā, ii. 4, 2; Kāthaka Saṃhitā, xii. 12 (Indische Studien, 5, 260); Aitareya Brāhmaṇa, iii. 22, 7. So in Av. xiv. 2, 26, the daughter-in-law is to be ‘helpful’ to the father-in-law.
4 Rv. x. 85, 46. See Pati.
5 Rv. x. 95, 12; Av. xiv. 2, 27; Kāthaka Saṃhitā, loc. cit. Or it may be a plural majestatis, but not a sign of polyandry.

Śvaśrū denotes ‘mother-in-law’ of the husband\(^1\) 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 Rigveda\(^5\) 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.

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, Śārdula, is mentioned as the chief of them); xii. 2, 4, 16; Brhadāranyaka Upaniṣad, i. 4, 29; Śāṅkhāyana Aranyaka, xii. 16, etc.

**Śvā-vidh** ('dog-piercing') is the name of the 'porcupine' in the Atharvaveda¹ and later.² It is called 'long-eared' (karna).³ See also Śalyaka.

1 v. 13, 9.
2 Taittiriya Saṁhitā, v. 5, 20, 1; Maitrāyaṇī Saṁhitā, iii. 14, 14; Vājasaneyi Saṁhitā, xxiii. 56; xxiv. 33, etc.

**Śvikna** is the name of a people twice mentioned in the Śatapatha Brāhmaṇa¹ in connexion with their king, Rṣabha Yājñātura. Cf. Śvaikna.


1. Śvitra ('white') is the name of a species of serpent in the Atharvaveda³ and the later Saṁhitās.²

1 iii. 27, 6 (where there is a variant citra); x. 4, 5, 13.
2 Taittiriya Saṁhitā, v. 5, 10, 2; Maitrāyaṇī Saṁhitā, ii. 13, 21, has in the parallel passage citra, probably by error.
Cf. Zimmer, Altindisches Leben, 95; Whitney, Translation of the Atharvaveda, 134. Perhaps Śvitra, in the list of victims at the Asvamedha ('horse sacrifice') in the Vājasaneyi Saṁhitā, 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.'

Śvitrṇya. See Śvaitreya.
Svetaketu Aruṇeya 1 (‘descendant of Aruṇa’) or Audḍālaki 2 (‘son of Uddalaka’) is mentioned repeatedly in the Śatapatha Brāhmaṇa and the Chāndogya Upaniṣad. In the Kaśitaki Upaniṣad 3 he appears as Svetaketu, son of Āruṇi, and as a Gautama. In the Kaśitaki Brāhmaṇa 4 he is quoted as an authority on the vexed question of the duty of the Sādasya, or the seventeenth priest, at the ritual of the Kaśitakins, to notify errors in the sacrifice; Āruṇi, his father, is also cited. He was a person of some originality, for he insisted on eating honey despite the general prohibition of the use of that delicacy by Brahmacārins or religious students. 5 He was a contemporary of, and was instructed by the Pañcāla king Pravāhana Jaivala. 6 He was also a contemporary of Janaka, of Videha, and figured among the Brahmin disputants at his court. 7 A story is told of him in the Śāṅkhāyana Śrauta Sūtra: 8 Jala Jātukarṇya was lucky enough to become the Purohita of three peoples or kings, of Kaśi, Kosala, and Videha. Seeing this, Svetaketu 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 Svetaketu belong to the latest period of Vedic literature. It is, therefore, not surprising that the Āpa-stamba Dharma Sūtra 9 should refer to him as an Avara, or

1 Śatapatha Brāhmaṇa, xi. 2, 7, 12; 5, 4, 18; 6, 2, 1; xii. 2, 1, 9; Brhadāraṇyaka Upaniṣad, iii. 7, 1; vi. 1, 1 (Mādhyaṃdina = vi. 2, 1 Kāṇya); Chāndogya Upaniṣad, v. 3, 1; vi. 1, 1; 8, 1.
2 Śatapatha Brāhmaṇa, iii. 4, 3, 13; iv. 2, 5, 14.
3 i. 1.
4 xxvi. 4.
5 Śatapatha Brāhmaṇa, xi. 5, 4, 18.
6 Brhadāraṇyaka Upaniṣad, vi. 1, 1 (Mādhyaṃdina = vi. 2, 1 Kāṇya); Chāndogya Upaniṣad, v. 3, 1.
7 Śatapatha Brāhmaṇa, xi. 6, 2, 1 (it is to be noted that he came upon Janaka when travelling about with some other Brahmins: he was never settled in the Videha country, but was clearly a Kuru-Pañcāla, like his father); Brhadāraṇyaka Upaniṣad, iii. 7, 1, where he shares the usual fate of defeat in argument by Yājñavalkya.
8 xvi. 27, 6 et seq. The exact sense of kṛtsnahe brahmabandhau vyajjñāsi is not quite certain. But Āruṇi seems to assert the love of knowledge, not of material advantages accruing to the Purohita, to have been his concern in life.
9 i. 2, 5, 4-6.
person of later days, who still became a ṛṣi by special merit. His date, however, must not be fixed too low, because the Śatapatha Brāhmaṇa in which he plays so marked a part is certainly earlier than Pāṇini, and was apparently even in that grammarian’s time believed to be an ancient work; hence 500 B.C. is probably rather too late than too early a period for Śvetaketu as a rough approximation to a date.\(^{10}\)

Śvetyā appears in the Nadi-stuti\(^ {1}\) (‘praise of rivers’) to be a stream, probably a tributary of the Indus.\(^ {2}\)

Śvaikna, ‘king of the Śviknas,’ is the title of Pratidārśa, who was, according to the Śatapatha Brāhmaṇa,\(^ {1}\) one of those who offered the Dāksāyaṇa sacrifice. He also taught Suplan Sārṇjaya the sacrifice; hence Weber\(^ {2}\) has inferred a connexion of the Śviknas and the Śrṇjayas.

Śvaitreyas occurs in two passages of the Rigveda,\(^ {1}\) where Sāyaṇa sees in the word the name of a man, a ‘descendant of Śvitrā.’ The first passage is almost identical with one in the sixth Maṇḍala of the Rigveda,\(^ {2}\) where, however, Daśadyu appears alone without Śvaitreyas. Ludwig\(^ {3}\) identifies Daśadyu with Śvaitreyas (‘son of Śvitrā’), and considers him a son of Kutsa.\(^ {4}\) Bergaigne\(^ {5}\) and Baunack\(^ {6}\) think he is really Bhujyu. Geldner\(^ {7}\) considers that he was a bull used for fighting, the son

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\(^{10}\) See on this, Bühler, Sacred Books of the East, 2, xxxvii et seq.; Eggeling, Sacred Books of the East, 12, xxxv et seq.; Max Müller, Ancient Sanskrit Literature, 360 et seq.; Weber, Indische Studien, 5, 65; 13, 443; Keith, Aitareya Aranyaka, 22 et seq.

\(^{1}\) 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.

\(^{1}\) ii. 4, 4, 3.

\(^{2}\) Indische Studien, 1, 209, 210.

\(^{1}\) i. 33, 14; v. 19, 3.

\(^{2}\) vi. 26, 4.

\(^{3}\) Translation of the Rigveda, 3, 147.

\(^{4}\) Cf. Rv. i. 51, 6; vi. 26, 3. 4.

\(^{5}\) Religion Védique, 3, 11.

\(^{6}\) Kuhn’s Zeitschrift, 35, 527.

\(^{7}\) Rigveda, Glossar, 7, 8.
of a Śvitrā cow, but this is very doubtful, though the term śvaitreya is elsewhere applied to a bull. Śvityra seems to have the same sense as Śvaitreya.

Śaiva is the name of a priest at the snake festival described in the Pañcaviṃśa Brāhmaṇa.  

Śandika is mentioned in the Maitrāyaṇī Saṃhitā as a contemporary of Keśin. Probably Khandika should be read as usual elsewhere.

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.

Its duration was, according to the concurrent evidence of the Saṃhitās and Brāhmaṇas, 360 days, divided into 12 months, being, no doubt, roughly a lunar synodic year, which, however, it exceeded in length by 6 days. As a solar year it appears only in the Nidāna Sūtra of the Sāmaveda, where the sun is stated to spend 13 1/2 days in each of the 27 Nakṣatras.
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: Saṃvatsara, Parivatsara, Idāvatsara, Idvatsara, and Vatsara;⁵ or Saṃvatsara, Parivatsara, Idāvatsara, Iduvatsara, Vatsara;⁶ or Saṃvatsara, Idāvatsara, Iduvatsara, Idvatsara, Vatsara;⁷ or Saṃvatsara, Parivatsara, Idāvatsara, Anuvatsara, Udsvatsara;⁸ or Saṃvatsara, Parivatsara, Idāvatsara, Anuvatsara, Iduvatsara. 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 that a mere series of priestly variations of Vatsara, based on the older and more genuine Saṃvatsara 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 Pāncavimśa Brāhmaṇa,¹⁴ where the several Cāturmāya (‘four-monthly’) sacrifices are equated

⁵ Vājasaneyi Saṃhitā, xxvii, 45.
⁶ Taittirīya Saṃhitā, v. 5, 7, 3, 4.
⁷ Taittirīya Brāhmaṇa, iii. 10, 4, 1.
⁸ Kāṭhaka Saṃhitā, xiii. 15; xxxix. 6; xl. 6.
⁹ Garga, quoted in the commentary on Jyotiṣa, 10.
¹⁰ Saṃ-, Pari-, Idā-, Anuvatsara, Pāncavimśa Brāhmaṇa, xvii. 13, 17; Taittirīya Brāhmaṇa, i. 4, 10, 1.
¹² Saṃ-, Pari-vatsara, Av. viii. 8, 23; Taittirīya Āraṇyaka, x. 80.
Cf. Weber, Nāṣatra, 2, 298, n. 1; Max Müller, Rigveda, 4, xxv., n. 1.
¹⁴ xvii. 13, 17.
with the different years.\textsuperscript{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.

Zimmer\textsuperscript{16} 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.\textsuperscript{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.\textsuperscript{18} There can be little doubt that this view is wrong, and that the 12 days are merely the 'reflexion of the year' (śamvatsarasya pratima)\textsuperscript{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 Shamasastry\textsuperscript{20} in the peculiar dating of certain notices in the Baudhāyana Śrauta Sūtra,\textsuperscript{21} but this view is improbable.\textsuperscript{22}


\textbf{Saṃvaraṇa} is the name of a Rṣi mentioned in one passage of the Rigveda.\textsuperscript{1}

Samvarga-jit Lāmakāyana is the name of a teacher, a pupil of Śākadāsa in the Vāṃśa Brāhmaṇa.¹

1. Indische Studien, 4, 373.

1. Saṃ-varta occurs once in the Rigveda¹ with Kṛṣa 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. Saṃ-varta Āṅgirasa ('descendant of Āṅgiras') is said in the Aitareya Brāhmaṇa² to have consecrated Marutta.


Sam-śravas Sauvarcanasasa is the name of a teacher who, according to the Taittirīya Samhitā (i. 7, 2, 1), discussed a point of ritual with Tuminja.

Sam-śrāvayitr in the Kauśitaki Upaniṣad (ii. 1) denotes the attendant who announces visitors, the 'doorkeeper.'

Sam-śliṣṭakā¹ or Samśviṣṭikā² is the name of an animal mentioned in the Jaiminiya Brāhmaṇa and the Śātyāyanaka along with the Godhā.

¹ Śātyāyanaka in Śāyana on Rv. viii. 91. ² Jaiminiya Brāhmaṇa, i. 221 (Journal of the American Oriental Society, 18, 29).

Sam-sarpa. See Māsa.

Sam-skandha ('having the shoulders together') is the name of a disease mentioned with Viṣkandha in the Atharvaveda.¹ Whitney,² however, thinks it is intended as an adjective implying the sense of 'counteracting the disease Viṣkandha.'

Saipgati] SCHOOL—GROATS—VULTURE—ASSEMBLY 415

Saṁ-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 Saṁhitās and the Brāhmaṇas¹ denotes ‘coarsely ground meal,’ ‘groats,’ especially ‘barley meal.’ In the Rigveda,² where the word occurs only once, it seems rather to mean grain before it is winnowed by the Titaū. If the latter word, however, designates a ‘sieve,’ Saktu might still mean ‘groats,’ as opposed to fine meal.

¹ Taittiriya Saṁhitā, vi. 4, 10, 6; Vājasaneyi Saṁhitā, xix. 21 et seq.; Saṭapatha Brāhmaṇa, i. 6, 3, 16; ii. 1, 1, 8 (cf. Gavedhukā), etc.; Kāṭhaka Saṁhitā, xv. 2 (cf. Apāmārga). Cf. Kuvala, Karkandhu, Badara: Saṭapatha Brāhmaṇa, v. 5, 4, 22, etc.
² x. 71, 2.
Cf. Zimmer, Altindisches Leben, 238.

Sakhi, ‘friend,’ is common from the Rigveda¹ 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 sahkītva and sakhya, ‘friendship,’ are also common—e.g., Rv. i. 10, 6; iii. 1, 15; iv. 25, 2, etc., and Rv. i. 178, 2; ii. 18, 8; vii. 22, 9, etc.

Saghan is the name of a bird, perhaps ‘eagle’ or ‘vulture,’ in the Taittiriya Saṁhitā¹ and the Taittiriya Brāhmaṇa.²

¹ iii. 2, 1, 1.
² ii. 8, 6, 1; Bohtlingk, Dictionary, s.v. (‘vulture’).

Saṅga Prayogi seems to be mentioned as a teacher in the Maitrāyaṇī Saṁhitā (iii. 1, 9).

Saṁ-gati in one passage of the Rigveda (x. 141, 4) seems to have the sense of Samiti, ‘assembly of the people.’
Saṃ-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; Maitrāyani Saṃhitā, iv. 2, 11; Taittirīya Brāhmaṇa, i. 4, 9, 2; 5, 3, 1; ii. 1, 1, 3; Śatapatha Brāhmaṇa, ii. 2, 3, 9; Chāndogya

Saṃ-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 Saṃgavinī, apparently a shed or an enclosure in which during the heat of the day they were milked.


Saṃ-grahitr is found in the later Saṃhitās\(^1\) 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 Śaśya\(^3\) in some passages inclines to think that the meaning is 'treasurer' of the king.

\(^1\) Taittirīya Saṃhitā, i. 8, 9, 2; Kāṭhaka Saṃhitā, xv. 4; Maitrāyani Saṃhitā, ii. 6, 5; iv. 3, 8 (as a Ratnin); in the Śatarudriya in the plural: Taittirīya Saṃhitā, iv. 5, 4, 2; Kāṭhaka Saṃhitā, xvii. 13; Maitrāyani Saṃhitā, ii. 9, 4; Vājasaneyi Saṃhitā, 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 Saṃhitā, 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.*

Saṃ-grāma denotes primarily, it seems, 'assembly' either in peace\(^1\) or in war,\(^2\) when it means an 'armed band.' Its normal sense in the Atharvaveda\(^3\) and later\(^4\) 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 Saṃhitā, iv. 7, 15, 2; Maitrāyani Saṃhitā, iii. 16, 5) have saṃgrāmam.  
\(^3\) v. 21, 7; xi. 9, 26.  
\(^4\) Taittirīya Saṃhitā, 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, and the foot soldiers being often overthrown by the charioteers, 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. The nobles, on the other hand, may have had cuirass (Varman), helmet (Śiprā), and hand-guard (Hastaghna) as a protection from the friction of the bowstring. On the car was the charioteer, and on his left the warrior (Sārathi, Savyaṣṭhā). Riding is never mentioned in war, and would hardly have been suited to Vedic ideas, for the warrior mainly depended on his bow, which he could not have used effectively from horseback. The offensive weapon (Āyudha) was practically the bow; spear and sword and axe were very seldom used.

Whether there was a strict tribal organization of the host, such as is once alluded to in the Homeric poems, and is also recognized in Germany by Tacitus, is uncertain (cf. Vrāta), but in the Epic relations (Jnāti) fight together, and this rule, no doubt, applied more or less in Vedic times also.

Cities were besieged and invested (upa-sad, pra-bhid), probably as a rule by blockade, since the ineffective means of assault of the time would have rendered storming difficult and expensive. Hillebrandt thinks that the pur carisṇā of the Rigveda 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
neighbouring territory seem to have been frequent and normal,\textsuperscript{15} no doubt because of the booty (\textit{Udāja, Nīrāja}) which was to be won, and which the king had to share with the people.

Banners (\textit{Dhvaja}) were borne in war, and musical instruments (\textit{Dundubhi, Bakura})\textsuperscript{16} were used by the combatants.

\textsuperscript{15} Cf. Rv. x. 142, 4, as interpreted by Sāyaṇa and by Hillebrandt, \textit{op. cit.}, 2, 64, n. 5; Taittirīya Brāhmaṇa, i. 8, 4, 1 (of the model Kuru kings).
\textsuperscript{16} So, later, Arrian, \textit{Indica}, vii. 9. The shouts of either side are shown in the word \textit{krandas} (Rv. ii. 12, 8; cf. vi. 25, 6; x. 121, 6), which came to mean the 'shouting host.' Cf. also Tacitus, \textit{Germania}, 2.

\textit{Saṃghāta} seems in a few passages\textsuperscript{1} to have the sense of 'battle.'

\textsuperscript{1} Kāṭhaka Saṃhitā, xxix. 1; Vājasaneyi Saṃhitā, i. 16; Śatapatha Brāhmaṇa, i. 7, 4, 18.

\textit{Saciva} 'companion,' 'attendant' (from \textit{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 \textit{comes} or the English \textit{gesith}.\textsuperscript{1}

\textsuperscript{1} Stubbs, \textit{Select Charters}, 57.

\textit{Sa-jāta} ('born together') is found once in the Rigveda,\textsuperscript{1} and very often later.\textsuperscript{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 \textit{Sajātas} of a king are 'of course princes,'\textsuperscript{3} of an

\textsuperscript{1} i. 109, 1.
\textsuperscript{2} Av. i. 9, 3; 19, 3; ii. 6, 4; iii. 3, 6; vi. 5, 2; 73, 1; xi. 1, 6, 7; Taittirīya Saṃhitā, ii. 1, 3, 2; 2, 1, 2; 6, 9, 7; Maitrāyani Saṃhitā, ii. 1, 8; Kāṭhaka
\textsuperscript{3} Av. iii. 3, 4, 6; Weber, \textit{Indische Studien}, 17, 188.
ordinary man, Vaiśyas; of a military man, Kṣatriyas. But there is no clear reference to caste as in the later Sajātī (‘man of the same caste’). The disputes of Sajātas were notorious.  

Satipatha Brāhmaṇa, v. 4, 4, 19 (the Sajātas of a Grāmaṇī).

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.

Cf. Taittirīya Brāhmaṇa, iii. 7, 12, 2.

Sam-cara in the Taittirīya Saṃhitā 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.  

Saṃ-jñāna, ‘concord,’ ‘harmony,’ is mentioned from the Rigveda onwards 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. Bhrāṭṛvya.

Sata is the name of a vessel of some kind mentioned in the ritual.

Satīnakaṅkata is, in the Rigveda, the name of some animal, according to Śāyaṇa an ‘aquatic snake.’

The literal meaning seems to be ‘having a real comb.’
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 Brahmacārin, or religious student, by Gautama Hāridrumata according to the Chāndogya Upaniṣad. He is often cited as an authority in that Upaniṣad and in the Brhadāranyaka Upaniṣad, where he learns a certain doctrine from Jānaki Ayasthūṇa. He is also mentioned in the Aitareya and the Satapatha Brāhmaṇas.

Satya-yajña (‘true sacrificer’) Pauluṣi (‘descendant of Puluṣa’) Prācinayogya (‘descendant of Prācinayoga’) is the name of a teacher in the Satapatha Brāhmaṇa, the Chāndogya Upaniṣad, and the Jaiminiya Upaniṣad Brāhmaṇa. In the latter text he is said to have been the pupil of Puluṣa Prācinayogya.

Satya-vacas (‘true-speaking’) Rathitara (‘descendant of Rathitara’) is, in the Taittiriya Upaniṣad (i. 9, 1), the name of a teacher who insisted on the importance of truth.

Satya-śravas (‘of true renown’) Vāyya (‘descendant of Vāyya’) is the name of a Rṣi in the Rigveda. Ludwig thinks that he was the son of Sunītha Saucadratha.

Satyadhivāka Caitrarathī (‘descendant of Caitrarathī’) is the name of a man in the Jaiminiya Upaniṣad Brāhmaṇa (i. 39, 1).
Satvan in the Rigveda, and occasionally later, has the sense of 'warrior.'

Satvant is the name of a people who are stated in the Aitareya Brāhmaṇa to belong to the south. In the Satapatha Brāhmaṇa the defeat by Bharata of the Satvants, and his taking away the horse which they had prepared for an Aśvamedha ('horse sacrifice'), are referred to: this reference clearly shows that in another passage of the Aitareya Brāhmaṇa the text must be altered from satvanāṃ to Satvatāṃ, '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 Kauśitaki Upaniṣad, but it is certain that the reading there is not Satvan-Matsyesu, but sa-Vaśa-Matsyesu.

Sadana. See Grha.

Sadamṛdi. See Takman.

Sadas. See Grha.

Sadasya. See Rtvij.

Sadā-nīrā, 'having water always' ('perennial'), is the name of a stream which, according to the Satapatha Brāhmaṇa, was the boundary between the Kosalas and the Videhas. The river is identified by the native lexicographers with the Karatoyā, but this seems to be too far east. Weber's identification

1 i. 133, 6; 173, 5; ii. 25, 4; 30, 10; 2 v. 20, 8; vi. 65, 3; Vājasaneyi i. 49, 2, etc.
3 recting Max Müller, Sacred Books of the East, 1, lxvii.
5 Oldenberg, Buddha, 393, n., cor.

1 i. 14, 3. 2 xiii. 5, 4, 21. 3 ii. 25, 6. 4 iv. 1. 5 See Imperial Gazetteer of India, 15, 24. 6 See Indische Studien, 1, 172, 181.
of it with the Gāndakī⁴ is probably correct; for though the Mahābhārata⁵ distinguishes the two rivers, there is nothing to show that this is due to any good tradition.


**Sadā-prṇa** is the name of a Ṛṣi in the Rigveda.¹


**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


**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 Jaiminiya Brāhmaṇa.¹ Ludwig² thinks that the Sanakas are referred to as non-sacrificers in one passage of the Rigveda,³ but this is very doubtful.⁴


**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 Aitereya Brāhmaṇa (vii. 34, 9).

**Sanāc-chava** is perhaps the proper name of a teacher in the Kāṭhaka Samhitā.¹ The Kapiṣṭhala Samhitā² has *Śahanāśchiva*. Very probably the reading of both texts is bad.

¹ xx, i. ² xxxi. 3 (von Schroeder, Kāṭhaka Samhitā, 2, 18, n. 5).
Sanätana is the name of a mythical ṛṣi in the Taittiriya Saṃhitā. In the Brhadāraṇyaka Upaniṣad he appears in the first two Vāṃśas (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 (Mādhyaṃdina = ii. 6, 3; iv. 6, 3 Kāṇva).

Sanāru. See Sanätana.

Sanisrasa. See Māsa.

Saṃ-danā. See Gṛha.

Saṃ-dāna in the Rigveda and later denotes a ‘bond,’ ‘halter,’ or ‘fetter.’

1 i. 162, 8, 16.
2 Av. vi. 103, 1; 104, 1; xi. 9, 3; Taittiriya Saṃhitā, ii. 4, 7, 2; Satapatha Brāhmaṇa, xiv. 3, 1, 22, etc.

Saṃ-dhā denotes in the later Saṃhitās and the Brāhmaṇas an ‘agreement’ or ‘compact.’

1 Av. xi. 10, 9, 15; Taittiriya Saṃhitā, i. 7, 8, 4; Taittiriya Brāhmaṇa, i. 7, 1, 6; ii. 1, 1, 3; Kauśitaki Upaniṣad, iii. 1.

Saṃ-dhi denotes the ‘juncture’ of heaven and earth, the ‘horizon,’ in the Śatapatha Brāhmaṇa. It also has the sense of ‘twilight’ as the juncture of light and dark.

1 iii. 2, 1, 5; x. 5, 4, 2.
2 Vājasaneyi Saṃhitā, xxiv. 25; Taittiriya 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 Saṃdhyā.

Saṃ-nahana in the later Saṃhitās and the Brāhmaṇas denotes a ‘band’ or ‘rope.’

1 Taittiriya Saṃhitā, i. 1, 2, 2; Śatapatha Brāhmaṇa, i. 3, 3, 6; ii. 6, 1, 15, etc.
**Sapatna**

*Sapatna*, 'rival,' is a common word in the later *Saṃhitās,^1^ being also found in the tenth Maṇḍala of the Rigveda. It is a curious masculine formed by analogy from *Sapatni*, 'co-wife,' and so 'female rival.'

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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.

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**Sapatni** occurs in the Rigveda in the sense of 'co-wife';^1^ in the first and the last Maṇḍalas it means co-wife as a 'rival.'^2^ In post-Vedic Sanskrit the word becomes a synonym for 'rival.'

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1. iii. 1, 10; 6, 4.
2. i. 105, 8; x. 145, 1-5 (cf. in verse 2, *patim me kevalam kuru*, 'make my husband exclusively mine').

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**Sapta-gu** is the reputed author of a Rigvedic hymn in a verse of which he is mentioned.1

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**Sapta Sindhavaḥ**, 'the seven rivers,' occur only once in the Rigveda as the designation of a definite country,^1^ while elsewhere^2^ the seven rivers themselves are meant. Max Müller^3^ thinks that the five streams of the Panjab, with the Indus and the Sarasvatī, are intended; others^4^ hold that the Kubha should be substituted for the Sarasvatī, or that perhaps the Oxus^5^ must originally have been one of the seven. Zimmer^6^ is probably right in laying no stress at all on any identifications; 'seven' being one of the favourite numbers in the Rigveda and later.

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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.

Sapti] SEVEN SUNS—SEVEN TRIBES—A SAGE—STEED 425

Saptasūryāḥ, the 'seven suns' referred to in the Saṃhitās,1 are named in the Taittirīya Āranyaka2 as Āroga, Bhrāja, Paṭara, Pataṅga, Svārṇara, Jyotisīmant, and Vibhāsa, but these occur very rarely even later.3 Weber at one time4 thought that the seven planets (see Graha) were meant by the phrase, but later he abandoned the idea.5 Probably the 'seven rays' of the Rigveda6 are meant.

1 Av. xiii. 3, 10; Kāṭhaka Saṃhitā, xxxvii. 9.
2 i. 7. Cf. the 'seven tongues' of Agni which are mentioned in the Rigveda, and each of which later receives an individual name: Macdonell, Vedic Mythology, p. 89.
3 Keith, Aitareya Āranyaka, 266; Hopkins, Great Epic of India, 475.
4 Indische Studien, i, 170; 2, 238.
5 Ibid., 10, 271, n., where he compares the saptadīkō 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.

Saptamānuṣa is found in one passage of the Rigveda1 as an epithet of Agni, 'belonging to the seven tribes.' Hopkins2 thinks that this is a reference to the seven 'family' books of the Rigveda (ii.-viii.), but this seems less likely than the view of Roth,3 that saptamānuṣa is equivalent to vaiśvānara.

1 viii. 39, 8.
2 Journal of the American Oriental Society, 16, 278.
3 St. Petersburg Dictionary, s.v.

Saptavadhri is the name of a protégé of the Aśvins, who appear from several passages of the Rigveda1 to have rescued him from a tree in which he had got fastened. He is mentioned in the Atharvaveda.2 According to Geldner,3 he is identical with Atri.

1 v. 78, 5; viii. 73, 9; x. 39, 9.
2 iv. 29, 4.
3 Rigveda, Glossar, 190.

Sapti in the Rigveda1 and later2 denotes a 'swift steed.'

1 i. 85, 1; 62, 1; ii. 34, 7; iii. 22, 1, etc.
2 Vājasaneyi Saṃhitā, xxii. 19, 22.
Sapyta 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, 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,' doubt-
less 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 Magavans ('rich
patrons'). This view can be supported by the expressions

¹ vi. 28, 6; vii. 4, 9; x. 34, 6. Cf. sabhā-saha, 'eminent in the assembly,'
x. 71, 10.
² Av. v. 31, 6; vii. 12, i. 2; viii. 10, 5; xii. 1, 56; xix. 55, 6; Taittirīya Sam-
ḥitā, i. 7, 6, 7; Māitrāyaṇī Samḥitā, iv. 7, 4; Vājasaneyi Samḥitā, iii. 45;
xvi. 24; xx. 17; Taittirīya Brāhmaṇa, i. 1, 10, 6; Śatapatha Brāhmaṇa, ii. 3,
2, 3; v. 3, 1, 10; Kaushitaki 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 Samḥitā, xxx. 18; Taittirīya Brāhmaṇa, iii. 4, 16, 1, with
Sāyaṇa's note. Zimmer, Altindisches Leben, 172, inclines to see in the formula
(Vājasaneyi Samḥitā, iii. 45; xx. 17; Taittirīya Samḥitā, i. 8, 3, 1; Kāṭha
Samḥitā, ix. 4; Māitrāyaṇī Samḥitā, 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 Samḥitā, iii. 45), or partiality in deciding dis-
putes (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 nariṣṭā, 'merriment.' But the same
hymn (vii. 12, 3) contains a clear refer-
ence 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.
vi. 4, 9; x. 71, 10 (passages which
are quite vague). Cf. also Rv. vii. 1, 4;
Av. xix. 57, 2.
Sabheya, ‘worthy of the assembly,’ applied to a Brahmin,⁸ rayih 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 Grāmanī. 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 courthouse, cf. Grāmyavādin. There is not a single notice of the work done by the Sabhā.

¹⁸ Rv. ii. 24, 13. Cf. i. 91, 20; Av. xx. 128, 1; Vājasaneyi Saṁhitā, xxii. 22, etc. Max Müller, Sacred Books of the East, 32, 276, sees in sabheya the implication of ‘courtly manners,’ but this is rather doubtful; manner is not conspicuous in Vedic society as in Homeric.

⁹ Rv. iv. 2, 5; in i. 167, 3, sabhāvāni is applied to ‘speech,’ or perhaps to yojā, ‘woman.’


¹¹ Av. viii. 10, 5 (where the sense is, however, clearly ‘assembly’; see viii. 10, 6); Taṭṭīrīya Saṁhitā, iii. 4, 8, 6; Taṭṭīrīya 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 Grāmanī 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 Saṁhitā, iv. 7, 4.


Sabhā-cara is one of the victims at the Puruṣamedha (‘human sacrifice’) in the Yajurveda.¹ The St. Petersburg

¹ Vājasaneyi Saṁhitā, xxx. 6; Taṭṭīrīya Brāhmaṇa, iii. 4, 2, 1, with Sāyana’s note. Cf. Weber, Indische Streifen, 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 Śatarudriya.1

1 Vājasaneyi Saṃhitā, xvi. 24; Taittiriya Saṃhitā, iv. 5, 3, 2; Kāṭhaka Saṃhitā, xvii. 13, etc.

Sabhā-pāla is found in the Taittiriya Brāhmaṇa (iii. 7, 4, 6), where the sense may be ‘guardian of an assembly hall.’

Sabhāvin in the Taittiriya Brāhmaṇa (iii. 4, 16, 1) denotes, according to the commentator Śāyāna, 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 Atharvaveda2 and later, cannot well merely denote any member of the assembly. It is also possible that the Sabhāsads, perhaps the heads of families, were expected to be present at the Sabhā oftener than the ordinary man: the meetings of the assembly for justice may have been more frequent than for general discussion and decision.

1 iii. 29, 1 (of Yama); vii. 12, 2; xix. 55, 6.
2 Kāṭhaka Saṃhitā, viii. 7; Maitrāyaṇi Saṃhitā, i. 6, 11; Taittiriya Brāhmaṇa, i. 2, 1, 26; Aitareya Brāhmaṇa, vii. 21, 14.

Sabhā-sthānu. See Sabhā.

Sabheya. See Sabhā.
Sam-ānka is a word of obscure sense occurring in two passages of the Atharvaveda.\(^1\) Bloomfield\(^2\) 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.

Samana is a word of somewhat doubtful sense in the Rigveda. Roth\(^1\) renders it either 'battle'\(^2\) or 'festival.'\(^3\) Pischel\(^4\) 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 morning\(^9\) 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.
\(^3\) Av. vi. 92, 2; Vājasaṇeyi Saṃhitā, ix. 9.
\(^4\) 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.
\(^5\) Vedische Studien, 2, 314.
\(^6\) Rv. i. 124, 8 (cf. Vṛā); iv. 58, 8; vi. 75, 4; vii. 2, 5; x. 86, 10; 168, 2.
\(^7\) Rv. ii. 16, 7; ix. 97, 47. Cf. Geldner, Vedische Studien, 2, 33.
\(^8\) Rv. i. 48, 6, which Roth takes as referring to men going to business.
\(^9\) Rv. x. 69, 11. Cf. vii. 9, 4.
\(^10\) Av. ii. 36, 1.
\(^11\) Rv. vii. 2, 5.
\(^12\) 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, i, 2, 259 et seq.).

Cf. Geldner, Rigveda, Glossar, 190.

Samara in the sense of 'battle' is found in the Kauśitaki 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’;\(^\textfr} \) but in one place the Śatapatha Brāhmaṇa\(^4\) interprets it in the Vājasaneyi Saṁhitā\(^5\) as meaning ‘month,’ a doubtful sense.

\(^2\) Aitareya Brāhmaṇa, iv. 25, 7; Nirukta, ix. 41.
\(^3\) Rv. iv. 57, 7; x. 85, 5; 124, 4; Av. v. 8, 8; vi. 75, 2, etc.
\(^4\) vi. 2, 1, 25.
\(^5\) xxvii. 1, with Mahidhara’s note. See Eggeling, Sacred Books of the East, 41, 168, n. 1.
\(^6\) Cf. Zimmer, Altindisches Leben, 372; Schrader, Prehistoric Antiquities, 301.

Samāna. See Prāna.

Samāna-gotra\(^1\) 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 Kauśitaki Brāhmaṇa, xxv. 15.
2 Pañcaviṃśa Brāhmaṇa, xvi. 6, 9; Lāṭyāyana Śrauta Śūtra, viii. 2, 10.
3 i. 113, 2; Śatapatha Brāhmaṇa, iii. 5, 1, 25.

Samānta (‘having the same boundary’), ‘neighbour,’ and therefore ‘foe,’ occurs in the Maitrāyaṇī Saṁhitā (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.\(^3\) Ludwig\(^4\) considers that the Samiti included all the people, primarily the viśāh, ‘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 assembly\(^7\) just as he went to the Sabha. That he was elected there, as Zimmer\(^8\) 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 daiśi, 'divine,'\(^10\) just as they had a Sabha.\(^11\)

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. Peters burg 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.

\(^11\) Jaiminiya 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, ii. 12, where their general duty of discussion and their criminal jurisdiction are mentioned).

\(^14\) Foy, Die königliche Gewalt, 6, 7, 10.

**Sam-idh** in the Rigveda\(^1\) and later\(^2\) denotes the 'fuel' for kindling fire. Geldner\(^3\) inclines to see in one passage\(^4\) the name of a priest, the later Agnidh.

\(^1\) iv. 4, 15; vi. 15, 7; 16, 11; vii. 14, 1;

\(^2\) Vājasaneyi Samhitā, iii. 4; xx. 25, etc.

\(^3\) Rigveda, Glossar, 191.

\(^4\) Rv. x. 52, 2.

**Sam-udra** (literally 'gathering of waters'), 'ocean,' is a frequent word in the Rigveda and later. It is of importance in
so far as it indicates that the Vedic Indians knew the sea. This is, indeed, denied by Vivien de Saint Martin,1 but not only do Max Müller2 and Lassen3 assert it, but even Zimmer,4 who is inclined to restrict their knowledge of the sea as far as possible, admits it in one passage of the Rigveda,5 and of course later.6 He points out that the ebb and flow of the sea are unknown, that the mouths of the Indus are never mentioned, that fish is not a known diet in the Rigveda (cf. Matsya), and that in many places Samudra is metaphorically used, as of the two oceans,7 the lower and the upper oceans,8 etc. In other passages he thinks that Samudra denotes the river Indus when it receives all its Panjab tributaries.9 It is probable that this is to circumscribe too narrowly the Vedic knowledge of the ocean, which was almost inevitable to people who knew the Indus. There are references to the treasures of the ocean,10 perhaps pearls or the gains of trade,11 and the story of Bhujyu seems to allude to marine navigation.

That there was any sea trade with Babylon in Vedic times cannot be proved: the stress laid12 on the occurrence in the Hebrew Book of Kings13 of qof and tukhi'im, '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

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1 Étude sur la géographie du Véda, 62 et seq. Cf. Wilson, Rigveda, i, xli.
2 Sacred Books of the East, 32, 61 et seq., quoting Rv. i. 71, 7; vii. 7, 7; iv. 78, 8; vii. 49, 2; 95. 2; x. 58.
3 Indische Alterthumskunde, 14, 883.
4 Altindisches Leben, 22 et seq. Cf. Macdonell, Sunskrit Literature, 143, 144.
5 vii. 95. 2.
6 Av. iv. 10, 4 (pearl shell); vi. 195, 3 (the outflow, vi-khara, of the ocean); xix. 38, 2; Taïtirîya Saṁhitā, vii. 4, 13, 1, etc.
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 i 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.\footnote{16}{Taittir\'ya Samhit\'a, ii. 4, 8, 2; vii. 5, 1, 2. It is described as unfailing in the Aitareya Br\'ahmana, v. 16, 7 (cf. iii. 39, 7); it encircles the earth, \textit{ibid.}, viii. 25, 1. The eastern and western oceans in \textit{Satapatha Br\'ahmana}, i. 6, 3, 11 (cf. x. 6, 4, 1), though metaphorical, probably indicate an acquaintance with both seas, the Indian Ocean and the Arabian Sea. \textit{Cf.} Hillebrandt, \textit{Vedische Mythologie}, 3, 14-19; Pischel and Geldner, \textit{Vedische Studien}, i, xxiii.}

\textbf{Samraj} in the Rigveda\textsuperscript{1} and later\textsuperscript{2} means 'superior ruler,' 'sovereign,' as expressing a greater degree of power than 'king' (R\'ajan). In the \textit{Satapatha Br\'ahmana},\textsuperscript{3} in accordance with its curious theory of the \textit{V\'ajapeya} and R\'ajas\'uya, the Samraj is asserted to be a higher authority than a king, and to have become one by the sacrifice of the V\'ajapeya. 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 A\'soka. At the same time Samraj denotes an important king like \textit{Janaka} of Videha.\textsuperscript{4} It is applied in the Aitareya Br\'ahmana\textsuperscript{5} as the title of the eastern kings. \textit{Cf. R\'ajya.}

\textsuperscript{1} iii. 55, 7; 56, 5; iv. 21, 1; vi. 27, 8; viii. 19, 32.
\textsuperscript{2} \textit{V\'ajasaneyi Samhit\'a}, v. 32; xiii. 35; xx. 5, etc.
\textsuperscript{3} v. 1, 1, 13. \textit{Cf.} xii. 8, 3, 4; xiv. 1, 3, 8.
\textsuperscript{4} \textit{Satapatha Br\'ahmana}, xi. 3, 2, 1, 6; 2, 2, 3; Br\'had\'aranyaka \textit{Upan\'ishad}, iv. 1, 1; 3, 1. \textit{Cf.} Weber, \textit{"Uber den V\'ajapeya}, 8.
\textsuperscript{5} viii. 14, 2, 3. The other names are given as follows: For the northerners it is Vir\'aj; for the southerners, Svar\'aj; for the \textit{Satvanta}, Bhoja; for the middle people (Kuru-P\'anc\'ala, Vas\'a, and \textit{U\'ni\'nara}), R\'ajan simply. This is probably a sound tradition.

\textbf{Saragh},\textsuperscript{1} Sarag\'h\'a,\textsuperscript{2} both denote 'bee' in the Br\'ahmana\'s. See also Sarah.

\textsuperscript{1} \textit{Satapatha Br\'ahmana}, iii. 4, 3; \textit{Pan\'cavi\'msa Br\'ahmana}, xxi. 4, 4; \textit{Taittir\'iya Br\'ahmana}, iii. 10, 10, 1.
\textsuperscript{2} \textit{Pan\'cavi\'msa Br\'ahmana}, xxi. 4, 4; \textit{Taittir\'iya Br\'ahmana}, iii. 10, 10, 1.

\textbf{Sarayu} is mentioned thrice in the Rigveda as the name of a river. \textit{Citraratha} and Ar\'na are said to have been defeated apparently by the \textit{Turva\'as} and \textit{Yadus} who crossed the VOL. II.
Saras \textsuperscript{1} Sarayu appears in one passage with Sar\textit{a}svat\textit{ī} and Sindhu,\textsuperscript{2} and in another with Ras\textit{ā}, Anitabh\textit{ā}, and Kubh\textit{ā}.\textsuperscript{3} Later, in the post-Vedic period, Sarayu, rarely Sarayu, is the name of a river in Oudh, the modern Sarj\textit{ū}.\textsuperscript{4} Zimmer\textsuperscript{6} regards this as the river meant in all the Vedic passages, seeing in the last,\textsuperscript{3} which may be used as an argument for locating the Sarayu in the Panjab, a reference to the north-east monsoon as well as to the usual monsoon from the west. Hopkins\textsuperscript{6} thinks that the Sarayu is to be found in the west, and Ludwig\textsuperscript{7} identifies it with the Kurum (Krumu). Vivien de St. Martin considered it to be probably identical with the united course of the Śutudri (Sutlej) and Vipāś (Beas).

\begin{itemize}
\item[1] iv. 30, 18. This passage gives no help, because the possibility is open either to suppose that the Turva-\textit{ś}a-Yadu are not mentioned as defeating the Āryans Citraratha and Arga; or, if they are, to suppose that they may have come east against the two.
\item[2] x. 64, 9.
\item[3] v. 53, 9.
\item[4] This is a tributary joining the Gogrā, the great river of Oudh, on the left of its upper course. The name Sarj\textit{ū} is also applied to the Gogrā itself below Bahrāṃghāt. 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 Chhoi (Lesser) Sarj\textit{ū}. \textit{Cf. Imperial Gazetteer of India,} 22, 109; 12, 302 (Gogrā); 23, 418 (Eastern Tons); 26, Plate 31.
\item[6] \textit{Religions of India,} 34.
\end{itemize}

\textbf{Saras} denotes 'lake' in the later Saṃhitās\textsuperscript{1} and the Brāhmaṇas.\textsuperscript{2}

\begin{itemize}
\item[Vāj]\textit{asaneyi Saṃhitā,} xxiii. 47, 48; \textit{Śatapatha Brāhmaṇa,} xiii. 5, 4, 9; \textit{Chāndogya Upaniṣad,} viii. 5, 3.
\item[Ait]\textit{areya Brāhmaṇa,} iii. 33, 6;
\end{itemize}

\textbf{Sarasvat\textit{ī}}\textsuperscript{1} is the name of a river frequently mentioned in the Rigveda and later. In many passages\textsuperscript{2} of the later texts it is certain the river meant is the modern Sarasvatī, which loses

\begin{itemize}
\item[1] Literally, 'abounding in pools,' perhaps with reference to its condition when the water was low. The name corresponds phonetically to the Iranian Haraqaiti (the modern Helmand).
\item[2] \textit{Taittiriya Saṃhitā,} vii. 2, 1, 4; \textit{Pāncaviṃśa Brāhmaṇa,} xxv. 10, 1;
\item[Kau]\textit{śitaki Brāhmaṇa,} xii. 2, 3; \textit{Śatapatha Brāhmaṇa,} i. 4, 1, 14; \textit{Aitareya Brāhmaṇa,} ii. 19, 1, 2; probably Av. vi. 30, 1. This list is according to Roth's view, St. Petersburg Dictionary, s.v. 30.
\end{itemize}
IDENTITY OF THE SARASVATI

itself in the sands of Patiala (see Vinaśana). Even Roth\(^3\) admits that this river is intended in some passages of the Rigveda. With the Dr̥ṣadvat\(i\)\(^4\) it formed the western boundary of Brahmāvarta (see Madhyadesa). It is the holy stream of early Vedic India. The Sūtras\(^5\) mention sacrifices held on its banks as of great importance and sanctity.

In many other passages of the Rigveda,\(^6\) and even later,\(^7\) Roth held that another river, the Sindhu (Indus), was really meant: only thus could it be explained why the Sarasvatī is called the ‘foremost of rivers’ (nadīlamā),\(^8\) 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 Zimmer\(^12\) and others.\(^13\)

On the other hand, Lassen\(^14\) and Max Müller\(^15\) 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 Dr̥ṣadvat\(i\) 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 Śrāuta Sūtra, xii. 3, 20; xxiv. 6, 22; Lāṭyāyana Śrāuta Sūtra, x. 15, 1; 18, 13; 19, 4; Āśvalāyana Śrāuta Sūtra, xii. 6, 2, 3; Śāṅkhāyana Śrāuta Sūtra, xii. 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; Taithirīya Saṃhitā, i. 8, 13, 3; Vājasaneyi Saṃhitā, xix. 93; xxxiv. 11; Śatapatha Brāhmaṇa, i. 6, 2, 4; xi. 4, 3, 3; xii. 7, 1, 12; 2, 5; Brāhadāraṇyaka Upaniṣad, vi. 3, 8.

These passages should all be classed in n. 2.

\(^8\) Rv. ii. 41, 16.

\(^9\) Rv. vi. 61, 2, 8; vii. 96, 2.

\(^10\) Rv. viii. 21, 18.

\(^11\) Rv. vi. 61, 12.

\(^12\) Altindisches Leben, 5-10.

\(^13\) E.g., Griffith, Hymns of the Rigveda, 1, 60; 2, 90, etc.; Ludwig, Translation of the Rigveda, 3, 201, 202.

\(^14\) Indische Alterthumskunde, 19, 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, Sutudri, the Sarasvatī comes between the Jumna and the Sutlej, the position of the modern Sarsūṭī (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 hymn\(^1\) 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 Pañca-

\(^{17}\) Rv. ii. 41, 16 (devitame).

\(^{18}\) See Pārāvata, and cf. Brsaya.

\(^{19}\) Rv. vii. 95. 96. Ludwig, op. cit., 3, 175, admits that the Indus cannot be meant here. See Hillebrandt, Vedic 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' (supta-

\(^{21}\) Rv. vii. 96, 97, and cf. Bṛṣaya.

\(^{22}\) In vii. 112, 113, she is called the 'seven-sistered' (saptasvāsā). In vii. 130, 131, she is called the 'seven-sistered' (saptasvāsā) which makes the Sarasvatī one of the rivers. If the former passages are to be treated as precise, then saptasvāsā 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 Saptā 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 Saṃhitā 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 Saṃhitās, nor can it possibly be regarded as an early production; if it is late it must refer to the later Sarasvatī.

Hillebrandt, on the whole, adopts this view of the Sarasvatī, but he also sees in it, besides the designation of a mythical stream, the later Vaitaranī as well as the name of the Arghandab in Arachosia. This opinion depends essentially on his theory that the sixth Maṇḍala of the Rigveda places the scene of its action in Iranian lands, as opposed to the seventh Maṇḍala: it is as untenable as that theory itself. Brunnhofer at one time accepted the Iranian identification, but later decided for the Oxus, which is quite out of the question. See also Plakṣa Prāsravana.

21 xxxiv. 11.
23 He sees this sense in the Rigveda everywhere, except in the passages indicated in notes 24 and 25.
24 vii. 95, 6; x. 17, 7; Av. vii. 68, 2; xiv. 2, 20; Pañcaviṃśa Brāhmaṇa, xxxv. 10, 11.
25 Rs. vi. 49, 7; 61; possibly Vājasaneyi Saṃhitā, xxxiv. 11.

Sarah in the Rigveda and later denotes ‘bee.’ Cf. Saragh.

1 i. 112, 21.
2 Taittiriya Saṃhitā, v. 3. 12, 12; Śatapatha Brāhmaṇa, xiii. 3, 1, 4. The stem is given as Saraṭ in the Uṇādi-

sūtra, r, 133; but Saragh shows that Sarah must be meant (cf. Macdonell, Vedic Grammar, p. 238, n. 2).

Sarit denotes ‘stream’ in the Rigveda and later.

1 iv. 58, 6; vii. 70, 2; Av. xii. 2, 41; Vājasaneyi Saṃhitā, xxxiv. 11; Taittiriya Brāhmaṇa, i. 2, 1, 11, etc.
Sarīśṛpa 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; 48, 3, etc.

Sarpa, ‘serpent,’ occurs once in the Rigveda,¹ where Ahi is
the usual word, but often later.²

1 x. 16, 6.  ² Av. x. 4, 23; xi. 3, 47; Taittiriya

Sarpa-rājñī, ‘serpent-queen,’ is the alleged authoress of
a hymn of the Rigveda¹ according to the Taittiriya Samhitā.²

1 x. 189.  ² i. 5, 4, 1; vii. 3, 1, 3; Taittiriya

Sarpa-vidyā, the ‘science of snakes,’ is enumerated in the
Śatapatha Brāhmaṇa among branches of learning. It must
have been reduced to fixed rules, since a section (parvan) of it
is referred to as studied. The Gopatha Brāhmaṇa² has the
form Sarpa-veda.

1 xiii. 4, 3, 9. Cf. Sāṅkhāyana Śrauta
Sūtra, xvi. 2, 25. The Āśvalāyana
Śrauta Sūtra, x. 7, 5, has Viṣa-vidyā,
and the Chāndogya Upaniṣad (vii. 1.

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 defini-
tion cited by Sāyana in his commentary on the Aitareya Brāhma-
ṇa,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. 3, 5.  ² i. 127, 1: v. 6, 9; x. 18, 7.  ³ Av. i. 15, 4; ix. 6, 41; x. 9, 12;

Sarpi Vātsi (‘descendant of Vatsa’) is the name of a teacher
in the Aitareya Brāhmaṇa.¹

1 vi. 24, 15. Aufrecht, Aitareya Brāhma-
ṇa, 424, takes the name to be Sarpir.  The point is, of course, doubtful, since
the word occurs in the nominative only.

1 i. 3, 5.  ² i. 10, 1.  ³ xii. 3, 45; Taittiriya Samhitā, ii. 3,
Sarva-caru is found in a passage of the Aitareya Brāhmaṇa and of the Kauśitaki Brāhmaṇa, 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 place seems possible, or even a mere adjective may be meant.

Sarva-vedasā denotes in the later Saṃhitās and the Brāhmaṇas either a sacrifice in which the sacrificer gives his all to the priests, or the whole property of a man.

Sarṣapa, denoting 'mustard' or 'mustard seed,' occurs only a few times in later Vedic texts.

Salā-vāta occurs in the Yajurveda Saṃhitās as an adjective meaning 'favoured with a wind from the water.' It probably refers to the wind from the ocean, the south-west monsoon.

1 Taittiriya Brāhmaṇa, i. 4, 7, 7; Kauśitaki Brāhmaṇa, xxv. 14; Pañcavimśa Brāhmaṇa, ix. 3, 1.
2 Taittiriya Saṃhitā, vii. 1, 1, 3.
3 Or, according to the commentator, salilākhyaṇa vāta-videṇa anugṛhitah, 'favoured by a kind of wind called Salila.'
4 Aufrecht, Aitareya Brāhmaṇa, 425, n. 1, who suggests that yajī is to be supplied.

1 vi. 1, 1.
2 xxix. 1.
3 Saṃyaṇa on Aitareya Brāhmaṇa, loc. cit.

1 Chāndogya Upaniṣad, iii. 14, 3. Cf. Śaṣṭiṃśa Brāhmaṇa, v. 2; Śāṅkhāyana Srauta Sūtra, iv. 15, 8, etc. It is common in the later language.

Salā-vṛkṣa. See Sālā-vṛka.

Indian Empire, 1, 110. The monsoon 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, which records a boast by Śyāparaṇa Sāvākāyana that if a certain rite of his had been completed, his race would have been the nobles, Brahmans, and peasants of the Salvas, and even as it was his race would surpass the Salvas. This people appears also to be alluded to as Śālvih (praśāh) in the Mantra Pāṭha, where they are said to have declared that their king was Yaugandharī when they stayed their chariots on the banks of the Yamunā. There is later evidence indicating that the Sālvas or Śālvas were closely connected with the Kuru-Paṇcālas, 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.

Salva-śṭhā, Savya-śṭhr, Savye-śṭha, and Savya-stha 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 commentators are inclined to see in the Savyaśṭhā merely another ‘charioteer,’ but this is quite unjustifiable, and is perhaps due to later caste prejudice against a Śūdra charioteer.

Sasa in the Rigveda denotes ‘herb’ or ‘grass.’ The word is also applied to the Soma plant and the sacrificial straw.

1 x. 4, 1, 10.
2 ii. 11, 12.
3 Winternitz, Mantra-pāṭha, xlv-xlvi, sees in the verse an allusion to the Śālva 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). The Yugandharas are also referred to in a Kārikā quoted in the KāŚikā Vṛtti on Pāṇini, iv. 1, 173.
5 On Śatapatha Brāhmaṇa, v. 3, 1, 8; Taittirīya Brāhmaṇa, loc. cit. The Yugandharas are also referred to in a Kārikā quoted in the KāŚikā Vṛtti on Pāṇini, iv. 1, 173.
6 Cf. Weber, Indische Studien, 1, 215. Later, they may have been found in Rājasthān, Lassen, Indische Alterthumskunde, 12, 760.

1 Av. viii. 8, 23.
2 Satapatha Brāhmaṇa, v. 2, 4, 9; 3, 1, 8; 4, 3, 17. 18.
3 Taittirīya Brāhmaṇa, i. 7, 9, 1.
4 Kāṇva recension of the Satapatha Brāhmaṇa, Eggeling, Sacred Books of the East, 41, 62, n. 1; Maitrāyaṇī Samhitā, iv. 3, 8.
Sasarparī is a word occurring in two curious verses of the Rigveda.\(^1\) According to a later interpretation,\(^2\) it designates a particular kind of skill in speech which Viśvāmitra obtained from Jamadagni. What it was is quite uncertain.

\(^1\) iii. 53, 15. 16.  
\(^2\) Bhaddevatā, iii. 113, with Macdonell’s notes. Cf. Geldner, *Vedische Studien*, 2, 159.

Sasya in the Atharvaveda\(^1\) and later\(^2\) regularly denotes ‘corn’ generally. It corresponds to the Avestan *hahya*. See *Krṣi*.

\(^1\) v. i, 7, 3; vii. 5, 20, 1; Maitrāyaṇi  
\(^2\) Taittirīya Saṃhitā, iii. 4, 3, 3; Saṃhitā, iv. 2, 2, etc.

Saha in the Atharvaveda\(^1\) is, according to Roth,\(^3\) the name of a plant, but Bloomfield\(^8\) thinks the word is only an adjective meaning ‘mighty.’

\(^1\) xi. 6, 15. Cf. Sāmavidhāna Brāhmaṇa, ii. 6, 10.  
\(^2\) St. Petersburg Dictionary, *s.v. 2b*.  
\(^3\) Hymns of the Atharvaveda, 648.  

Saha-deva is the name of a prince in the Rigveda,\(^1\) where he is victorious over the Śimyus and Dasyus. It is quite probable that he is identical with King Sahadeva Sārṇjaya, who is mentioned in the Śatapatha Brāhmaṇa\(^2\) 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 Brāhmaṇa\(^3\) he is mentioned with Somaka Sāhadevya, who also appears in the Rigveda.\(^4\)

\(^1\) i. 100, 17.  
\(^2\) ii. 4, 4, 3, 4. Cf. xii. 8, 2, 3.  
\(^3\) vii. 34, 9.  
\(^4\) iv. 15, 7 et seq.

Saha-devī is the name of a plant in the Atharvaveda\(^1\) according to the reading of the commentary.

Sahamāna is the name of a plant in the Atharvaveda (ii. 25, 2; iv. 17, 2; viii. 2, 6; 7, 5).

Sahoj.jit. See Jairāyaṇa.

Sāṃvaranī is found in the Rigveda in one passage, where it naturally seems to be a patronymic ('descendant of Sāṃvarana') of Manu. According to Bloomfield, it is a corruption for Sāvarṇī, a reference to Manu's birth from the savarnā, 'similar' female who was substituted for Saranyū according to the legend (see Manu). This is possible, but not certain. Scheftelowitz thinks that the reading of the Kaśmir manuscript of the Rigveda, which has sāṃvaranām, 'found on the sacrificial ground,' as an epithet of Soma, is to be preferred. But this seems quite improbable. We must either recognize a real man called Manu Sāṃvaranī; or take Manu as one name, Sāṃvaranī as another; or admit that Manu Sāṃvaranī is simply Manu with a patronymic derived from an unknown legend.

1 viii. 51, 1. 2 Journal of the American Oriental Society, 15, 180, n. 3 Die Apokryphen des Rgveda, 38. 4 See Oldenberg, Göttingische Gelehrte Anzeigen, 1907, 237.

Sākam-aśva Devarāta is the name of a teacher, a pupil of Viśvāmitra, in the Vamśa (list of teachers) which concludes the Śāṅkhāyana Āranyaka (xv. 1).

Sāmkṛti-putra ('son of a female descendant of Saṃkrta') is the name of a teacher, a pupil of Ālambayaniputra or Ālambiputra, in the last Vamśa (list of teachers) of the Brhadāraṇyaka Upaniṣad.

1 Brhadāraṇyaka Upaniṣad, vi. 5, 2 Kāṇya. 2 Ibid., vi. 4, 32 Mādhyaṁdina.

Sāmkṛtya, 'descendant of Saṃkṛti,' is the name of a teacher whose pupil was Pārāśarya in the first two Vamśas (lists of teachers) in the Mādhyaṁdina recension of the Brhadāraṇyaka Upaniṣad.

1 ii. 5, 20; iv. 5, 26. A Sāmkṛtya occurs also in the Taittirīya Prātiśākhya, viii. 21; x. 21; xvi. 16.
Säci-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, Sācīgu, may be meant.

Sāṃjīvī-putra, ‘son of Sāṃjīvi,’ is the name of a teacher who appears in the Vamsa (list of teachers) at the end of the tenth Kanda of the Satapatha Brāhmaṇa, and at the end of the fourteenth Kanda in the Kāṇva recension, as a pupil of Māṇḍūkāyana. In the Vamsas at the end of the Brhadāraṇyaka Upaniṣad in both recensions he is given as a pupil of Prāśniputra Āsurivāsin. It seems clear that he united in himself two lines of teachers—that of the tradition of the fire-cult from Sāndilya, and that of the tradition of Yājñavalkya.

Sāti Auṣṭrākṣi (‘descendant of Uṣṭrākṣa’) is the name of a teacher in the Vamsa Brāhmaṇa.

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 Jaiminiya Upaniṣad Brāhmaṇa (iii. 32, 1).

Sātya-yajña (‘descendant of Saryayajña’) is the name of a teacher in the Satapatha Brāhmaṇa (iii. 1, 1, 4).

1. Sātya-yajñī (‘descendant of Satyayajñī’) is the patronymic of Somaśuṣma in the Satapatha 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 Kārīrādis.

Sātya-havya (‘descendant of Satyahavya’) is the patronymic of a Vasiṣṭha who is mentioned as a contemporary of Atyarāti Jánaṁtaipi in the Aitareya Brāhmaṇa (viii. 23, 9), and of Devabhāga in the Taittirīya Śaṁhitā (vi. 6, 2, 2).

Sātrājīta (‘descendant of Satrājit’) is the patronymic of Śatānīka.1

1 Aitareya Brāhmaṇa, viii. 21, 5; Śatapatha Brāhmaṇa, xiii. 5, 4, 19. 21.

Sātrā-sāha (‘descendant of Satrāśāha’) 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 Śaṁhitā.2 The Taittirīya Brāhmaṇa3 and the Rigveda4 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.


Sādhāraṇi in one passage of the Rigveda1 seems to refer not so much to an uxor communis, like Draupadī in the Epic, as Max Müller2 suggests, but to a courtesan.

1 i. 167, 4. 2 Sacred Books of the East, 32, 277. Cf. Zimmer, Altindisches Leben, 332; | Muir, Sanskrit Texts, 5, 461; Pischel and Geldner, Vedische Studien, i, xxv.
Sāpta in the Rigveda may be a proper name, but the sense is quite uncertain.

Sāpatratha vāhāni ('descendant of Saptarathavāhana') is the patronymic of a teacher, a pupil of Śāṇḍilya, in the Śatapatha Brāhmaṇa.

Sāpasya or Sāyya is the patronymic of Namī in the Rigveda (vi. 20, 6).

Sāma-veda, 'the Veda of the Śāman chants,' is the name of a collection of verses for chanting, often mentioned in the Brāhmaṇas. The Śāman itself is repeatedly referred to in the Rigveda, and the triad Rc, Yajus, and Śāman is common from the Atharvaveda onwards. These texts know also the Śāma-ga, the 'Śāman-chanter,' who occurs later.

Sāma-śravasa ('famed for chants') occurs in the Brhadāraṇyaka Upanisad. According to Max Müller, the word is an epithet of Yājñavalkya, but Böhtlingk takes it as the name of a pupil of that teacher.

Sāma-śravasa ('descendant of Sāmaśravasa') is the patronymic of Kuśitaka in the Pañcaviṃśa Brāhmaṇa (xvii. 4, 3).
Sāmudri (‘descendant of Samudra’) is the name of a mythical sage, Āśva, in the Ātapatra Brāhmaṇa (xiii. 2, 2, 14).

Sāmmada (‘descendant of Saṃmada’) is the patronymic of the mythical Matsya in the Ātapatra 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; Kauśitaki Brāhmaṇa, ii. 8; Satapatha Brāhmaṇa, vii. 3, 2, 18.
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’) Kāṇḍviya is the name of a teacher, a pupil of Janaśruta Kāṇḍviya, in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 40, 2).

Sāyakāyana (‘descendant of Sāyaka’) is the patronymic of Śyāparṇa in the Satapatha Brāhmaṇa,¹ and also of a teacher, a pupil of Kauśikāyani in the second Vaṃśa (list of teachers) in the Brhadāraṇyaka Upaniṣad.²

¹ x. 3, 6, 10; 5, 2, 1. ² iv. 5, 27 (Mādhyāmiddina = iv. 6, 3 Kāṇva).

Sāyya. See Sāpya.

Sārathī denotes the ‘charioteer’ as opposed to the ‘warrior’ (Savyaśṭhā) in the Rigveda¹ and later.²

¹ i. 55, 7; 144, 3; ii. 19, 6; vi. 20, 5; 57, 6; x. 102, 6. ² Av. xv. 2, 1; Taittirīya Brāhmaṇa, i. 7, 9, 1; Maitrāyaṇi Saṁhitā, iv. 3, 8, etc. Cf. Zimmer, Altindisches Leben, 296.
Sārameya, ‘descendant of Saramā,’ Indra’s mythical dog, is applied to a dog on earth in the Rigveda,1 as also to the dogs of Yama.2

1 vi. 55, 2 (unless that passage be deemed to refer to the souls of the departed).
2 x. 14, 10.

Śārṇjaya is found in the Rigveda1 in a Dānastuti (‘praise of gifts’) where the word probably denotes the ‘Śārṇjaya king’ rather than a ‘descendant of Śārṇjaya.’ According to the Śānkāhyana 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 vii. 55, 2
2 vii. 55, 2
3 Satapatha Brāhmaṇa, ii. 4, 4, 4; xii. 8, 2, 3.

Śārpa-rājñi in the Pañcaviṃśa (iv. 9, 4) and the Kauṣitaki (xxvii. 4) Brāhmaṇas is identical with Sarparājñī.

Śarva-seni (‘descendant of Sarvasena’) is the patronymic of Śauceya in the Taittirīya Saṁhitā (vii. 1, 10, 3).

Sālā-vṛka is found twice in the Rigveda1 apparently denoting the ‘hyaena’ 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. Sālāvṛkeya3 is a variant form of the same word, meaning literally ‘descendant of a Sālāvṛka.’ The feminine is Sālāvṛkī,4 but in the Taittirīya Saṁhitā5 it appears as Sālāvṛki. Cf. Tarakṣu.

1 x. 73, 2; 95, 15.
2 Taittirīya Saṁhitā, vi. 2, 7, 5; Aitareya Brāhmaṇa, vii. 28, 1; Kauṣitaki Upaniṣad, iii. 1 (varia lectio).
3 Pañcaviṃśa Brāhmaṇa, vii. 1, 4; xiii. 4, 16; xiv. 11, 28; xvii. 1, 9; xix. 4, 7; Jaiminiya Brāhmaṇa, i. 185 (Journal of the American Oriental Society, 19, 123); Kāthaka Saṁhitā, viii. 5; xi. 10; xxv. 6; xxxvi. 7 (Indische Studien, 3, 465, 466); Kauṣitakī Upaniṣad, iii. 1 (according to Śaṅkarānanda’s recension). In Av. ii. 27, 5, Indra is alluded to as an enemy of the Sālāvṛkas.
4 Kāthaka Saṁhitā, xxvii. 4.
5 vi. 2, 7, 5; also in Maitrāyaṇi Saṁhitā, iii. 8, 3; Āpastamba Dharma Sūtra, i. 10, 17; ii. 33.

Sāvayasa (‘descendant of Savayasa’) is the patronymic of Aśāḍha, or Aśāḍha, in the Satapatha Brāhmana (i. 1, 1, 7).

Sā-varṇi is found as a patronymic in the Rigveda¹ together with Sāvarṇya.² It is clear that no man called Savarṇa ever existed, though Roth³ accepted that view, and that the reference is to the mythical Manu Sāvarṇi, the descendant of the sa-varṇā female, who, according to the legend,⁴ took the place of Sarasvī.


Simha denotes the ‘lion’ in the Rigveda¹ and later.² The roaring (nad) 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-ṣṭha),⁵ and is clearly the ‘dread wild beast that slays’ (nrgo bhima 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 (simṭḥi) was also famous for her courage: the aid given by Indra to Sudās against the vast host of his enemies is compared to the defeat of a lioness by a ram (Petva).¹⁴ The gaping jaws of the lioness when attacking men are alluded to in

¹ i. 64, 8; 95, 5; iii. 2, 11; 9, 4; 26, 5; iv. 16, 14, etc. ² Av. iv. 36, 6; v. 20, 1. 2; 21, 6; viii. 7, 15; Taittiriya Samhitā, v. 5, 21, 1; Kāḥaka Samhitā, xii. 10, etc.; Maitrāyaṇī Samhitā, ii. 1, 9; Kauṣitaki Upaniṣad, i. 2.
³ See Av. i. 64, 8; iii. 26, 5. The sound of the drum is compared with it, Av. v. 20, 1.
⁴ Av. 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.
¹³ Av. v. 36, 6.
¹⁴ Rv. vii. 18, 17.
the Aitareya Brāhmaṇa. The lioness is also mentioned in the Yajurveda Saṁhitās and the Brāhmaṇas. See also Halikṣṇa.

1. *Sic* denotes the ‘border’ of a garment. The Rigveda refers to a son clutching the hem of his father’s robe to attract his attention, and to a mother’s covering her son with the edge of her garment. The word also occurs later.

2. *Sic* denotes, in the dual, the ‘wings’ of an army, or, in the plural, the ‘lines.’

3. *Sic* 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 Saṁhitā (xxx. 17) and the Taittiriya Brāhmaṇa (iii. 4, 14, 1) as a designation of one of the victims at the Puruṣamedha (‘human sacrifice’). Cf. Kilāsa.

Sinīvāḷī 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 Rigveda onwards.

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Sindhu in the Rigveda\(^1\) and the Atharvaveda\(^2\) often means 'stream' merely (cf. *Sapta Sindhava*), but it has also\(^3\) the more exact sense of 'the stream' *par excellence*, 'the Indus.' The name is, however, rarely mentioned after the period of the Samhitās,\(^4\) always then occurring in such a way as to suggest distance. The horses from the Indus (*saindhava*) were famous.\(^5\) See *Saindhava*. Cf. also *Sarasvatī*.

\(^1\) i. 97, 8; ii. 11, 12; iii. 3.
\(^2\) i. 13, 1; iv. 24, 2; x. 4, 15; xiii. 3, 50, etc.
\(^3\) i. 122, 6; ii. 126, 1; iv. 54, 6; 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; Vājasaṇeyi Samhitā, viii. 59.

*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 *Lākṣā*.


*Silānjālā*, which the commentator reads as *Śilānjālā*, is the name of a plant, perhaps a 'grain creeper,' in the Atharvaveda.\(^1\) The Kauśika Sūtra\(^2\) reads the word as *Śilānjālā*. Cf. *Silācī*.

\(^1\) vi. 16, 4.
Sicapû in the list of victims at the Aśvamedha (‘horse sacrifice’) in the Yajurveda\(^1\) seems to denote a kind of bird.


Sīṭā, ‘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; Taittiriya Saṁhitā,

Sīmān denotes the ‘parting’ of the hair in the Atharvaveda\(^1\) and later.\(^2\)

1 ix. 8, 13.

\(^2\) Aitareya Brāhmaṇa, v. 7, 4; Pañcar- 

Sīrā, ‘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.

\(^1\) Av. vi. 30, 1; 91, 1; viii. 9, 16, etc.; Taittiriya Brāhmaṇa, i. 7, 1, 2; ii. 5, 8, 12; Vājasaneyi Saṁhitā, xviii. 7; Maitrāyaṇī Saṁhitā, ii. 11, 4.

\(^2\) Av. vi. 91, 1; viii. 9, 16; Taittiriya Saṁhitā, v. 2, 5, 2; Kāṭhaka Saṁhitā, xv. 2; xx. 3; Satapatha Brāhmaṇa, vii. 2, 2, 6; xiii. 8, 2, 6.

\(^3\) Av. vi. 91, 1.

\(^4\) Vaiśya.

\(^5\) Taittiriya Saṁhitā, i. 8, 7, 1; v. 2, 5, 2; Kāṭhaka Saṁhitā, xv. 2; Maitrāyaṇī Saṁhitā, ii. 6, 2, etc.


\(^7\) 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.


Sīla, ‘plough,’ is found in the Kapiṣṭhala Saṁhitā (xxviii. 8).
Silmāvati in the Rigveda is, according to Ludwig, the name of a river; but this is most improbable. Sāyana 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.

Sisā, 'lead,' occurs first in the Atharvaveda, where it is mentioned as used for amulets. The word is then quite common. The use of lead by the weaver as a weight is perhaps also referred to.

1 xii. 2, 19 et seq., 53.  
2 i. 16. 2. 4.  
3 Maitrāyani Saṃhitā, ii. 4, 2; Vājasaneyi Saṃhitā, xviii. 13; Taïttrīya 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 Saṃhitā, xix. 80; Maitrāyani Saṃhitā, iii. 11, 9; Taïttrīya 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 Saṃhitā, 183, n., thinks that in xix. 80 lead is referred to not as a weight, but as a charm against demons and sorcery. Cf. Bloomfield, Journal of the American Oriental Society, 15, 157, 158.

Su-kanyā is the name of Śaryāta's daughter, who married Cyavana according to the Satapatha Brāhmaṇa.

1 iv. 1, 5, 6; 10, 13; Jaiminīya Brāhmaṇa, ili. 121 et seq.

Su-kaparda. See Kaparda.

Su-karīra in the Maitrāyani Saṃhitā (ii. 7, 5) is a misreading of su-kurīra. See Kurīra.

Su-kirti Kākṣīvatā ('descendant of Kākṣīvant') is the name of a Rṣi to whom the Brāhmaṇas of the Rigveda ascribe the authorship of a Vedic hymn.

1 Aitareya Brāhmaṇa, v. 15, 4; vi. 29, 1; Kauśitaki 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 Saṁhitās and the Brāhmaṇas denotes a kind of fragrant grass.

1 Taittiriya Saṁhitā, vi. 2, 8, 4; Kāṭhaka Saṁhitā, xxv. 6; Satapatha Brāhmaṇa, iii. 5, 2, 17; Pañcaviṁśa Brāhmaṇa, xxiv. 13, 5.
2 Aitareya Brāhmaṇa, i. 28, 28.

Su-citta Sāilana is the name of a teacher in the Jaiminiya Upaniṣad Brāhmaṇa (i. 14, 4).

Su-jāta, ‘well-born,’ is an epithet found applied to men in a few passages of the Rigveda. It would probably be a mistake to press the sense so as to denote ‘nobles’ as compared with the people. See Sabhā.

1 ii. 2, 11; v. 6, 2; vii. 1, 4, 15; viii. 20, 8.

Sutam-bhara is credited by the Anukramanī (Index) with the authorship of certain hymns of the Rigveda. The word does not occur in those hymns, but it appears as an adjective (‘carrying away Soma’) elsewhere, and may, in a second passage, by a conjecture be taken as a man’s name.

1 v. 11-14, 2 v. 44, 13. 3 ix. 6, 6. 4 If sutam-bhārāya 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 Maitreyā Kauśārava, slew five kings and became great.

Su-dakṣiṇa Kṣalmi (‘descendant of Kṣema’) is the name of a teacher in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 6, 3; 7, 1 et seq.; 8, 6).
Su-datta Pāraśarya (‘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 Pañcavimśa Brāhmaṇa (xxii. 18, 1).

Su-dāśa is the name of the Tṛṣṇu 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 Purohitā, and accompanied him in his victorious raids over the Vipās (Beās) and Śutudṛī (Sutlej).2 The Aśvins gave him a queen, Sudevi,3 and also helped him on another occasion.4 He appears with Trasadasya in a late hymn without hint of rivalry,5 but elsewhere he seems to be referred to as defeated by Purukutsa, Trasadasya’s father.6 In the Aitareya Brāhmaṇa7 he is recognized as a great king, with Vasiṣṭha as his Purohitā, and similarly in the Śāṅkhāyana Śrauta Sūtra,8 where his generosity to his priest is related.

His exact ancestry is a little uncertain, because he is called Paijavana, ‘son of Pijavana,’ as Yāska explains the patronymic. If this explanation is correct, Divodāsa must have been his grandfather. If he was the son of Divodāsa, Pijavana must be understood as a more remote ancestor. The former alternative seems the more probable. Cf. Turvaśa, Dāsarājña. Paijavana, Bharata, Saudāsa.

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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, 7, where, however, Roth, St. Petersbourg Dictionary, s.v. 1, takes su-dāś as an adjective (‘worshipping well’).
5 Rv. vii. 19, 3.
7 vii. 34, 9.
8 xvi. 11, 14.


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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 vii. 5, 6.
2. Su-deva Kaśyapa (‘descendant of Kaśyapa’) is the name of a teacher in the Taittirīya Āranyaka¹ who set forth the expiation for lack of chastity.

¹ ii. 18. Cf. x. 1, 8; Weber, Indische Studien, 1, 188, n.; 10, 103.

Su-devalā was the name of Rūtparṇa as a woman according to the Baudhāyana Śrauta Sūtra (xx. i2).

Su-devī. See Sudās.

Su-dhanvan Āṅgiras (‘descendant of Āṅgiras’) is the name of a teacher in the Brhadārānyaka Upaniṣad (iii. 3, 1).

1. Su-nitha Saucad-ratha (‘descendant of Śucadratha’) is the name of a man in the Rigveda (v. 79, 2). Cf. Satya-śravas.

2. Su-nitha 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 Jaiminiya Brāhmaṇa⁴ mentions an eagle which separates milk from water like the Kruṇe. In the Rigveda⁵ the Suparnā 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 Maitrāyani Saṃhitā, iv. 9, 19; Taittirīya Āranyaka, iv. 29.
⁵ x. 144, 4.
⁶ ii. 42, 2.
⁷ Altdisches 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 Samhitas\(^1\) as a Rṣi.

1 Taittiriya Samhītā, iv. 3, 2; Kāṭhaka Samhītā, xxxix, 7.

Su-pitrya, a word occurring once in the Rigveda,\(^1\) is probably an adjective (‘maintaining his paternal character well’). Ludwig,\(^2\) however, regards it, but without any great probability, as a proper name.

1 x. 115, 6. 2 Translation of the Rigveda, 3, 169.

Su-pratīta Aulusdya is the name of a teacher, a pupil of Bphaspatigupta, in the Vaṃśa Brähmana.\(^1\)

1 Indische Studien, 4, 372.

Supan Sārṇjaya is the name of a prince of the Srṇjayas who was taught the Dākṣāyaṇa sacrifice by Pratīdarśa, and took the name of Sahadeva as a token of his success.\(^1\)

1 Śatapatha Brāhmaṇa, ii. 4, 4, 4; Sacrifice, 139; Hillebrandt, Vedische Mythologie, 1, 105, 106.

Su-bandhu in the hymns of the Rigveda\(^1\) is taken by Śāyaṇa to be a proper name; but this is not certain, Roth\(^2\) seeing in the passages only an ordinary noun meaning ‘a good friend.’ The later tradition\(^3\) explains that Subandhu and his brothers, called Gaupāyanas, were priests of Asamāti, who cast them off and took two others, Kirāta and Ākuli. By these two in pigeon form Subandhu was caused to swoon, but was revived by his three brothers, who recited certain hymns.\(^4\)

1 x. 59, 8; 60, 7. 10. 2 St. Petersburg Dictionary, s.v. 1. 3 Bhādevatā, vii. 83 et seq., with Macdonell’s notes. See also Asamāti, n. 1. 4 Rv. x. 57-60. Cf. Max Müller, Journal of the Royal Asiatic Society, 2, 420-455; Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 39, 90.

Su-brahmanya in the Brāhmaṇas\(^1\) denotes a priest who officiates as one of the three assistants of the Udgātr (see Rtvij). His office is Subrahmanya.\(^2\)

1 Pañcaviṣā 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; Kauṣitaki Brāhmaṇa, xxvii, 6, etc. The priest himself is so styled, Aitareya Brāhmaṇa, vii. 1, 2; Pañcaviṣā 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 courtezan, a view followed by Roth.4 Since the Taittirīya5 and Kāṭhaka6 Samhitās have no Subhadrikā, but a vocative subhage (see Subhagā), the sense remains very doubtful.

1 Vājasaneyi Samhitā, xxiii. 18 (cf. Satapatha Brāhmaṇa, xiii. 2, 8, 3); Maitrāyaṇi Samhitā, iii. 12, 20.
3 On Vājasaneyi Samhitā, loc. cit.
4 St. Petersburg Dictionary, s.v. su-

bhadraka, 2b; Böhtlingk's Dictionary, s.v. 2a.
5 vii. 4, 19, 1; Taittirīya Brāhmaṇa, iii. 9, 6.
6 Aśvamedha, iv. 8.

Sumati-tsaru. See Tsaru.

Su-mantra Bābhara (‘descendant of Babhra’) Gautama (‘descendant of Gotama’) is the name of a teacher, a pupil of Śūṣa Vāhneya Bhāradvāja, in the Vāṃśa Brāhmaṇa.1

1 Indische Studien, 4, 373.

Su-mitra Vādhryaśva (‘descendant of Vadhryaśva’) is the name of a Rṣi 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-mīḷha is the name of a patron in the Rigveda.1

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 Vamśa (list of teachers) at the end of the Śāṅkhāyana Āraṇyaka (xv. 1) as a pupil of Uṭḍālaka.

Su-yajña Śāṇḍilya is the name of a pupil of Kāṃsa Vārakiya in the Jaiminiya Upaniṣad Brāhmaṇa (iv. 17, 1). Another Suyajña is a Śāṅkhāyana, author of the Grhya Śūtra.

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 Samhitā, i. 7, 5, 2, etc.

Surā is the name of an intoxicating ‘spirituous liquor,’ often mentioned in Vedic literature. In some passages\(^1\) 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\(^8\)

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1 Rv. i. 116, 7; x. 131, 4. 5. Cf. Av. iv. 34, 6; x. 6, 5; Taittiriya Śaṁhitā, i. 3, 3, 2; Śatapatha Brāhmaṇa, xii. 7, 3, 8.
2 Rv. vii. 86, 6; viii. 2, 12; 21, 14; Maitrāyaṇi Śaṁhitā, i. 11, 6; ii. 4, 2; iv. 2, 1, etc.
4 Rv. vii. 86, 6; Av. xiv. i, 35, 36; xv. 9, i, 2.
5 Taittiriya Brāhmaṇa, i. 3, 3, 2.
6 See n. 4.
7 Rv. viii. 2, 12; 21, 14. Cf. Kāṭhaka Śaṁhitā, xiv. 6; Śatapatha Brāhmaṇa, i. 6, 3, 4; Maitrāyaṇi Śaṁhitā, ii. 4, 2, etc.
holds, or, as Whitney\(^9\) thought, a kind of beer or ale. Geldner\(^10\) renders it ‘brandy.’ It is sometimes mentioned in connexion with Madhu.\(^11\) It was kept in skins.\(^12\)


\(^10\) Rigveda, Glossar, 198.

\(^11\) Av. vi. 69, 1; ix. 1, 18, 19; Vajasaneyi 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.


**Surā-kāra, ‘maker of Surā,’** is included in the list of victims at the Puruṣamedha (‘human sacrifice’) in the Yajurveda.\(^1\)

\(^1\) Vajasaneyi Samhitā, xxx. 11; Taittiriya Brāhmaṇa, iii. 4, 7, 1. Cf. Zimmer, Allindisches Leben, 281, who compares Rv. i. 191, 10, which may refer to such a person.

**Su-rādhas** is the name of a man in the Rigveda (i. 100, 17), where he is mentioned with 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.


\(^3\) Or Surāman. Cf. Vajasaneyi Samhitā, 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 (Hiranya), and then comes to be used as a substantive denoting ‘gold.’

\(^1\) Taittiriya Brāhmaṇa, i. 4, 7, 4; ii. 8, 9, 1, etc.

\(^2\) Av. xv. 1, 2; Taittiriya Brāhmaṇa, iii. 12, 6, 6; Śatapatha Brāhmaṇa, xi. 4, 8, 1, etc.; Chāndogya Upaniṣad, i. 6, 6; ii. 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-vasa, ‘well-dressed,’ is a common adjective.\(^3\) See Vāsas.

\(^1\) vi. 51, 4.

\(^2\) ix. 97, 50.

\(^3\) Rv. i. 124, 7; iii. 8, 4; x. 71, 4, etc. Cf. Zimmer, Allindisches Leben, 262.
Su-västu (‘having fair dwellings’) is the name of a river in the Rigveda.1 It is clearly the Soastos of Arrian 2 and the modern Swât, a tributary of the Kubhā (Kabul river) which is itself an affluent of the Indus.

1 viii. 19, 37, Nirukta, iv. 15.
2 Indica, iv. 11.
Cf. Roth, Nirukta, Erläuterungen, 43; Zimmer, Altindisches Leben, 18; Ludwig, Translation of the Rigveda, 3. 200; Imperial Gazetteer of India, 23, 187.

Su-śärada Śālaṅkāyana is the name of a teacher, a pupil of Urjayant Aupamanyava, in the Vamśa Brähmaṇa.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 Paṅcaviṃśa Brähmaṇa (xiv. 6, 8).

3. Su-śravas Kauśya is the name of a teacher, a contemporary of Kuśri Vājaśravasa, in the Śatapatha Brähmaṇa (x. 5, 5, 1 et seq.).

4. Su-śravas Vārṣa-gañya (‘descendant of Vṛṣagaṇa’) is the name of a teacher, a pupil of Prātarahna Kauhala, in the Vamśa Brähmaṇa.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 vii. 25, 22; possibly 60, 18.
2 viii. 23, 28; 24, 28; 26, 2.
Cf. Ludwig, Translation of the Rigveda, 3, 162.

Su-śomā occurs certainly as the name of a river in the Nadi-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 vii. 7, 29.
the people, and once feminine, though Roth sees in the word the designation of a Soma vessel. Its identification is quite uncertain, though it has been thought to be the Σόαυες of Megasthenes, the modern Suwan.

Su-sartu is the name of a river in the Nadi-stuti ('praise of rivers') in the Rigveda. That it was a tributary of the Indus is certain, but which one is unknown.

Su-havis Āṅgirasa ('descendant of Āṅgiras') is the name of the seer of a Sāman or chant in the Pañcavimśa Brāhmaṇa (xiv. 3, 25).

Sū-kara 'wild boar,' has the appearance of being an onomatopoetic 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. It occurs in the Rigveda and later. It appears once in the Atharvaveda accompanied by mrga, the combined words apparently meaning 'wild hog,' as opposed to Varāha, 'boar.'

1 The sū- corresponding to Lat. sūs, Gk. θύ-, Old High German, sū. Cf. Brugmann, Grundriss, 2, 483.
2 vii. 55, 4.
3 Av. ii. 27, 2; v. 14, 1; Mātrāyaṇī Saṃhitā, iii. 14, 21; Vājasaneyi Saṃhitā, 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-maddava, which may well mean 'tender parts of pork' (see Fleet, Journal of the Royal Asiatic Society, 1906, 881, n.).
4 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 Rigveda and later (n. 3). Cf. Mrga above, 2, 172, n. 3.
5 See Arrian, Indica, iv. 12; Schwabeck, Megasthenes, 31, where there is a various reading Σόαυες.

Sūkta, 'well uttered,' is the regular term for a 'hymn' as part of the Śastra in the later Saṃhitās\(^1\) and the Brāhmaṇas.\(^2\) The sense of 'hymn' must also be recognized in several passages of the Rigveda.\(^3\)

1 Taittiriya Saṃhitā, v. 4, 5, 5; vii. 1, 5, 4, etc.
2 Aitareya Brāhmaṇa, ii. 33; iii. 11, 9, 12-15; iv. 21, 5; vi. 8, 10; Kauśitaki Brāhmaṇa, xiv. 1; xv. 3; Satapatha Brāhmaṇa, xiii. 5, 1, 18; Nirukta, iv. 6; xi. 16.
3 i. 42, 20; 171, 1; ii. 6, 2; vii. 29, 3, etc.

Sùci, 'needle,' is found in the Rigveda\(^1\) and later.\(^2\)

1 ii. 32, 4.
2 Av. xi. 10, 3; Vājasaneyi Saṃhitā, xxiii. 33; Taittiriya Brāhmaṇa, iii. 9, 6, 4; Aitareya Brāhmaṇa, iii. 18, 6; Satapatha Brāhmaṇa, xiii. 2, 10, 2, 3;

Jaiminiya Brāhmaṇa, ii. 10; Jaiminiya Upaniṣad Brāhmaṇa, i. 10, 3 (Oertel, Journal of the American Oriental Society, 16, 228).

Sūcīka is the name of a stinging insect in the Rigveda.\(^1\)


Sūta is the name of a court official who is often mentioned with the Grāmani. He is one of the eight Viras in the Pañcavimśa 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' (Śārathī) 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 Saṃ-

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\(^1\) ix. 1, 4, where he follows the chief queen (Mahiśā), and precedes the Grāmaṇi in the list.
\(^2\) Kāṭhaka Saṃhitā, xv. 4; Maitrāyaṇi Saṃhitā, ii. 6, 5; iv. 3, 8; Taittiriya Brāhmaṇa, i. 7, 3, 1; Taittiriya Saṃhitā, i. 8, 9, 1; Satapatha Brāhmaṇa, v. 3, 1, 5.
\(^3\) iii. 5, 7.
\(^4\) Taittiriya Brāhmaṇa, iv. 5, 2, 1; Kāṭhaka Saṃhitā, xvii. 2; Maitrāyaṇi Saṃhitā, ii. 9, 3; Vājasaneyi Saṃhitā, xvi. 18. So also in the list of victims at the Puruṣamedha ('human sacrifice'), Vājasaneyi Saṃhitā, xxx. 6; Taittiriya Brāhmaṇa, iii. 4, 2, i. For other references to the Sūta, see Taittiriya Brāhmaṇa, ii. 7, 18, 4; Satapatha Brāhmaṇa, v. 4, 4, 7; xiii. 4, 2, 5; 7, 1, 43; Kāṭhaka 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.
grahitṛ, who occurs in several passages beside the Sūta, is the 'charioteer,' renders this version improbable. Eggeling 8 thinks that he was, in the Brāhmaṇas at least, a minstrel and court poet, while Weber 9 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 ahantī, 11 ahantya, 12 or ahantva 13 applied to him 14 in the Śatarudriya denote his sacred character at once as minstrel and as herald—a combination of functions not unknown elsewhere.

Sūta-vasā denotes in the Yajurveda 1 a cow barren after having one calf.

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 Brhadāraṇyaka Upaniṣad. 3

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

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8 Sacred Books of the East, 41, 62, n. 1.
9 Indische Studien, 17, 200.
11 Vājasaneyi Samhitā, xvi. 18. This word means 'non-fighter' according to Weber, Indische Studien, 17, 200.
12 Taittirīya Saṃhitā, iv. 5, 2, 1.
13 Kāthaka Saṃhitā, xvii. 2; Maitrāyaṇī Samhitā, ii. 9, 3.
14 The last two forms appear to be equivalent in sense to ahanyā, 'not to be slain,' 'inviolable.'

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1 Taittirīya Saṃhitā, ii. 1, 5, 4; vi. 1, 3, 6; Kāthaka Saṃhitā, xxxvii. 5; Taittirīya Brāhmaṇa, ii. 7, 4, 1, etc.
2 Śatapatha 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 (Mādhyamāndaḥ = iv. 1, 2 Kāṇva); 5, 11.
make it fit for use, especially the warm milk, and this sense suits all the passages. Eggeling renders it 'well,' and Grassmann 'sweet drink.'

1 Sacred Books of the East, 43, 144.
Cf. Hillebrandt, Vedische Mythologie, i, 211.

Sūda-dohas in the Rigveda denotes 'milking Sūda'—i.e., what is requisite to mix with Soma, according to Pischel. According to Roth, it means 'yielding milk like a well.'

1 viii. 69, 3.
2 Vedische Studien, i, 72. Sūdayīnu in Rv. x. 64, 9, may be taken in the same way, and sūdin in Kāthaka Sam-
hitā, xxvii. 2; sūdyā in Tāltirīya Sam-
hitā, vii. 4, 13, 1; Vājasaneyi Samhitā, xxii. 25, etc.
3 St. Petersburg Dictionary, s.v.

Sūnā means, in the Rigveda and the Atharvaveda, apparently a 'woven (from sīv, 'sew') wickerwork basket' for holding flesh.

1 i. 161, 10; 162, 13; x. 86, 18.
2 Av. v. 17, 14. Crates of Palāsa Ārtha Sātra, xvii. 3. 2. 3.

Sūnu is a common word for 'son' from the Rigveda onwards. The etymological sense seems to be 'he who is borne,' and then 'the begotten.' But the use of Sūnu in the Rigveda is predominantly in relation to the father, and only rarely in its connexion with words for mother. Thus a father is 'easy of access' (sūpāyana) to his son (sūnu); but in another passage, where the same term is applied to earth as a mother, the word used for son is Putra. No conclusion as to matriarchy can of course be drawn from the etymology. On the relation of son and father, see Pitṛ.

1 Rv. i. 26, 3; ii. 38, 5; vi. 52, 9, etc.; Av. vi. 1, 2; vii. 2, 2; xii. 3, 23, etc.
2 Delbrück, Die indogermanischen Ver-
wandtschaftsnamen, 453.
3 Usually in a figurative sense—e.g., sahasāḥ, adreḥ sūnuḥ.
4 v. 42, 2.
5 Rv. i. 1, 9.
6 Rv. x. 18, 11.
Sūrya

Sūrya is the regular word in the Rigveda 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, described as heroes or warriors, and as related to the priests by their patronage or as companions.

Sūrmi denotes in the Rigveda and later, according to the St. Petersburg Dictionary, a kind of 'tube' serving as a lamp. In one passage of the Rigveda it means a 'pipe' for conveying water. Cf. Avata.

Sūrya, the 'sun,' plays a great part in Vedic mythology and religion, corresponding with the importance of the sun as a factor in the physical life of the peninsula. In the Rigveda 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 Himalaya mountains. Its heat is, however, alluded to in some passages of the Rigveda, as well as referred to in the Atharvaveda and the literature of the Brāhmaṇas.

In one myth Indra is said to have vanquished Sūrya and to have stolen his wheel; this is possibly a reference to the

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1 See Macdonell, Vedic Mythology, p. 30 et seq.
2 E.g., i. 50, 6; 115, i. 3; 164, 11; 13; 191, 8, 9; vii. 63, 1; x. 37, 4; 85, 9; 88, 11; 139, 3, etc.
3 Rv. vii. 34, 19; i. 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. The Aitareya Brāhmaṇa presents a naive conception of the course of the sun, which it regards as bright on one side only, and as returning from west to east by the same road, but with the reverse side turned towards the earth, thus at night illuminating the stars in heaven. In the Rigveda wonder is expressed that the sun does not fall.

There are several references to eclipses in the Rigveda. In one passage 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. In the Atharvaveda Rāhu appears for the first time in connection with the sun. Indra's defeat of Śūrya may also be explained as alluding to an eclipse; in two other passages such an interpretation seems at least probable. Ludwig 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, 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.

The sun as a maker of time 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; Pañcavimśa Brāhmaṇa, iv. 5, 2; 6, 14; Kaśītaki Brāhmaṇa, xxiv. 3; Tilak, Orion, 159.
11 Av. xiii. 2, 4. 12. 36; Ātāpatha Brāhmaṇa, iv. 3, 4, 21.
12 Av. xix. 9, 10; Zimmerman, Alhindisches Leben, 351.
13 Rv. iv. 28, 2. 3; v. 33, 4. In x. 27, 20, sārō markha 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.
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 Brāhmaṇa\(^{20}\) says so in perfectly clear language. The alternative theory is to regard the periods as those when the sun is in the north—\textit{i.e.}, when it is north of the equator, and when it is in the south, taking as points of departure the equinoxes, not the solstices; but this view has no support in Vedic literature, and is opposed to the fact that the equinoxes play no part in Vedic astronomical theory.\(^{21}\) There are only doubtful references to the solstices in the Rigveda.\(^{22}\)

The Brāhmaṇas,\(^{23}\) and perhaps the Rigveda,\(^{24}\) regard the moon as entering the sun at new moon. According to Hillebrandt,\(^{25}\) the Rigveda\(^{26}\) recognizes that the moon shines by the borrowed light of the sun, but this seems very doubt-

\(^{18}\) The form Uttarāyana is later (Manu, vi. 10, etc.). Udagayana occurs in the Brhadāranyaka Upaniṣad, vi. 3, 1; Kauṣīka Śūtra, lxvii. 4; Lāṭyāyana Śrauta Śūtra, viii. 1, 1; Gobhila Gṛhya Śūtra, i. 1, 3; Āṣvalāyana Gṛhya Śūtra, i. 4, etc.; Weber, \textit{Naxatras}, 2, 201, 212; \textit{Jyotiṣa}, 107 et seq.; Yāska, \textit{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. \textit{Cf.} Taittirīya Saṁhitā, vi. 5, 3; Brhadāranyaka Upaniṣad, vi. 1, 18 (Mādhyanḍīna = vi. 2, 18 Kāŋya); Weber, \textit{Naxatras}, 2, 345 et seq.


\(^{22}\) See Hillebrandt, \textit{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. \textit{Cf.} Thibaut, \textit{op. cit.}, 6.

\(^{23}\) Śatapatha Brāhmaṇa, i. 6, 4, 18; iv. 6, 7, 12; x. 6, 2, 3; xi. 1, 6, 19; Brhadāranyaka Upaniṣad, i. 2, 13; Aitareya Brāhmaṇa, viii. 28, 8.

\(^{24}\) v. 47, 3; ix. 25, 6; 71, 2; x. 55, 5; 138, 4. \textit{Cf.} Hillebrandt, \textit{op. cit.}, 1, 463-466.

\(^{25}\) \textit{Ibid.}, 3, 467, 468.

\(^{26}\) ix. 71, 9; 76, 4; 86, 32; perhaps i. 190, 3; Śāmaveda, ii. 9, 2, 12, 1. Thibaut, \textit{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 Aryamṇāh Panthā,²⁷ Nakṣatra, and Sapta Śuryāḥ.

²⁷ Ludwig, Translation of the Rigveda, 3, 188, finds in the Rigveda, i. 110, 2, a mention of the inclination of the ecliptic to the equator, and in x. 86, 4, a reference to the axis of the earth. Cf. Tilak, Orion, 158 et seq.; Oldenberg, Rigveda-Noten, 1, 102, 105. These views are clearly quite wrong. The notions of the sun given in the Brāhmaṇas are all very naive and simple: the distance of heaven and the sun from the earth is the height of a thousand cows one on the top of the other (Pañcaviṃśa Brāhmaṇa, xvi. 8, 6), or forty-four days' journey for a horse (ibid., xxv. 10, 16), or a thousand days' journey for a horse (Aitareya Brāhmaṇa, ii. 17, 8), or a hundred leagues (Kauśitaki Brāhmaṇa, viii. 3). They record also such facts as that the sun rises from and sets in the waters (Aitareya Brāhmaṇa, iv. 20, 13; cf. Nirukta, vi. 17; Kauśitaki Brāhmaṇa, xxiv. 4. 5; xxvi. 1), and that it sets in the west (ibid., xviii. 9). The Śatapatha Brāhmaṇa calls the sun circular (vii. 4, 1, 17), and also four-cornered (catuh-śrāṅki) in xiv. 3, 1, 17, and so on. See Weber, Indische Studien, 9, 358 et seq.

Śurya-nakṣatra is found in the Śatapatha Brāhmaṇa¹ in a passage where Śāyaṇa 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.

Śurya-candramasā or Śurya-candramasau denotes 'sun and moon' as a pair of luminaries in the Rigveda¹ and later.²

² i. 102, 2; v. 51, 15; x. 190, 3. Chāndogya Upaniṣad, vii. 12, 1.

Sṛka in a couple of passages of the Rigveda¹ denotes a weapon of Indra, perhaps a 'lance.'

¹ i. 32, 12; x. 180, 2. Cf. sṛhāyin, hand,' in the Śatarudriya, Vājasaneyi sṛkā - hasta, 'bearing a lance in his Saṁhitā, xvi. 21. 61, etc.

Śṛgāla, 'jackal,' is not found until the Śatapatha Brāhmaṇa (xii. 5, 2, 5), but is common in the Epic.
Sṛṇjaya is the name of one of the victims at the Aśvamedha ('horse sacrifice') in the Yajurveda. What it was is unknown: Mahidhara on the Vājasaneyi passage calls it a kind of bird; Sāyaṇa on the Taṅtiriya Śaṁhitā gives the alternatives 'black fly' (when sṛṇayā must be read), 'white serpent,' and 'black buffalo.'

1 Taittiriya Śaṁhitā, v. 5, 14, 1; Maitrāyaṇi Śaṁhitā, iii. 14, 14; Vāja-

Sṛṇjaya is the name of a people mentioned as early as the Rigveda. Sṛṇjaya (that is, the king of this people) Daivavāta is celebrated as victorious over the Turvāsas and the Vṛci-
vants, and his sacrificial fire is referred to. In connexion with Daivavāta is also mentioned Sāhadevya Somaka, no doubt another prince; for in the Aitareya Brāhmaṇa we find Somaka Sāhadeva and his father, Sahadeva (originally Suptulan) Sārṇjaya, as kings who were anointed by Parvata and Nārada. The Rigveda has also a Dānastuti ('praise of gifts') of Prastoka, a Sṛṇjaya, who is lauded along with Divodāsa. Moreover, Vaiṭahavya seems to have been a Sṛṇjaya, though Zimmer prefers to take the derivative word, Vaitahavya, not as a patronymic, but as an epithet.

It seems probable that the Sṛṇjayas and the Tṛtusas were closely allied, for Divodāsa and a Sṛṇjaya prince are celebrated together, and the Turvāsas were enemies of both. This view is borne out by the Śatapatha Brāhmaṇa, which recognizes Devabhāga Śrautaṭara as Purohita of the Kūrus and the Sṛṇjayas.

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. Sāṅkhāyana Śrauta Sūtra, xvi. 11, 11.
7 Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 212; Hillebrandt, Vedische Mythologie, 1, 105.
8 Altindisches Leben, 132 (on vaitahavya).
9 Cf. also the connexion of the Bharad-
vājas and Divodāsa (Rv. vi. 16, 5; 31, 4; Hillebrandt, op. cit., 1, 104), and their connexion with the Sṛṇjayas (Vaiṭahavya in Rv. vi. 15, 2, 3, and see vi. 27, 7, both passages that can safely be accepted as derived from the Bharad-
vāja family).
10 See, on the one hand, Rv. vii. 18 (Turvāsas and Tṛtusas), and, on the other, vi. 27, 7.
11 ii. 4, 4, 5.
On the other hand, some disaster certainly befel the Śrūjayas, at least the Vaitahavyas, for they are said in the Atharvaveda to have offended the Bhṛgus and to have ended miserably. There is, it is true, no precise confirmation of this notice, but both the Kāṭhaka Saṃhitā and the Taittirīya Saṃhitā, in independent passages, refer to the Śrūjayas 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 Śrūjayas is uncertain. Hillebrandt 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 Śrūjayas are to be compared with the Σαράγγαι of the Greeks, and to be located in Drangiana. Zimmer 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 Tr̥tsus, were in the Madhyadesa, and were certainly absorbed in the Kurus.

Of the history of this clan we have one notice. They expelled Duṣṭarītu Paṃsāyana, one of their kings, from the hereditary monarchy—of ten generations—and also drove out Revottarās Paṭava Cākra 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

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12 v. 19. 1. Cf. V. 18. 10. 11.
13 xii. 3.
14 vi. 6, 2, 2. 3.
16 Herodotus has the form Σαράγγαι and Σαράγγες, Strabo and Arrian Drāγγα. The Avestic is zrayān, Old Persian daraya. The Indian s is curious if the words are parallel (see, however, Bloomfield, American Journal of Philology, 25, 11; Oldenberg, Journal of the Royal Asiatic Society, 1909, 1998).
17 Altindisches Leben, 132, 133; Weber, Indische Studien, 1, 232. This is a guess from Rv. i. 100, where Sahadeva occurs and the Sindhu is mentioned.
18 Śatapatha Brāhmaṇa, xii. 9. 3, 1 et seq.
hardly be regarded, in accordance with Bloomfield's view,19 as a defeat of the Sṛnjayas.


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.

Sṛṇī is found certainly in one1 and probably also in two other2 passages of the Rigveda. The sense appears to be 'sickle.' In one other passage Sṛṇya is coupled with jēṭā:3 the sense is doubtful, Roth4 conjecturing cēṭā, and Oldenberg5 pointing out that chēṭā is also possible. Hopkins6 thinks that a 'hook' is here meant.

1 i. 58, 4, where sṛṇyā, according to Geldner, Vedische Studien, i, 116, n. 1, and to Pischel, ibid., 2, 111, stands for sṛṇyāḥkiḥ, and, as an adjective agreeing with jhūḥkiḥ, 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 Satapatha Brāhmaṇa, vii. 2, 2, 5.

3 iv. 20, 5.

4 Zeitschrift der Deutschen Morgenländischen Gesellschaft, 48, 111.

5 Rigveda-Noten, i, 284.


Cf. Zimmer, Altindisches Leben, 238; Oldenberg, op. cit., i, 58.

Sṛṇya. See Sṛṇī.

Sṛbinda 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.

Sṛṃara is the name of an unknown animal at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.1

1 Taittiriya Saṃhitā, v. 5, 16, 1 (according to Sāyaṇa =camara); Maitrāyaṇī Saṃhitā, iii. 14, 20; Vājasaneyi Saṃhitā, xxiv. 39 (where Mahidhara identifies it with the Gavaya).
Setu appears in the Rigveda\(^1\) and later\(^2\) 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.

Senā denotes primarily a ‘missile,’ a sense found in the Rigveda\(^1\) and the Atharvaveda,\(^2\) and then a ‘host’ or ‘army,’ which is its normal meaning.\(^3\)

Senā-nī, ‘leader of an army,’ is the title of the royal ‘general.’ He is mentioned in the Rigveda,\(^1\) where also,\(^2\) the word is used metaphorically. He is also referred to in the Śatarudriya,\(^3\) as well as elsewhere in the Yajurveda Saṃhitās 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 Brāhmaṇa\(^6\) this official is called Senā-pati.
Selaga in the Brāhmaṇas\(^1\) appears to denote 'robber.' See Selaga.

1 Aitareya Brāhmaṇa, vii, 1, 5; viii, 11, 8; Satapatha Brāhmaṇa, xiii, 4, 3, 10.

Selaga is found in the Vājasaneyi Saṃhitā\(^1\) and the Taittiriya Brāhmaṇa\(^2\) 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).
Sobhari is the name of a Rṣi frequently mentioned in the Rigveda.1 The family is also referred to,2 and a father, Sobhari.3

1 viii. 5, 26; 19, 2; 20, 19; 22, 2. 2 Rv. viii. 19, 32; 20, 8. 3 Rv. vii. 22, 15. Cf. viii. 103, 14; Av. xviii. 3, 15.


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 Maṅḍala of the Rigveda, and six hymns in other Maṅḍalas, are devoted to its praise.

Nevertheless, little is actually known of the plant. Its twigs or shoots are described as brown (babhru),1 ruddy (arunā),2 or tawny (hari).3 Possibly its twigs hang down if the epithet Naicāsākha4 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 Parvan9 is the stem. Kṣīp,10 'finger,' is used as a designation of the shoots, which may therefore have resembled fingers in shape; vakṣanā11 and vāṇa12 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 Pañcavimśa 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, i; 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 arunā, Śatapatha Brāhmaṇa, iii. 3, 1, 15; Maitrāyaṇī Saṃhitā, iii. 7, 5, etc.
5 Vedische Mythologie, 1, 14-18; 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; Vaitāṇa Sūtra, 24.
10 Rv. ix. 79, 4. Cf., however, Pischel, Vedische Studien, 1, 70.
11 Rv. viii. 1, 17.
12 Rv. iv. 24, 9; ix. 50, 1. But these passages are both very doubtful. Cf. Vāna. The husk left after the pressing is called andhas (ix. 86, 44), vauvri (ix. 69, 9), vauv (ix. 86, 44); Taittirīya Brāhmaṇa, iii. 7, 13, 1. śariva (ibid., 2), śarya (ix. 68, 2), lānu (ix. 78, 1).
13 Cf. prṛthvya in Rv. iv. 20, 4; Hillebrandt, 1, 54, 55.
The plant grew on the mountains,\textsuperscript{14} that of \textit{Mūjavant} being specially renowned.

These notices are inadequate to identify the plant. It has been held\textsuperscript{15} to be the \textit{Sarcostemma viminale} or the \textit{Asclepias acida} (\textit{= Sarcostemma brevistigma}). Roth\textsuperscript{16} held that the \textit{Sarcostemma acidum} more nearly met the requirements of the case. Watt\textsuperscript{17} suggested the Afghan grape as the real Soma, and Rice\textsuperscript{18} 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—\textit{i.e.}, that the Soma plant was a species of hop. Hillebrandt\textsuperscript{19} considers that neither hops nor the grape can explain the references to Soma. It is very probable that the plant cannot now be identified.\textsuperscript{20}

In the Yajur\textit{veda}\textsuperscript{21} the plant is purchased ere it is pressed. Hillebrandt\textsuperscript{22} considers that the sale must be assumed for the Rig\textit{veda}. It grew on a mountain, and could not be obtained by ordinary people: perhaps some special tribe or prince owned it, like the \textit{Kikaṭas}.\textsuperscript{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

\textsuperscript{14} \textit{Rv.} i. 93, 6; iii. 48, 2; v. 36, 2; 43, 4; 85, 2; ix. 18, 1; 46, 1; 71, 4; 82, 3; \textit{Av.} iii. 21, 10. So in the A\textit{vesta}, \textit{Yāsna}, x. 4, etc.


\textsuperscript{16} \textit{Zeitschrift der Deutschen Morgenländischen Gesellschaft}, 35, 680 et seq. \textit{Cf.} also 38, 134 et seq.

\textsuperscript{17} See Hillebrandt, \textit{1}, 7 et seq.

\textsuperscript{18} \textit{Ibid.}, 10.

\textsuperscript{19} \textit{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 \textit{Biographies of Words}, 222 et seq., and reviewed by Hillebrandt. See also Eggeling, \textit{Sacred Books of the East}, 26, xxiv et seq., who thinks that the traditional identification is not far wrong. Caland, \textit{Altindisches Zauberritual}, 188, gives it as \textit{Sarcostemma acidum}.

\textsuperscript{20} The original Soma plant was, doubtless, identical with the Haoma of the A\textit{vesta}. On the plant from which the present Parsis of Kermān and Yezd obtain their Hūm juice, and which they regard as identical with the Avestic Haoma, see Eggeling, \textit{Sacred Books of the East}, 26, xxiv et seq.

\textsuperscript{21} \textit{Satapatha Brāhmaṇa}, iii. 3, 1, 1 et seq.; Hillebrandt, \textit{1}, 89 et seq.

\textsuperscript{22} \textit{Ibid.}, 70.

\textsuperscript{23} \textit{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 grāvan²⁵ 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 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 Vedi²⁹—which was no longer done in the later ritual—Dhiṣaṇā in some passages denoting the Vedi.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.

Camu denotes the vessel used for the offering to the god,³² Kalasa and Camasa those used for the priests to drink from. Sometimes³³ the Camu 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 Kosā,³⁶ Sadhastha,³⁷ Dru,³⁸

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²⁴ See Satapatha 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 sv, ‘press,’ than grāvan, which is more personally conceived, and so appears with vad, ‘speak,’ and so forth; Hillebrandt, 1, 153, n. 1.
²⁷ Rv. v. 45, 7; ix. 11, 5; x. 76, 2, etc.
²⁸ Kātyāyana Śrauta Sūtra, iv. 4, 28; that akhara, 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 ulākha; 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, 1, 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, Droṇa, are all terms used for Soma vessels, while Sruva denotes the ‘ladle.’

Apparently the plant was sometimes steeped in water to increase its yield of juice.

It is not possible to describe exactly the details of the process of pressing the Soma as practised in the Rigveda. It was certainly purified by being pressed through a sieve (Pavitra). The Soma was then used unmixed (śukra, śuci) for Indra and Vāyu, but the Kanvas seem to have dropped this usage. The juice is described as brown (babhrū), tawny (hārī), or ruddy (arūṇa), and as having a fragrant smell, at least as a rule.

Soma was mixed with milk (Gavāśir), curd or sour milk (Dadhyaśir), or grain (Yavāśir). The admixtures are

Rv. ii, i, 4, 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.

Rv. ix. 15, 7; 33, 2, etc. The word, having no definite sense, can denote any of the vessels. The kamū, on the other hand, was the cup for the gods, the kalaśa that for the priests (later it was also used as = kośa, when kamasa had replaced kalaśa as cup for the priests; Hillebrandt, i, 187).

Rv. i. 116, 24. Cf. also Amatra and Khāri.

This process is technically called āpyāyana, ‘causing to swell.’ Cf. Rv. ix. 74, 9; Maitrāyani 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.

Whether the later practice of purification by means of shoots held in the hands was known to the Rigveda is uncertain, since ii. 14, 8; ix. 71, 3, are quite indecisive. For the various terms used to designate the sieve, see Pavitra.

Rv. i. 137, i; iii. 32, 2; viii. 2, 10, etc.

Rv. i. 5, 5; 30, 2; viii. 2, 9, etc.

Cf. Rv. viii. 2, 5, 9, 10, 28, etc. The Maitrāyani Saṁhitā, iv. 7, 4, disapproves of the unmixed Soma. Possibly Hillebrandt, 1, 207, 208, may be right in thinking that the Kāṇvas had to lay special stress on the use of the mixtures, because they used a plant which was deficient in the true Soma character.

Rv. ix. 33, 2; 63, 4, 6.

Rv. ix. 3, 9; 7, 6; 65, 8, 12, 25, etc.

Rv. ix. 40, 2; 45, 3; arupa, ix. 61, 21; sōna, ix. 97, 13.

ix. 97, 19; 107, 2.

Sātapatha Brāhmaṇa, iv. 1, 3, 6. This passage has been relied on by Eggeling, op. cit., 26, xxv, as a confirmation of the later description, in a medical work, of the plant as ill-smelling. But this plant may have been a different one from that used in Vedic times. The smell may have been due to a substitute being used, or to the genuine plant, brought from a distance, being old and withered.

Hillebrandt, 1, 219-222.

Ibid., 221.

Ibid., 222 et seq.
alluded to with various figurative expressions, as Atka,  
'armour'; 65 Vastra 66 or Vāsas, 67 'garment'; Abhiśrī, 68 'admixture'; rūpa, 69 'beauty'; śrī, 50 'splendour'; rasa, 61 'flavour'; prayas, 62 'dainty'; and perhaps nabhās, 63 'fragrance.' The adjective tīvra 64 denotes the 'pungent' flavour of Soma when so mixed. The Soma shoots, after the juice has been pressed out, are denoted by 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-ṇāvant, Suṣomā, the territory of the Paṇcajananā or 'five

65 Rv. ix. 69, 4.  
66 ix. 8, 6.  
67 iv. 69, 5.  
68 sv. 79, 3, 16, 21, 27.  
69 Av. ix. 25, 4.  
70 Rv. iv. 41, 8; ix. 66, 6.  
71 Rv. iii. 48, 1; vi. 47, 1; ix. 14.  
72 See also Śūda.  
73 Rv. iii. 30, 1; ix. 46, 3; 66, 23.  
74 Rv. ix. 83, 51, 21, etc.  
75 Rv. i. 23, 1; ii. 41, 14; v. 37, 4; vi. 47, 1, etc.  
76 Maitrāyaṇi Saṃhitā, iv. 8, 5; Av. ix. 6, 16, etc.; Vājasaneyi Saṃhitā, 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 tīvraya is 'Soma pressed the day before yesterday.'  
77 Rv. ix. 103, 8. Cf. ix. 17, 8; ix. 86, 48; 97, 11; 109, 20.  
78 See Surāma. Cf. Maitrāyaṇi Saṃhitā, iv. 12, 5; Vājasaneyi Saṃhitā, xxi. 42, and surā-somā, ibid., xxi. 60.  
79 Yasna, x. 2.  
80 Hillebrandt, i, 257 et seq.  
81 Rv. i. 110, 7; ii. 39, 7; v. 34, 3, 5; iv. 17, 17; 25, 6. 7; v. 37, 3; vi. 41, 4; vii. 26, 1, etc. There were also rivalries with other Soma sacrifices, Rv. ii. 18, 3; viii. 33, 14; 66, 12, and especially vii. 33, 2, where the Vasiṣṭhas take away Indra from Pāṇāyunna Vāyatā's Soma sacrifice to Sudās'. Many famous Soma offerers are mentioned: Atri, v. 51, 8; 72, 1; vii. 42, 5; Śārīyata, i. 51, 12; iii. 51, 7; Vājasaneyi Saṃhitā, vii. 35; Śīgas, viii. 53, 4, etc.; Turvāsa Yadu, vii. 45, 27; Saṃvarta Kaśa, vii. 54, 2; Niṇāṭithi, Medhyāṭithi, Puṣṭigā, Śruṭiṣṭigā, vii. 51, 1, etc. The ritual lays stress on the need of continuity in Soma-drinking in a family: Tātttirīya Saṃhitā, ii. 1, 5, 5 et seq.; Maitrāyaṇi Saṃhitā, ii. 5, 5, etc.
peoples,' and so on.\textsuperscript{71} The effects of Soma in exhilarating and exciting the drinkers are often alluded to.\textsuperscript{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,\textsuperscript{73} and not decisive.

\textsuperscript{71} See s.v.; Hillebrandt, i, 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, 

\textit{Zeitschrift der Deutschen Morgen-

\textit{ländischen Gesellschaft, 38, 134 et seq.}

\textsuperscript{72} See Rv. viii. 48. It was equally prized in Avestic times. It is, however, seldom spoken of as giving the priests pleasure: Rv. i. 91, 13; viii. 2, 12; x. 167, 3. There are many references to sickness caused by it (Maitrayani Samhitā, ii. 2, 13 etc.). The Saurā-

\textit{maṇi 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, 11. The name of the rite is already found in Av. vii. 3, 2, and the rite itself is no doubt older (see also Viśā-

\textit{cikā). This fact tells in favour of the traditional identification of the plant, for the medical passage quoted by Max Müller refers to its producing vomiting. See also Zimmer, 

\textit{Altindisches Leben, 275; Rv. i. 91, 13; 118, 3; viii. 2, 12; 17, 6; 48, 12. Perhaps Vamrā in i. 112, 15, got his name thence.}

\textsuperscript{73} Rv. viii. 69, 8-10. Cf. viii. 31, 5; i. 28, 5; Hillebrandt, i, 143-147. The evidence is not decisive; the ordinary Soma sacrifice was clearly a sacrifice of rich patrons, 

\textit{Cf. Zimmer, Altindisches Leben, 272-280; Hillebrandt, Vedische Mythologie, 1, 1-266; 2, 209 et seq. ; Macdonell, 

\textit{Vedic Mythology, p. 104 et seq.}

2. Soma Prāti-vesya ('descendant of Pratīvesya') is the name of a teacher, a pupil of Pratīvesya, in the Vāṃśa (list of teachers) at the end of the Śaṅkhāyana Āraṇyaka (xv. i).

Somaka Sāha-devya ('descendant of Sahadeva') is the name of a king of the Śṛṇjayas in the Rigveda.\textsuperscript{1} He is mentioned in the Aitareya Brāhmaṇa\textsuperscript{2} as having Parvata and Nārada as his priests.

\textsuperscript{1} iv. 15, 7-10. \hspace{1cm} \textsuperscript{2} vii. 34, 9. Cf. Ludwig, Translation of the Rig-

\textit{veda, 3, 154; Hillebrandt, Vedische 

\textit{Mythologie, 1, 105.}

Soma-dakṣa Kauśreya ('descendant of Kuśrī') is the name of a teacher in the Kāthaka\textsuperscript{1} and the Maitrāyaṇi\textsuperscript{2} Saṃhitās.

\textsuperscript{1} xx. 8; xxi. 9, where Somāraka Kośreya is read by the Chambers MS. in xx. 8, and Kośreya in xxi. 9. \hspace{1cm} \textsuperscript{2} iii. 2, 7. Cf. Weber, 

\textit{Indische Studien, 3, 472, 473.}
Somapi-tsaru. See Tsaru.

Soma-sūṣma Sātya-yajñī ('descendant of Satyayajña') is the name in the Śatapatha Brāhmaṇa (xi. 6, 2, 1. 3) of a travelling Brahmin who met Janaka of Videha. He may be identical with the man of the same name with the additional patronymic Prācinayogya ('descendant of Prācinayoga'), who is mentioned as a pupil of Satyayajña in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 40, 2).

Soma-sūṣman Vāja-ratnāyana ('descendant of Vājaratna') is the name in the Aitareya Brāhmaṇa (viii. 21, 5) of the priest who consecrated Śatānīka.

Saukarāyana is the name of a teacher, a pupil of Kaśayana or Traivāṇi, in the second Vamśa (list of teachers) of the Brhadāraṇyaka Upaniṣad.

1 iv. 6, 2 (Kāṇva).
2 iv. 5, 27 (Mādhyaṇḍina)

Sau-jāta Ārāḍhi is the name of a teacher in the Aitareya Brāhmaṇa (vii. 22, 1).

Sautrāmaṇī. See Soma.

Sau-danti ('descendant of Sudanta') occurs in the plural in the Paṇcavimśa 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 Jaiminiya Brāhmaṇa as having cast Śakti, the son of Vasiṣṭha, into the fire. Other texts relate

1 ii. 390 (Journal of the American Oriental Society, 18, 47). The story must have appeared in the Śatyayanaka also. Cf. Geldner, Vedische Studien, 2, 159, n. 3
2 Taittiriya Saṃhitā, vii. 4, 7, 1; Kaṇṭitaki Brāhmaṇa, iv. 8; Paṇca-vimśa 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. Geldner\(^3\) sees a reference to the story in the Rigveda,\(^4\) but without cause.

\(^3\) Loc. cit. \(^4\) iii. 53, 22.

**Sau-dyumni** (‘descendant of Sudyumna’) is the patronymic of king Bharata Dauḥşanti in the Śatapatha Brāhmaṇa (xiii. 5, 4, 12).

**Sau-bala, ‘descendant of Subala,’** is the name of a pupil of Sarpi Vātśi 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 (Mādhyāṃdina=ii. 6, 3 Kāṇva); iv. 5, 28 (Mādhyāṃdina=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 Aranyaka (xv. 1).

**Saumāyana, ‘descendant of Soma,’** is the patronymic of Budha in the Pañcavimśa 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 Ajīgarta.\(^1\)

\(^1\) Aitareya Brāhmaṇa, vii. 15, 6; Śāṅkhāyana Śrauta Sūtra, xv. 19, 29.
Saurī is given by Zimmer\(^1\) as the name of an unknown animal at the Aśvamedha (‘horse sacrifice’) in the Taittiriya Saṃhitā.\(^2\) But this is an error: saurī means ‘dedicated to the sun.’

\(^1\) Altindisches Leben, 99. \(^2\) v. 5, 16, i = Vājasaneyi Saṃhitā, iii. 14.

Sau-varcanasa is the patronymic of Saṃśravas in the Taittiriya Saṃhitā (i. 7, 2, 1).

Sau-śravasa, ‘descendant of Suśravas,’ is the patronymic of Upagu in the Pañcaviṃśa Brāhmaṇa,\(^1\) and the Kaṇva 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 Aśādhi in the Śatapatha Brāhmaṇa.\(^1\) Cf. Āśādhi.

\(^1\) vi. 2, 1, 37. Cf. Eggeling, Sacred Books of the East, 41, 171, n. i.

Sau-śadmana, ‘descendant of Suṣadman,’ 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.


Stanayitnu, sing. and plur., denotes ‘thunder’ from the Rigveda\(^1\) onwards.\(^2\)

\(^1\) v. 83, 6. \(^2\) Av. i. 13, 1; iv. 15, 11; vii. 11, 1, etc.

Stamba in the Atharvaveda\(^1\) and later\(^2\) denotes a ‘tuft of grass,’ or more generally a ‘bunch’ or ‘cluster.’

\(^1\) viii. 6, 14. \(^2\) Taittiriya Saṃhitā, v. 6, 4, i (of Darbhā): Taittiriya Brāhmaṇa, ii. 7, 17, 3; iii. 2, 2, 4; 3, 3, 4: Aitareya Brāhmaṇa, v. 23, 9, etc.
Stambha, 'pillar,' is found in the Kāṭhaka Saṁhitā, and often in the Sūtras. Earlier Skambha is used, but only metaphorically.

1 xxx. 9; xxxi. 1. 2 Rv. i. 34, 2; iv. 13. 5, etc.

Stārī denotes a 'barren cow' in the Rigveda (i. 101, 3; 116, 22; 117, 20, etc.).

Sti. See Upasti.

Sti-pā. See Upasti.

Stukā denotes a 'tuft' of hair or wool in the Rigveda and later.

1 ix. 97. 17. 2 Kāṭhaka Saṁhitā, xxv. 6; Av. vii. 74. 2; Śatapatha Brāhmaṇa, iii. 2, 1, 13, etc.

Stuti in the Rigveda and later denotes a 'song of praise.'

1 i. 84, 2; vi. 34, 1; x. 31, 5. 2 Śatapatha Brāhmaṇa, vii. 5. 2, 39.

Stupa means 'tuft of hair' in the Vājasaneyi Saṁhitā (ii. 2; xxv. 2) and the Śatapatha Brāhmaṇa (i. 3, 3, 5; iii. 5, 3, 4). See Stukā.

Stūpa in the Rigveda and later denotes the 'top-knot' of hair as designating the upper part of the head.

1 vii. 2, 1. Cf. i. 24, 7. 2 Taittirīya Saṁhitā, iii. 3, 6, 5; Pañcaviṣṭa Brāhmaṇa, xiii. 4, 4.

Stṛ (used in the instrumental plural only) denotes the 'stars' of heaven.

1 i. 68, 5; 166, 11; ii. 2, 5; 34, 2; iv. 7, 3; vi. 49, 3, 12. In i. 87, 1, it seems to denote a 'star-like spot' on the forehead of a cow or bull, but this is uncertain. Cf. Grassmann, Wörterbuch, s.v.; above, i. 233.
Stega in the Yajurveda Samhitās\(^1\) seems to denote a species of 'worm.' The word occurs in the Rigveda\(^2\) also, where its sense is unknown, but may possibly be 'ploughshare.'\(^3\)

\(^1\) Taittiriya Samhitā, v. 7, 11, 1; Vājasaneyi Samhitā, xxv. 1. 

Stena is a common word for 'thief' from the Rigveda\(^1\) 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.

Steya denotes 'theft' in the Atharvaveda\(^1\) and later.\(^2\) Cf. Dharma.

\(^1\) xi. 8, 20; xiv. 1, 57. 

Stotṛ denotes 'praiser' or 'panegyrist' in the Rigveda\(^1\) and later.\(^2\) The word often\(^3\) occurs in connexion with patrons, the Maghavan or Sūri.

\(^1\) i. 11, 3; 38, 4; iii. 18, 5; vi. 34, 3, etc. 
\(^2\) Av. vi. 2, 1; xix. 48, 4. 
\(^3\) Rv. i. 124, 10; ii. 1, 16; v. 64, 1; vii. 7, 7; Nirukta, vii. 2.

Stotra denotes the 'song' of the Udgātṛ and his assistant priests (see ṛtvij), just as Sastra denotes the 'recitation' of the Hotṛ and his assistants. The word has this technical sense quite frequently in the later Samhitās and the Brāhmaṇas.\(^1\)

\(^1\) Taśtiriya Samhitā, iii. 1, 2, 4; Kāṭhaka Samhitā, xxix. 2; Aitareya Brāhmaṇa, ii. 37, 4; iii. 46, 8; iv. 12, 6; Kauśitaki Brāhmaṇa, xvii. 7; Śatapatha Brāhmaṇa, iv. 1, 1, 7; viii. 1, 3, 4, etc. Cf. Weber, Indische Studien, 10, 353, and Caland and Henry, L'Agnistoma, where the Stotras for that sacrifice are given at length.
SONG OF PRAISE—WOMAN

Stri 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 Taittirīya Śaṁhitā, iii. 1, 2, 4; Vājasaneyi Śaṁhitā, 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. Nāri has the same sense, but disappears in later prose, while Gna 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 Rigveda² Strī stands opposed to Pumāṁs, 'man,' and once to vrṣan, 'male person'; not until the Atharvaveda³ does it mean 'wife' as opposed to Patī, 'husband,' and even in the Sūtras it is sharply opposed to Jāyā.

In Vedic India by far the greater part of a woman's life was taken up in her marriage and marital relations (see Patī and Mātṛ). 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

¹ See Gārgī Vācaknavi and others enumerated in the Āśvalāyana Gṛhya Sūtra, iii. 4, 4; Weber, Indische Studien, 10, 118, 119.
² Taittirīya Śaṁhitā, vi. 1, 6, 5; Maitrāyaṇī Śaṁhitā, iii. 7, 3; Śatapatha Brāhmaṇa, iii. 2, 4, 3-6.
⁴ Cf. Hopkins, op. cit., 351, 352.
⁵ Cf. Hopkins, op. cit., 351, 352.
⁶ Hopkins, op. cit., 341, and see Syāla, Putrikā.
of a father the brother was looked to for aid, and that brotherless maidens were apt to be ruined, though religious terrors were believed to await the man who took advantage of their defencelessness. Moreover, women could not take an inheritance, 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. 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.

Sthapati is the name of a royal official mentioned in the Atharvaveda, and often later. Revottaras Cākra was the Sthapati of the exiled Duṣṭarītu Paumṣāyana, a king of the Srñjayas, and succeeded in restoring him to his royal dignity. The exact sense of the term is not certain: 'governor' is possible, but perhaps 'chief judge' 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.

1 ii. 32, 4; v. 23, 11 (of the chief of the worms in both cases).
2 Taittiriya Saṃhitā, iv. 5, 2, 2; Kāṭhaka Saṃhitā, xvii. 12; Maitrāyaṇī Saṃhitā, ii. 9, 3; Vājasaneyi Saṃhitā, xvi. 19; Pañcavimśa 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 Kāṭyāyana Śrauta Sūtra, i. 1, 12; Āpastamba Śrauta Sūtra, ix. 14, 12, is found Niṣāda-sthapati; perhaps 'governor of Niṣāda.' But it may also mean (cf. Weber, Indische Studien, 1, 207, n.) a Niṣāda 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.
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 Jātukārṇya in the Kauśitaki Brāhmaṇa.³ Cf. the names Hrasva and Dirgha.

₁ iii. 2, 1. 6. ² vii. 16; viii. 1. 11. ³ xxvi. 5.

Sthāgara in the Taittirīya Brāhmaṇa¹ is applied to an ornament (alamkāra) meaning ‘made of the fragrant substance Sthāgara,’ which elsewhere² appears as Sthakara.

¹ ii. 3, 10, 2; Apastamba Śrauta Sūtra, xiv. 15, 2. ² See Weber, Indische Studien, 13.

Sthānu in the Rigveda¹ and later² denotes a ‘stump’ or ‘post’ of wood.

¹ x. 40, 13. ² Av. x. 4, 1; xiv. 2, 48; xix. 49, 10, etc.

Sthātpī (‘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-panya denotes in the Pañcaviṃśa Brāhmaṇa (xvii. 11, 6. 7) the ‘rank or status of a Sthapati.’

Sthālī denotes a ‘cooking pot,’ usually of earthenware, in the Atharvaveda¹ and later.²

¹ viii. 6, 17. ² Taittirīya Saṃhitā, vi. 5, 10, 5; Vājasaneyi Saṃhitā, xix. 27. 86; Aitareya Brāhmaṇa, i. 11, 8, etc. Sthālī-pana, a dish of rice or barley boiled in milk, is mentioned in the Bhadāranyaka Upaniṣad, vi. 4, 18; Aitareya Āraṇyaka, iii. 2, 4; Śāṅkhāyana Āraṇyaka, xi. 6, etc.

Sthiraka Gārgya (‘descendant of Garga’) is the name of a teacher in the Vamśa Brāhmaṇa.¹

¹ Indische Studien, 4, 373.

Sthivi occurs once (used in the plural) in the Rigveda,¹ probably meaning ‘bushel.’ The word is also found once in the adjective sthivimant,² ‘provided with bushels.’

¹ x. 68, 3. ² Rv. x. 27, 15. Cf. Zimmer, Altindisches Leben, 238.
Sthūnā in the Rigveda¹ and later² denotes the 'pillar' or 'post' of a house.

¹ i. 59, 1; v. 45, 2; 62, 7; viii. 17, 14; x. 18, 13 (of the grave).
² Av. iii. 12, 6 (of the Vamśa, 'beam,' being placed on the pillar); xiv. i, 63; Satapatha Brāhmaṇa, xiv. i, 3, 7; 3, 1, 22, etc.; sthūnā-rāja, 'main pillar,' iii. i, 11; 5, i, 1.


Sthūrī has in the Rigveda¹ and later² the sense of 'drawn by one animal' instead of the usual two (see Ratha), and always with an implication of inferiority.

¹ x. 131, 3.
² Taittirīya Brāhmaṇa, i. 8, 2, 4; xvi. 13, 12; xviii. 9, 7; Aitareya Brāhmaṇa, v. 30, 6; Satapatha Brāhmaṇa, iii. 8, 21, 3; Pañcaviṃśa Brāhmaṇa, xiii. 3, 3, 9, etc.

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 n).

Sthaulāśṭhīvi, 'descendant of Sthūlāśṭhīva,' is the patronymic of a grammarian in the Nirukta (vii. 14; x. i).

Snātaka, the designation of the student 'who has taken the bath,' marking the termination of his studentship under a religious teacher, occurs in the Satapatha Brāhmaṇa (xii. i, 1, 10), and repeatedly in the Sūtras. Cf. Brahmacārin.

1. Snāvanya, used in the plural, denotes particular parts of the body of a horse in the Taittiriya Samhitā (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 Sutra des Baudhāyana, 35.

Snusā 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 Vṛṣākapāyī, while in the former it occurs in several passages, where the daughter-in-law's respect for her father-in-law is mentioned, a respect which spirituous liquor alone causes to be violated. See also Śvaśura and Pati.

2 Av. viii. 6, 24; Aitareya Brāhmaṇa, iii. 22, 7; Taittirīya Brāhmaṇa, ii. 4, 6, 12.

3 Maitrāyaṇī Saṃhitā, ii. 4, 2; Kāṭhaka Saṃhitā, xii. 12 (Indische Studien, 5, 260).


Spandana in one passage of the Rigveda1 denotes a certain tree. Roth, however, reads syandana, 'chariot.'

1 St. Petersburg Dictionary, s.v. 2 ii. 53, 19.

Cf. Aufrecht, Rigveda, 2, vi; Zimmer, Altindisches Leben, 63.

Sparśu is apparently the name of a western people in the Baudhāyana Śrauta Sūtra (xxi. 13).

Spas. See Rājan.

Sphūrjaka denotes a tree (Diospyros embryopteris) mentioned in the Śatapatha Brāhmaṇa (xiii. 8, 1, 16).

Smad-ibha is found once in the Rigveda,1 where Roth2 takes the word as perhaps the name of an enemy of Kutsa. Cf. Ibha.

1 x. 49, 4.


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 Kauśika 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.  

\textbf{Syūma-gabhasti.} See Gabhasti.

\textbf{Syūma-gründe,} 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.

\textbf{Syūman} in one passage of the Rigveda\(^1\) denotes, according to Roth,\(^2\) the strap fastening the door of a house, the Homeric \(iμάς, deμύς.\)

\(^1\) i. 61, 4.  
\(^2\) St. Petersburg Dictionary, s.v.

\textbf{Syūma-raśmi} is the name of a protégé of the Aśvins in the Rigveda.\(^1\)

\(^1\) i. 112 16; viii. 52, 2. \(Cf.\) Ludwig, Translation of the Rigveda, 3, 150, 163.

\textbf{Srakti} is found in the description of the Dāsarājña in the Rigveda,\(^1\) where Hopkins\(^2\) thinks the sense of ‘spears’ essential.

\(^1\) vii. 18, 17.  

\textbf{Sraj}, ‘garland,’ is mentioned in the Rigveda\(^1\) and later\(^2\) as often worn by men when anxious to appear handsome, as at a wedding and so on. The Aśvins are described as ‘lotus-wreathed’ \(\textit{(puśkara-sraj).}\)\(^3\)

\(^1\) iv. 38, 6; v. 53, 4; viii. 47, 15; 56, 3. \(\text{Av.}\) i. 14, 1 (where it means a ‘cluster of flowers’ from a tree); Pañcavimśa Brāhmaṇa, xvi. 4, 1; xviii. 3, 2; 7, 6; Śatapatha Brāhmaṇa, xii. 5, 4, 2, etc.  
\(^2\) \textit{Rv.}\) x. 184, 3. \(Cf.\) Zimmer, \textit{Altindo-disches Leben}, 265.  
\(^3\) \textit{Cf.} Zimmer, \textit{Altindo-disches Leben}, 265.
Srāktya is an adjective describing an amulet (Maṇi) in the Atharvaveda. According to Weber, it designates a crystal (literally ‘many-cornered’). The commentators, however, agree in explaining the word to mean ‘derived from the Sraktya’—i.e., from the Tilaka tree (Clerodendrum phlomoides).

Sruc denotes a ‘large wooden sacrificial ladle’ (used for pouring clarified butter on the fire) in the Rigveda and later. It is of the length of an arm, with a bowl of the size of a hand and a beaklike spout.

Sruva, as opposed to Sruc, denotes in the ritual literature a small ladle used to convey the offering (Ājya) from the cooking-pot (Sthāli) to the large ladle (Juhū). In the Rigveda, however, it was clearly used for the actual Soma libation.

Sreka-parṇa in the Brāhmaṇas seems to mean ‘like the oleander leaf.’

Svaja in the Atharvaveda and later denotes the ‘viper.’ The word is explained by the commentators as svā-ja, ‘self-
born,' but Roth, Weber, and Zimmer prefer to derive it from the root *svaj, 'clasp,' 'encircle.' In the Maitrāyani Saṃhitā the Hariṇa is said to kill the viper.

1. Svadhiti in the Rigveda denotes the 'axe' or 'knife' used for dissecting the sacrificial horse. In all the other passages in that Saṃhitā the sense of 'axe' for cutting wood is adequate; reference is made in one place to sharpening the axe on the whetstone (*kṣotra). In the Atharvaveda the term seems once to denote the copper (*lohitā) knife used to mark the ears of cattle; the carpenter's knife or axe is also twice referred to there. Later the word means 'axe' generally. As a weapon it does not appear at all.

2. Svadhiti in certain passages of the Rigveda denotes, according to the St. Petersburg Dictionary, a great tree with hard wood. This interpretation seems probable.

Svanad-ratha (‘having a rattling car’) is taken by Ludwig as a proper name of Āsanga in the Rigveda. But the word is most probably only an epithet.
Svanaya Bhāvyā is the name of a prince on the Sindhu (Indus) who bestowed gifts on Kakṣīvant, according to the Rigveda (i. 126, i. 3). He is called Svanaya Bhāvayavya in the Śāṅkhāyana Śrauta Sūtra (xvi. 11, 5).

Svapna, 'dream,' is referred to in the Rigveda and later. Evil dreams are often mentioned. The Āranyakas of the Rigveda contain a list of dreams with their signification, as well as of pratyakṣa-darśanāni, 'sights seen with one's own eyes.'

Svāra denotes the 'sun' and the 'heaven of light' in the Rigveda and later.

Svara denotes in the Upaniṣads the sound of a vowel: these are described as being ghoṣavant, 'sonant,' and also as balavant, 'uttered with force.' The precise word for a mute is sparsa, 'contact,' while āsman denotes a 'sibilant,' and svāra a 'vowel,' in the Aitareya and Śāṅkhāyana Āranyakas. The semivowels are there denoted by anta-sthā ('intermediate') or aksara. Another division in the Aitareya Āranyakā is into ghoṣa, āsman, and vyañjana, apparently 'vowels,' 'sibilants,' and 'consonants' respectively. Ghoṣa elsewhere in that Āranyakā seems to have the general sense of 'sounds.' The Taittiriya Upaniṣad refers to mātrā, a 'mora'; bala, 'force' of utterance, and varṇa, 'letter,' an expression found elsewhere in the explanation of om, as compacted of a + u + m.

1 Chāndogya Upaniṣad, ii. 22, 5; Taittiriya Upaniṣad, i. 2, 1.
2 Chāndogya Upaniṣad, loc. cit.
3 iii. 2, 1, etc.
4 viii. 1, etc.
5 Aitareya Āranyakā, iii. 2, 1.
6 Śāṅkhāyana Āranyakā, viii. 1.
7 ii. 2, 4.

1 ii. 28, 10; x. 162. 6.
2 Av. viii. 101, 1; x. 3, 6; Vājasaneyi Śaṃhitā, xx. 16; Śatapatha Brāhmaṇa, iii. 2, 2, 23, etc.
3 Rv. ii. 28, 10; Av. x. 3, 6.
4 Aitareya Āranyakā, iii. 2, 4; Śāṅkhāyana Āranyakā, xi. 3. Cf. Kauśika Śūtra, xlvii. 9 et seq.; Atharvaveda Pariṣīṭa, Iviii.
5 Rv. iii. 2, 7; v. 83, 4; x. 66, 4. 9, etc.; Av. iv. 11, 6; 14, 2, etc.
7 Loc. cit.
8 Also Aitareya Āranyakā, iii. 1, 5; Śāṅkhāyana Āranyakā, vii. 13.
9 Taittiriya Brāhmaṇa, v. 32, 2; Kauṣītaki Brāhmaṇa, xxvi. 5; Āśvalāyana Śrauta Sūtra, x. 4; Weber, Indische Studien, v. 32.
The Aitareya Āraṇyaka and the Śāṅkhāyana Āraṇyaka recognize the three forms of the Rigveda text as pratṛṭṭha, nirbhujya, and ubhayam-antareṇa, denoting respectively the Saṁhitā, Pada, and Krama Pāthas of the Rigveda. The same authorities recognize the importance of the distinction of the cerebral and dental n and s, and refer to the Māṇḍūkeyas' mode of recitation. They also discuss Sandhi, the euphonic 'combination' of letters.

The Prātiśākhyaśas of the several Saṁhitās develop in detail the grammatical terminology, and Yāska’s Nirukta contains a good deal of grammatical material. The Śatapatha Brāhmaṇa distinguishes the genders, and the Pañcaviṃśa Brāhmaṇa the division of words in the Sāman recitation.

Sva-ṛāj, 'self-ruler,' 'king,' is found frequently in the Rigveda and later. It is the technical term for the kings of the west according to the Aitareya Brāhmaṇa.

Svāru in the Rigveda or later denotes a 'post,' or more precisely in the ritual a splinter of the Yūpa, or sacrificial post.
Svar-jit Nāgajjita (‘descendant of Nagna-jit’) is the name of a royal personage in the Satapatha Brāhmaṇa,1 a Gandhāra prince, whose views on the ritual are referred to with contempt.

1 viii. 1, 4, 10. Cf. Muir, Sanskrit Texts, 12, 515.

Svar-ṇara appears to be the proper name of a sacrificer in two verses of the Rigveda.1 According to Geldner,2 it everywhere3 means a specially sacred lake and the Soma-producing district around it.

2 Rigveda, Glossar, 209.

Svar-bhānu Asura is the name, in the Rigveda1 and later,2 of a demon supposed to have eclipsed the sun. See Śūrya.

1 v. 40, 5. 6. 8. 9.
2 Taittiriya Śamhitā, ii. 1, 2, 2; Paṅcaviṃśa 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; vii. 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; vii. 99, 1. In Śatapatha Brāhmaṇa, loc. cit., it is equivalent to ‘libation.’

Svasṛ is the regular word from the Rigveda onwards1 for ‘sister.’ Like the word Bhrāṭṛ, 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 Panis offer to adopt Saramā as their sister;³ but this use is not applied—any more than in the case of Bhrātr—to ordinary human beings.

The sister stood in a close relation to her brother. If the father was dead or feeble, the sister was dependent on her brother and on his wife, as appears from the Rigveda.⁴ and the Aitareya Brāhmaṇa.⁵ Moreover, maidens without brothers were apt to find marriage difficult, and to degenerate into Hetairai;⁶ but it is not certain whether this was due, as Zimmer⁷ thinks, to brothers being required to arrange marriages for orphan girls, or because sonless fathers were anxious to make their daughters Putrikās, in order that they themselves, instead of the husbands, should count the daughters’ sons as their own.⁸ See also Jāmi.

Svasriya occurs in the sense of ‘sister’s son’ in the description of Viśvarūpa’s ancestry in the Yajurveda Saṃhitās.¹

Svātī. See Nakṣatra.

Svādhyāya (‘reciting to oneself’) in the Brāhmaṇas¹ denotes the study or repetition of the Vedic texts. The Sūtras give rules for it in great detail. Cf. Brāhmaṇa.

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 Allindisches Leben, 328.
⁸ Cf. Geldner, Rigveda, Kommentar, 22, 48, 49 (on Rv. iii. 31, 1 et seq.).
¹ Taittirīya Saṃhitā, ii. 5, 1, 1; Delbrück, Die indogermanischen Verwandtschaftsnamen, 485.
Hamsa, ‘descendant of Svāyu,’ is the patronymic of Kuśāmba 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.’


Svaidāyana, ‘descendant of Sveda,’ is the patronymic of a Saunaka in the Brāhmaṇas.

Svaupaśa. See Opaśa.

H.

Hamsa in the Rigveda1 and later2 denotes the ‘gander.’ These birds are described as dark in colour on the back (nilaprśtha);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’).

1 i. 65, 5; 163, 10; ii. 34, 5; iii. 8, 9, etc.
2 Av. vi. 12, 1, etc.
3 Rv. vii. 59, 7.
4 Rv. iii. 8, 9.
5 Rv. i. 65, 5; iii. 45, 4.
6 Rv. iii. 53, 10.
7 Av. vi. 12, 1.
8 Kāṭhaka Saṃhitā, xxxviii. 1;
Maitrāyaṇī Saṃhitā, iii. 11, 6; Vāja-
saneyi Saṃhitā, xix. 74; Taittirīya Brāhmaṇa, ii. 6, 2, 1.
9 Taittirīya Saṃhitā, v. 5, 21, 1; Maitrāyaṇī Saṃhitā, iii. 14, 3; Vāja-
saneyi Saṃhitā, xxiv. 22, 35.
Hamsa-säci is the name of an unknown bird mentioned in the Taittiriya Śaṁhitā¹ as one of the victims at the Aśvamedha ('horse sacrifice').


Haya denotes 'horse' in the Rigveda¹ and later.²

¹ v. 46, 1; vii. 74, 4; ix. 107, 25.
² Vājasaṇeyi Śaṁhitā, vii. 47; xxii. 19, etc.
Cf. Zimmer, Altindisches Leben, 231

Hara-yāna in the Rigveda¹ is clearly the name of a man mentioned along with Uksaṇyāyana and Suṣāman.

¹ viii. 2f, 22; Nirukta, v. 15. Cf. Ludwig, Translation of the Rigveda, 3, 162.

Hariṇa 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 Śaṁhitā⁷ it is said to kill vipers (Svaja). Cf. Kuluṅga, Nyaṅku. The feminine is Hariṇī.⁸

¹ i. 163, 1; v. 78, 2.
² Av. vi. 67, 3, etc.
³ Av. iii. 7, 1.
⁴ Av. vi. 67, 3.
⁵ Av. iii. 7, 1, 2.
⁶ Taittirīya Śaṁhitā, vii. 4, 19, 2 (hariṇī): Vājasaṇeyi Śaṁhitā, xxiii. 30; Maitrāyaṇī Śaṁhitā, iii. 13, 1; Kāṭhaka Śaṁhitā, Aśvamedha, iv. 8 (also hariṇī); Taittirīya Brāhmaṇa, iii. 9, 7, 2 (hariṇī).
⁷ iii. 9, 3.
⁸ Taittirīya Śaṁhitā, 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 Śaṁhitās.¹

¹ Av. v. 28, 5. 9; xi. 3, 8; Kāṭhaka Śaṁhitā, viii. 5.

2. Harita Kaśyapa is mentioned as a teacher, a pupil of Śilpa Kaśyapa, in the last Vāṃśa (list of teachers) of the Brhadāraṇyaka Upanisad.¹

¹ vi. 4, 33 (Mādhyāṃdina = vi. 5, 3 Kaṇva).
Hari-dru in the Śatapatha Brāhmaṇa (xiii. 8, 1, 16) is the name of a tree (Pinus deodora).

Hariman in the Rigveda\(^1\) and the Atharvaveda\(^2\) denotes 'yellowness' as a disease, 'jaundice.'

\(^1\) i. 50, 11 et seq.
\(^2\) i. 22, 1; ix. 8, 9; xix. 44, 2.

Hari-yūpiyā is mentioned in a hymn of the Rigveda\(^1\) as the scene of the defeat of the Vṛcīvants by Abhyāvartin Cāyamanā. It may denote either a place or a river, since many battles seem to have been fought on the banks of rivers. Ludwig\(^2\) took it as the name of a town on the river Yavyāvati, which is identified with it in Śāyaṇa's commentary on the passage. Hillebrandt\(^3\) thinks that it is the river Iryāb (Haliāb), a tributary of the Kurum (Krumu), but this is not at all probable.

\(^1\) vi. 27, 5.
\(^2\) Translation of the Rigveda, 3, 158.

Hari-varṇa Āngirasa ('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-ścandra Vaidhasa ('descendant of Vedhas') Aikṣvāka ('descendant of Ikṣvāku') is the name of a probably mythical king whose rash vow to offer up his son Rohita to Varuṇa is the source of the tale of Śunahsepa in the Aitareya Brāhmaṇa (vii. 14, 2) and the Śāṅkhāyana Śrauta Śūtra (xv. 17).

Harmya denotes the Vedic 'house' as a unity including the stabling\(^1\) and so forth, and surrounded by a fence or wall of

\(^1\) Rv. vii. 56, 16. Cf. x. 106, 5.
some sort. It is several times referred to in the Rigveda and later. Cf. Grha.

2 Rv. vii. 55, 6. Geldner, Vedische Studien, 2, 278, n. 2, takes harīneyṣṭhāḥ, ‘standing on a house’ (Rv. vii. 56, 16), to refer to princes on the roof of a palace.

3 i. 121, 1 (the people, viśāḥ, of the house); 166, 4; ix. 71, 4; 78, 3; x. 43, 3; 73, 10, etc.

4 Av. xviii. 4, 55 (a palace of Yama); Taittiriya Brāhmaṇa, iii. 7, 6, 3, etc. Cf. Zimmer, Altindisches Leben, 149.

Halikṣṇa or Halikṣṇa is mentioned as one of the victims at the Aśvamedha (‘horse sacrifice’) in the Yajurveda Samhitās. The commentator Mahīdhara thinks that it is a kind of lion, Sāyana that a green Cātaka bird or a lion (trna-himsa) is meant. In the Atharvaveda Haliksna seems to be some particular intestine, but Weber thinks it may mean ‘gall.’

1 Maitrāyanī Samhitā, iii. i. 14, 12; Vājasaneyi Samhitā, xxiv. 31.
2 Taittiriya Samhitā, v. 5, 12, 1; 7, 23, 1.
3 On Vājasaneyi Samhitā, loc. cit.
4 On Taittiriya Samhitā, loc. cit.

Havir-dhāna (‘oblation receptacle’) denotes primarily the cart on which the Soma plants are conveyed to be pressed, then the shed in which these Soma vehicles were kept.

1 Taittiriya Samhitā, iii. i. 3, 1; vi. 2, 9, 1. 4, etc.
2 Taittiriya Samhitā, vi. 2, 11, i. 4, etc. See Grha; Zimmer, Altindisches Leben, 154.

Haviṣ-kṛt Āṅgirasa (‘descendant of Āṅgiras’) is the name of the seer of a Śāman or chant according to the Pañcaviṃśa Brāhmaṇa and the Taittiriya Samhitā. See the following.

1 xi. 10, 9. 10; xx. 11, 3. 2 vii. 1, 4, 1.

Havīsmant Āṅgirasa is mentioned along with Haviṣkṛt, in the Taittiriya Samhitā and the Pañcaviṃśa Brāhmaṇa, as the seer of a Śāman 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 Rigveda\(^1\) onwards.\(^2\)

\(^1\) i. 24, 11; 26, 6; 170, 5, etc.  
\(^2\) Av. iii. 10, 5; vi. 5, 3, etc.

**Hasta.** See Nakṣatra.

**Hasta-ghna** denotes in the Rigveda\(^1\) 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.\(^2\) Lātyāyana\(^3\) has hasta-tra and the Epic hastāvāpa\(^4\) as its equivalent in sense.

\(^1\) vi. 75, 14; Nirukta, ix. 14. The reading is assured by the parallels in the Saṃhitās: Taittirīya Saṃhitā, iv. 6, 6, 5; Maitrāyani Saṃhitā, iii. 16, 3; Vājasaneyi Saṃhitā, xxix. 51.  
\(^3\) Śrauta Sūtra, iii. 10, 7.  

**Hastādana.** See Paśu.

**Hastin,** 'having a hand,' with Mṛga, 'beast,' denotes in the Rigveda\(^1\) and the Atharvaveda\(^2\) the 'elephant.' Later the adjective alone comes to mean 'elephant.'\(^3\) The animal was famed for its strength\(^4\) as well as its virility.\(^5\) It is mentioned with man and monkey as one of the beasts that take hold by the hand (hastādana), as opposed to those that take hold by the mouth (mukhādana).\(^6\) It was tamed, as the expression Hastipa, 'elephant-keeper,' shows, and tame elephants were used to catch others (see Vāraṇa). But there is no trace of its use in war, though Ktesias and Megasthenes both record such use for

\(^1\) i. 64, 7; iv. 16, 14.  
\(^2\) xii. 1, 25. Elsewhere Hastin is used alone: iii. 22, 3; iv. 36, 9; vi. 38, 2; 70, 2; xix. 1, 32.  
\(^3\) Taittirīya Saṃhitā, v. 5, 11, 1; Maitrāyani Saṃhitā, iii. 14, 8; Vāja- 

saneyi Saṃhitā, xxiv. 29; Pañcaviṃśa Brāhmaṇa, vi. 8, 8; xxiii. 13, 2;

Aitareya Brāhmaṇa, iv. 1, 14; v. 31, 2; vi. 27, 2; Satapatha Brāhmaṇa, iii. 1, 3, 4, etc.; Chândogya Upaniṣad, vii. 24, 2 (coupled with gold), etc.; Jaiminīya Upaniṣad Brāhmaṇa, iii. 22, 1.  
\(^4\) Rv. loc. cit.; Av. i. 22, 1, 3.  
\(^5\) Av. iii. 22, 6; vi. 70, 2.  
\(^6\) Taittirīya Saṃhitā, vi. 4, 5, 7; Maitrāyani Saṃhitā, iv. 5, 7.
their times. The Atharvaveda alludes to its being pestered by mosquitoes.


**Hastipa**, 'elephant-keeper,' is mentioned as one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.

1 Vājasaneyi Saṃhitā, xxx. 11; Taṇḍitiriya Saṃhitā, iii. 4, 9, 1.

**Hasrā** ('laughing woman') in the Rigveda denotes a courtesan according to Pischel.

1 i. 124, 7.

2 *Vedische Studien*, 1, 196, 308.

Hāyana denotes a 'year,' usually in compounds. In the Kāṭhaka Saṃhitā and the Śatapatha Brāhmaṇa 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.

1 Av. viii. 2, 21; śata-hāyana, 'a hundred years old,' viii. 2, 8; 7, 22; hāyani, xii. 1, 36 (probably corrupt).

2 xv. 5.

3 v. 3, 3, 6 (the Taṇḍitiriya Saṃhitā).

**Hārikarṇi-putra**, 'son of a female descendant of Hārikarna,' is the name of a teacher, a pupil of Bhāradvāji-putra, in the last Vāṃśa (list of teachers) in the Mādhyaṁḍina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 30).

**Hāridrava** is the name of a yellow bird in the Rigveda, perhaps the 'yellow water-wagtail.' Geldner compares the Greek χαράδριος.

1 i. 50, 12; viii. 35, 7.

2 Sāyaṇa on Rv. i. 50, 12; Taṇḍitiriya Brāhmaṇa, iii. 7, 6, 2, treats it as the name of a plant (cf. Zimmer, *Altindisches Leben*, 62). But on Av. i. 22, 4, he takes it as gopītānaka, 'wagtail.'

3 *Rigveda, Glossar*, 213.

Himavant is the title of a work by Hāridravin mentioned in the Nirukta.\footnote{ix. 5. See Roth, Nirukta, xxiii; von Schroeder, Maitrāyaṇī Saṃhitā, i, xiii.}

Hāridravika, ‘descendant of Haridrumant,’ is the patronymic of a Gautama in the Chāndogya Upaniṣad (iv. 4, 3).

Hāliṅgava, ‘descendant of Haliṅgu,’ is the name of a teacher in the Śatapatha Brāhmaṇa (x. 4, 5, 1).

Hitā in the Brāhmaṇas\footnote{Bṛhadāraṇyaka Upaniṣad, ii. 1, 21; iv. 2, 4; 3, 20; Kauśitaki Upaniṣad, iv. 19.} is the name of certain ‘veins.’ Cf. Hirā.

1 Bṛhadāraṇyaka Upaniṣad, ii. 1, 21; iv. 2, 4; 3, 20; Kauśitaki Upaniṣad, iv. 19.

Hima, denoting ‘cold,’ ‘cold weather,’ is quite common in the Rigveda,\footnote{i. 116, 8; 119, 6; viii. 32, 26, etc.} but less frequent later.\footnote{Av. vii. 18, 2; xiii. 1, 46; xix. 49, 5 (night as mother of coolness), etc.} As ‘snow’ the word appears as a masculine in the Taittirīya Brāhmaṇa,\footnote{iii. 12, 7, 2.} and often later as a neuter.\footnote{Śaḷvīṃśa Brāhmaṇa, vi. 9, etc.} Cf. Hemanta.

Himavant, ‘snowy,’ appears as an epithet of mountains in the Atharvaveda.\footnote{xii. 1, 11.} It is also used both there\footnote{vi. 95, 3. See also iv. 9, 9; v. 4, 2, 8; 25, 7; vi. 24, 1 (where reference is made to the rivers of the Himālayas); xix. 30, 1.} and in the Rigveda,\footnote{x. 121, 4.} as well as later,\footnote{Taittirīya Saṃhitā, v. 5, 11, 1; Vājasaneyi Saṃhitā, xxiv. 30; xxv. 12; Aitareya Brāhmaṇa, viii. 14, 3 (the Uttara Kurus and Uttara Madras live beyond it; perhaps in Kaśmir), etc.} 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.\footnote{Ludwig, Translation of the Rigveda, 3, 198.} Cf. Zimmer, Altindisches Leben, 29; Weber, Indische Studien, 18, 12, who inclines to see a reminiscence of the Caucasus.
Hima 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; Sāmhitā, i. 6, 6, 3; Vājasaneyi Sāmhitā, ii. 27.
\(^2\) Av. ii. 28, 4; xii. 28; Taittiriya

Hiraṇin, ‘rich in gold,’ is apparently an epithet of Trasadasyu in one verse of the Rigveda,\(^1\) referring to the golden raiment or possessions of the king. Ludwig,\(^2\) however, thinks the word is a proper name, possibly of Trasadasyu’s son.

\(^1\) v. 53, 8. \(^2\) Translation of the Rigveda, 3, 155.

Hiraṇinā is found in one passage of the Rigveda,\(^1\) where Ludwig\(^2\) takes the word as a name of Śanḍa. But it seems to be an adjectival form of hiraṇin, ‘golden.’

\(^1\) vi. 63, 9. \(^2\) Translation of the Rigveda, 3, 158.

Hiraṇyā in the Rigveda\(^1\) and later\(^2\) denotes ‘gold.’ It is hardly possible to exaggerate the value attached to gold by the Vedic Indians. The metal was, it is clear, won from the bed of rivers. Hence the Indus is called ‘golden’\(^3\) and ‘of golden stream.’\(^4\) Apparently the extraction of gold from the earth was known,\(^5\) and washing for gold is also recorded.\(^6\)

Gold is the object of the wishes of the Vedic singer,\(^7\) and golden treasures (hiraṇyāni) are mentioned as given by patrons\(^8\) along with cows and horses. Gold was used for ornaments for neck and breast (Niska), for ear-rings (Karna-śobhana), and even for cups.\(^9\) Gold is always associated with the gods.\(^10\)

\(^1\) i. 43, 5; iii. 34, 9; iv. 10, 6; 17, 11, etc.
\(^2\) Av. i. 9, 2; ii. 36, 7; v. 28, 6; vi. 38, 2, etc.
\(^3\) Rv. x. 73, 8.
\(^4\) Rv. vi. 61, 7; viii. 26, 18.
\(^5\) Rv. i. 117, 5; Av. xii. 1, 6. 26. 44.
\(^6\) Taittiriya Sāmhitā, 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 Hiraṇyāstūpa as a proper name.
\(^9\) Taittiriya Sāmhitā, v. 7, 1, 3; Taittiriya Brāhmaṇa, i. 3, 3, 7; Śatapatha Brāhmaṇa, v. 1, 2, 19; 5, 28.
\(^10\) All that is connected with them is of gold; the horses of the sun are hiraṇya - tvacas, ‘gold - skinned’ (Av. xiii. 2, 8), and so on.
In the plural Hiranya denotes 'ornaments of gold.'

A gold currency was evidently beginning to be known in so far as definite weights of gold are mentioned: thus a weight, aṣṭā-prūḍ, occurs in the Saṃhitās, and the golden satamāṇa, 'weight of a hundred (Krṣṇalas)' is found in the same texts. In several passages, moreover, hiranya or hiranyāni may mean 'pieces of gold.'

Gold is described sometimes as harita, 'yellowish,' sometimes as rajata, 'whitish,' when probably 'silver' is alluded to. It was obtained from the ore by smelting. Megasthenes bears testimony to the richness in gold of India in his time.

11 Rv. i. 122, 2; 162, 16; ii. 33, 9; v. 60, 4; Av. iv. 10, 6; Vājasaneyi Saṃhitā, xv. 50; xx. 37; also in the singular, Av. i. 35, 1; xviii. 4, 56.
12 Taittiriya Saṃhitā, iii. 4, 1; 4; Kāṭhaka Saṃhitā, xi. 1; xiii. 10; von Schroeder, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 49, 164.
13 Śatapatha Brāhmaṇa, v. 5, 5, 16; xii. 7, 2, 13; 9, 1, 4. Cf. xiii. 1, 1; 4; 2, 3, 2; 4, 1, 13; 2, 7, 13; xiv. 3, 1, 32; Taittiriya Saṃhitā, ii. 3, 11, 5; Kāṭhaka Saṃhitā, viii. 5; xxii. 8; Weber, Indische Streifen, 1, 101. Geldner, Vedic Studien, 1, 268, is inclined to think that a gold unit is alluded to in the vague phrases 'thousands,' etc., of the Rīgveda. See viii. 1, 13; 65, 12; x. 95, 3, etc.
14 Taittiriya Brāhmaṇa, i. 4, 7, 4; iii. 8, 2, 2; Śatapatha Brāhmaṇa, xii. 7, 1, 7; xiii. 4, 1, 6, etc.
15 Kāṭhaka Saṃhitā, x. 4; Śatapatha Brāhmaṇa, xii. 4, 4, 6; Śaḍvyinśa Brāhmaṇa, ii. 9.
16 Taittiriya Saṃhitā, i. 5, 1, 2; Śatapatha Brāhmaṇa, xii. 4, 4, 7; xiii. 4, 2, 10, etc.
17 Śatapatha Brāhmaṇa, vi. 1, 3, 5. Cf. ii. 2, 3, 28; xii. 4, 3, 1; Paṇcaviṃśa Brāhmaṇa, xvii. 6, 4 (nīs-tap, 'heat'); Jaiminiya Brāhmaṇa, i. 10 (Journal of the American Oriental Society, 16, 234. cxlxi); Lāṭyāyana Śrauta Sūtra, iii. 1, 9, etc.; Jaiminiya Upaniṣad Brāhmaṇa, iii. 34, 6.
18 See Diodorus Siculus, ii. 36; Strabo, pp. 703, 711. Cf. Zimmer, Altindisches Leben, 49-51; Macdonell, Sanskrit Literature, 151.

Hiranya-kaśipu in the Brāhmaṇas denotes a 'golden seat,' probably one covered with cloth of gold.

1 Taittiriya Brāhmaṇa, iii. 9, 20, 1; the word as an adjective with the sense Aitareya Brāhmaṇa, vii. 18, 12. Cf. of 'having a golden cloth,' Av. v. 7, 10.

Hiranya-kāra denotes a 'worker in gold' mentioned in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.

1 Vājasaneyi Saṃhitā, xxx. 17; Taittiriya Brāhmaṇa, iii. 4, 14, 1.
Hiranya-dant (‘gold-toothed’) Vaida (‘descendant of Veda’) is the name of a teacher in the Aitareya Brāhmaṇa (iii. 6, 3) and the Aitareya Āraṇyaka (ii. 1, 5). The name presumably refers to the use of gold to stop the teeth; see Dant.

Hiranya-nābha is the name of a Kausalya or 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 Āṭṇāra. Cf. Hairanya-nābha.

Hiranya-stūpa is the name of a man in the Rigveda¹ and in the Śatapatha Brāhmaṇa.² He is called an Āṅgirasa in the Aitareya Brāhmaṇa,³ which credits him with the authorship of a Rigvedic hymn.⁴ The Anukramaṇī (Index) ascribes to him several other hymns.⁵

¹ x. 149, 5. ² i. 6, 4, 2. ³ iii. 24, 11. ⁴ i. 32. ⁵ i. 31-35; ix. 4. 69. Cf. Ludwig, Translation of the Rigveda, 3, 104, 141.

Hiranya-hasta is in the Rigveda¹ the name of a son given by the Aśvins to Vadhrimati (who, as her name denotes, was the wife of a eunuch).


Hrdaya-hasta is mentioned in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 40, 2) in the Vamśa (list of teachers) as a pupil of Somaśuṣma Sātyayajñī Prācīnayoga.

Hṛdayāmaya, ‘disease of the heart,’ is mentioned in the Atharvaveda in connexion with Yakṣma¹ and with Balāsa.²

¹ v. 30, 9. ² vi. 14, 1; 127, 3.
Hemanta, who thinks that Balāsa is consumption, connects the name with the later view of the medical Saṃhitās, 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.

Zimmer, who thinks that Balasa is consumption, connects the name with the later view of the medical Samhitās, 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.

Hṛd-yota (for Hṛd-dyota) and Hṛd-roga, 'heart disease,' are mentioned in the Atharvaveda and the Rigveda respectively. Zimmer identifies the disease in the Atharvaveda with Hṛdayāmaya, 'consumption caused by love.' In the Rigveda this is not at all likely: later in the medical Samhitās the word probably denotes angina pectoris.

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 Brāhmaṇas.

1 Taittiriya Saṃhitā, ii. 6, i, 1; Brāhmaṇa, i. 4, 10, 10; Śatapatha Kāthaka Saṃhitā, xxxvi. 6; Taittiriya Brāhmaṇa, i. 5, 4, 5; xi. 2, 7, 32.

Hemanta, 'winter,' occurs only once in the Rigveda, but often in the later texts. Zimmer is inclined to trace differences of climate in the Rigveda: he thinks that certain hymns which ignore winter and insist on the rains, indicate a different place and time of origin from those which refer to the snowy mountains. It is, however, quite impossible to separate parts of the Rigveda on this basis. It is probable that that text owes its composition in the main to residents in the later Madhyadesa; hence the references to cold and snow are rather a sign of local than of temporal differences. It is otherwise with the later expansion of the three into four seasons.

1 x. 161, 4.
2 Av. vi. 55, 2; viii. 2, 22; xii. 1, 36; Taittiriya Saṃhitā, v. 7 2, 4; Vājasaneyi Saṃhitā, xiii. 58; Pañcaviṃśa Brāhmaṇa, xxi. 15, 2; Taittiriya Brāhmaṇa, i. 4, 10, 10; Śatapatha Brāhmaṇa, x. 4, 5, 2 etc.
3 Altindisches Leben, 40.
4 Rv. vii. 103; x. 96.
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 Brāhmaṇa⁶ describes winter as the time when the plants wither, the leaves fall from the trees, the birds fly low and retire more and more.

⁶ i. 5, 4, 5.

Haita-nāmana, 'descendant of Hitanāman,' is the patronymic of a teacher apparently called Āhrta in the Maitrāyaṇī Saṃhitā,¹ though the verse is a strange one.

¹ iii. 4, 6. See Pāṇini, vi. 4, 170, Vārttika, and von Schroeder, Maitrāyaṇī Saṃhitā, 2, ix.

Hairānya-nābha, 'descendant of Hirānya-nābha,' is the patronymic of Para Āṭṣāra, 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 Aurnāvābha;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 Śastra. He was also in the older period often the Purohita of the king, an office later filled by the Brahman priest.

¹ Rv. i. 1, 1; 14, 11; 139, 10, etc.; Hotra, the 'Hotṛ's office,' Rv. ii. 1, 2; 36, 1; 37, 1, etc. ² Nirukta, iv. 26. Cf. Oldenberg, Religion des Veda, 370 et seq.

Hotraka in the Aitareya Brāhmaṇa¹ denotes 'assistant of the Hotṛ' priest.

¹ ii. 36, 5; vi. 6, 2. In the Sūtras it is variously used—sometimes in this sense, sometimes more widely—so as to include all the priests except the four chief priests (cf. Āśvalāyana Śrauta Sūtra, v. 6, 17).
Hyas in the Rigveda\(^1\) and later\(^2\) denotes 'yesterday.'

\(^1\) viii. 66, 7; 99, 1; x. 55. 5. \(^2\) Pañcavinīśa Brāhmaṇa, xi. 9, 3.

Hrada in the Rigveda\(^1\) and later\(^2\) denotes a 'lake' or 'pond.'

\(^1\) i. 52, 7; iii. 36, 8; 45, 3; x. 43, 7; 71, 7; 102, 4; 142, 8, etc. \(^2\) Av. iv. 15, 4; vi. 37, 2; Pañca-

Hrade-cakṣus in one passage of the Rigveda\(^1\) is thought by Jackson\(^2\) to mean 'will of the wisp.'

\(^1\) x. 95, 6. \(^2\) Proceedings of the American Oriental Society, May, 1890, iv.

Hrasva Māṇḍūkeya ('descendant of Maṇḍūka') is the name of a teacher in the Aitareya Āraṇyaka.\(^1\)

\(^1\) iii. 1, 5; 2, 1. 6. Cf. Weber, ndische Studien, i, 391. The word must be regarded as a proper name, given from a personal characteristic, much as Sthavira is used.

Hrāduni denotes 'hail' in the Rigveda\(^1\) and later.\(^2\)

\(^1\) i. 32, 13; v. 54, 3. \(^2\) Taittirīya Saṃhitā, vii. 4, 13, 1; Vājasaneyi Saṃhitā, xxii. 26; xxvi. 9, etc.

Hṛūḍu is a word of unknown meaning applied to Takman in the Atharvaveda.\(^1\) It is variously spelled in the manuscript as hṛūḍa, hūḍu, rūḍu, and so forth; the Paippalāda recension reads hūḍu, 'ram.' Henry\(^2\) has conjectured that the word is the equivalent of a proto-Semitic harāḍu, 'gold' (Assyrian huraṣu and Hebrew harūq), while Halévy\(^3\) suggests that it may be the Greek χλωρός, 'greenish-yellow'; but both conjectures are highly improbable.\(^4\) Weber\(^5\) thinks 'cramp' is meant.

\(^1\) i. 25, 2. 3. \(^2\) Journal Asiatique, 9th series, 10, 513. \(^3\) Ibid., 11, 320 et seq. \(^4\) Macdonell, Journal of the Royal Asiatic Society, 1907, 1106. \(^5\) Indische Studien, 4, 420. Cf. Lanman on Whitney, Translation of the Atharvaveda, 26; Bloomfield, Hymns of the Atharvaveda, 273.
Hvaras in three passages of the Rigveda\(^1\) denotes, according to Roth,\(^2\) a part of the Soma sieve, perhaps the part through which the Soma juice flowed. But Geldner\(^3\) thinks that in all these cases the sense is merely 'hindrance.'

\(^1\) ix. 3, 2; 63, 4; 106, 13.  
\(^2\) St. Petersburg Dictionary, s.v. 1; Hillebrandt, Vedische Mythologie, 1, 203.  
\(^3\) Zimmer, Altindisches Leben, 278, n.; Vedische Studien, 2, 20.
ADDENDA AND CORRIGENDA

Aṅguli, ‘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.

Aranī is the designation, in the Rigveda1 and later,2 of the two pieces of wood used in producing the sacrificial fire by friction. The upper (uttarā) and the lower (adharā) are distinguished.3 The upper, in the form of a drill, is made of the hard wood of the Āsvattha,4 the lower, in the form of a slab, of the soft wood of the Śami.5 The drill is twirled forcibly (sahasā)6 backwards and forwards with the arms (bāhu-bhyām)7 by means of cords (rasanābhīh).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, 10; Kaṭha Upaniṣad, iv. 7; Śvetāśvatara Upaniṣad, i. 14, 15; Āśval-āyana Gṛhya Sūtra, iv. 6.
3 Śatapatha Brāhmaṇa, iii. 4, 1, 22; xi. 5, 1, 15; Kātyāyana Śrauta Sūtra, v. 1, 30, etc.
4 Av. vi. 11, 1; Śatapatha Brāhmaṇa, xi. 5, 1, 13; Kātyāyana Śrauta Sūtra, iv. 7, 22.
5 Av. vi. 11, 1; 30, 2. 3; Taittiriya Brāhmaṇa, i. 1, 3, 11 et seg.
6 Rv. vi. 48, 5.
at the present day, the same verb (math, 'twirl,' 'churn') 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. Butter: dugitam mathitam ājyayi bhavati, Taittiriya Saṃhitā, ii. 2, 10, 2; Sata- patha Brāhmaṇa, v. 3, 2, 6; Kātyāyana Śrauta Sūtra, v. 8, 18.

Aratni, 'cubit.' According to the Śulvasūtra of Baudhāyana, this measure is equal to 24 Āṅgulas or 'finger-breadths.' The Śatapatha Brāhmaṇa also mentions 24 Āṅgulis or 'finger-breadths' as a measure, but without reference to the Aratni.

1 Fleet, Journal of the Royal Asiatic Society, 1912, 231, n. 2.  2 x. 2, 1, 3.  3 Cf. Eggeling, Sacred Books of the East, 43, 300, n. 3.

Arka (Calotropis gigantea) is often referred to in the Śatapatha Brāhmaṇa (ix. 1, 4, 9; its leaf: arka-paraṇa, 42; arka-paḷāsā, i. 2, 3, 12, 13).

Ādhāna denotes 'bridle,' and especially the 'bit' of the bridle in the Yajurveda Saṃhitās.

1 Taittirīya Saṃhitā, vi. 5, 9, 2, 3; Saṃhitā, iv. 7, 4; Taittirīya Brāhmaṇa, Kāṭhaka Saṃhitā, xxviii. 9; Maitrāyaṇi i. 6, 3, 10.

Itihāsa.—The question of the nature of the Vedic Itihāsa has been further considered by Keith, Journal of the Royal Asiatic Society, 1911, 979-995; 1912, 429-438; and by Oldenberg, Nachrichten der königlichen Gesellschaft der Wissenschaften zu Göttingen, 1911, 441-468.

Aikṣvāka. For 'Vṛṣṇi' read 'Vṛṣṇa.'

Kakṣa, i, 131, should be 2. Kāṃsa, coming before Kakara, i, 130, and after Kāṃsa, 'pot or vessel of metal,' which should be 1. Kāṃsa.

Kamboja.—For these Iranian connexions, see Kuhn, Avesta, Pehlevi and Ancient Persian Studies in Honour of the late Shams-ul-ulma Dastur Peshotanjji 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, 355, 356.

Kāṇḍā-viṣa, i, 148, should be Kānda-viṣa.

Kāṇvi-putra, i, 147, should come after Kānvāyana.

Kumāra-hārita, i, 172, should come after Kubhra, i, 162.

Kumala barhis, i, 172, should be Kulmala-barhis.

Kuṣumbhaka, according to Egerton (Journal of the American Oriental Society, 31, 134), denotes 'poison-bag' in both passages of the Rigveda.

Krṣṇala, line 1 and note ⁴, read 'seed' for 'berry.'

Kraivyā.—For 'on the Parivakrā' read 'at Parivakrā.'

Kroṣa.—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. i, 3, 2; 6, 7; 2, 8, i; 11, i; 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, i, 8) and the Kātyāyana Śrauta Sūtra (xiv. 5, 3) denotes an undergarment worn by women.

Camū.—Oldenberg¹ considers that even in the dual the word denotes two vessels into which the Soma, often mixed with water in the Koṣa 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.

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process. Kalasha similarly denoted either one (sing.) or several (plur.) of the vessels, the dual not being used, since the dual of Camu was reserved for the two vessels par excellence. In the later ritual the Camus are replaced by the Droṇa-Kalasha and the Pūtahṛt, 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 Kalasha never occurs in the dual. Geldner² falls back on the older view that in Camu (dual) the two boards of the Soma press are meant.

² Rgveda, Glossar, 60.

Cāṇḍāla, 1, 258, should come after Cākṣuṣa.

Jābāla.—For ‘descendant of Jabāla’ read ‘descendant of Jabālā.’

Talava, 1, 302, should come after Tarya, 1, 301.

Ḍrṣadvatī.—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 Samhitā (vi. 6, 2, 2) as having ruined the Śrījayas by an error in the sacrifice, and as a contemporary of Vāsiṣṭha Sātahavya.

Nakṣatra.—In note ¹³⁷, 1, 424, supply ‘of’ before ‘the criticisms made,’ and in the following lines read ‘Journal’ and ‘466.’

Niśāda.—The Niśādas, according to the Mahābhārata (iii. 10, 538), are situated beyond Vinaśana, the ‘place of disappearance’ of the Sarasvatī.

Nrmedha.—For Sumedhas read Sumedha.

Pati, 1, 489, note 145, line 7, after ‘ritual’ delete ‘of.’

Parāvṛj, 1, 493, headline, for ‘49,’ read ‘493.’
Paśṭhavāh in the later literature appears sometimes as Praśṭhavāh: if Bloomfield's view\(^1\) that Praśṭi 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.\(^2\) Macdonell\(^3\) connects the word with ṣṛṣṭhavāh, 'carrying on the back.'

Pratīṣṭhā.—For the succour of a fugitive offender may be compared the phrase in the Taittirīya Śaṃhitā (vi. 5, 6, 3; 8, 4. 5), 'men do not deliver up even one deserving death(vadhya) who has come to them for protection (praṇaṇa).' Cf. Paridā.

Pravarta.—The sense of 'ear-ornament' is justified by Āpa-stamba Śrauta Sūtra, xix. 23, 11; 24, io. Cf. Baudhāyana Śrauta Sūtra, xiii. 31.

Praśṭi is considered by Bloomfield\(^1\) 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 usually\(^2\) considered to be connected with parṣu, 'rib.'

Balbūtha, 2, 64, should come after Balbaja, 2, 63.

Bāhika.—For the later traditions, see Muir, Sanskrit Texts, 2\(^2\), 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 Śaṃhitā (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 Saṁhitās. Śaṅkara takes it as 'manure.'

1 Taittiriya Saṁhitā, vi. 6, 7, 4; Brāhmaṇa, ii. 9, 2. Cf. sumatītsaru Kāṭhaka Saṁhitā, xxix. 4; Pañcabāniṣṭa above, i. 334.
2 On Taittiriya Saṁhitā, loc. cit.

Māya, 2, 155, should be Māyā.

Māsa, 2, 157, note 10, add: according to Taittiriya Saṁhitā, iii. 5, 1, 3, the new moon begins the month.

Yuga.—Tilak 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 explanation of the Aitareya Brāhmaṇa reference by the theory that it portrays the various stages of the life of the Aryans.

3 Cf. vii. 15.

Yojana.—From the attribution of thirty Yojanas to the dawn in the Rigveda, Tilak 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 Taittiriya Saṁhitā, 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 metaphorically applied to human foes. No definite tribe is meant.

1 Rv. iii. 30, 15-17; vii. 104, 1. 2; Muir, Sanskrit Texts, 2, 389 et seq. 2 Cf. Grierson, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 66, 68. Similarly Piṣācas are not a tribe in Vedic literature, whatever they may be later.

Rājasūya.—Read 'victor' for 'victim' in line 12.

Lāhyāyana, 2, 232, should be Lāhyāyani, and the reference, iii. 3, 1, 2.
1. **Varṣā-hū**, ‘frog’ (‘calling in the rains’), is one of the victims at the Aśvamedha (‘horse sacrifice’) in the Vājasaneyi Śaṃhitā (xxiv. 38).

2. **Varṣā-hū** (‘produced in the rains’) is the name\(^1\) of a plant (*Boerhavia procumbens*) in the Taittiriya Śaṃhitā (iii. 4, 10, 3).

\(^1\) The form seems to show ʶ for bh, as in other cases given by Wackernagel, *Altindische Grammatik*, 1, 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.

\(^1\) E.g., Taittiriya Śaṃhitā, ii. 2, 9, 7; Kāṭhaka Śaṃhitā, x. 1.

**Vāc.**—Grierson, in his discussion\(^1\) of the Paisācī speech, holds that the passage cited as the speech of the Asuras in the Śatapatha Brāhmaṇa, *he* 'lavō (= he 'rayah)',\(^2\) can be regarded as in Paisācī just as much as in Māgadhī, since the change of r to l, and of y to v, is found in Paisācī also. Sten Konow,\(^2\) 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* 'lavō, 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 Brāhmaṇa\(^4\) connected: this tells against Dr. Grierson’s view.

\(^1\) *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 66, 66, n. 1.

\(^2\) *Op. cit.*, 64, 104 ˢ ˢᵉq.

\(^3\) It should be noted that the phrase cannot be genuine Prākrit as it stands, for that would not give us *he* 'lavō he 'lavah.'

\(^4\) xiii. 8, 1, 5. Probably the view of the earlier part of the Śatapatha Brāhmaṇa (iii. 2, 1, 23) would be the same, since its reputed author, Vājñavalkya, is connected in tradition with the East. Dr. Grierson’s argument would have been stronger had the reference occurred in one of the Śāndilya books.

**Vātāvata** and **Vātāvant**, 2, 284, should be read for **Vātavata** and **Vātavant**.

**Vāsas.**—In the Taittiriya Śaṃhitā (ii. 2, 11, 4) upādhāyya-pūrvaya, as an epithet of Vāsas, appears to denote ‘fringed (citṛānta) according to Āpastamba Śrāuta Sūtra, xix. 20, 2.

**Viśāṇakā**, 2, 313, headline, for ‘31,’ read ‘313.’
Vehat occurs in conjunction with Vasā 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).

Vairīṇa, 2, 318, should be Vīrāṇa.

Vyat, i, 523, should be Vyant.

Śamyā in the Brāhmaṇas1 frequently denotes the wooden support on which the lower of the two millstones (Drṣad) is placed.

1 Taittirīya Brāhmaṇa, i. 6, 1, 1; Satapatha Brāhmaṇa, i. i, 22; ii, 16; v. 2, 3, 2; Baudhāyana Śrauta

Śyāmaiajayanta, i, 185, should be Śyāmasujayanta.

Śruṣṭi (more correctly Śnuṣṭi) Āṅgirasa, 2, 397, should come on p. 403, before Śruṣṭigu; and Sukurīra before Sukesin, 2, 453.

Samvatsara.—Tilak1 argues that the Rigveda2 and the Atharvaveda3 contain signs of a dating by season and day, but neither of the passages adduced by him is at all probably so taken.

1 The Arctic Home in the Vedas, 280-288.
2 ii. 12, 11 (catvāriṃśatyaṃ śaradi).
3 xii. 3, 34 (jaśyām śaratu; the plural, Tilak thinks, denotes 'every year').

Sāyakāyana, i, 155, Sobhari, i, 261, Saukarāyana, i, 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, i, 218; for Amikṣā, Āmikṣā, 1, 250; for Asūmga, Āsūmga, 2, 387; for Asandī, Āsandī, 2, 383; for Dirghatamas, Dirghatamas, 1, 366; for Satapatha, Satapatha, i, 18, 34, 55, 67, 111, 119, 157, 242, 291, 371, 463, 516, 523; 2, 24, 80, 220, 221, 358, 362, 433; for Srauta, Śrauta, 1, 18, 55, 281, 282, 373; 2, 34, 71, 281, 301; for Sānkhyāyana, Sānkhyāyana, 1, 257, 281, 400, 469; 2, 34, 87, 281, 383; for Sātyāyanaka, Sātyāyanaka, i. 407; for Sāvasāyana, Śāvasāyana, 2, 376.
I. Sanskrit Index

When a word is given without a meaning, it is either clearly a patronymic or of doubtful signification.

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