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 Puruṣa, is the generic term for 'man' in the Rigveda and later. Man is composed of five parts according to the Atharvaveda, or of six according to the Aitareya Brāhmaṇa, or of sixteen, or of twenty, or of twenty-one, or of twenty-four, or of twenty-five, all more or less fanciful enumerations. Man is the first of animals, but also essentially an animal (see Paṣu). The height of a man is given in the Kātyāyana Śrauta Sūtra as four Aratnis ('cubits'), each of two Padas ('feet'), each of twelve Āṅgulis ('finger's breadths'); and the term Puruṣa itself is found earlier as a measure of length.

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

1 vii. 104, 15; x. 97, 4, 5, 8; 165, 3.
2 Av. iii. 21, 1; v. 21, 4; 2, 25; 7, 2; xii. 3, 51, 4, 25; xii. 4, 42, etc.; Taittiriya Saṃhitā, ii. 1, 15; 2, 2, 8; v. 2, 5, 1, etc.
3 xii. 3, 10; Pañcaviṃśa Brāhmaṇa, xiv. 5, 26; Aitareya Brāhmaṇa, ii. 14; vi. 29.
4 ii. 39.
5 Śāṅkhāyana Śrauta Sūtra, xvi. 4, 16.
6 Pañcaviṃśa Brāhmaṇa, xxiii. 14, 5.
7 Taittiriya Saṃhitā, v. 1, 8, 1; Śatapatha Brāhmaṇa, xiii. 5, 1, 6; Aitareya Brāhmaṇa, i. 18; Aitareya Āraṇyaka, i. 2, 4, etc.
8 Śatapatha Brāhmaṇa, vi. 2, 1, 23.
9 Śāṅkhāyana Śrauta Sūtra, xvi. 12, 10; Śāṅkhāyana Āraṇyaka, i. 1; Aitareya Āraṇyaka, i. 2, 4.
10 Śatapatha Brāhmaṇa, vi. 2, 1, 18; vii. 5, 2, 17. He is the master of animals, Kāṭhaka Saṃhitā, xx. 10.
11 xvi. 8, 21, 25.
12 Śatapatha Brāhmaṇa, i. 2, 5, 14; xiii. 8, 1, 19; Taittiriya Saṃhitā, v. 2, 5, 1.
13 Taittiriya Saṃhitā, ii. 1, 5, 5; v. 4, 10, 4; Śatapatha Brāhmaṇa, i. 8, 3, 6; dva-puruṣa ('two generations'), Aitareya Brāhmaṇa, viii. 7, etc.
14 Śatapatha Brāhmaṇa, x. 5, 2, 7, 8; xii. 9, 1, 12; Bṛhadāraṇyaka Upaniṣad, ii. 3, 9.
15 Nirukta, vii. 1, 2.
Puruṣa Ṁṛga, the ‘man wild beast,’ occurs in the list of victims at the Aśvamedha (‘horse sacrifice’) in the Yajurveda.1 Zimmer’s2 view that the ape is meant seems probable. According to him also, the word Puruṣa alone, in two passages of the Atharvaveda,3 refers to the ape and its cry (māyu); but this sense is not necessary, and it is not adopted by Bloomfield,4 though Whitney5 does not think the rendering ‘cry of a man’ satisfactory, the term māyu not being properly applicable to the noise made by human beings.

1 Taittirīya Saṁhitā, v. 5, 15, 1; Maitrāyaṇī Saṁhitā, iii. 14, 16; Vājasaneyi Saṁhitā, xxiv. 35.
2 Altindisches Leben, 85.

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 Saṁhitā, xxiv. 29; Maitrāyaṇī Saṁhitā, iii. 14, 8.

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

1 i. 112, 23; ix. 58, 3.
2 xii. 7, 12. Roth thinks the feminine form Dhvasre here is a corruption, based on the dual form occurring in the Rigveda, Dhvasrayoh, which might be feminine as well as masculine.
3 Also on the Śātyāyanaka, cited on Rv. ix. 58, 3, and on Rv. i. 112, 23.

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 Vaikhānasa.

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, Urvasī, an Apsaras. He is also mentioned in the Satapatha 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, Aila, ‘descendant of Iḍā’ (a sacrificial goddess), is certainly in favour of the former alternative.

1 x. 95.
2 xi. 5, 1, 1. Cf. iii. 4, 1, 22; Kāṭhaka Saṃhitā, viii. 10; Nirukta, x. 46.
3 See Geldner, Vedische Studien, 1, 283 et seq.
4 i. 31, 4.
5 Satapatha Brāhmaṇa, xi. 5, 1, 1.

Cf. Weber, Indische Studien, 1, 196; 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.

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

1 v. 70, 1.
2 Translation of the Rigveda, 3, 126.

Puru-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.

1 Translation of the Rigveda, 3, 126.
Puro-dāś is the name of the sacrificial cake in the Rigveda and later.\(^1\)

\(^1\) iii. 28, 2; 41, 3; 52, 2; iv. 24, 5; vi. 23, 7; viii. 31, 2, etc.
\(^2\) Av. ix. 6, 12; x. 9, 25; xii. 4, 35; xviii. 4, 2; Taittirīya Samhitā, ii. 3, 2, 8; vii. i, 9, i; Vājasaneyi Samhitā, xix. 35; 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.

\(^1\) v. 24, 1.
\(^2\) Taittirīya Samhitā, ii. 1, 2, 9; vii. 4, 1, 1; Taittirīya Brāhmaṇa, ii. 7, 1, 2; Pañcaviṃśa Brāhmaṇa, xiii. 3.

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 Saṃhitās\(^3\) 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.

Puro-ruc is the technical description of certain Nivida 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 Saṃhitās and the Brāhmaṇas.\(^1\)

\(^1\) Taittirīya Saṃhitā, vi. 5, 10, 13; vii. 2, 7, 4; Aitareya Brāhmaṇa, ii. 39; iii. 9; iv. 5; Kauśitaki Brāhmaṇa, xiv. 1, 4, 5; Śatapatha Brāhmaṇa, iv. 1, 3, 15; 2, 1, 8; v. 4, 4, 20, etc.
\(^2\) Cf. Zimmer, Allindisches Leben, 270.

Cf. Hillebrandt, Ritualliteratur, 102.
Puro-vāta, the 'east wind,' is mentioned in the later Samhitās and the Brāhmaṇas.\(^1\) Geldner\(^2\) thinks it merely means the wind preceding the rains.

Puro-hita ('placed in front,' 'appointed') is the name of a priest in the Rigveda\(^1\) and later.\(^2\) The office of Purohita is called Purohitin\(^3\) and Purodhā. It is clear that the primary function of the Purohita was that of 'domestic priest' of a king, or perhaps a great noble; his quite exceptional position is shown by the fact that only one Purohita seems ever to be mentioned in Vedic literature.\(^4\) Examples of Purohitas in the Rigveda are Viśvāmitra\(^5\) or Vasiṣṭha\(^6\) in the service of the Bharata king, Sudāś, of the Tṛṣu family; the Purohita of Kuruśravaṇa;\(^7\) and Devāpi, the Purohita of Śantanu.\(^8\) The Purohita was in all religious matters the alter ego of the king. In the ritual\(^9\) 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. Taittirīya Samhitā, i. 6, 11, 3; ii. 4, 7, 1; iv. 3, 3, 1; 4, 6, 1; Maitrāyaṇī Samhitā, iii. 1, 5; Śatapatha Brāhmaṇa, i. 5, 2, 18; Chāndogya Upaniṣad, ii. 3, 1, etc.

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

3. Geldner, Vedische Studien, 2, 144, thinks that several Purohitas were possible, quoting Śāyana, on Rv. x. 57, 1, who gives the tale of the Gaṇpāyanas and King Asamāti from the Śātyāyaṇaka, and comparing the case of Vasiṣṭha and Viśvāmitra as Purohitas, probably contemporaneously, of Sudāś. 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 Sudāś.

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.

4. iii. 33. 53. Cf. vii. 18.

5. Rv. vii. 18. 83.


8. Rv. x. 98.


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 Śabhā, 'house of assembly,' while the king fought on the field of battle. See Āśvalāyana Grhya Sūtra, iii. 12. 19. 20. Cf. Pūru, n. 2.
the fall of rain for the crops;\(^\text{11}\) he is the flaming fire that guards the kingdom.\(^\text{12}\) Divodāsa in trouble is rescued by Bharadvāja;\(^\text{13}\) and King Tryarūṇa Traidhātva Aikṣvāka reproaches his Purohita, Vṛṣa Jāna, when his car runs over a Brahmin boy and kills him.\(^\text{14}\) 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.\(^\text{15}\) Other disputes between kings and priests who officiated for them are those of Janamejaya and the Kaśyapas, and of Viśvantara and the Śyāparnas;\(^\text{16}\) and between Asamāti and the Gaupāyanas.\(^\text{17}\) In some cases one Purohita served more than one king; for example, Devabhāga Śrautasrā was the Purohita of the Kurus and the Śṛṇjayas at the same time,\(^\text{18}\) and Jala Jātukarmya was the Purohita of the kings of Kāśi, Videha, and Kosala.\(^\text{10}\)

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

Zimmer\(^\text{22}\) 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 Śyāparnas,\(^\text{23}\) and that a Purohita need not be a priest, as shown by the case of Devāpi and Śantanu.\(^\text{24}\) But neither opinion seems to be justified. It is not said that

11 Rv. x. 98.
12 Aitareya Brāhmaṇa, viii. 24. 25.
13 Pāncaviṃśa Brāhmaṇa, xv. 3, 7.
14 Ibid., xiii. 3, 12. See Sieg, Die Sagenstoffe des Rgveda, 64 et seq.
15 Ibid., xiv. 6, 8.
16 Aitareya Brāhmaṇa, vii. 27–35.
17 See Śātyāyanaka, cited by Śāyaṇa, 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 Śāyaṇa, on Rv. i. 81, 3, it was Rāhugāpa 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 Śāṅkhāyanasrauta 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, vii. 27.
21 See Rv. x. 33, and n. 7.
22 Altindisches Leben, 195, 196.
24 Rv. x. 93.
Viśvantara sacrificed without priests, while Devāpi is not regarded as a king until the Nirukta, and there is no reason to suppose that Yāska’s view expressed in that work is correct.

According to Geldner, 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 and as Brahman at the sacrifice of Śunahṣepa he served as Brahman, but he was the Purohita of Sudās; Bṛhaspati is called the Purohita and the Brahman of the gods; and the Vasiṣṭhas who are Purohitas are also the Brahmins at the sacrifice. 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. But the Brahman can hardly be said to have held this place in the earlier ritual; Oldenberg seems to be right in holding that the Purohita was originally the Hotṛ priest, the singer par excellence, who took any part at all in the ritual of the great sacrifices with the Ṛtvijs. So Devāpi seems clearly to have

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

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 Roth and Zimmer thought, the source which gave rise to caste. The priestly class is already in existence in the Rigveda (see Varna).

Pulasti or Pulastin in the Yajurveda Śaṃhitās denotes 'wearing the hair plain,' as opposed to kapardīn, 'wearing the hair in braids.'

Pulinda is the name of an outcast tribe mentioned with the Andhras in the Aitareya Brāhmaṇa, but not in the Śānkha- yana Śrauta Sūtra, in connexion with the story of Śuṇaḥśeṣa. The Pulindas again appear associated with the Andhras in the time of Aśoka.

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

8 IMPORTANCE OF THE PUROHITA—OUTCAST TRIBE [Pulasti

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30 Rv. x. 98; and cf. Pañcavimśa Brāhmaṇa, xiv. 6, 8; Āśvalāyana Gaṇḍha Sūtra, i. 12, 7.
37 Rv. i. i, i; iii. 3, 2; II, i; v. II, 2. In viii. 27, i; x. 1, 6, he is called Purohita, and credited with the characteristic activities of the Hotṛ priest.
38 Rv. i. i, i; iii. 3, 2; II, i; v. II, 2, etc.
39 Rv. x. 66, 13; 70, 7.
41 Zur Litteratur und Geschichte des Veda, 117 et seq.
42 Altindisches Leben, 195.
Cf. Zimmer, Altindisches Leben, 168, 169; 195 et seq.; Max Müller, Ancient Sanskrit Literature, 45; Weber, Indische Studien, 10, 31-35; 38; Haug, Brahman und die Brahmanen, 9 et seq.; Geldner, Vedische Studien, 144; Oldenberg, Religion des Veda, 374-383; Bloomfield, Hymns of the Athavaveda, lxx et seq.
Puśkarasāda | A BIRD—A TEACHER—BLUE LOTUS

Puśkara. 'See Purikaya.

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

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

Puśkara 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 puṣkarini, 'lotus-bearing.'⁴ That the flower was early used for personal adornment is shown by an epithet of the Āśvins, 'lotus-crowned' (puṣkara-sraj).⁵

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

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; Taittirīya Śamhitā, v. 1, 4; i. 2, 6, 5; 6, 4, 2; Vājasaneyi Śamhitā, xi. 29; Taittirīya Brāhmaṇa, i. 2, 1, 4; Śatapatha Brāhmaṇa, iv. 5, 1, 16; Maitrāyaṇī Śamhitā, iii. 1, 5.
3 Av. xii. 1, 24.
4 Rv. v. 78, 7; x. 107, 10; Av. iv. 34, 5; v. 16, 17; Bṛhadāraṇyaka 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.

Puśkara-sāda, 'sitting on the lotus,' is the name of an animal in the list of victims at the Āśvamedha ('horse sacrifice')
in the Yajurveda Samhita. It can hardly be a ‘snake,’ but rather either, as Roth thinks, a ‘bird,’ or perhaps, according to the commentator on the Taittirîya Samhita, a ‘bee.’

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.

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

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

Puṭa-kratu (‘of clear insight’) is the name of a patron in the Rigveda, apparently the son of Asvamedha.
Pūtī-rajju is the name of a certain plant of unknown kind in the Atharvaveda according to Roth. The Kauśika Sūtra treats it as a ‘putrid rope,’ but Ludwig suggests that a snake is meant.

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

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

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

1 Kāthaka Saṃhitā, xxxiv. 3 (pūtika, as quoted in the St. Petersburg Dictionary, s.v.); Satapatha Brāhmaṇa, xiv. 1, 2, 12. Cf. iv. 5, 10, 4; Pañca-viṃśa Brāhmaṇa, viii. 4, 1; ix. 5, 3, etc.

Kathaka Saṃhitā, xxiv. 3 (pūtika), as quoted in the St. Petersburg Dictionary, s.v.; Satapatha Brāhmaṇa, xiv. 1, 2, 12. Cf. iv. 5, 10, 4; Pañca-viṃśa Brāhmaṇa, viii. 4, 1; ix. 5, 3, etc.  
2 ii. 5, 3, 5.  
3 Vedische Mythologie, 1, 24, n. 3.  

Pūtu-dru is another name for the Deodar (deva-dāru) in the Atharvaveda and the Yajurveda Saṃhitās. The longer form, Pūtu-dāru, is found in the Kauśika Sūtra.

1 viii. 2, 28.  
2 Taittirīya Saṃhitā, vi. 2, 8, 4 (in 6 the fruit is meant); Maitrāyaṇī Saṃhi-
  tā, iii. 8, 5.  
3 viii. 15; lviii. 15.  

Puru 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. They also occur as enemies of the Tṛtsus in the hymn of Sudās’ victory. In another

1 i. 108, 8.  
2 vii. 18, 13. Cf. Turvā. Apparently, as Hopkins, Journal of the American Oriental Society, 15, 263, n., and Geldner, Vedische Studien, 2, 135, think, in this verse the words jagma Puruḥ vidathu mrdhavācām refer to the Puru king and to the priest Viśvāmitra, who prayed for the defeat of Sudās, though in vain. Hopkins seems to take the words vidathu mrdhavācām 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.
hymn 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 Sarasvati. Zimmer thinks that the Sindhu (Indus) is meant in this passage. But Ludwig and Hillebrandt with much greater probability think that the eastern Sarasvati 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 Pañcāla nation. Trāsadasyava, the patronymic of Kurusravaṇa 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 Sarasvati, 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 Ἰππος—that is, a Paurava prince on the Hydaspes, a sort of half-way locality between the Sarasvati 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

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3 Rv. vii. 8, 4.
4 i. 59, 6; 131, 4; 174, 2; iv. 21, 10; 38, 1; vi. 20, 10; vii. 5, 3; 19, 3.
Cf. note 13.
5 vii. 96, 2. Perhaps they are also meant as living on the Śaryāavant in Rv. viii. 64, 10. 11.
6 Altindisches Leben, 124.
7 Translation of the Rigveda, 3, 175.
8 Vedische Mythologie, 1, 50, 115;
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\(^{13}\) the Purus as a people seem to be meant. The Nirukta\(^{14}\) 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 Satapatha Brāhmaṇa\(^{15}\) explains Pūru in the Rigveda\(^{16}\) as an Asura Rakṣas; it is only in the Epic that Pūru revives as the name of a son of Yayāti and Śarmiṣṭhā.\(^{17}\)

Pūrṣa has in several passages\(^1\) the sense of 'menial' or 'dependent,' like the English 'man.'

\(^{1}\) Rv. vi. 39, 5 (cf., however, Pischel, Vedische Studien, i, 43); x. 97, 4; Av. iv. 9, 7; x. i, 17; Satapatha Brāhmaṇa, vi. 3, 129, 5; iv. 39, 2; v. 17, 1; vi. 46, 8; x. 4, 1; 48, 5.

Pūrṇa-māsa denotes the full moon and the festival of that day, occurring frequently in the later Sāmhitās.\(^1\) Cf. Māsa.

\(^1\) Taittirīya Samhitā, i. 6, 7, 2; ii. 2, 10, 2; 5, 4, 1; iii. 4, 4, 1; vii. 4, 8, 1; Taittirīya Brāhmaṇa, i. 2, 1, 14; iii. 5, 7, 13; Satapatha Brāhmaṇa, xi. 2, 4, 8, etc.

Pūrta,\(^{1}\) or Pūrți,\(^2\) occurs in the Rigveda and later denoting the reward to the priest for his services. Cf. Dakṣinā.

\(^{1}\) Rv. vi. 16, 18; viii. 46, 21; Av. vi. 123, 5; ix. 5, 13; 6, 31; Vājasaneyi Saṃhitā, xviii. 64; Aitareya Brāhmaṇa, vii. 21, 24, etc.

\(^{2}\) Rv. vi. 13, 6; x. 107, 3; Taittirīya Saṃhitā, i. 2, 3, 2; ii. 4, 7, 1, etc.

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

\(^1\) i. 173, 10.
may denote a regular office, similar to that of the Grāmaṇi: the Pur would then be a permanently occupied settlement. The expression may, however, merely mean the chief over a fort when it was actually occupied against hostile attack. The rarity of the word seems to favour the latter sense.

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

PuRva-pakṣa denotes the first half of the month. See Māsa.

PuRva-vayasa, the ‘first period of life,’ is a term used in the Brāhmaṇas to denote ‘youth.’

1 Pañcaviṃśa Brāhmaṇa, xix. 4, 3; Šatapatha 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.

PuRva-vah is a term applied to the horse (Aśva) in the Taittiriya Brāhmaṇa and elsewhere. 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.

PuRvāḥna, ‘the earlier (part of the) day,’ ‘forenoon,’ is a common designation of time from the Rigveda onwards. 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.

PuLYa, or Pulpa, in the Atharvaveda seems to mean ‘shrivelled grain’ (cf. Lājā).

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


Prkṣa-yāma occurs once in the plural in the Rigveda.² Roth² suggests the sense of ‘faring with swift steeds,’ and thinks a proper name is meant. Pischel³ holds that the word is an epithet of the Pajras, and that it means ‘performing splendid sacrifices.’

¹ i. 122, 7. ² St. Petersburg Dictionary, s.v. ³ Vedische Studien, i, 97, 98.

Prda. See Mṛda.

Pṛṭ¹ and Pṛtanā² denote, in the Rigveda and later, ‘contest,’ whether in arms or in the chariot race. Pṛtanā 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. Pṛtanājya⁵ 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; Vājasaneyi Samhitā, xi. 76; Kauśitaki Brāhmaṇa, xv. 3; Taittiriya Brāhmaṇa, ili. 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, ili. 4, 4, 1.

Pṛṭha, 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. 1, 28; Āpastamba Śrauta Sūtra, ii. 2, 7; viii. 5, 10.

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

Prthi, Prthi, or Prthu 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 and the lord of both worlds, of men and of animals. He bears in several passages 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, he was the first of consecrated kings. Cf. Pārthīva.

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Prthivi denotes the 'earth' as the 'broad' one in the Rigveda and later, being often personified as a deity both alone and with Div, 'heaven,' as Dyāvā-Prthivi. Mention is often made of three earths, of which the world on which we live is the highest. The earth is girdled by the ocean, according to the Aitareya Brāhmaṇa. The Nirukta places one of the three earths in each of the worlds into which the universe is divided.

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(see Div). In the Śatapatha Brāhmaṇa the earth is called the ‘firstborn of being,’ and its riches (vitta) are referred to, hence in a late passage of the Śāṅkhāyana Āraṇyaka the earth is styled vasu-matī, ‘full of wealth.’ The word also occurs in the Rigveda, though rarely, in the form of Prthu.

Prthu. See Prthi. Ludwig also finds a mention of the Prthu as a tribe, allied with the Parsus, in one passage of the Rigveda as opponents of the Tṛta Bharatas. But this interpretation is certainly incorrect. See Parsu.

1. Prthu-śravas (‘far-famed’) is mentioned in connexion with Vaśa in two hymns of the Rigveda. In the second passage the generosity of Prthuśravas Kānita to Vaśa Aśvya is celebrated, and the Śāṅkhāyana Śrauta Śutra refers to the episode.

2. Prthu-śravas Daure-śravasa (‘descendant of Dūresravas’) is the name of the Udgāṛ priest at the snake festival mentioned in the Pañcavimśa Brāhmaṇa.

Pṛdāku, the name of a ‘snake’ in the Atharvaveda, is mentioned in the list of victims at the Aśvamedha (‘horse sacrifice’), in the Yajurveda Saṁhitā, and occasionally else.

Prdaku, A PATRON—A PRIEST—SNAKE 17
where. Its skin was specially valuable, according to the Atharvaveda.

Prākṣana, its skin was specially valuable, according to the Atharvaveda.*

Vājasaneyi Saṃhitā, vi. 12; Sāṅkhāyana Āranyakā, xii. 27.

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

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

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

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

¹ i. 27, 1.
² Cf. Zimmer, Altindisches Leben, 94.
³ Pṛṇi-gū, pl., is taken in one passage of the Rigveda by Geldner as denoting the name of a people. But this is not probable.
Prṣata is the name of an animal mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṁhitās. The dappled antelope or gazelle seems to be meant.

Prṣati in some passages clearly means a 'speckled' cow. The term is, however, generally applied to the team of the Maruts, when its sense is doubtful. The commentators usually explain it as 'dappled antelope.' But Mahīdhara, followed by Roth, prefers to see in it a 'dappled mare': it is true that the Maruts are often called prṣad-aśva, which is more naturally interpreted as 'having dappled steeds,' than as 'having Prṣatīs as steeds.' In the later literature, which Grassmann prefers to follow, the word means the female of the dappled gazelle.

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

Roth in a subsequent contribution suggests that it is the same as a plant later called lakṣmanī, and regarded as curing barrenness. The scholiast on the Kāṭyāyana Śrauta Sūtra thinks that the Glycine debilis is meant.

1 Cited by Whitney, loc. cit.
4 xxv. 7, 17.
5 Roth, Cited ibid., 1091.
6 Prsatis, as aśva to their chariots; but the sense may be 'horses (and) dappled (mares).' See, however, Pischel, Vedische Studien, 1, 226.

2—2
A Mixture of Butter—A Patron

Aufrecht concurs in the view of Roth, but Max Müller is inclined to accept the traditional interpretation, while Muir leaves the matter open.

Prśadājya denotes 'sprinkled butter'—that is, butter (Ājya) mixed with sour milk, in the Rigveda and later.

Prśadhra occurs in a Vālakhilya hymn of the Rigveda as the name of a man. He is also mentioned in the Śaṅkhāyana Śrauta Sūtra as a patron of Prasakanya, 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 there attributed to Prśadhra have nothing in them connected with Prśadhra, while the Anukramani (Index) ascribes to Prśadhra himself the authorship of one of them. On the other hand, Medhya and Mātariśvan appear as separate persons in the Rigveda along with Prśadhra.

Prśātaka is the name of a mixture like Prśadājya, and consisting, according to the late Grhyasaṃgraha, of curds (Dadhī), honey (Madhu), and Ājya. It is mentioned in a late passage of the Atharvaveda and in the Sūtras.

Prṣṭyā denotes in the Atharvaveda (vi. 102, 2) the side horse (mare).

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

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1 See Muir, Sanskrit Texts, 5, 152.
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4 Pradajya denotes 'sprinkled butter'—that is, butter (Ājya) mixed with sour milk, in the Rigveda and later.
5 x. 90, 8.
6 Taittirīya Saṃhitā, iii. 2, 6, 2; vi. 3, 9, 6; xi, 4; Satapatha Brāh-
maṇa, ii. 5, 2, 41; 4. 2; iii. 8, 4, 8, etc.
7 Cf. Eggeling, Sacred Books of the East, 12, 404, n. 1.
8 Prṛṣṭyā is read in the St. Petersburg Dictionary. See, however, Grill, Hun-
9 So Böhtlingk, Dictionary, s.v. dert Lieder. 2 169; Bloomfield, Hymns of the Atharvaveda, 513.
Pṛṣṭy-āmaya denotes in the Atharvaveda\(^1\) a pain in the sides or ribs.\(^2\) It appears to be mentioned there merely as an accompaniment of fever (Takman).


\(^2\) The derivative adjective *pṛṣty-*

Petva is found twice in the Atharvaveda.\(^1\) In the first passage reference is made to its vāja, which Zimmer\(^2\) argues can only mean ‘strength,’ ‘swiftness,’ though naturally the sense of ‘male power’ would seem more appropriate in a spell intended to remove lack of virility. In the second passage the Petva is mentioned as overcoming the horse (see Ubhayādant), a miracle which has a parallel in the Rigveda,\(^3\) where the Petva overcomes the female\(^4\) lion. The animal also occurs in the list of victims at the Aśvamedha (‘horse sacrifice’) in the Yajurveda Saṃhitā,\(^5\) and occasionally elsewhere.\(^6\) It appears to be the ‘ram’ or the ‘wether,’ the latter\(^7\) being the sense given to it by the commentator on the Taittirīya Saṃhitā. But there is no conclusive evidence in favour of this meaning, while on the whole the passage of the Atharvaveda, in which vāja is found, accords best with the sense of ‘ram.’ Hopkins,\(^8\) however, renders the word as ‘goat,’ though for what reason is not clear. Whether it is connected in any way with Petva or Pidva is quite uncertain.

\(^1\) iv. 4, 8; v. 19, 2.

\(^2\) *Altindisches Leben*, 229, 230.

\(^3\) vii. 18, 17.

\(^4\) Simḥyam 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, *simhi* as fem. seems to be still more pointed than *simha*, contrasting with the masculine *petva*.

\(^5\) Taittirīya Saṃhitā, v. 5, 22, 1. Though not in the parallel passage of the Vājasaneyi Saṃhitā, it appears to be found in the Kāṭhaka, according to Weber’s note in his edition of the Taittirīya Saṃhitā.

\(^6\) Taittirīya Saṃhitā, vi. 2, 8, 4; Vājasaneyi Saṃhitā, xxix. 58. 59; Taittirīya Brāhmaṇa, i. 2, 5, 3, etc.

\(^7\) *Galita-retasho megha*.

\(^8\) *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 Macdonell, *Vedic Mythology*, pp. 52, 149.
3 Rv. ix. 88, 4; Av. x. 4, 5 et seq.

**Peruka** occurs in an obscure verse of the Rigveda\(^1\) as the name of a patron of the poet.


**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 ἔσθῆς κατάστικτος. 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-kāri, the 'female embroiderer,' figuring in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda,\(^8\) though the commentator on the Taittirīya Brāhmaṇa interprets the word as 'wife of a maker of gold.'\(^9\) Pischel,\(^10\) however, thinks that Peśas never means anything but colour or form.

1 ii. 3, 6; iv. 36, 7; vii. 34, 11; 42, 1.
2 Vājasaneyi Śaṃhitā, xix. 82. 89; xx. 40; Aitareya Brāhmaṇa, iii. 10, etc.
3 Rv. i. 92, 4. 5.
4 See Strabo, p. 509, where he refers to a σιδών εμπληθής.
5 *Indica*, 5, 9.
6 Rv. x. 1, 6.
7 St. Petersburg Dictionary, s.v.
8 Vājasaneyi Śaṃhitā, xxx. 9; Taittirīya Brāhmaṇa, iii. 4, 5, 1.
9 Cf. perhaps *svavārṇaṃ hirānyāṃ peśalam* in the Taittirīya Brāhmaṇa, iii. 3, 4, 5, where *peśala* probably refers to cunningly-worked gold. But this does not suit the compound *peśas-kāri*, which must denote a 'maker of peśas,' and *peśas* has not the sense of wrought gold in any passage. Cf. also Brhad-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 Śaṃhitā, xxx. 12; Taittirīya Brāhmaṇa, iii. 4, 8, 1.
uncertain. The word is rendered by the St. Petersburg Dictionary and by Weber\(^2\) as ‘one who cuts in pieces,’ a ‘carver,’ but Sāyaṇa\(^3\) 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.*

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

\(^1\) Taittirīya Saṃhitā, v. 5, 13, i; saneyi Saṃhitā, xxiv. 34. *Cf.* Zimmer, Maitrāyaṇī Saṃhitā, iii. 14, 16; Vāja- *Altindisches Leben*, 99.

Paingī-putra (‘son of a female descendant of Piṅga’) is the name of a teacher, pupil of Śaunakīputra, in the last Vamśa (list of teachers) of the Bṛhadāranyaka Upaniṣad (vi. 4, 30 Mādhyāṃdina).

Paṅgīya, ‘descendant of Piṅga,’ is the name of a teacher who is repeatedly mentioned as an authority in the Kauśitaki Brāhmaṇa,\(^1\) where\(^2\) also his doctrine is called the Paṅgīya. This teacher is further referred to in the Śatapatha Brāhmaṇa,\(^3\) which also speaks of Madhuka Paṅgīya.\(^4\) It is, of course, impossible to say whether there was only one Paṅgīya or several Paṅgīyas. The followers of Paṅgīya are called Paṅgīns in the Nidāna\(^5\) and Anupada\(^6\) Sūtras. His text-book is called Paṅgī in the Anupada Sūtra,\(^7\) while the Āpastamba Śrauta Sūtra\(^8\) mentions a Paṅgīyani Brāhmaṇa. It is clear that Paṅgīya was a teacher of a Rigveda school allied to the Kauśitakis. Paṅgī is a patronymic of Yāska in the Anukramaṇī of the Ātreya Śākhā.\(^9\)

\(^1\) viii. 9; xvi. 9; xxvi. 3, 4, 14; xxviii. 7, 9; Kauśitaki Upaniṣad, ii. 2.

\(^2\) iii. 1; xix. 9; xxiv. 4. *Cf.* Paṅgī *sāmpad*, xxv. 7. Paṅgīya is found also in the Sāmkhāyana 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. (Bṛhadāranyaka Upaniṣad, vi. 3, 17.)

\(^4\) iv. 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. 494 et seq.; 2, 295; *Indian Literature*, 41, 46, 47, 56, 81, 90, 130, etc.
Paijavana, 'descendant of Pijavana,' is the patronymic of Sudās.¹ It seems most probable that Pijavana intervened in the line of succession between Divodāsa and Sudās, because the two kings have, according to tradition, quite different Purohitas, the former being served by the Bharadvājas as his priests, the latter by Vasiṣṭha and Viśvāmitra;² this is more natural if they were divided by a period of time than if they had been, as is usually supposed, father and son. Geldner,³ however, identifies Divodāsa and Pijavana.

¹ Rv. vii. 18, 22. 25; Nirukta, ii. 24. 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.

Potṛ is the name of one of the priests (Rtvij) of the sacrificial ritual. Already known to the Rigveda,¹ he is frequently mentioned later in the Brāhmaṇas.² But as Oldenberg³ observes, the Potṛ 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 pu, 'purify,' it would seem that he was properly engaged in the purification of the Soma pavamāna, 'Soma purifying itself,' and was perhaps employed to sing hymns to this Soma. Potra⁴ denotes both the office and the Soma vessel of the Potṛ.⁵

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

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

Paumśāyana is the patronymic of Duṣṭarītu in the Satapatha Brāhmaṇa (xii. 9, 3, 1).
Pauṇji-śṭha is the form in the Atharvaveda,¹ the Vājaśaneyi Saṃhitā,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 Kṣemadhṛptvan 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 Scheffelowitz² proposes to read Pūtakrata with the Kashmir MS. of the Rigveda, arguing that in the same hymn Pūtakrataḥ, the wife of Pūtakrata, is referred to, and that therefore Pūtakrata is appropriate, Pūtakrataḥ being the feminine, like Manāyi,⁴ for Manāvī. But the ordinary reading in the sense of descendant is perfectly legitimate, as Oldenberg⁵ has pointed out.

Pautimāśi-putra, 'son of a female descendant of Pūtimāśa,' is the metronymic of a teacher in the last Vamsa (list of teachers) of the Kāṇva recension of the Brhadāraṇyaka Upaniṣad (vi. 5, 1).

Pauti-māśya, 'descendant of Pūtimāśa,' is the patronymic of a teacher, a pupil of Gaupavana, in the first two Vamsas (lists of teachers) of the Kāṇva recension of the Brhadāraṇyaka Upaniṣad (ii. 6, 1; iv. 6, 1).

Pautimāśyāyana, 'descendant of Pautimāśya,' is the patronymic of a teacher, who, with Kauṇḍinyāyana, taught Raibhya, in the first two Vamsas (lists of teachers) of the Mādhyaṃdina recension of the Brhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26).
Pautra (‘descended from a son’) is the regular term for a ‘grandson’ from the Atharvaveda\(^1\) onwards.\(^2\) When it is used beside \textit{Nāpta},\(^3\) 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; Āpastamba Śrauta Sūtra, x. 11, 5; Aitareya Brāhmaṇa, vii. 10, 3.  

\textbf{Pautra}, ‘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 \textit{H̅opo<;}, 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. \textit{Rgveda-Noten}, i, 362; as also Grassmann, \textit{Wörterbuch}, s.v.  
3. v. 74, 4.

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

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

\textbf{Pauru-śiṣṭi}, ‘descendant of Puruśiṣṭa,’ is the patronymic of \textit{Taponitya} in the Taittirīya Upaniṣad (i. 9, 1 = Taittirīya Áranyaka, vii. 8, 1).

\textbf{Paurṇa-māsī}, 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 (vikarṇa) of the sun and the moon. \textit{Cf. Māsa.}

1. vii. 80.  
2. Taittirīya Saṁhitā, 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 = Kaṇḍikā Brāhmaṇa, iii. 1) as \textit{pūrva} and \textit{uttara}. See Weber, \textit{Jyotisa}, 51; Oldenberg, \textit{Sacred Books of the East}, 30, 26, n.
Pauluṣi, ‘descendant of Puluṣa,’ is the patronymic of Sat-yayajña in the Śatapatha Brāhmaṇa (x. 6, 1, 1) and the Chāndogya Upaniṣad (v. 11, 1). In the Jaiminiya Upaniṣad Brāhmaṇa (i. 39, 1) the form is Pauluṣita, which is perhaps merely an error.

Paulkasa is the name of one of the victims at the Puruṣamedha (‘human sacrifice’) in the Yajurveda. The name also occurs in the Brhadāraṇyaka Upaniṣad as that of a despised race of men, together with the Cāndāla. The Maitrāyaṇī Saṃhitā has the variant Pulklaka or Pulkaka, clearly the same as Paulkasa, of which Paulkasa is a derivative form, showing that a caste is meant (cf. Kaulāla, Pauṇjiṣṭha). In the accepted theory the Pulkasa is the son of a Niṣāda or Śūdra by a Kṣatriya woman, but this is merely speculative; the Paulkasa may either have been a functional caste, or, as Fick believes, an aboriginal clan living by catching wild beasts, and only occasionally reduced to menial tasks.

1 Vājasaneyi Saṃhitā, xxx. 17; Taittiriya Brāhmaṇa, iii. 4, 14, 1. Paulkasa, Zimmer, Altindisches Leben, 217, takes Paulkasa as a mixed caste. 2 iv. 3, 22. 3 i. 6, 11. 4 Cf. St. Petersburg Dictionary, s.v., Die sociale Gliederung, 206. 5 Cf. Eggeling, Sacred Books of the East, 44, 416, n. 6.

Pauṣkara-sādi (‘descendant of Puṣkarasādi’) is the name of a teacher mentioned in the Śāṅkhāyana Āraṇyaka, as well as the Taittiriya Prātiṣākhya. A Puṣkarasādi is mentioned in the Dharma Sūtra of Apastamba and elsewhere.

1 vii. 17. Cf. Keith, Journal of the Royal Asiatic Society, 1908, 371. Vārttika, 3; Kielhorn, Indian Antiquary, 16, 103; Pischel, ibid., 34, 26. 2 i. 5; ii. 1. 2. 5; Pāṇini, viii. 4, 48; 3 i. 6, 19, 7; 10, 28, 1.

Pauṣpindya is the name of a teacher, a pupil of Jaimini, in the Vamśa (list of teachers) at the end of the Sāmavidhāna Brāhmaṇa.


Pyukṣṇa 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 Saṁhitās and the Śatapatha Brāhmaṇa, where it is said to be the part of the pole behind the Kastambhī, or prop on which the pole rests.

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

Pra-karitṛ is the name of one of the victims at the Puruṣa-medha (‘human sacrifice’) in the Yajurveda. The exact sense is uncertain; the commentator Sāyaṇa 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.

Pra-kaśa in the Atharvaveda (ix. i, 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.

Prakṣa is the form in the Taittirīya Saṁhitā of the usual name, Plakṣa, of a tree, being merely a phonetic alteration for the sake of the etymology. According to Aufrecht, the same word is found in two passages of the Sāmaveda, the same reading occurring in the Aitareya Āraṇyaka. Oldenberg, however, questions the correctness of the reading Prakṣa, both in the latter passage and in the Sāmaveda.
Pragātha is the name given in the Aitareya Āraṇyaka (ii. 2, 2) to the poets of the eighth Maṇḍala of the Rigveda, so called because they composed Pragātha strophes (that is, verses consisting of a Brāhatī or Kakubh followed by a Satobrāhatī).

Prag-ghāta is found in the Yajurveda Saṃhitās\(^1\) and the Śatapatha Brāhmaṇa\(^2\) in the sense of the closely woven ends of a cloth from which depend the loose threads of the Nīvi, or unwoven fringe.

\(^1\) Taittiriya Saṃhitā, vi. i, i, 3; Kāṭhaka Saṃhitā, xxiii. i. The word does not occur in Maitrāyaṇī Saṃhitā, iii. 6, 2, 3.

\(^2\) iii. i, 2, 18. Cf. Eggeling, Sacred Books of the East, 26, 10, n. 1.

Pracalakā in the Taittiriya Saṃhitā (vii. 5, i, 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).

Pranapat in the Rigveda (viii. 17, 13) denotes ‘great-grandson.’

Pranejana is the word used in the Śatapatha Brāhmaṇa (i. 2, 2, 18) to denote the ‘water used for washing.’

Pratatamaha, ‘great-grandfather,’ is found in the Atharvaveda (xviii. 4, 75).

Pratardana is the name in the Kāṭhaka Saṃhitā\(^1\) of a king who had a Bharadvāja for his Purohita. In the Kauśitaki Brāhmaṇa\(^2\) 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 Vācaspata, the Brahman priest at the sacrifice, unable to say what was to be

\(^1\) xx. 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 Pratydah (see Pratrd). But he is not in Vedic literature a king of Kāśi. Geldner regards him as Divodāsa’s son, but this is not likely. Cf. Pratardani.

Pra-tithi Deva-taratha is the name of a teacher, pupil of Devataras Śāvasāyana in the Vaṁśa Brāhmaṇa.

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.

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

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
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-praśna** 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, ii; 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-prasthātr** is the name of a priest (*Rtvij*), one of the assistants of the Adhvaryu, in the later Saṁhitās and the Brāhmaṇas.\(^1\) He is not mentioned in the Rigveda,\(^2\) but mention is once made in that Saṁhitā\(^3\) of the two Adhvaryus. These may have meant, as later, the Adhvaryu and the Prati-prasthātr. Oldenberg,\(^4\) however, thinks that the Adhvaryu and the Agnídh are intended, a conjecture for which there is some authority.\(^5\)

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


3 ii. 16, 5.


**Prati-prāś.** See Prāś.

**Pratibodhī-putra** is a wrong reading for Prāṭibodhī-putra.\(^1\)

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

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

¹ x. 66, 13.
² Taittirīya Saṃhitā, ii. 6, 97; Vāja-

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

Prati-śrutkā, 'echo,' shows that this phenomenon had already received a name as early as the Yajurveda Saṃhitās¹ and the Kauśītaki Upaniṣad (iv. 13).

¹ Taittirīya Saṃhitā, v. 5, 14, 1; Maitrāyaṇī Saṃhitā, iii. 14, 13; Kāṭhaka Saṃhitā, Aśvamedha, vii. 4; Vājasaneyi Saṃhitā, xxiv. 32; xxx. 19.

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

¹ vi. 32, 3 = viii. 8, 21 = Śāṅkhāyana Āraṇyaka, xii. 14.
² Altindisches Leben, 181.
³ St. Petersburg Dictionary, s.v., 3.

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

¹ ii. 11, 2; iv. 40, 1; viii. 5, 1, 4.
² Satapatha Brāhmaṇa, v. 2, 4, 20; Śāṅkhāyana Āraṇyaka, xii. 30, etc.
³ St. Petersburg Dictionary, s.v., followed by Eggeling, Sacred Books of the East, 41, 53, n. 2.


Pratipa ]  
A PRIEST—A SACRIFICER—A NAME  
Pratipa-hartṛ is the name of the assistant of the Udgātra 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 Taittiriya Saṃhitā, iii. 3, 2, 1.  
2 Taittiriya Brāhmaṇa, i. 8, 2, 3; Altareya Brāhmaṇa, vii. 1; Śatapatha Brāhmaṇa, iv. 3, 4, 22; xii. 1, 1, 8; 
3 Pañcaviṃśa Brāhmaṇa, xxv. 15, 3; Chāndogya Upaniṣad, i. 10, 11; i. 11, 8. 

Pratī-darśa Śvaikna is mentioned in the Śatapatha Brāhmaṇa1 as sacrificing with the Dākṣāyaṇa offering, and as teaching Suplan Sārṇijaya, who thence became Sahadeva Sārṇijaya. In a second passage2 he is called Pratīdarśa Aibhavata, and again brought into connexion with Suplan Sārṇijaya. 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. Bohtlingk5 renders prātisatvanam as 'in the direction opposed to the Satvans', and this may be right.

1 So Khila, v. 15, 1; Altareya Brāhmaṇa, vi. 33, 2.  
2 So Av. xx. 129, 2. Cf. Scheftelowitz, Die Apokryphen des Rgveda, 161; Śāṅkhāyana 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,\(^1\) apparently as the name of a very mythic Rṣi, 'Intelligence.'

\(^1\) v. 30, 10; viii. i, 13. Cf. Mānava Gṛhya Sūtra, ii. 15, 1.

Pratīd occurs once in the plural in a hymn of the Rgveda,\(^1\) where it is clearly a variant of the word Tṛtsu. Moreover, the name of King Pratardana, a descendant of the Tṛtsu king, Divodāsa, confirms the identification of Tṛtsu and Pratīd.\(^2\)

\(^1\) vii. 33, 14.
\(^2\) See Ludwig, Translation of the Rigveda, 3, 159; Geldner, Vedische Studien, 2, 138.

Pratīdanda denotes in the Atharvaveda\(^1\) and the Pañcaviṃśa Brāhmaṇa\(^2\) the 'goad' of the Vṛātya, the non-Brahminical Aryan or aborigine. Later the word is regularly used for 'goad' in general.

\(^1\) xv. 2, 1.
\(^2\) xvii. 1, 14. See Śāṅkhāyana Āraṇyaka, xii. 8; Kātyāyana Śrauta Sūtra, xxii. 4, 10; Lāṭyāyana Śrauta Sūtra, viii. 6, 7; Śāṅkhāyana Śrauta Sūtra, xiv. 72, 3. The rendering 'lance' seems to have no authority. But see Weber, Indian Literature, 67.

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

\(^1\) Aitareya Āraṇyaka, iii. 2, 4; Śāṅkhāyana Āraṇyaka, viii. 7.

Pratī-enas is found with Ugra and Sūṭa-grāmaṇī in the Brhadāraṇyaka Upaniṣad,\(^1\) clearly denoting an officer of police. The sense must be that of the humbler 'servants' of the king\(^2\) rather than 'magistrates,' as Max Müller, in his translation, takes it. In the Kāṭhaka Samhitā\(^3\) and the Śāṅkhāyana Śrauta Sūtra\(^4\) the word means, according to the St. Petersburg Dictionary, the next heir, who is responsible for the debts of a dead man.

\(^1\) iv. 3, 43. 44 (Mādhyaṁdina=iv. 3, 37. 38 Kāṇva).
\(^2\) Bōhtlingk's Translation, p. 66, where he takes ugra as an adjective.
\(^3\) viii. 4 (Indische Studien, 3, 463).
\(^4\) iv. 16, 16. 17.
Pra-dara in the later Saṃhitās and the Brāhmaṇas\(^2\) denotes a ‘cleft’ in the ground.

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

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

Pra-diś, like Diś, normally designates only a ‘quarter’ of the sky, or ‘point’ of the compass. Four,\(^1\) five,\(^2\) six,\(^3\) and 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 Taïttriya Samhitā. vii. 4, 11, 2; Aitareya Brāhmaṇa, iv. 15; Bṛhad-āraṇyaka Upaniṣad, i. 5, 23.

5 Rv. iv. 30, 15; x. 102, 7, etc. In Av. xviii. 2, 14, praḍhāv adhi is merely an incorrect variant of the praḍhāvati 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-dhvaṁsana. See Pradhvaṁsana.

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

Pra-patha in the Rigveda\(^1\) and the Aitareya Brāhmaṇa\(^2\) denotes a ‘long journey.’ Wilson\(^3\) has seen in one passage the sense of ‘resting-place,’ where travellers can obtain food (khādi). Zimmer\(^5\) shows that this is impossible, and the reading (prapateśu) in the passage in question is not improbably an error for prapadesu. In the Kāṭhaka Saṃhitā\(^7\) the word means a ‘broad road.’

\(^1\) Rv. i. 166, 9.
\(^2\) Altindisches Leben, 231.
\(^3\) X. 154, 1.
\(^4\) Translation of the Rigveda, 2, 151.
\(^5\) Zotw., Zeitschrift der Deutschen Morgen-ländischen Gesellschaft, 48, 188; Oldenberg, Rgveda-Noten, 1, 166. Böhtlingk, Dictionary, s.v., does not follow Roth.
\(^6\) Roth, St. Petersburg Dictionary, xxxvii. 14 (Indische Studien, 3, 466).

Pra-pathin\(^1\) 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 praṭathin being otherwise found as an adjective.

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

Pra-pā seems to denote a ‘spring’ in the desert in the only Rigveda passage where it occurs.\(^1\) In the Atharvaveda\(^2\) it has merely the sense of ‘drinking,’ or a ‘drink.’

\(^1\) x. 4, 1. \(^2\) iii. 30, 6. Cf. Taittiriya Brāhmaṇa, iii. 10, 1, 2.

Pra-pitāmaha, ‘great-grandfather,’ is found in the later Samhitās\(^1\) and the Brāhmaṇas.\(^2\)

\(^1\) Taittiriya Samhitā, i. 8, 5, 1; Vājasaṇeyi Samhitā, xix. 36; Av. xviii. 4, 35. \(^2\) Satapatha Brāhmaṇa, ii. 4, 2, 16; xii. 8, 1, 7.

Pra-pitva is found in several passages of the Rigveda as a designation of time. In one passage\(^1\) the sense is made clear by the context: ‘at the rising of the sun’ (sūra udite), ‘at midday’ (madhyāmde divah), and ‘at the Prapitva, bordering on the night’ (apišarvare). In another passage\(^2\) the sense of ‘late in the day’ also seems adequate, while the phrase\(^3\) abhipite ahnāh, ‘at the close of day,’ also denotes the evening. According to Geldner,\(^4\) the sense of the word is the ‘decisive moment’ in a race or a battle, and so the ‘end of the day.’\(^5\) Cf. Ahan.

\(^1\) vii. 1, 29. \(^2\) vii. 41, 4. \(^3\) iv. 16, 12. \(^4\) Venedische Studien, 2, 174 et seq. \(^5\) Roth, St. Petersburg Dictionary, s.v., took it to mean ‘daybreak’; so also Zimmer, Altindisches Leben, 362.

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.\(^1\)

\(^1\) Taittiriya Samhitā, iv. 2, 5, 6; Samhitā, xvi. 12; Vājasaneyi Samhitā, Maitrāyaṇī Samhitā, ii. 7, 12; Kāṭhaka xii. 71.

Pra-budh, occurring in one passage of the Rigveda (viii. 27, 19), is used in the locative parallel with nimiruci, ‘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, where he is mentioned as the king of the Kikātas, and where he seems to be designated by the epithet naicāśākha, 'belonging to a low branch or race.' On the other hand, Yāska takes Pramaganda to mean the 'son of a usurer,' an explanation that is hardly probable. Hillebrandt thinks that naicāśākha refers not to Pramaganda, but to the Soma plant, the plant being called nīcāśākha, 'having shoots turned downwards,' and that the passage refers to a raid against the Kikātas, 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. Böhlingk, however, questions this view, which is not very probable. A place name is possibly meant by Naicāśākha. The name Pramaganda seems un-Aryan.

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

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

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


Disch's Leben, 69; Caland, Altindisches Zauberritual, 15, n. 11.
Pra-yoga is the name of a seer in the Yajurveda Saṃhitās.¹

¹ Taittiriya Saṃhitā, v. i, 10, 1; Kāṭhaka Saṃhitā, xix. 10 (Indische Studien, 3, 478).

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

Pra-lāpa, ‘prattle,’ is found with other words of similar import in the Atharvaveda,¹ and in the Brāhmaṇas² of the Rigveda. The phrase Aitaśa-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; Śaṅkhāyana Śrauta Śūtra, xii. 17, 6, etc.
³ See Bloomfield, Atharvaveda, pp. 98, 101, n. 12; Scheffelowitz, Die Apokryphen des Rgveda, 159 et seq.; Macdonell, Brhaddevatā, 2, 323.

Pra-vacana means ‘oral instruction,’ ‘teaching,’ in the Śata-patha Brāhmaṇa¹ and later.²

¹ xi. 5, 7, 1.
² Taittiriya 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.

i. Pra-vara 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

² Taittiriya Saṃhitā, ii. 5, 1, 9; Śatapatha Brāhmaṇa, i. 5, 1, i. 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. **Śaiva on Brhadāraṇyaka Upaniṣad.**

**Pra-varta,** occurring in the description of the *Vrātya* in the Atharvaveda (xx. 2, 1, *et seq.*), is explained by the St. Petersburg Dictionary as a ‘round ornament.’ According to the commentator on the Taittirīya Saṁhitā (*2,453 Bibl. Ind.*), 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. **Alātareya Brāhmaṇa, vi. 33; Kausi-taki Brāhmaṇa, xxx. 7.**  
   2. **xx. 133; Śaṅkhāyana 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 *Vibhūtaka* nuts, used as dice (*Aksa*) grow. In the Taittirīya Saṁhitā reference is made to the exposure of decaying matter in such a place.

1. x. 34, i; *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. **Śaṅkhāyana Gṛhya Sūtra, i. 17,** etc.  
2. **Āśvalāyana Gṛhya Sūtra, i. 15,**

**Pra-vāhaṇa Jaivali** or **Jaivala** (‘descendant of Jīvala’) is the name of a prince, contemporary with Uddālaka, who
appears in the Upaniṣads as engaged in philosophical discussions. He is probably identical with the Jaivali of the Jaiminīya Upaniṣad Brāhmaṇa.²

¹ Brhadāraṇyaka Upaniṣad, vi. i, Chāndogya Upaniṣad, i. 8, i; v. i. 7 (Mādhyaṇḍina = vi. 2, i. 4 Kāṇva); ³ i. 38, 4.

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

¹ ii. 6, 5. Cf. Durga on Nirukta, v. 11. ² From ēṣas, '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 (paśu) and Soma sacrifices, in the former as the only, in the latter as the main, assistant of the Hotṛ priest in the singing of the litanies. He is mentioned by name in the Rigveda,¹ and often later.² He is also in the Rigveda³ called Upavakṛtṛ, this name, like Praśāstr, being derived from the fact that one of his chief functions was to issue directions (praiṣa) to the other priests. Another name for him was Maitrāvaruṇa, because his litanies were mainly addressed to Mitra and Varuṇa, a connexion already visible in the Rigveda.⁴ The 'two divine Hotṛs' of the Āpī litanies denote, according to Oldenberg,⁵ 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. i, 2 = x. 91, 10. ² Vājasaneyi Saṃhitā, x. 21; Aitareya Brāhmaṇa, v. 34; Śatapatha 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 Upavakṛtṛ is the earliest equivalent of the Achāvaṭa. 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 ēti having the sense 'he asks a person for
the decision of a disputed point’ in the Taittirīya Saṃhitā and elsewhere. Thus Praśna comes to have the definite meaning of ‘decision’ in the Aitareya Brāhmaṇa. In the list of victims at the Puruṣamedha (‘human sacrifice’) in the Yajurveda are included the Praśnīn, the Abhi-praśnīn, 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 (Madhyamaśī).

Praśṭi, like Prṣṭyā, denotes a ‘side horse,’ which, however, possibly did not necessarily mean a horse running beside the yoke-horses, but may also have meant a third horse yoked in front as a leader. This seems to be indicated by the reference in the Rigveda to the Praśṭi—here applied to the Maruts’ team—leading (vahati) the team (rohitāḥ). In an obscure passage of the Atharvaveda there is a reference to the Praśṭis in connexion with a paṇca-vāḥi, ‘drawn by five,’ but it is impossible to gain any clear idea of what is meant. The Praśṭi is not rarely referred to elsewhere. In one passage the dhuryau and the praśṭyau are mentioned together; this probably means the two horses yoked to the pole, with two others fastened in some way one on each side. The adjectives praṣṭimant, praśṭi-vāhana, praśṭi-vāhin, are all used of Ratha, ‘chariot,’ meaning ‘drawn by a side horse (or horses)’ in addition to the yoke-horses. Cf. Ratha.

1 St. Petersburg Dictionary, s.v.
2 i. 39, 6; viii. 27, 8. In i. 100, 17, praṣṭibhiḥ seems to refer to the assistants or comrades of R̄jraśva (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; Śātapatra Brāhmaṇa, xii. 3, 3, 9, etc.
5 Taittirīya Brāhmaṇa, i. 5, 12, 5.
6 Rv. vi. 27, 24.
7 Śātapatra Brāhmaṇa, v. 2, 4, 9.
8 Taittirīya Brāhmaṇa, i. 3, 6, 4: 7, 1; 5; 9, 1; Paṅcavimśa Brāhmaṇa, xvi. 13, 12 (where praṣṭi-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.
**Prastoka**] YOUNG SHOOTS—HANDFUL—A SEER—GRASS 43

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

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

1 i. 95, 10; iii. 5, 8; vii. 9, 3: 35, 7: tiriya Brāhmaṇa, i. 6, 3, 2; Śatapatha Brāhmaṇa, ii. 5, 1, 18.
2 Kāṭhaka Samhitā, xxxvi. 2; Tait- |

**Pra-spta** is found in the Śatapatha Brāhmaṇa¹ as a measure of capacity, meaning a ‘handful.’²

1 iv. 5, 10, 7; xiii. 4, 1, 5; Śānkha- āyana Śrauta Sūtra, xvi. 1, 7. | hollowed hand ‘stretched out’ to receive what is offered.
2 Primarily, the word designates the |

**Pra-skāṇva** is the name of a Rṣi who is credited by the Anukramaṇī (Index) with the authorship of certain hymns of the Rigveda,¹ where² he is mentioned several times. The statement in the Śānkha-āyana Śrauta Sūtra³ that he obtained bounty from Pṛṣadhrā Medhya Mātariśvan is apparently a blunder.⁴

1 i. 44-50; viii. 49; ix. 95. | ⁴ Weber, *Episches im vedischen Ritual*, 39.
2 i. 44, 6; 45, 3; viii. 3, 9; 51, 2; ⁵ Cf. Ludwig, *Translation of the Rigveda*, 3, 104 et seq.
3 xvi. 11, 26. |

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

1 x. 14, 4. | xvi. 63; Aitareya Brāhmaṇa, i. 26; ¹ iv. 47, 22.
2 Av. xvi. 2, 6; Taittirīya Saṃhitā, ii. 3; Śatapatha Brāhmaṇa, i. 3. 3. 5. | etc.
3 i. 7, 7, 4; Vājasaneyi Saṃhitā, ii. 18; ² Translation of the Rigveda, 3, 158.

**Pra-stoka** is the name of a generous donor in the Rigveda,¹ where Ludwig² identifies him with Divodāsa Atithigva and
Așvattha or Aśvatha. According to the Śāṅkhāyana Śrauta Sūtra,3 Bharadvāja obtained gifts from Prastoka Sārṇjaya, ‘descendant of Sārṇjaya.’

1 xvi. 11, 12.
3 xvi. 11, 11.

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

Pra-hā in the Rigveda,1 the Atharvaveda,2 and the Pañcavimśa Brāhmaṇa,3 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, Altdindisches Leben, 241, and prahāvant, Rv. iv. 20, 8, meaning ‘acquiring gain,’ according to the St. Petersburg Dictionary, s.v.

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

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

1 Taittirīya Brāhmaṇa, i. 8, 2, 3; Pañcavimśa Brāhmaṇa, xviii. 9, 10; Satapatha Brāhmaṇa, v. 4, 5, 22, etc.
2 Rigveda, Glossar, 120.
3 iv. 4, 8.
Prā-gahi is the name of a teacher in the Kauśitaki Brāhmaṇa (xxvi. 4) according to Lindner’s edition. Cf. Prāvahi.

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

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

Prācina-yogya, ‘descendant of Prācīnayoga,’ is the name of a teacher, a pupil of Pārāśarya, in the first Vaṃśa (list of teachers) in the Brhadāraṇyaka Upaniṣad. A Prācinayogya is mentioned also in the Chāndogya and the Taittiriya Upaniṣads, and the same patronymic is found in the Śatapatha Brāhmaṇa and in the Jaiminiya Upaniṣad Brāhmaṇa (see Puluṣa, Satyayajñā, Somaśuṣma).

Prācina-vamśa as an adjective denotes ‘having the supporting beam of the roof facing the east’ in the Śatapatha Brāhmaṇa and the Yajurveda Saṃhitās. 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.

Prācīna-śāla Aupamanyava (‘descendant of Upamanyu’) is the name of a householder and theologian in the Chāndogya
Upaniṣad. A Prācīnaśāli appears as an Udgātṛ priest in the Jaiminiya Upaniṣad Brāhmaṇa, and the Prācīnaśālas are mentioned in the same Upaniṣad.

Prācīnatāna, denoting the ‘warp’ of a piece of cloth, is found in the Brāhmaṇas. Cf. Prācīnatāna.

Prācīnāvīta denotes the wearing of the sacred thread of the Aryan over the right shoulder and under the left arm, Prācīnāvitin 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 Kāśis, 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 Śrāuta Sūtra explains the Vipatha, ‘rough car,’ of the Pañcavimśa Brāhmaṇa as a car of the Easterns (prācyā-ratha). In the Śamhitopaniṣad Brāhmaṇa reference is made to the Prācyapāncālas.

1 v. ii. 1. See Mahāśāla. 2 iii. 7, 2; 10, 2. 3 iii. 10, 1.

1 Aitareya Brāhmaṇa, viii. 12, 3; (cf. Keith, Śākhāyana Arānyaka, 20, 17, 2; Kauśitaki Upaniṣad, i. 5 n. 2).

1 Taittiriya Samhitā, ii. 5, 11, 1. 2 Taittiriya Brāhmaṇa, i. 4, 6, 6; Śatapatha Brāhmaṇa, ii. 4, 2, 2; 9; 6, 1, 8; xii. 5, 1, 6; prācinopavita has the same sense in Av. ix. 1, 24.

1 viii. 14. 2 Buddha, 393, n. 3 i. 7, 3, 8. 4 xiii. 8, 7, 5; 2, 1. Cf. also ix. 5, 1, 64. These passages render improbable the earlier view of Weber (Indian Literature, 132, 133) that this Brāhmaṇa is a product of the Eastern peoples, and support his later view that the Śatapatha Brāhmaṇa, like the other great Brāhmaṇas, belongs to the Madhyadesa.

1 viii. 6, 9. 2 xvii. 1. 3 Orion, 146, citing Taittiriya Arānyaka, ii. 1.

1 Taittiriya Arānyaka, ii. 5, 1, 6; prācinopavita has the same sense in Av. ix. 1, 24. 2 Taittiriya Brāhmaṇa, i. 4, 6, 6; Śatapatha Brāhmaṇa, ii. 4, 2, 2. 3 Orion, 146, citing Taittiriya Arānyaka, ii. 1.
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, Apāṇa, Vyāna, Udāna, and Samāna; but often only two, Prāṇa and Apāṇa, or Prāṇa and Vyāna, or Prāṇa and Udāna, or three, Prāṇa, Apāṇa, and Vyāna; or Prāṇa, Udāna, and Samāna; or four, Prāṇa, Apāṇa, Udāna, and Vyāna; or five, Prāṇa, Apāṇa, Vyāna, and Samāna; or Prāṇa, Udāna, Vyāna, and Prāṇa. 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 Sāyaṇa 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

1 i. 66, 1; x. 59, 6; 90, 13, etc.
2 Deussen, Philosophy of the Upanishads, 89 et seq.
3 See Uṇāṇa, n. 1.
4 Av. ii. 28, 3; v. 4, 7 (Paipp.); vii. 53, 4 (in vii. 53, 3, Apāṇa, Prāṇa); Taittirīya Samhitā, iii. 4, 1, 4, etc.
5 Av. v. 4, 7; vi. 41, 2, etc.
6 See Uṇāṇa, n. 3.
7 Av. xii. 2, 46; Maitrāyaṇī Saṃhitā, iv. 5, 6, 9; Vājasaneyi Saṃhitā, xxii. 23; Aitareya Brāhmaṇa, ii. 29; Kaushitaki Brāhmaṇa, vi. 10; Śāṅkhāyana Āraṇyaka, viii. 8; Taittirīya Upaniṣad, ii. 2, etc.
8 See Uṇāṇa, n. 2.
9 Ibid.
10 Av. x. 2, 13.
11 Brāhadāraṇyaka Upaniṣad, iii. 4, 1.
12 Cf. Deussen, Philosophy of the Upanishads, 273 et seq.
13 Colebrooke, Miscellaneous Essays, i. 339, 355; St. Petersburg Dictionary, s.v. 1.
14 On Aitareya Āraṇyaka, i. 3, 7.
15 xiv. i. 3, 32; 4, 1.
16 Av. ii. 12, 7; Aitareya Brāhmaṇa, i. 17; iii. 3; Śatapatha Brāhmaṇa, iii. 1, 3, 21; vi. 4, 2, 5; xiii. 1, 7, 2; Jaiminiya Upaniṣad Brāhmaṇa, ii. 5, 9, 10; 6, 8, etc.
as nine,\(^\text{17}\) or as seven in the head and two below.\(^\text{18}\) Ten are counted in the Śatapatha Brāhmaṇa\(^\text{19}\) and the Jaiminiya Brāhmaṇa,\(^\text{20}\) while even eleven are mentioned in the Kāṭhaka Upaniṣad,\(^\text{21}\) and twelve in the Kāṭhaka Saṃhitā,\(^\text{22}\) where the two breasts are added. Exactly what organs are taken to make up the numbers beyond seven is not certain.\(^\text{23}\) The tenth is the navel (nābhi) in the Maitrāyaṇī Saṃhitā;\(^\text{24}\) when eleven are named the Brahma-randhra\(^\text{25}\) (suture in the crown) may be included; in the Atharvaveda,\(^\text{26}\) as interpreted by the Bṛhad-āraṇyaka Upaniṣad,\(^\text{27}\) the seventh and eighth are the organs of taste and speech respectively. But usually these make one only, and the eighth and ninth are either in the breast\(^\text{28}\) or below (the organs of evacuation).\(^\text{29}\)

The word Prāṇa has sometimes merely the general sense of breath, even when opposed to Apāna.\(^\text{30}\) But its proper sense is beyond question ‘breathing forth,’ ‘expiration,’ and not as the St. Petersburg Dictionary explains it, ‘the breath inspired,’ a version due to the desire to interpret Apāna as ‘expiration,’ a meaning suggested by the preposition āpa, ‘away.’ This being clearly shown both by the native scholiasts\(^\text{31}\) and by other evidence,\(^\text{32}\) Böhtlingk\(^\text{33}\) later accepted the new view.

\(^{17}\) Taittiriya Saṃhitā, iii. 5, 10, 2; Taittiriya Brāhmaṇa, iii. 1, 7, 4; Śatapatha Brāhmaṇa, i. 5, 2, 5; Pañcapaṇīsa Brāhmaṇa, xxii. 12, 5; Aitareya Āranyaka, i. 4, 1; Śāṅkhāyana Āraṇyaka, 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 Āranyaka, 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 Atharvaveda, 552.

\(^{31}\) Rudraflatta on Āpastamba Śrauta Sūtra, xii. 8, 8; xiv. 11, 1; Sāyaṇa on Śatapatha Brāhmaṇa, i. 1, 3, 2; Taittiriya Brāhmaṇa, ii. 5, 6, 4; Śāṅkara on Chāndogya Upaniṣad, i. 3, 2; Ānartiya on Śāṅkhāyana 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 Āranyaka, v. 1, 4. See Caland, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 55, 261-265; 56, 556-558; and Apāna.

\(^{33}\) Zeitschrift, 55, 518.
Pratibodhiputra ] LIVING BEING—MORNING—LIBATION 49

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

1 i. 5, 22; iii. 1, 12. 2 xi. 2, 6, 2. 3 Aitareya Brāhmaṇa, vii. 13; Śatapatha Brāhmaṇa, vii. 4, 2, 2; x. 4, 2, 2; Chāndogya Upaniṣad, ii. 11, 2; Aitareya Upaniṣad, iii. 3, 3; Nirukta, vi. 36.

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

1 i. 125, 1; ii. 18, 1; iii. 41, 2; 52, 1; iv. 35, 7; v. 76, 3, etc. 2 Av. iv. 11, 12; vi. 128, 2; viii. 101, 1; xi. 2, 16; Kāṭhaka Saṃhitā, xxii. 7; Aitareya Brāhmaṇa, ii. 31; iii. 22, 44; iv. 20; Śatapatha Brāhmaṇa, xi. 5, 1, 12; Chāndogya Upaniṣad, v. 11, 7, etc.

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

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

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

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

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

1 vi. 2f, 8. Cf. Ludwig, Translation of the Rigveda, 3, 157, 159.

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

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

Prāti-sutvana. See Pratīpa.

Prāti-bodhī-putra, ‘son of a female descendant of Pratī-

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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-trda, '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. 13, 2).

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

1 Formed with the pradeśa (probably 'indicator,' as a name of the forefinger; cf. pradeśin, 'forefinger,' Śāvalāyana 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, Mādhyaṃdina.

Prāyaś-citta or Prāyaś-citti denotes a 'penance' or 'expiation,' both words occurring frequently in the later Saṃhitās 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 Saṃavidhāna Brāhmaṇa.

1 Satapatha Brāhmaṇa, xii. 4, 1, 6; Kauśitaki Brāhmaṇa, v. 9; vi. 12, etc.
2 Taittiriya Saṃhitā, ii. 1, 4, 1; iii. 1, 3, 2; v. 1, 9, 3; 3, 12, 1; Av. xiv. 1, 30; Vājasaneyi Saṃhitā, xxxix. 12;

Aitareya Brāhmaṇa, iii. 11. 46; v. 27; vii. 2; Śatapatha Brāhmaṇa, i. 1, 4, 9; iv. 5, 7, 1; xi. 5, 3, 8, etc.
3 See Konow's Translation, p. 43 et seq.

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

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 Prāgahi.
Prā-vāhaṇi, ‘descendant of Pravāhaṇa,’ is the patronymic of a man called Babara in the Taittirīya Saṃhitā (vii. 1, 10, 2).

Prā-vpa 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.

Prā-vepa. See Prākāśa.

Prāś in the Atharvaveda1 denotes a ‘debater’ or a ‘debate,’ while Pratipraś2 denotes an ‘opponent in debate.’


Prāśni-putra (‘son of Prāśni’) Āsuri-vāsin is mentioned in the last Vamsa (list of teachers) of the Brhadāraṇyaka Upaniṣad1 as a pupil of Āsurāyaṇa.

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

Prā-śravaṇa. See Prāsravaṇa.

Prā-saca, m., in the Taittirīya Saṃhitā1 denotes a ‘cloud-burst,’ while in the Taittirīya Brāhmaṇa2 the adjective prāsacyaḥ (āphaḥ) 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).

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

1 Indische Studien, 1, 40.

4—2
Prāsravaṇa 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, Prāsravaṇa.

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

¹ Taittirīya Saṃhitā, ii. 2, 11, 4; Kāṭhaka Saṃhitā, x. 11; Maitrāyaṇī Saṃhitā ii. 1, 8; Vājasaṇeyi Saṃhitā, xviii. 12.
² Taittirīya Brāhmaṇa, iii. 8, 14, 6

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, ⁴ ² ³ i. 45, 4; viii. 2, 37; 3, 16; 4, 20; i. 45, 3; Priyamedha-stuta, viii. 6, 45. ⁴ ⁵ ⁶

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 Śaṅkhāyana 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.
Aranyaka, the Pañcavimśa Brāhmaṇa, and elsewhere. As far as can be judged from the notices available, the swing was made just like a modern swing. See also Pleňkha.

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Praja, ‘departed,’ is used to denote a ‘dead man’ in the Satapatha Brāhmaṇa, but not in the sense of ‘ghost,’ which only appears later, in post-Vedic literature.

1 x. 5, 2, 13; Brhadāraṇyaka Upaniṣad, v. ii, 1, etc.

Predi. See Proti.

Presa (‘to be sent’ on an errand) denotes a menial servant or slave, being applied in the Aitareya Brāhmaṇa to the Śūdra. In the Atharvaveda the adjective prayya, ‘menial,’ occurs.

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

2 v. 22, 14.

Praiyamedha, ‘descendant of Priyamedha,’ is a patronymic of the priests who sacrificed for the Ātreyā Udamaya in the Aitareya Brāhmaṇa. They appear in the Yajurveda Saṃhitās as priests who ‘knew all’ (sacrificial lore). Three Praiyamedhas are referred to in the Taittiriya Brāhmaṇa. In the Gopatha Brāhmaṇa they are called Bharadvājas.

1 viii. 22.
2 Kāṭhaka Saṃhitā, vi. 1 (Indische Studien, 3, 474); Maitrāyani Saṃhitā, i. 8, 7; Lévi, La doctrine du sacrifice, 150.

Praja is a liturgical term meaning ‘direction’ or ‘invitation, repeatedly found in the later Saṃhitās and the Brāhmaṇas.
Proti Kauśāmbeya Kausuru-bindī (‘descendant of Kusuru-bindī’) is mentioned in the Śatapatha Brāhmaṇa as a pupil and contemporary of Uddālaka. In the Taittiriya Saṃhitā, 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 patronyms and allegations of contemporaneousness.

Proṣṭha, denoting perhaps a ‘bench,’ is found in the Rigveda in the adjective prosṭhāsatya, ‘lying on a bench,’ used of women, and uncompounded in the Taittiriya Brāhmaṇa. 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., -pada, f. (‘foot of a bench’), is the name of a double Nakṣatra.

Proṣṭha-pāda Vārakya is mentioned in a Vāṃśa (list of teachers) of the Jaiminīya 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 Atharvaveda and the Taittiriya Saṃhitā along with the Nyagrodha and the Parna. Its name is altered in the latter Saṃhitā to Prakṣa for the sake of an etymology. It is also mentioned in the Brāhmaṇas.

NAMES—BENCH—ASTERISM—FIG-TREE

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


1 v. 5, 5. 2 vii. 4, 12, 1. Cf. iii. 4, 8, 4; Maitrāyaṇi Saṃhitā, 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 Dayyāṃpāti** ('descendant of Dyāṃpāti' 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 Prascarvaṇa, and is apparently meant to designate the source of the Sarasvatī rather than the place of its reappearance.

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

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


3 Āśvalāyana Śrauta Sūtra, xii. 6.

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

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

1 Taittirīya Saṃhitā, v. 5, 20, 1; Maitrāyaṇi Saṃhitā, iii. 14, 15; Vāja- saneyi Saṃhitā, xxiv. 34.


**Plāksi**, 'descendant of Plakṣa,' is the name of a man mentioned in the Taittirīya Āranyaka1 and the Taittirīya

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1 i. 7. 2.
Prātiśākhya. In the same Prātiśākhya a Plākṣāyaṇa, or 'descendant of Plākṣa,' is mentioned.

\[ \text{Plāta, 'descendant of Plati,' is the patronymic of Gaya in the Aitareya Brāhmaṇa (v. 2).} \]

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 Sāyaṇa 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 śāsvatī nārī, which has been taken to mean 'his wife Śāsvatī,' instead of merely 'every woman.'

Plāśuka is found in the Śatapatha 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 Saṁhitās probably denotes 'having a spleen-shaped mark branded on the ear,' not as Mahīdhara in his commentary on the Vājasaneyi Saṁhitā 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

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

² Maitrāyaṇī Saṃhitā, iii. 14, 8; ³ i. 3, 24. Vājasaneyi Saṃhitā, xxiv. 29.


Phalaka is a variant form of Phrekhka, 'swing,' found in the Taittirīya Saṃhitā (vii. 5, 8, 5) and the Taittirīya Brāhmaṇa (i. 2, 6, 6).

PH.

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


Pharvara, a word occurring only once in the Rigveda,¹ cannot be interpreted with certainty. It may mean a 'field in bloom.'² Sāyaṇā³ explains it as 'filler,' and Grassmann as perhaps a 'sower.'⁴

¹ x. 106, 2. ² Cf. Weber, Indische Studien, 17, 260. ³ In his commentary on RV. x. 106, 2. ⁴ Wörterbuch, s.v.

Phala, denoting 'fruit' generally, especially the fruit of a tree, occurs in the Rigveda¹ and later.²

¹ iii. 45, 4; x. 146, 5. ² Av. vi. 124, 2; Taittirīya Saṃhitā, vii. 3, 14, 1; Vājasaneyi Saṃhitā, x. 13; Satapatha Brāhmaṇa, xiii. 4, 4, 8; Brhadāraṇyaka Upaniṣad, vi. 4, 1, etc., and see Phaṇa.

Phalaka denotes 'plank,' as applied in the construction of a cart or chariot, or as used for pressing Soma (adhi-śavaṇe phalake),² or for any other purpose.³

¹ Pañcaviṃśā Brāhmaṇa, xvii. 1, 14 (cf. Indische Studien, 1, 33, 44). ² Aitareya Brāhmaṇa, vii. 30. ³ Satapatha Brāhmaṇa, iii. 3, 4, 9; xiii. 4, 3, 1; Aitareya Āraṇyaka, i. 2, 3 (of the swing), etc.
Phalavatī, \('\text{fruitful}',\) is the name of a plant in the Śaḍvimsā Brāhmaṇa,\(^1\) identified by the scholiast with the Priyāṅgu.


Phalgu. See Nakṣatra.

Phalguni. See Nakṣatra.

Phāṇṭa in the Śatapatha Brāhmaṇa\(^1\) is said to denote the first particles of butter produced by churning, \('\text{creamy butter}.')


Phāla, \('\text{ploughshare}',\) occurs in the Rigveda\(^1\) and later.\(^2\) Cf. Lāṅgala.

\(^1\) iv. 57, 8; x. 117, 7.

\(^2\) Kāṭhaka Saṃhitā, xix. 1. Cf. *su-phāla*, Av. iii. 17, 5; Maitrāyaṇī Saṃhitā, ii. 7, 12; *phāla-kṛṣṭa*, \('\text{growing on ploughed land}',\) as opposed to *ārāṇya, \('\text{wild}',\) Kāṭhaka Saṃhitā, xii. 7; Kaṭśī- taki Brāhmaṇa, xxv. 15.

B.

Baka Dālbhya \('\text{descendant of Dalbha}'\) 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-Paṅcāla (iv. 7, 2).

Bakura is mentioned in one passage of the Rigveda,\(^1\) where it is said that the Aśvins made light for the Āryan by blowing their Bakura against the Dasyus. According to the Nirukta,\(^2\) the thunderbolt\(^1\) is meant; but much more probable is Roth's\(^3\) view, that the object blown was a musical instrument. See also Bākura.

\(^1\) i. 117, 21.

\(^2\) vi. 25. Cf. Naigṛhaṇṭuka, iv. 3.

\(^3\) St. Petersbourg Dictionary, s.v.

Baja is the name in the Atharvaveda\(^1\) of a plant used against a demon of disease. Some sort of mustard plant may be meant.\(^2\)

\(^1\) viii. 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 Saṁhitās\(^1\) and the Brāhmaṇas.\(^2\)

\(^1\) Kāṭhaka Saṁhitā, xii. 10; Maitrāyaṇi Saṁhitā, iii. 11, 2; Vājasaneyi Saṁhitā, xix. 22. 90; xxi. 30. \(^2\) Taittirīya Brāhmaṇa, i. 8, 5, 1;

Satapatha Brāhmaṇa, v. 5, 4, 10; xii. 7, 3; 2, 9; 9, 1, 8, etc.; Jaiminiya 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. Lāṭyāyana 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. \(^2\) Satapatha Brāhmaṇa, xiii. 1, 6, 2

(of a horse); Taittirīya Brāhmaṇa, iii. 8, 9, 4; Chāndogya Upaniṣad, vi. 8, 2; Nirukta, xii. 38, etc.

Bandhu, denoting ‘relationship’\(^1\) in the abstract and ‘relation’\(^2\) in the concrete, occurs in the Rigveda and later.

\(^1\) Rv. v. 73, 4; vii. 72, 2; viii. 73, 12, etc.; Av. v. 11, 10, 11; Vājasaneyi Saṁhitā, iv. 22; x. 6, etc. \(^2\) Rv. i. 164, 33; vii. 67, 9; Av. x. 10; 23; Taittirīya Brāhmaṇa, iii. 7, 5, 5, etc.; bandhumant, ‘having relations,’ Rv. vii. 21, 4; Taittirīya Saṁhitā, i. 5, 1, 4, etc.

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

\(^1\) vii. 1, 10, 2. Cf. Geldner, Vediche Studien, 2, 148.
1. Babhrū is the name, in the Rigveda,¹ of a Rṣī who received gifts from King Ṛṣṇamcaya. The same Babhrū may be meant in another passage,² where he is mentioned as a protégé of the Āṣvins; but it is doubtful whether the word is a proper name at all in the Atharvaveda.³

¹ v. 30, ii. 14.
² vii. 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. Babhrū Kaumbhya (‘descendant of Kumbha’) is the name of the seer of a Sāman or Chant in the Pañcaviṃśa Brāhmaṇa (xv. 3, 13).

3. Babhrū Daiva-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 Saṃhitā¹ and the Pañcaviṃśa Brāhmaṇa² denoting a garment of some kind.

¹ xv. 4.
² xviii. 9, 16 (where the com- mentator explains it as made of bark); xx. 3, 4.

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

¹ x. 96. ² Aitareya Brāhmaṇa, vi. 25; Kauṣītaki Brāhmaṇa, xxv. 8.
Barku Vārṣṇa ('descendant of Vṛṣṇi') is the name of a teacher in the Śatapatha Brāhmaṇa.¹

¹ i. 1, 1; Brhadāraṇyaka Upaniṣad, iv. 1, 8 (Mādhyaṁdina = 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. ² Taittiriya Saṁhitā, vi. 2, 4, 5; etc.

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


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

¹ Vājasaneyi Saṁhitā, xxiv. 38; Maitrāyaṇī Saṁhitā, iii. 14, 19.

Balāsa 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 (asti-sriṇsa, paruh-sriṇsa),⁷ and is caused by love, aversion, and the heart,⁸ characteristics which agree with the statements of the later Hindu medicine.⁹ It is in keeping with a demon of the character of consumption that Balāsa should appear as an accompaniment of Takman.¹⁰ Grohmann,¹¹ however, thought

¹ i. 9, 8; v. 22, 11; vi. 14, 1; 127, 1; ix. 8, 8; xix. 34, 10. ² Vājasaneyi Saṁhitā, xii. 97. ³ On Vājasaneyi Saṁhitā, loc. cit. ⁴ On Av. xix. 34, 10. ⁵ Altindisches Leben, 385-387. ⁶ Av. ix. 8, 10. ⁷ Av. vi. 14, 1. ⁸ Av. ix. 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 (Anjasa) from Trikakud\textsuperscript{14} and the Jaṅgīḍa\textsuperscript{15} plant are mentioned.

\textsuperscript{12} Hymns of the Atharvaveda, 450.  \textsuperscript{13} Translation of the Rigveda, 3, 510.  \textsuperscript{14} Av. iv. 9, 8.  \textsuperscript{15} Av. xix. 34, 10.

\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 Rājān.

\textsuperscript{1} To a god, Rv. i. 70, 9; v. i, 10; viii. 100, 9; to a king, in the compound bali-hṛt, 'paying tribute,' vii. 6, 5; x. 173, 6.
\textsuperscript{2} Metaphorically: Av. vi. 117, 1; Taittirīya Brāhmaṇa, i. 2, 3, 2; Kāṭhaka Saṃhitā, xxix. 7; Taittirīya Upaniṣad, i. 5, 3, etc.; bali-hṛt, Av. xi. 4, 19; Kāṭhaka Saṃhitā, loc. cit.; bali-hāra, Av. xi. 1, 20; literally: Av. iii. 4, 3; Taittirīya Brāhmaṇa, ii. 7, 18, 3; iii. 12, 2, 7; Śatapatha Brāhmaṇa, i. 3, 2, 15; 5, 3, 18; 6, 3, 17; xi 2, 6, 14; Pañca- viṃśa Brāhmaṇa, xv. 7, 4; Aitareya Brāhmaṇa, vii. 29 (cf. vii. 34); bali-hṛt, Kāṭhaka Saṃhitā, xxix. 9; Taittirīya Saṃhitā, i. 6, 2, 1.
\textsuperscript{3} Altindisches Leben, 166, 167.
\textsuperscript{4} Germania, 15.
\textsuperscript{5} Later, too, benevolences (pranayā- kriyā) were known. See Fleet, Journal of the Royal Asiatic Society, 1909, 760-762.
\textsuperscript{6} See Rv. vii. 6, 5; 18, 19.

\textbf{Balkasa} denotes impure matter given off in the process of fermentation in the Śatapatha Brāhmaṇa.\textsuperscript{1} The exact sense

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

2 St. Petersburg Dictionary, s.v. | 3 Eggeling, Sacred Books of the East, Flossen ("flakes").

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

1 xiv. 2, 22. 23. 
2 Taittirīya Saṁhitā, ii. 2, 8, 2; Kāṭhaka Saṁhitā, x. 10; Maitrāyaṇī Saṁhitā, ii. 2, 5.

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

2. Balhika Prātipiya is the name of a Kuru king in the Śatapatha Brāhmaṇa, where he appears as having been opposed to the restoration of Duṣṭaritu Paumśāyana to his hereditary sovereignty over the Śṛṅjayas, but as having failed to prevent

1 xiii. 9, 3, 3.
the restoration being carried out by Revottaras śatava Cakra Sthapati. The epithet Pratipiya 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 Pratīpiya. In the Epic and the Purāṇas\(^3\) he is in the form of Vāhlīka 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 Reṣṭišena and a priest, while Śantanu was a Kuru prince of unknown parentage, but not probably a son of Pratīpa, who seems to be a late figure in the Vedic age, later than Parīkṣit, being his great-grandson in the Epic. Very possibly Balbīka was a descendant of Pratīpa. Why he bore the name Balbīka must remain uncertain, for there is no evidence of any sort regarding it.

\(^2\) Altindisches Leben, 432.
\(^3\) See Muir, Sanskrit Texts, i\(^2\), 273 et seq.; Sieg, Die Sagenstoffe des Rgveda, 131-136.

Balbūthā is mentioned in one hymn of the Rigveda\(^1\) along with Tarukṣa and Pṛthuśravas, as a giver of gifts to the singer. He is called a Dāsa, but Roth\(^2\) was inclined to amend the text so as to say that the singer received a hundred Dāsas from Balbūthā. 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.

\(^1\) v. 46, 32.
\(^2\) St. Petersburg Dictionary, s.v. dāsa.
\(^3\) Altindisches Leben, 117.

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

\(^1\) ii. 161, 13. The passage is unintelligible; for a guess, see Tilak, Orion, 166 et seq., and cf. Hillebrandt, Vedische Mythologie, 3, 145, n. 2.
\(^2\) Taittirīya Saṃhitā, ii. 3, 7, 4; v. 3, 1, 5; 7, 10, 1; Kāthaka Saṃhitā, xvii. 2; Vājasaneyi Saṃhitā, xiv. 9; Taittirīya Brāhmaṇa, i. 3, 7, 7; Brhadāraṇyaka Upaniṣad, i. 4, 9 (Mādhyamāna = 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 Saṃhitā (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, 1, 18.
2 v. 23; xi. 16; xii. 7 (which recognises the plural *majestatis*).
3 ii. 24. 27; xi. 16.

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

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

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

**Bādeyi-putra** (‘son of Bādeyi’) is mentioned in the last Vamśa (list of teachers) of the Mādhyaṃdina recension of the Braḥdaaraṇyaka 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.).

**Bāṇavant** in the Braḥdaaraṇyaka Upaniṣad (iii. 8, 2) denotes an ‘arrow’ like Bāṇa. Its more normal sense is ‘quiver’ (lit., ‘containing arrows’), which is its sense in the Vājasanaeṣī Saṃhitā (xvi. 10) and the Śatapatha Brāhmaṇa (v. 3, 1, 11).
Bādarāyaṇa (‘descendant of Badara’) is the name of a teacher in the Vaṁśa (list of teachers) at the end of the Sāmavidhāna Brāhmaṇa.¹


Bādhyoga (‘descendant of Badhyoga’) is the patronymic of Jihvāvant, a pupil of Asita Varsagāṇa, in the last Vaṁśa (list of teachers) in the Mādhyāṃḍina recension of the Brhadārānyaka 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 Vātsyya.²

¹ See Keith, Aitareya Aranyaka, 249, n. 1.

Bābhrava, ‘descendant of Babhru,’ is the patronymic of Vatsanapāt in the Brhadārānyaka Upaniṣad.¹ In the legend of Śunaḥṣepa² the Kāpilyas and the Bābhravas are enumerated as the descendants of Śunaḥṣepa under his adoptive name of Devarāta Vaiśvāmitra. A Śaṇman, or Chant, of Babhru is mentioned in the Pañcaviṃśa Brāhmaṇa.³

¹ ii. 5, 22; iv. 5, 28 (Mādhyāṃḍina = 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 Jaiminiya Upaniṣad Brāhmaṇa (iii. 41, 1; iv. 17, 1).

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

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

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

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

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

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


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

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

Bāśkala. See Vārkali.

Bāṣkiha, 'descendant of Baṣkiha,' is the patronymic of Śunaskarna in the Pañcaviṃśa Brāhmaṇa.¹ In the Baudhāyana Śrāuta Sūtra² he is a descendant of Śibi.

¹ xvii. 12, 6.
² xxi. 17. See Caland, Über das rituelle Sūtra des Baudhāyana, 28.

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

¹ i. 7, 3, 8.
² Cf. Mahābhārata, viii. 2030 et seq., where the Bāhikas are defined as the people of the Panjab and the Indus. This coincides exactly with what seems to be meant by the Śatapatha 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, r, i) 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.¹


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

¹ Vājasaneyi Saṃhitā, xxx. 8; bidala-kāra, Taittirīya Brāhmaṇa, iii. 4, 5, 1. ² Sacred Books of the East, 44, 414.

Bimba appears in one passage of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 5, 6) to denote the plant Monordica monadelpha.

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

¹ Aitareya Brāhmaṇa, ii. 1; Satapatha Brāhmaṇa, xiii. 4, 4, 8, etc. Cf. Maitrāyaṇi Saṃhitā, iii. 9, 3. ² xx. 136, 13. ³ i. 1, 8, 1. ². Cf. Satapatha Brāhmaṇa, i. 3, 3, 20 (pradhiyayāḥ); Aitareya Brāhmaṇa, loc. cit. ¹ 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 Brāhmaṇa² and the Aitareya Āraṇyaka.³

¹ iv. 34, 5. ² v. 30. ³ iii. 2, 4; Śaṅkhāyana Āraṇyaka, xi. 4. Cf. Zimmer, Altindisches Leben, 70.
Bija denotes 'seed,' the operation of sowing seed (vaṭp) 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 anda-ja, 'egg-born,' jiva-ja, 'born alive,' and udbhij-ja, 'produced from sprouts,' 'germinating,' while the latter adds sveda-ja, 'sweat-born'—that is, 'generated by hot moisture,' an expression which is glossed to comprise flies, worms, etc. Cf. Kṛṣi.

\(^1\) x. 94, 13; 101, 3. Cf. 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 Āsvapati, the Kekaya king. He is also mentioned in the Aitareya Brāhmaṇa.\(^4\)

\(^1\) v. 11, 1; 16, 1.  
\(^2\) v. 15, 11 (Mādhyāṃdina=v. 14, 8 Kāṇva).  
\(^3\) x. 6, 1, 1. Cf. iv. 6, 1, 9.  
\(^4\) Cf. Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, 15, 55, n. 2.

Buddha 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.

Brbhu 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 Śāṅkhāyana Śrauta Śūtra,\(^2\) Bharadvāja received gifts from Brbhu Takṣan and

\(^1\) vi. 45, 31, 33.  
\(^2\) xvi. 11, 11.
Prastoka Sārṇjaya, a fact alluded to in the Mānava Dharma Sāstra, where takṣan is treated as a descriptive attribute, 'a carpenter.' Apparently Bṛṣu was a Pāṇi, though the words of the Rigveda 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, Bṛṣu being then a merchant prince. According to Weber, the name suggests connexion with Babylon, but this conjecture must be regarded as quite improbable. Hillebrandt sensibly expresses no opinion as to Bṛṣu, while Brunnhöfer's attempt to recognize a people named Tāsko, and to connect them with the Vedic word takṣan, is valueless, especially considering the fact that Takṣan is not found as an epithet of Bṛṣu in the Rigveda.

Bṛṣaya is mentioned twice in the Rigveda, being in the first passage connected with the Pāṇis, and in the second with the Pāravatās and the Pāṇis. According to the St. Petersburg Dictionary, the word is the name of a demon, but is in the second passage used as an appellative, perhaps meaning 'sorcerer.' Hillebrandt thinks that a people is meant locating them in Arachosia or Drangiana with the Pāravatās and the Pāṇis, and comparing Bap(ravTr<;), satrap of Arachosia and Drangiana in the time of Darius. But this theory is not probable.

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3 x. 107.
4 Cf. Griffith, Hymns of the Rigveda, 1, 606, n.
5 Episches im vedischen Ritual, 28 et seq.; Proceedings of the Berlin Academy, 1898, 563, n. 1; Indische Studien, 17, 198. The Bāveru Jātaka, on which stress is laid in connexion with the Indian knowledge of Babylon, being of quite unknown date, has no cogency as evidence for any early period. Cf. Bühler, Indische Palaeographie, 17-19; Indische Studien, 3, 79 et seq.; Weber, Indian Literature 3; Rhys Davids, Buddhist India, 201 et seq.
6 Vedische Mythologie, 1, 93, 104, 107.
7 Iran und Turan, 127.
8 Cf. Ludwig, Translation of the Rigveda, 3, 275; Bṛhaddevatā, v. 108, 109, with Macdonell's notes; Max Müller, Sacred Books of the East, 32, 316.
Bṛṣī, denoting a 'cushion' of grass, is mentioned in the Aitareya Āraṇyaka\(^1\) and the Sūtras.\(^2\) The incorrect forms Vṛṣī and Vṛṣī also occur occasionally.

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

Bṛhač-chandas is found in one passage of the Atharvaveda\(^1\) as an epithet of Śāla, ‘house.’ It is apparently\(^2\) an error for bhad-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 Paṇḍalā, and is called Vāmadeva’s son in the Satapatha Brāhmaṇa.\(^4\) In the Paṇcaviṃśa Brāhmaṇa\(^5\) he appears as Vāmneya, ‘descendant of Vāmini.’ Hopkins’\(^6\) suggestion that he may have been there thought of as Vāmadevy 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 Paṇcaviṃśa Brāhmaṇa, xiii. \(9, 27,\) is parallel with xiv. \(9, 38.\)

Bṛhad-giri is said in the Paṇcaviṃśa Brāhmaṇa (viii. \(i, 4\) 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 Vāṃśa (list of teachers) of the Śāṅkhāyana Āraṇyaka as a pupil of Sumnayu.

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

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

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.

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

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

Bṛhad-diva

1 x. 120, 8.9. Cf. Ludwig, Translation of the Rigveda, 3.133; Macdonell, Vedic Mythology, p. 141.

Bṛhad-ratha

1 i. 36, 18; x. 49, 6. Cf. Ludwig, Translation of the Rigveda, 3.147, 148.

Bṛhad-vasu

1 Indische Studien, 4, 374.

Bṛhaspati

1 Astronomie, Astrologie und Mathematik, 6. Oriental Society, 16, xciv, correcting Tilak, Orion, 101. See also Fleet, Journal of the Royal Asiatic Society, 1911, 514-518; Keith, ibid., 794-800.

Bṛhaspati-gupta Śāyasthi

1 Indische Studien, 4, 372.

Bṛhaspati-sava

1 ii. 7, 1, 2. Cf. Kāṭhaka Samhitā, xxxvii. 7; Pañcaviṃśa Brāhmaṇa, xvii, 11, 4; xxv. 1, 1. 7. 2 ix. 9, 5.
the Śatapatha Brāhmaṇa, on the other hand, the Brhaspati-
sava is identified with the Vājapeya; but such identity is
clearly not primitive.  

3. 2, 1, 19.  

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

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

1. viii. 16, 10.  

Baija-vāpa, ‘descendant of Bījavāpa,’ is the name of a
teacher in the first two Vaṃśas (lists of teachers) in the
Mādhyaṁdina recension of the Brhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26).

Baija-vāpāyaṇa, ‘descendant of Baijavāpa,’ is the name of a teacher in the first two Vaṃśas (lists of teachers) in the
Mādhyaṁdina recension of the Brhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26). The name is also spelt Vaijāvāpāyaṇa.
Baija-vāpi, 'descendant of Bījavāpa, or Bījavāpin,' is the name of a teacher in the Maitrāyaṇī Saṃhitā (i. 4, 7).

Bainda is the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda. According to the commentator Mahīdhara, the word denotes a Nīṣāda, but according to Sāyaṇa a catcher of fish. See Mrgayu.

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.'

1 ii. 16, 14. Cf. Winternitz, Mantra-pāṭha, xlv. 2 v. 30, 10; viii. 1, 13. 3 Translation of the Atharvaveda, 474.

Baudhāyana, 'descendant of Budha or Bodha,' is the name of a teacher who is mentioned in the Baudhāyana Śrauta Sūtra, 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 Grhyā Sūtra is still unedited.

1 iv. 11, etc. 2 Über das rituelle Sūtra des Baudhāyana, 1903. 3 Bibliotheca Indica, 1904, etc. 4 By Hultzsch, Leipzig, 1884. 5 Bühler, Sacred Books of the East, 14. See his Introduction, xxix et seq., where, however, he tends to overestimate considerably the age of Baudhāyana.

Baudhī-putra, 'son of a female descendant of Bodha,' is the name of a pupil of Śālaṅkāyanīputra in the last Vamsa (list of teachers) of the Mādhyāmīdina 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, 1 et seq.; Satapatha Brāhmaṇa, xi. 3, 3, 1, etc.
the last Maṇḍala of the Rigveda. 2 The practice of studentship doubtless developed, and was more strictly regulated by custom as time went on, but it is regularly assumed and discussed in the later Vedic literature, being obviously a necessary part of Vedic society.

The Atharvaveda 3 has in honour of the Brahmācārin a hymn which already gives all the characteristic features of religious studentship. The youth is initiated (upa-ni) by the teacher 4 into a new life; he wears an antelope skin, and lets his hair grow long; 5 he collects fuel, 6 and begs, 7 learns, and practises penance. All these characteristics appear in the later literature. The student lives in the house of his teacher (ācārya-kula-vāsin; 8 ante-vāsin) 9 ; he begs, 10 looks after the sacrificial fires, 11 and tends the house. 12 His term of studentship might be long extended: it was normally fixed at twelve years, 13 but much longer periods, such as thirty-two years, are mentioned. 14 The

2 Rv., loc. cit.
3 xi. 5. Cf. Gopatha Brāhmaṇa, i. 2, 1-8, which contains an independent account of the Brahmācārin (Bloomfield, Atharvaveda, 110); Śatapatha Brāhmaṇa, xi. 3, 3; 1 et seq.; Taittiriya Saṁhitā, vi. 3, 10, 5.
4 Av. xi. 5, 3. It is used in the ritual of the Upanayana, according to the Kaṇṣika 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.
9 So regularly brahma-carṣya 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.
11 Chāndogya Upaniṣad, iv. 10, 2 et seq.; Śatapatha Brāhmaṇa, xi. 3, 4.
12 Śatapatha Brāhmaṇa, iiii. 6, 2, 15. A Mantra in the Āṣvalāyana Gṛhya Sūtra, i. 22, 1, 2, and elsewhere, sums up the duties of the Brahmācārin as 'thou art a Brahmācārin: eat water; perform thy duty; sleep not in the daytime; obedient to thy teacher study the Veda (brahma-caryasya; apo 'sāna: karma kuru; diva mā svāpṣir; ācāra-yādhiṇo vedaṃ adhiṣṭaya).' One duty specially referred to in the Aitareya Aranyaka, iii. 1, 6; Śāṅkhāyana Aranyaka, 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.  

15 Švetaketu commenced at twelve and studied for twelve years.  

It is assumed in the Grhya Sūtras that the three Āryan castes were all required to pass through a period of studentship. But that this is much more than priestly schematism is uncertain. No doubt individuals of the Kṣatriya or Vaiśya caste might go through part of the period of studentship, just as Burmese boys of all classes now pass some time in a monastery as students. This is borne out by the reference in the Atharvaveda  

17 to the king guarding his country by Brahmacarya—though that is susceptible of a different interpretation—and more clearly by the reference in the Kāṭhaka Śamhitā  

18 to a rite intended to benefit one who, although not a Brahmin, had studied (vidyām anücya), but had not gained renown, and by references in the Upaniṣads to kings who like Janaka studied the Vedas and the Upaniṣads.  

19 Normally, however, the Kṣatriya studied the art of war.  

20 One of the duties of the Brahmacārīn was chastity. But reference is in several places  

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.  

22 Even an old man might on occasion become a pupil, as the story of Āruṇī shows.  

15 See Weber, Indische Studien, 10, 21. The Sūtras allowed for a Brāhmaṇa the ages 8-16; for a Kṣatriya, 11-22; for a Vaiśya, 12-24. The difference between the Brāhmaṇa and the Kṣatriya, compared with that between the Kṣatriya and the Vaiśya, shows that the two latter castes were in a different position from the Brāhmaṇa.  

16 Chāndogya Upaniṣad, vi. 1, 2.  


ix. 16 (reading abrahmaṇa).  

18 Bṛhadāraṇyaka Upaniṣad, iv. 2, 1.  


21 Taittirīya Āranyaka, x. 65; Chāndogya Upaniṣad, v. 10, 9.  

22 Kāṭhaka Śamhitā, xxxiv. 5; Taittirīya Śamhitā, vii. 5, 9, 4; Weber, Indische Studien, 10, 125, n. 1; Keith, Sākhāyana Āranyaka, 79.  

23 Bṛhadāraṇyaka Upaniṣad, vi. 1, 6 (Mādhyaṃdina = vi. 2, 4 Kāṇva).  

Cf. von Schroeder, Indiens Literatur und Cultur, 202, 203; Jolly, Recht und Sitte, 151; Weber, op. cit., 10, 121 et seq.; Deussen, Philosophy of the Upaniṣads, 370, 371, and see Brāhmaṇa.
Brahma-jya,¹ 'oppressor of a Brahmin,' and Brahmacjyonay,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 Brähmana.

¹ v. 19, 7, 12; xii. 5, 15 et seq.; xiii. 3, 1. Cf. Taittiriya Brähmana, iii. 7, 9, 2.
² Av. xii. 4, 11.

Brahma-datta Caikitānaye ('descendant of Cekitāna') 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 Brähmana.

² Taittiriya Saṃhitā, iii. 3, 1, 1, etc.;
³ 4. Vājasaneyi Saṃhitā, vi. 3; vii. 21, etc.

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
sense of the priest who guides the sacrifice generally. It is undoubtedly found in that sense, both Muir⁶ 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 Hotṛ priest, and only later became the Brahman. This change he regards as having taken place when the importance of the hymns declined, and most weight was laid on the functions of the priest who superintended the sacrifice as a whole, and by his magic repaired the flaws in the sacrifice.⁹ In the later literature both senses of the word are quite common.¹⁰

⁵ Op. cit., i, 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 Vedic Studien, 2, 145 et seq.; 3, 155. He thinks that the sense of 'super-intending priest' is the older, and sees it in i, 158, 6; iv, 9, 4; 50, 7, 8; vii, 7, 5; 33, 11; x, 141, 3, etc.
⁸ Religion des Veda, 356, 397, who thinks that the Brahman priest known to the Rigveda was the Brāhmanacamsin, and who in most passages (e.g., iv, 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, Rituallitteratur, 13; Bloomfield, Hymns of the Atharvaaveda, lxviii; Atharvaaveda, 32; and see Purohita.

¹⁰ As 'priest,' Av. ii, 7, 2; iv, 35, 1, 2; v, 8, 5; 17, 8; 18, 7; 19, 8; vi, 122, 5; viii, 9, 3; x, 1, 3; 4, 30, 33; 7, 24; xi, 1, 25; xii, 1, 38; xix, 32, 8; Taittiriya Samhitā, iv, 7, 1; Vājasaneyi Samhitā, xxvi, 2; Aitareya Brāhmaṇa, v, 3, etc. As 'superintending priest,' Av. xviii, 4, 15; xx, 2, 3; Taittiriya Samhitā, i, 8, 9, 1; ii, 3, 11, 4; iii, 5, 2, 1, etc.; Kāṭhaka Samhitā, xxxvii. 17; and see Weber, Indische Studien, 10, 34, 35; 114; 135-138; 327; 330-337.

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

¹ Rv. ii, 43, 2; Śatapatha Brāhmaṇa, xi, 4, 1, 2. 9. Cf. Weber, Indische Studien, 10, 43, 69; Muir, Sanskrit Texts, 1, 2, 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 Kṣattra, the 'warrior caste,' which seems to be Weber's view.

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

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.

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

Brahma-vṛddhi is mentioned in the Vāṃśa Brāhmaṇa as a pupil of Mitravarcas.
Brahmahatyā, the 'murder of a Brahmín,' is mentioned in the Yajurveda Saṃhitās\(^1\) and the Brāhmaṇas\(^2\) as a heinous crime. The murderer is called Brahma-han.\(^3\)

\(^1\) Taittiriya Saṃhitā, ii. 5, 1, 2; v. 3, 12, 1; Vājasaneyi Saṃhitā, xxxix. 13, etc.
\(^2\) Satapatha Brāhmaṇa, xiii. 3, i, 1; 5. 3; 5. 4. 1; Taittiriya Āraṇyaka, x. 38; Nirukta, vi. 27, etc.
\(^3\) Taittiriya Saṃhitā, ii. 5, 1, 2; vi. 5, 10, 3; Kāṭhaka Saṃhitā, xxxi. 7; Kapiṣṭhala Saṃhitā, xlvi. 7; Taittiriya Brāhmaṇa, iii. 2, 8, 12; Satapatha Brāhmaṇa, xiii. 3, 5. 4, etc. Cf. Dharma.

**Brahmāvartā.** See Madhyadeśa.

Brahmodya in the Brāhmaṇas\(^1\) denotes a 'theological riddle,' such as formed an essential part of various ceremonies in the Vedic ritual, as at the Àsvamedha or the Daśarātra. Brahma-vadya is the form found in the Kauśitaki Brāhmaṇa,\(^2\) and Brahma-vādyā in the Taittiriya Saṃhitā\(^3\) probably has the same sense.

\(^1\) Satapatha Brāhmaṇa, iv. 6, 9, 20; xi. 4, 1, 2; 5. 3. i; 6. 2, 5; xiii. 2, 6, 9; 5. 2, ii; Brhadāranyaka Upaniṣad, iii. 8, i; 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. II, 3).

Brahmaudana denotes in the later Saṃhitās\(^1\) and the Brāhmaṇas\(^2\) 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. i, 1. 4; 3, 6, 6; 4, 1, 5, etc.

**I. Brāhmaṇa,** 'descendant of a Brahmān' (i.e., of a priest), is found only a few times in the Rigveda,\(^1\) and mostly in its latest

\(^1\) i. 164, 45; vi. 75, 19; 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 Dictionnary, s.v., where Rv. viii. 58, 1, is added; Ludwig, Translation of the Rigveda, 3, 220-226.
parts. In the Atharvaveda² and later³ it is a very common word denoting ‘priest,’ and it appears in the quadruple division of the castes in the Puruṣa-sūkta (‘hymn of man’) of the Rigveda.⁴

It seems certain that in the Rigveda this Brāhmaṇa, or Brahmin, is already a separate caste, differing from the warrior and agricultural castes.⁵ The texts regularly claim for them a superiority to the Kṣatriya caste,⁶ and the Brahmin is able by his spells or manipulation of the rite to embroil the people and the warriors⁷ or the different sections of the warriors.⁸ If it is necessary to recognize, as is sometimes done, that the Brahmin does pay homage to the king at the Rājasūya,⁹ nevertheless the unusual fact is carefully explained away so as to leave the priority of the Brahmin unaffected. But it is expressly recognized that the union of the Kṣatriya and the Brāhmaṇa is essential for complete prosperity.¹⁰ It is admitted¹¹ that the king or the nobles might at times oppress the Brahmins, but it is indicated that ruin is then certain swiftly to follow.

² ii. 6, 3; iv. 6, 1; v. 17, 9; 18, 1 et seq.; 19, 2 et seq.; xi. 1, 28; xix. 34, 6; 35, 2, etc.
³ 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 Varna.
⁶ See Maitrāyaṇī Saṃhitā, iv. 3, 8; Kāṭhaka Saṃhitā, xxix. 10; Vājasaneyi Saṃhitā, xxx. 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; xv. 6, 3; and cf. Brahmapurohitā: Weber, Indische Studien, 10, 27 et seq.
⁷ See Maitrāyaṇī Saṃhitā, ii. 1, 7; iii. 3, 10; Taittiriya Saṃhitā, ii. 2, ii, 2, etc.
⁸ Maitrāyaṇī Saṃhitā, iii. 3, 10.
⁹ Brhadāraṇyaka Upaniṣad, i. 4, 23 (Mādhyaṁḍina= i. 4, 11 Kāṇva). 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; Maitrāyaṇī 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 Maitrāyaṇī 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,\(^{12}\) like the gods in heaven, but this claim is hardly found in the Rigveda.\(^{13}\)

In the Aitareya Brāhmaṇa\(^{14}\) the Brahmin is said to be the 'recipient of gifts' (ādāyī) and the 'drinker of the offering' (āpāyī). The other two epithets applied, āvasāyī and yathā-kāma-prayāpya, are more obscure; the former denotes either 'dwellling everywhere'\(^{15}\) or 'seeking food';\(^{16}\) the latter is usually taken as 'moving at pleasure,' but it must rather allude to the power of the king to assign a place of residence to the Brahmin.

In the Śatapatha Brāhmaṇa\(^{17}\) the prerogatives of the Brahmin are summed up as (1) Arcā, 'honour'; (2) Dāna, 'gifts'; (3) Ajyeyatā, 'freedom from oppression'; and (4) Avadhyatā, 'freedom from being killed.' On the other hand, his duties are summed up as (5) 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\(^{18}\) of references to the civilities to be paid to the Brahmin. He is styled bhagavant,\(^{19}\) and is provided with good food\(^{20}\) and entertainment wherever he goes. Indeed, his sanctity exempts him from any close inquiry into his real claim to Brahminhood according to the Pañcaviṃśa Brāhmaṇa.\(^{21}\)

2. Gifts to Brahmins.—The Dānastuti ('Praise of gifts') is a recognized feature of the Rigveda, and the greed of the poets for Dakṣinās, or sacrificial fees, is notorious. Vedic texts\(^{22}\) themselves recognize that the literature thence resulting (Nārā-

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\(^{12}\) Av. v. 3, 2; vi. 13, 1; 44, 2; xix. 62, 1 (compared with xix. 32, 8), and probably v. 11, 11; Taittiriya Saṃhitā, i. 7, 3, 1; ii. 5, 9, 6; Kāṭhaka Saṃhitā, viii. 13; Maitrāyaṇī Saṃhitā, i. 4, 6; Śatapatha Brāhmaṇa, ii. 2, 2, 6; 4, 3, 14; iii. 1, 1, 11; iv. 3, 4, 4. See Weber, *op. cit.*, 10, 35, 36; von Schroeder, *Indiens Literatur und Cultur*, 146, 147.

\(^{13}\) Neither in i. 139, 7, nor ix. 99, 6 (see Roth, St. Petersburg Dictionary, s.v. deva), is this sense at all probable. Zimmer, *Altindisches Leben*, 206, quotes i. 128, 8, but that also is uncertain.


\(^{17}\) xi. 5, 7, 1 et seq. See Weber, *op. cit.*, 10, 41 et seq.

\(^{18}\) E.g., Kāṭhaka Saṃhitā, xxv. 3; Taittiriya Brāhmaṇa, i. 1, 10, 6; Śatapatha Brāhmaṇa, ii. 4, 1, 10; 3, 4, 6, etc.

\(^{19}\) Śatapatha Brāhmaṇa, xiv. 6, 1, 2.

\(^{20}\) Kāṭhaka Saṃhitā, xix. 12.

\(^{21}\) vi. 5, 8; Kāṭhaka Saṃhitā, xxvii. 2.

\(^{22}\) Kāṭhaka Saṃhitā, xiv. 5; Taittiriya Brāhmaṇa, i. 3, 2, 6. 7.
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 Purumīlha 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 (\textit{Dasan}). 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 \textit{Soma},\textsuperscript{31} not \textit{Sura}\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

\begin{itemize}
  \item \textsuperscript{23} Satapatha Brāhmaṇa, iii. 5, 1, 25. \textit{Cf.} also Bṛhadāranyaka Upaniṣad, iii. 15, 8; Satapatha Brāhmaṇa, xiii. 4, 3, 14, etc.
  \item \textsuperscript{24} xiii. 7, 12.
  \item \textsuperscript{25} ix. 58, 3.
  \item \textsuperscript{26} Taśtriṣyā Śaṁhitā, ii. 3, 12, 1. 2; Kāṭhaka Śaṁhitā, xii. 6, etc.
  \item \textsuperscript{27} xxii. 5, 4, 29; 6, 2, 18; 7, 13.
  \item \textsuperscript{28} \textit{Ibid.}, v. 4, 2, 3.
  \item \textsuperscript{29} \textit{Ibid.}, xiii. 4, 2, 17.
  \item \textsuperscript{30} Taśtriṣyā Śaṁhitā, ii. 5, 11, 9.
  \item \textsuperscript{31} Satapatha Brāhmaṇa, xii. 7, 2, 2; Aitareya Brāhmaṇa, vii. 29. \textit{Cf.} Kāṭhaka Śaṁhitā, xi. 5; Vājasaneyi Śaṁhitā, ix. 40; x. 18, etc.
  \item \textsuperscript{32} Satapatha Brāhmaṇa, xii. 8, 1, 5.
  \item \textsuperscript{33} \textit{Ibid.}, xii. 9, 1, 1.
  \item \textsuperscript{34} \textit{Ibid.}, i. 2, 3, 9; vii. 5, 2, 37; Aitareya Brāhmaṇa, ii. 8.
  \item \textsuperscript{35} Satapatha Brāhmaṇa, ii. 3, 1, 39; 5, 3, 16, etc. \textit{On the food of the Brahmins, \textit{cf.} also Pañcaviṃśa Brāhmaṇa, x. 4, 5; xvii. 1, 9; Aitareya Brāhmaṇa, iv. 11.}
  \item \textsuperscript{36} \textit{Cf.} Satapatha Brāhmaṇa, iv. 1, 5, 8-14, where the Aśvins, who are famous as physicians (vi. 2, 1, 3; xii. 7, 1, 11), are treated as impure.
\end{itemize}
while he exercises his art. His wife and his cow are both sacred.

4. Legal Position of Brahmins.—The Taittirīya Saṃhitā 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. The crime of slaying a Brahmin ranks above the sin of killing any other man, but below that of killing an embryo (bhratna) in the Yajurveda; the crime of slaying an embryo whose sex is uncertain is on a level with that of slaying a Brahmin. The murder of a Brahmin can be expiated only by the horse sacrifice, or by a lesser rite in the late TaittirīyaĀraṇyaka. The ritual slaying of a Brahmin is allowed in the later ceremonial, and hinted at in the curious legend of Śunahṣepa; and a Purohita might be punished with death for treachery to his master.

5. Purity of Birth.—The importance of pure descent is seen in the stress laid on being a descendant of a Rṣi (ārṣeya). 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. In agreement with this is the fact that Satyakāma Jābala was received as a pupil, though his parentage was unknown, his mother being a slave girl who had been connected with several men, and that in the Satapatha

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37 Taittirīya Saṃhitā, vi. 4, 9. 3. Contrast Rv. x. 97, 22, where no discredit attaches to the profession.
38 Av. v. 17.
39 Ibid., v. 18.
40 ii. 6, 10, 2.
41 xiii. 3. 5. 3.
42 Kāṭhaka Saṃhitā, xxxi. 7; Kapisthala Saṃhitā, xlvii. 7; Taittirīya Brāhmaṇa, iii. 2, 8, 12.
43 Taittirīya Saṃhitā, vi. 5, 10, 2; Kāṭhaka Saṃhitā, xxvii. 9; Weber, Indische Studien, 9, 48; 10, 66.
44 Satapatha Brāhmaṇa, xiii. 3. 1. 1; 5. 4. 1 et seq.
45 x. 38.
46 Śaṅkhāyana Śrauta Sūtra, xvi. 10, 10; 12, 16-20; Weber, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 18, 268, 269.
47 Aitareya Brāhmaṇa, vii. 15; Śaṅkhāyana Śrauta Sūtra, xv. 20.
48 Pañcaviṃśa Brāhmaṇa, xiv. 6, 8.
49 See Taittirīya Saṃhitā, vi. 6, 1, 4; Vājasaneyi Saṃhitā, vii. 46; Taittirīya Brāhmaṇa, i. 4, 4, 2; Satapatha Brāhmaṇa, iv. 3, 4, 19; xii. 4, 4, 6.
50 Taittirīya Saṃhitā, vi. 6, 1, 4; Kāṭhaka Saṃhitā, xxx. 1; Maitrāyaṇī 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 (Dāśi), 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 (apūtā) speech. Theirs was the craving for knowledge and the life of begging. False Brahmins are those who do not fulfil their duties (cf. Brahmandhu).

52 xi. 5; 4, 1; and cf. a citation in the scholiast on Kātyāyanā Śrāuta Sūtra, i. 6, 14: 'Whoever studies the Stomabhāgas (a peculiarity of the Vasiṣṭhas) is a Vasiṣṭha'; Weber, Indische Studien, iv. 73.
53 Aitareya Brāhmaṇa, ii. 19; Kausitaki Brāhmaṇa, xiii. 3; Weber, op. cit., 2, 311.
54 Pañcaviṃśa Brāhmaṇa, xiv. 6, 6.
55 Taiṭtirīya Saṁhitā, vi. 2, 6, 4; Kaṭhaka Saṁhitā, xxv. 3; Pañcaviṃśa 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., Taiṭtirīya Saṁhitā, ii. 1, 5, 5; Kaṭhaka Saṁhitā, 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. 5, 6.
63 Ibid., iii. 2, 1, 24. Cf. iv. i, 3, 17; Nirukta, xiii. 9; Kaṭhaka Saṁhitā, xiv. 5; xxxvii. 2; Vājasaneyi Saṁhitā, xxiii. 62.
64 Aitareya Brāhmaṇa, vii. 27; Muir, Sanskrit Texts, i, 438.
65 Bhadāraṇyaka 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.63

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.64 Such distinction is not indeed confined to the Brahmin: the king has it also, but it is not really in a special manner appropriate to the Kṣatriya.70 Many ritual acts are specified as leading to Brahmavaracasa,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 Satapatha Brāhmaṇa is eloquent upon its advantages,73 and it is asserted that the joy of the learned Śrotiриya, or ‘student,’ is equal to the highest joy possible.74 Nāka Maudgalya held that study and the teaching of others were the true penance (tapas).75 The object was the threefold knowledge (trayi vidyā), that of the Ṛc, Yajus, and Sāman,76 a student of all three Vedas being called tri-sukriya77 or tri-sukra,78 ‘thrice pure.’ Other objects of study are enumerated in the Satapatha Brāhmaṇa,79 in the Taittirīya Āranyaka,80 the Chāṇḍogya Upaniṣad,81 etc. (See Itiḥāsa, Purāṇa; Gāthā, Nārāśaṃśi; Brahmodya; Anuśāsana, Anuvākhyāna, Anvākhyāna, Kalpa, 2. Brāhmaṇa; Vidyā, Kṣatravidyā, Deva-janavidyā, Nakṣatra-vidyā, Bhūta-vidyā, Sarpavidyā; Atharvāṅgirasaḥ, Daiva, Nidhi, Pitrya, Rāśi; Sūtra, etc.)

63 Taittirīya Ārāṇyaka, ii. 18, etc.
64 Taittirīya Saṃbhāta, iv. 1, 7, 1; vii. 5, 18, 1; Kāṭhaka Saṃbhāta, Āśvamedha, v. 14; Vājasaneyi Saṃbhāta, xxii. 22; xvii. 2; Taittirīya Brāhmaṇa, lii. 8, 13, 1; Altareya Brāhmaṇa, iv. 11, 6-9; Satapatha Brāhmaṇa, xiii. 2, 6, 10; x. 3, 5, 16; xi. 4, 4, 1; Pañcaviṃśa Brāhmaṇa, vi. 3, 5.
70 Satapatha Brāhmaṇa, ii. 1, 3, 6; xiii. 1, 5, 3, 5, 2, 6, 9.
71 Kāṭhaka Saṃbhāta, xxxvii. 7; Taittirīya Brāhmaṇa, ii. 7, 1, 1; Pañcaviṃśa 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, xi. 5, 6, 3, 9; 7, 1; Taittirīya Ārāṇyaka, ii. 13.
74 Bṛhadāraṇyaka Upaniṣad, iv. 3, 35-39; Taittirīya Ārāṇyaka, 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; xii. 3, 3, 2, etc.
77 Kāṭhaka Saṃbhāta, xxxvii. 7.
78 Taittirīya Brāhmaṇa, ii. 7, 1, 79 xi. 5, 7, 5, 8.
80 ii. 9, 10.
81 vii. 1, 2, 4; 2, 1; 7, 1.
Directions as to the exact place and time of study are given in the Taittirīya Āranyaka and in the Sūtras. If study is carried on in the village, it is to be done silently (manasā); if outside, aloud (vācā).

Learning is expected even from persons not normally competent as teachers, such as the Carakas, who are recognized in the Śatapatha Brāhmaṇa 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. Yājñavalkya learnt from Janaka, Uddālaka Aruṇi and two other Brahmins from Pravāhaṇa Jaivali, Dīptabālāki Gārgya from Ajātaśatru, and five Brahmins under the lead of Aruṇa from Aśvapati Kaikeya. A few notices show the real educators of thought: wandering scholars went through the country and engaged in disputes and discussions in which a prize was staked by the disputants. Moreover, kings like Janaka offered rewards to the most learned of the Brahmins; Ajātaśatru was jealous of his renown, and imitated his generosity. Again, learned women are several times mentioned in the Brāhmaṇa.

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

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82 ii. 11. 12-15. 83 iv. 2, 4. 1. 84 Cf. (x) Kṣatriya and (2) Varṇa. 85 Satapatha Brāhmaṇa, xi. 6, 2, 5. 86 Bhādāraṇyaka Upaniṣad, vi. 1, 11; Chāndogya Upaniṣad, v. 3, 1, and i. 8, 1. Cf. Muir, Sauskrīt Texts, 5. 436, 514-516. 87 Bhādāraṇyaka Upaniṣad, ii. 1, 1; Kaüşitaki Upaniṣad, iv. 1. 88 Satapatha Brāhmaṇa, x. 6, 1, 2. 89 Bhādāraṇyaka Upaniṣad, iii. 3, 1. Cf. iii. 7, 1. 90 Satapatha Brāhmaṇa, xi. 4, 1, 1. 91 Ibid., xi. 6, 3, 1; Bhādāraṇyaka Upaniṣad, vi. 1, 1-9, 20. 29. 92 Aitareya Brāhmaṇa, v. 29; Kauśitaki Brāhmaṇa, ii. 9; Bhādāraṇyaka Upaniṣad, iil. 3, 1; 7, 1. Cf. Aśvalāyana Gṛhya Śūtra, iii. 4, 4; Śāākhāyana Gṛhya Śūtra, iv. 10. 93 Satapatha Brāhmaṇa, xiii. 5, 2, ii. 94 Ibid., iv. 6, 9, 20. 95 Taittirīya Samhitā, ii. 5, 9, 1; Taittirīya Brāhmaṇa, iii. 5, 3, 1; Satapatha Brāhmaṇa, i. 4, 2, 7; iii. 5, 3, 12. Cf. also Bhādāraṇyaka 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. The texts give examples of this, such as Āruṇī and Śvetaketu, or mythically Varuṇa and Bhṛgu. This fact also appears from some of the names in the Vāṃśa Brāhmaṇa of the Sāmaveda and the Vāṃśa (list of teachers) of the Śāṅkhāyana Āranyaka. On the other hand, these Vāṃśas and the Vāṃśas of the Śatapatha Brāhmaṇa show that a father often preferred to let his son study under a famous teacher. The relation of pupil and teacher is described under Brahmacarya. A teacher might take several pupils, and he was bound to teach them with all his heart and soul. He was bound to reveal everything to his pupil, at any rate to one who was staying with him for a year (sānyavatsara-vāsīn), 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. The exact times and modes of teaching are elaborately laid down in the Sūtras, but not in the earlier texts.

As priest the Brahmin operated in all the greater sacrifices; the simple domestic (grhya) rites could normally be performed without his help, but not the more important rites (śrauta).

96 Śatapatha Brāhmaṇa, i, 6, 2, 4.
97 Bṛhadāranyaka Upaniṣad, vi, 1, 1 (Māḍhyāṃḍina = vi, 2, 1 Kāṇva).
98 Śatapatha Brāhmaṇa, xi, 6, 1, 1.
99 Indische Studien, 4, 376.
100 xv. 1.
101 Taittirīya Āranyakā, vii. 3.
102 See Taittirīya Aranyakā, vii. 4 (Indische Studien, 2, 211).
104 So the Vasīṣṭhas and the Stomabhāgas, Pañcaviṃśa Brāhmaṇa, xv. 5, 24; Taittirīya Brāhmaṇa, iii. 5, 2. 1; Kāṭhaka Saṃhitā, xxxvii. 17; Pra-
vāhana Jaivāli and his knowledge of Brahman, Bṛhadāranyaka Upaniṣad, vi, 1, 11; Chāndogya Upaniṣad, v. 3, 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 Bṛhadāranyaka Upaniṣad, iii, 8, 9.
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, five, six, seven, or ten priests. Again, the Kaushitakins 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, adds three more to the sixteen, a second Unnetṛ, an Abhigara, and an Apagara. The later ritual places the Brahmān 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*), but the priest shared in the profit, besides securing the *Dakṣiṇas*. Disputes between sacrificers and the priests were not rare, as in the case of *Viśvantara* and the *Śyāparṇas*, or *Janamejaya* and the *Asitamṛgas*; and the *Aśāvīras* are referred to as undesirable priests. Moreover, *Viśvāmitra* once held the post of Purushita to *Sudās*, but gave place to *Vasiṣṭha*.

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106 Taittirīya Brāhmaṇa, ii. 3, 6, 1-4; Pañcaviṃśa Brāhmaṇa, xxv. 4, 2. The four are the Hotṛ, Adhvaryu, Agnīdh, and Upavākt: 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; Taittirīya Brāhmaṇa, ii. 2, 2, 3; Taittirīya Aranyaka, iii. 4, 6; Satapatha Brāhmaṇa, xi. 7, 2, 6, where the list has Adhvaryu, Hotṛ, Brahmān, with the Prajapātṛ, Maitrāvaruṇa, Agnīdhra.

109 Kāṭhaka Saṃhitā, ix. 13; Taittirīya Brāhmaṇa, ii. 2, 2, 5; Taittirīya Aranyaka, 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; Taittirīya Brāhmaṇa, ii. 2, 4, 1; 3, 6, 4; Taittirīya Aranyaka, iii. 1; Aitareya Brāhmaṇa, v. 25; Pañcaviṃśa Brāhmaṇa, xxv. 4, 2. What ten are meant is uncertain; the four of note 106 are enumerated.


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; viii. 5, 3, 8; ix. 5, 2, 16; xii. 8, 1, 17, etc.


115 Aitareya Brāhmaṇa, vii. 27.

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 officiant 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.
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 (Bhīṣaj), and his mother a grinder of corn (Utpala-prākṣiṇī). 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 Upāniṣad, iv. 4, 5; Aitareya Arānyaka, 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}, io, 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 Māṇavadharmaśastrā} (for the Dharma view). Muir, \textit{Sanskrit Texts}, i\textsuperscript{2}, 248 et seq., discusses the priesthood in the Rgveda, and Zimmer, \textit{Althindisches 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,' is the title of a class of books which as such are only mentioned in the Nirukta and the Taittiriya Āranyaka, and then in the Sūtras, where the names of the Brāhmaṇas occur, showing that literary works were in existence.

3. Brāhmaṇa is taken by Roth in the St. Petersburg Dictionary to mean the 'Soma cup of the Brahman' in two passages of the Rigveda and one of the Atharvaveda.

Brāhmaṇāc-chamsin ('reciting after the Brāhmaṇa—i.e., Brahman') is the name of a priest in the Brāhmaṇas. In the technical division of the sacrificial priests (Ṛtvil) he is classed with the Brahman, but it is clear that he was really a Hotraka or assistant of the Hotṛ. According to Oldenberg, he was known to the Rigveda as Brahman. This is denied by Geldner, who sees in Brahman merely the 'superintending priest' or the 'priest.'
Bhanga in the Kāṭhaka Sāmhitā denotes a rope or noose for strangling. It is spelt Vleśka in the Maitrāyaṇī Sāmhitā.

1 xiii. 6; xxxvii. 13. 14.
2 iii. 6. 10. In Ṛpastamba Śrauta Sūtra, x. 19, 1, meśka is read.

**BH.**

Bhaga denotes a part of the chariot in one passage of the Rigveda according to Hillebrandt.

1 ii. 34, 8.
2 *Vedische Mythologie*, 3. 95.

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

Bhagī-ratha Aikśvāka (‘descendant of Ikśvāku’) is the name of a king in the Jaiminiya Upaniṣad Brāhmaṇa (iv. 6, 1. 2). It is important to note that he is regarded as being on friendly terms with the Kuru-Paṇcālas, which points to the Ikśvākus 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. In the Rigveda it is an epithet of Soma, presumably in the sense of ‘intoxicating,’ which then came to designate hemp.

1 xi. 6, 15; conceivably in Śāṅkh-āyana Aranyaka, 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.


Bhaṅgāśvīna is the name of the father of Rūtparna in the Baudhāyana Śrauta Sūtra. In the Mahābhārata he is called Bhaṅgāsuri. In the Ṛpastamba Śrauta Sūtra mention is made of Rūtparna-Kayovadhī as the Bhaṅgāśvinau.

1 xx. 12.
2 iii. 2745.
3 xxi. 20; Caland, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 57, 745.
**Bhaṅgya-śravaṇa** is the name of a man in the Taittiriya Āraṇyaka.\(^1\)


**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. Bhagīratha.

\(^1\) x. 60, 2.
\(^2\) Translation of the Rigveda, 3, 138, 165.
\(^3\) *Hymns of the Rigveda*, 2, 463.
\(^4\) St. Petersburg Dictionary, s.v.
\(^5\) Grassmann, *Wörterbuch*, s.v., thinks that the compound should be read as two words: *bhaje rathasya* (*satpatim*), ‘to win (the lord) of the car.’

**Bhadra-pādā.** See Nakṣatra.

**Bhadra-sena Ājātaśatrava** (‘descendant of Ājātaśatru’) is the name of a man, presumably a prince, whom Uddālaka is said in the Satapatha Brāhmaṇa (v. 5, 5, 14) to have bewitched.

**Bhaya-da Āsamātya** (‘descendant of Āsamāti’) is the name of a king in the Jaiminiya Upaniṣad Brāhmaṇa.\(^1\) Oertel,\(^2\) however, seems to take the name as Abhayada, but this is not probable, for Bhayada is a name in the Purāṇas.

1 iv. 8, 7.

**Bhayamāna** is, according to Sāyaṇa, the name of a man in one hymn of the Rigveda,\(^1\) which is ascribed by the Anukramaṇi (Index) to his authorship. The interpretation is, however, uncertain.

1 i. 100, 17. Cf. Muir, *Sanskrit Texts*, 1, 266.

**Bharata** is the name of a people of great importance in the Rigveda and the later literature. In the Rigveda they appear prominently in the third and seventh Maṇḍalas in connexion
with Sudās and the Trtsus,1 while in the sixth Maṇḍala they are associated with Divodāsa.2 In one passage3 the Bharatas are, like the Trtsus, enemies of the Pūrus: there can be little doubt that Ludwig’s view of the identity of the Bharatas and and Trtsus is practically correct. More precisely Oldenberg5 considers that the Trtsus are the Vasiṣṭhas, the family singers of the Bharatas; while Geldner6 recognizes, with perhaps more probability, in the Trtsus the royal family of the Bharatas. That the Trtsus and Bharatas were enemies, as Zimmer7 holds, is most improbable even on geographical grounds, for the Trtsus in Zimmer’s view8 occupied the country to the east of the Paruṣṇī (Ravi), and the Bharatas must therefore be regarded as coming against the Trtsus from the west, whereas the Rigveda9 recognizes two Bharata chiefs on the Sarasvatī, Āpayā, and Drśadvatī—that is, in the holy land of India, the Madhyadesa. Hillebrandt10 sees in the connexion of the Trtsus and the Bharatas a fusion of two tribes; but this is not supported by any evidence beyond the fact that in his opinion some such theory is needed to explain Divodāsa’s appearing in connexion with the Bharadvāja family, while Sudās, his son,

1 iii. 53, 9, 12. 24; 33, ii. 12 (Viśvāmitra, who is accordingly hailed as Bharata-prabha, ‘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, 12, 354; Zimmer, Altindisches Leben, 127), a defeat of the Bharatas by the Trtsus.
2 vi. 16, 4. 5. Cf. verse 19.
3 vii. 8, 4.
4 Translation of the Rigveda, 3, 172 et seq.
5 Zeitschrift der Deutschen Morgen-ländischen Gesellschaft, 42, 207. In Buddha, 405 et seq., he accepted the identification of Ludwig.
6 Vedicische 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 Devāvata are mentioned as Bhāratas. Oldenberg, Buddha, 410, n., mentions that in the Mahābhārata, iii. 6065, a tributary of the Sarasvatī is called Kauśikī, and the Kuśikas are, of course, the family of Viśvāmitra, whose connexion with the Bharatas is beyond question.
10 Vedicische Mythologie, 1, 111. His view is that Sudās and the Bharatas were later comers than the Trtsus, who joined them as one people, the Vasiṣṭhas becoming the priests of the Bharatas. He suggests that the Vasiṣṭhas were not originally adherents of the Indra-Soma cult, but were specially devoted to the Varuṇa cult; but there is no decisive evidence for either suggestion. Cf. Bloomfield, as cited in n. 7.
or perhaps grandson (cf. Pijavana), is connected with the Vasiṣṭhas and the Viśvāmitras.

In the later literature the Bharatas appear as especially famous. The Śatapatha Brāhmaṇa mentions Bharata Dauḥśanti as a king, sacrificer of the Aśvamedha ('horse sacrifice') and Śatānīka Sātrājīta, as another Bharata who offered that sacrifice. The Aitareya Brāhmaṇa mentions Bharata Dauḥśanti as receiving the kingly coronation from Dirghatamas Māmateya, and Śatānīka as being consecrated by Somāsusman 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). Moreover, in the formula of the king's proclamation for the people, the variants recorded include Kuravaḥ, Paṇḍālaḥ, Kuru-Paṇḍālaḥ, and Bharatāḥ; and the Mahābhārata consistently recognizes the royal family of the Kurus as a Bharata family. It is therefore extremely probable that Oldenberg is right in holding that the Bharatas in the times of the Brāhmaṇas were merging in the Kuru-Paṇḍāla people.

The ritual practices of the Bharatas are repeatedly mentioned in the Paṇcaviṃśa Brāhmaṇa, the Aitareya Brāhmaṇa, the

11 xiii. 5, 4.  12 viii. 23 and 21.
13 Śatapatha Brāhmaṇa, xiii. 5, 4, II. 21.
14 In the Taittirīya Saṃhitā, i. 8, 10, 2, and the Taittirīya Brāhmaṇa, i. 7, 4, 2, the phrase is esa vo, Bharatā, rājā; the Vājasaneyi Saṃhitā, in the Kāṇḍa recension, xi. 3, 3; 6, 3, has Kuravaḥ, Paṇḍālaḥ (evidently asajointpeoplen); Āpastamba, xviii. 12, 7, gives Bharatāḥ, Kuravaḥ, Paṇḍālaḥ, Kuru-Paṇḍālaḥ, and janaṭāḥ, as alternatives, according to the people to whom the king belongs; the Kāṭhaka Saṃhitā, xv. 7, and the Maitrāyaṇi Saṃhitā, ii. 6, 7, read esa te janaṭe rājā. See Weber, Indian Literature, 114, n.; von Schroeder, Indiens Literatur und Cultur, 465.
15 Oldenberg, Buddha, 409.
16 O. 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.
17 xiv. 3, 13; xv. 5, 24, and perhaps xviii. 10, 8, on which see Weber, Indische Studien, 10, 28, n. 2; below, p. 98.
18 ii. 25; iii. 18. The sense 'mercenary soldier,' here seen by the St. Petersburg Dictionary, s.v. 2 (no longer mentioned in the Dictionary of Böhl lingk), 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 Mānavā Dharma Śastra, 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.
Satapatha Brāhmaṇa,\(^{19}\) and the Taittirīya Āraṇyaka.\(^{20}\) Already in the Rigveda\(^{21}\) there is mention made of Agni Bhārata (‘of the Bharatas’). In the Āpī hymns\(^{22}\) 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.\(^{6}\) Again, in the Satapatha Brāhmaṇa\(^{23}\) Agni is referred to as brāhmaṇa Bhārata, ‘priest of the Bharatas,’ and is invited to dispose of the offering Manusvat Bharatavat, ‘like Manu,’ ‘like Bhārata.’\(^{24}\)

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

A Bharata is referred to in the fifth Maṇḍala of the Rigveda:\(^{27}\) who he was is uncertain.

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

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\(^{1}\) Cf. Āśvalāyana Grhya Sūtra, iii. 4, 2; Śāṅkhāyana Grhya Sūtra, iv. 10; Bhāddevatā, v. 102 et seq., where he is said to be a son of Bṛhaspati, and a grandson of Aṅgiras (cf. Rv. vi. 2, 10; 11, 3, etc.); Arnold, *Vedic Metre*, 61, 62.

\(^{2}\) Rv. vi. 15. 3; 16. 5. 33; 17. 4; 31. 4: 48. 7; 13. 63. 10; 65. 6. See also Rv. i. 112, 13; 116. 18; x. 150. 5; 181, 2.

\(^{3}\) Rv. vi. 10. 6; 16. 33: 17. 14; 23. 10; 25. 9; 35. 4; 47. 25. 50. 15. See also Rv. i. 59. 7.

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 Samhitā that Bharadvāja gave Pratardana the kingdom. It is unnecessary to suppose that the same Bharadvāja was meant in both cases, and that Pratardana was a son of Divodāsa: the later Samhitās refer to Bharadvāja, like the other great sages, irrespective of chronology.

The Bharadvājas in their poems mention Brbū, Brpsaya, and the Pārāvatas. Hillebrandt has pointed out that they are also connected with the Śrīnjayās. In particular, the Śānkhaśaya Śrauta Sūtra mentions that Bharadvāja gained largesse from Prastoka Śānjaya and Brbū. But it is very doubtful if it is correct to place all these people and Divodāsa in Arachosia and Drangiana.

Bharadvāja as an author and a seer is frequently referred to in the later Samhitās 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.

Bharūjī in one passage of the Atharvaveda may denote, according to Roth, a noxious animal.
Bhartṛ, 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 Av. v. 5, 2; Taittiriya Brāhmaṇa, iii. 1, 1, 4.
3 Die indogermanischen Verwandtschaftsnamen, 415, n. 1.

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 (Dāsarājna), 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 bhalaṁśah), and who overlooks Zimmer's later view.
3 Zur Litteratur und Geschichte des Weda, 95.
4 Zimmer, Altindisches Leben, 126.

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

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

Bhastrā in the Satapatha Brāhmaṇa (i. i, 2, 7; 6, 3, 16) denotes a leathern bottle or pouch.

Bhākuri. See Bekurā.


Bhágadugha, 'dealer out of portions,' 'distributor,' is the name of one of the king's 'jewels' (Ratnin) in the Yajurveda Samhitás and Bráhmanaś. What his functions exactly were is uncertain. Sāyaṇa in some places renders the word by 'tax-collector,' but in others as 'carver,' thus making this functionary either a revenue officer or a mere court official.

1 Taittiríya Samhitá, i. 8, 9; Kāṭhaka Samhitá, xv. 4; Maitrāyaṇi Samhitá, ii. 6, 5; iv. 3, 8; Vājasaneyi Samhitá, xxx. 13.
2 Taittiríya Bráhmana, i. 7, 3, 5; iii. 4, 8, 1; Satapatha Bráhmana, i. 1, 2, 17; v. 3, 1, 9.
4 On Satapatha Bráhmana, i. 1, 2, 17.
Cf. Eggeling, Sacred Books of the East, 41, 63, n.

Bhágavitti ('descendant of Bhagavitta') is the patronymic of a teacher called Cúḍa or Cúla in the Brhadárayanyaka Upaniṣad.

1 Brhadárayaka Upaniṣad, vi. 3, 17. 18 Mādhyaṇḍiṇa.
2 Ibid., vi. 3, 9 Kāṇva.

Bhāditāyana, 'descendant of Bhaḍita,' is the patronymic of Śākadāsa in the Vaṃśa Brāhmaṇa.

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 Indische Studien, 4, 372.

Bhāya-jātya, 'descendant of Bhayajāta,' is the patronymic of Nikothaka in the Vaṃśa Brāhmaṇa.

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

Bhārata. See Bharata.

Bhāradvāja, 'descendant of Bharadvāja,' is the patronymic of many teachers. In the Vaṃśas (lists of teachers) of the Brhadárayanyaka Upaniṣad, Bhāradvājas are mentioned as
pupils of Bhāradvāja,² Pārāśarya,² Balākākausīka,³ Aitareya,⁴ Asurāyana,⁵ and Baljavāpāyana.⁶ A Bhāradvāja occurs in the Rigveda,⁷ and Śūṣa Vāhneya is mentioned as a Bhāradvāja in the Vāṃśa Brāhmaṇa.⁸

1 ii. 5, 21; iv. 5, 27 (Mādhyaṃdina = ii. 6, 2 Kāṇva).
2 ii. 6, 2 Kāṇva.
³ iv. 5, 27 Mādhyaṃdina.
⁴ ii. 5, 21; iv. 5, 27 (Mādhyaṃdina = ii. 6, 3; iv. 6, 3 Kāṇva).
⁵ ii. 5, 21; iv. 5, 27 Mādhyaṃdina.
⁶ ii. 5, 21; iv. 5, 27 Mādhyaṃdina.
⁷ v. 61, 2.
⁸ Indische Studien, 4, 373.

Bhāradvājāyana, 'descendant of Bharadvāja,' is the patronymic of a teacher in the Paṅcaviṃśa Brāhmaṇa.¹

¹ x. 12, 1; Nidāna Sūtra, ix. 9. Cf. Academy of Arts and Sciences, 15, 61, Hopkins, Transactions of the Connecticut n. 2.

Bhāradvājī-putra, 'son of a female descendant of Bharadvāja,' is the metronymic of several teachers in the Brhadāraṇyaka Upaniṣad, pupils of Pāraśarīputra,¹ Pāṅgīputra,² and Vātsimāṇḍavīputra³ respectively.

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

Bhārgava, 'descendant of Bhṛgu,' is the patronymic of several teachers, including Cyavāna¹ and Gr̥tṣamada.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, Bābhrava).
³ Taittiriya Śamhitā, i. 8, 18, 1; Sāṅkhāyana Āraṇyaka, vii. 15; Aitareya | Brāhmaṇa, viii. 2, 1. 5; Praśna Upaniṣad, i. 1 (Vaidarbhi), etc.; Paṅcaviṃśa 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).

Bhārmy-āśva, 'descendant of Bhṛmyaśva,' is the patronymic of Mudgalā in the Nirukta (ix. 23) and the Brhaddevatā (vi. 46; viii. 12).
Bhāryā, later a common expression for 'wife,' does not occur in that sense at all in the Saṃhitās. It first appears, according to the St. Petersburg Dictionary, in the Aitareya Brāhmaṇa, where, however, Delbrück suggests that merely a member of the household ('who is to be maintained') may be meant. In the Satapatha Brāhmaṇa, however, the two wives of Yājñāvalkya are so designated.

Bhālandana, 'descendant of Bhālandana,' is the patronymic of Vatsaprī in the Taittirīya Saṃhitā, the Kāṭhaka Saṃhitā, and the Pañcaviṃśa Brāhmaṇa.

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

Bhālla is the name or patronymic of a teacher who bears the patronymic Prāṭīda 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 Bhallavin,' is the name of a school of teachers mentioned in the Jaiminīya Upaniṣad Brāhmaṇa.
Bhālaveya, ‘descendant of Bhāllavi,’¹ is the patronymic of Indradyumna in the Śatapatha Brāhmaṇa² and the Chāndogya Upaniṣad.³ Probably the same person is meant by the Bhālaveya, who is cited frequently as an authority in the same Brāhmaṇa.⁴

1 x. 6, 1, 1.  ² v. 11, 1.  ³ i. 7, 3, 19; ii. 1, 4, 6; xiii. 4, 2, 3:  ⁴ 5, 3, 4.

Bhāvayavya. See Bhāvyā.

Bhāvyā is the name of a patron, as it seems, in the Rigveda.¹ In the Śāṅkhāyana Śrauta Sūtra² the form given is Bhāvayavya, being a patronymic of Svanaya, who is the patron of Kakṣīvant. This combination is borne out by the Rigveda, where Kakṣīvant and Svanaya are mentioned in the same verse,³ while Svanaya must be meant in the verse of the same hymn,⁴ where Bhāvyā is mentioned as ‘living on the Sindhu’ (Indus). Roth’s⁵ view that Bhāvyā here is perhaps a gerundive meaning to be ‘reverenced’ is not probable. Ludwig⁶ thinks Svanaya was connected with the Nahuṣas.

¹ i. 126, 1; Nirukta, ix. 10.  ² xvi. 11, 5. Cf. Bhaddevatā, iii. 140.  ³ i. 126, 3.  ⁴ i. 126, 1.  ⁵ St. Petersburg Dictionary, s.v.

Bhāsa in the Nirukta¹ and Panini² denotes the ordinary speech of the day as opposed to the language regulated by Panini’s rules. But see Wackernagel, Altindische Grammatik, i, xli; Keith, Aitareya Aranyaka, 179, 180.

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

¹ vi. 8. See Weber, Indische Studien, i, 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 Chāndogya Upaniṣad also, but the correct reading there is probably Amikṣā.

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 i. Brāhmaṇa.

Bhitti in the Satapatha Brāhmaṇa denotes a mat made of split reeds.

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

The Rigveda8 contains a hymn in which a physician celebrates his plants and their healing powers. Moreover, wonderful cures are referred to as performed by the Aśvins: the healing of the lame9 and of the blind;10 the rejuvenation of the aged Cyavana11 and of Puramānī's husband;12 the giving of an iron leg (jaṅghā ayasī) to Viśpālā,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 Ṣarīra), 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

7 Taittiriya Samhitā, vi. 4, 9, 3. Cf. Maitrāyaṇi Samhitā, iv. 6, 2; Satapatha Brāhmaṇa, iv. 1, 5, 14; Bloomfield, op. cit., xxxix, xl.
8 x. 97.
9 Rv. i. 112, 8; x. 39, 3, etc.
10 Cf. the case of Rjāśva, Rv. i. 116, 17.
11 Rv. x. 39, 4.
12 i. 116, 13.
13 Rv. i. 116, 15, etc.
14 Vedische Studien, 1, 171 et seq.; 305.
15 As Zimmer, Altindisches Leben, 398, is inclined to do.
17 So it is said in the Paṁcaviṃśa Brāhmaṇa, xii. 9, 10: bheṣayaṃ va Atharvaṇāṇī, 'the Atharvan hymns are medicine'; xvi. 10, 10; and cf. ibid., xxiii. 16, 7; Kāṭhaka Samhitā, 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, a hymn of the Atharvaveda contains a physician’s deprecation of the use of home-made remedies instead of reliance on his professional training.

2. Āṭharvāṇa is the name of a mythic physician mentioned in the Kaṭhaka Saṃhitā.

Bhūma Vaidarba (‘prince of Vidarba’) 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.

Bhūma-sena is the name of one of the brothers of Janamejaya, the Pārīkṣitīyas, in the Satapatha Brāhmaṇa.

1 Bhujyu denotes, according to the St. Petersburg Dictionary, an ‘adder’ in two passages of the Rigveda, and one of the Vājasaneyi Saṃhitā. But the sense is uncertain in all these passages.

2 Bhujyu is the name of a man, son of Tugra, who is repeatedly mentioned in the Rigveda as saved from the deep by the Aśvins. According to Bühler, the passages refer to
Bhujyu being saved from shipwreck during a voyage in the Indian Ocean, but the evidence is inadequate to support this conclusion. Cf. Samudra.

**Bhujyu Lāhyāyani** ('descendant of Lahyāyana') is the name of a teacher, a contemporary of Yājñavalkya, in the 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.

² Rv. viii. 4, 16; Av. xx. 127, 4.
³ Rv. iv. 2, 14; ix. 26, 4; 71, 5, where Pischel, Vedische Studien, i, 239-243, considers that the shafts of the chariot are meant (cf. Gobhila Gṛhya Sūtra, iii. 4, 31, whence it appears that the chariot-pole, spoken of as having two arms, was forked). The same view regarding the passages cited in n. 2 gives the sense of a 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 Asitamāgas, 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.
**Bhūtāmśa** is in the Rigveda\(^1\) 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\(^1\) and later\(^2\) for 'prosperity.'

1 vii. 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 Saṃhitā, ii. 1, 1, 3, 5, etc.; bhūti-kāma, 'desiring prosperity,' Taittirīya Saṃhitā, ii. 1, 1, 2, 3, 3; v. i. 9, 1, etc.

**Bhūmi** or Bhūmi is a common word for 'earth' in the Rigveda\(^1\) and later,\(^2\) being practically a synonym of Pṛthivī. It is also used of the land given by the god to the Āryan,\(^3\) and of grants of land.\(^4\)

1 i. 64, 5; 161, 14; ii. 14, 7, etc. So in x. 18, 10, 'mother earth' receives the remains of the dead.
2 Av. vi. 2, 1, where it is said that the Bhūmi is the highest of the three earths (Pṛthivī); 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 Saṃhīta\(^1\) and the Brāhmaṇa.\(^2\)
| 1 Taittirīya Saṃhitā, vii. 5, 9, 3; 2 Pañcaviṃśa Brāhmaṇa, v. 5, 19; Kaṭhaka Saṃhitā, xxxiv. 5. | 3 Cf. Keith, Aitareya Āranyaka, 277, n. 14.

| Bhūmi-pāsa, 'earth net,' is the name of a plant in the Saṃpatha Brāhmaṇa, probably some sort of creeper. | 1 xiii. 8, 1, 16. Cf. Eggeling, Sacred Books of the East, 44, 427, n. 1.

**Bhrṛgavāṇa** is found in one passage of the Rigveda\(^1\) apparently\(^2\) as a name of a man who is called Śobha. Ludwig,\(^3\) however, thinks that his name was Ghoṣa. Elsewhere the word appears as an epithet of Agni, doubtless in allusion to his cult by the Bhrṛgus.

1 i. 120, 5. 2 Pischel, Vedische Studien, i, 4; 2, 92.
3 Über Methode bei Interpretation, 4.
Bṛghu [A FAMILY OF FIRE PRIESTS 109

Bṛghu is a sage of almost entirely mythical character in the Rigveda and later. He counts as a son of Varuṇa, bearing the patronymic Vāruṇi. In the plural the Bṛghus are repeatedly alluded to as devoted to the fire cult. They are clearly no more than a group of ancient priest and ancestors with an eponymous Bṛghu in the Rigveda, except in three passages, 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 Bṛghus appear with the Druhyus, perhaps as their priests, but this is not certain.

In the later literature the Bṛghus are a real family, with subdivisions like the Aitaśāyana, according to the KauŚitaki Brāhmaṇa. The Bṛghus are mentioned as priests in connexion with various rites, such as the Agnisthāpana and the Daśapeyakratu. In many passages they are conjoined with the Aṅgirases: the close association of the two families is shown

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1 Śatapatha Brāhmaṇa, xi. 6, 1, 1; Taittiriya Āraṇyaka, ix. 1. Cf. Paṇca- viṃśa 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. 30, 14) may be due, as Roth, St. Petersburg Dictionary, s.v., suggests, to a confusion with the Ṛbhus. It may, however, be an allusion to the historic Bṛghus, whom we find in the battle of the ten kings.
4 As shown by the legend of fire having been brought to them by Mātariśvan, Rv. iii. 5, 10.
5 i. 60, 1, where, however, Roth, loc. cit., takes the singular in a collective sense, an interpretation which may be correct, but is not necessary.
6 Rv. vii. 18, 6; viii. 3, 9; 6, 18, to which list, given by Macdonell, loc. cit., Roth adds viii. 102, 4, Ārva-Bṛghu-vaś, like Ārva and Bṛghu. Cf. the fact that the Āvras, in the Aitareya Brāhmaṇa, vi. 33, take the place of the Bṛghus 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 Śaṃhitā, iv. 6, 5, 2; v. 6, 8, 6; Av. iv. 14, 5; Maitrāyaṇi Śaṃhitā, i. 4, 1 (p. 48).
10 Taittiriya Śaṃhitā, i. 8, 18; Taittiriya Brāhmaṇa, i. 8, 2, 5; Paṇca-viṃśa Brāhmaṇa, xviii. 9, 2.
11 Taittiriya Śaṃhitā, i. 1, 7, 2; Maitrāyaṇi Śaṃhitā, i. 1, 8; Vāja-saneyi Śaṃhitā, i. 18; Taittiriya Brāhmaṇa, i. 1, 4, 8; iii. 2, 7, 6; Śatapatha Brāhmaṇa, i. 2, 1, 13, etc. Cf. Rv. viii. 35, 3; 43, 13; x. 14, 6, in the first and last of which passages the Atharvans also occur. See Bloomfield, Hymns of the Atharvaveda, xxvii. n. 2. Hence, in the Atharvanic ritual texts, the term Bṛhgyangirasah 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 Bhṛgu is selected to exemplify the dangers incurred by the oppressors of Brahmins: the Śṛṇjaya Vaitahavyas perish in consequence of an attack on Bhṛgu. In the Aitareya Brāhmaṇa also Bhṛgu has this representative character. Cf. Bhṛgavāṇa and Bhārgava.

Bṛṅgā 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 Aśvamedha ('horse sacrifice').

Bṛṃmy-aśva is the name of the father of Mudgala in the Nirukta (ix. 24).

Bhekurī. See Bekurā.

1. Bheda, one of the enemies of Sudās and the Trṣtu-Bharatas, 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 Paruṣṇī, Yamunā being another

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1 Rv. vii. 18, 18. 19; 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.\(^4\) *Cf. Turvaśa.*


2. **Bheda** is mentioned in the Atharvaveda\(^1\) as having come to a bad end because he refused a cow (vaśā) to Indra when asked for it. That he is different from the preceding Bheda, as Roth\(^2\) assumes, is not certain. Indeed, it may very well be that his defeat led to his being chosen as the representative of the evil end of the wicked man. Moreover, the irreligious character of Bheda may be ascribed to his being a leader of non-Āryan folk, if the **Ajas** and **Śigrus**, with whom in the Rigveda he is connected or associated were, as is possible, though by no means certain, un-Āryan tribes of totemists.\(^3\)

\(^1\) xii. 4, 49, 50.

\(^2\) St. 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-Āryan. *Cf. Aja*.

1. **Bheśaja**, denoting a 'remedial agent,' 'medicine,' is often mentioned in the Rigveda\(^1\) and later,\(^2\) being also used in a figurative sense.\(^3\) Plants,\(^4\) waters,\(^5\) and spells\(^6\) are repeatedly enumerated as medicines. Most of the medical practices of the Atharvaveda are merely examples of sympathetic magic. For example, in one hymn\(^7\) the yellow of jaundice is entreated to pass into yellow birds. In another\(^8\) fever is to be banished by means of a frog; for the frog, being a potent means of cooling fire\(^9\) (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.

\(^5\) i. 23, 19, 20; 34, 6, etc.; Taittiriya Saṁhitā, vi. 4, 9, 2; Kaushitaki Brāhmaṇa, xvi. 7, etc. Possibly there is some truth in Zimmer's view, *Altin-Disches Leben*, 399, that the reference is to the beneficial effects of bathing.

\(^6\) Exemplified in the medical spells of the Atharvaveda and the Kauśika Sūtra.

\(^7\) i. 22; Bloomfield, *Hymns of the Atharvaveda*, 264 et seq.

\(^8\) vii. 116; Bloomfield, *op. cit.*, 565 et seq.

\(^9\) *Cf. Rv. x. 16, 14; Av. xviii. 3, 60.*
2. **Bheṣajya** 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 Śrauta 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 Kāthaka Saṃhitā.\(^1\)

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

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

**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; Taittirīya Saṃhitā, ii. 1, 4, 5. 6; v. 4, 5, 4; Kāthaka Saṃhitā, xiii. 4; xxi. 8, etc.

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

**Bhuṣjya** 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 Aśvamedha (‘horse sacrifice’) in the Taittirīya Saṃhitā.\(^1\)

Bhauvana, 'descendant of Bhuvana,' is the patronymic of the mythical Viṣvakarman in the Śatapatha (xiii. 7, 1, 15) and the Aitareya (viii. 21, 8, 10) Brāhmaṇas, and the Nirukta (x. 26).

Bhauvāyana, 'descendant of Bhuva,' is the patronymic of Kapivana in the Pañcaviṃśa Brāhmaṇa. It is also found in the Yajurveda Saṃhitās.

Bhratṛ 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 (abhratṛ) meet an evil fate.

The gradation of the relations in the home is shown by the order in the Chāndogya Upaniṣad, where father, mother, brother, and sister are successively mentioned. Strife between brothers is occasionally referred to.

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1 i. 164, 1; iv. 3, 13; v. 34, 4, etc.; Av. i. 14, 2; ii. 13, 5; Taittirīya Saṃhitā, vi. 2, 8, 4, etc.; bhratṛta, Rv. viii. 20, 22; 83, 8; x. 108, 10.
2 Böhltingk and Roth, St. Petersburg Dictionary, s.v.; Delbrück, Die indogermanischen Verwandtschaftsnamen, 462.
3 i. 161, 1; 170, 2; iii. 53, 5; iv. 1, 2; vi. 51, 5; viii. 43, 416. 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. Ayogā.
5 vii. 15, 2.
6 Cf. Av. iii. 30, 2; Śatapatha Brāhmaṇa, iv. 1, 5, 3, where it is a sign of serious confusion; Journal of the American Oriental Society, 11, cxiv; Bloomfield Atharvaveda, 72.
**Bhrāṭṛvyā** 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 Saṃhitās 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 Kāṭhaka Saṃhitā\(^6\) prescribes the telling of a falsehood to a Bhrāṭṛvyā, who, further, is often given the epithets 'hating' (dvisan) and 'evil' (apriya, pāpman) in the later Saṃhitās and the Brāhmaṇas.\(^7\) The Atharvaveda\(^8\) also contains various spells, which aim at destroying or expelling one's 'rivals.'

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1 v. 22, 12, and perhaps x. 3, 9.
2 The word is rendered 'cousin' by Whitney in his Translation of the Atharvaveda (x. 6, 1; xv. 1, 8).
3 ii. 18, 1; viii. 10, 18, 33; x. 9, 1.
4 Taittiriya Saṃhitā, iii. 5, 9, 2, etc.; Kāṭhaka Saṃhitā, x. 7; xxvii. 8; Vājasaneyi Saṃhitā, i. 17; Aitareya Brāhmaṇa, iii. 7, etc.; Śatapatha Brāhmaṇa, i. 1, 1, 21, etc.; Pañcaviṃśa Brāhmaṇa, xii. 13, 2; Cf. Rv. viii. 21, 13.
5 Whitney, in his Translation of the Atharvaveda (ii. 18, 1), while rendering the word by 'adversary,' explains it in a note as meaning literally 'nephew,' or 'brother's son.'
6 xxvii. 8.
7 See several of the passages given in n. 4.
8 ii. 18, 1; x. 9, 1, etc. Cf. Taittiriya Saṃhitā, i. 3, 2, 1, etc.

**Bhrūna-han, 'slaying an embryo'; Bhrūna-hatya, 'the slaying of an embryo,'** are terms expressing a crime which is repeatedly and severely censured in the later Saṃhitās,\(^1\) where it is said to be the greatest of all crimes, and one of which the

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1 Maitrāyaṇī Saṃhitā, iv. 1, 9; Kāṭhaka Saṃhitā, xxxi. 7; Kapiśṭhala Saṃhitā, xlvi. 7 (cited in Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 579, 580); Av. vi. 112, 3; 113, 2. | The Taittiriya Saṃhitā, vi. 5, 10, 3, and Taittiriya Brāhmaṇa, iii. 2, 8, 11, have *brahma-han* instead; but see *ibid.*, 12.
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.

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

Makṣā, a 'king bee' (madhukara-rājan) is referred to. Cf. Zimmer, Altindisches Leben, 97; Hillebrandt, Vedic Mythology, 1, 240, n. 1.
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 Samhitas mention is also made of the ‘head of Makha,’ an expression which has become unintelligible to the Brähmaṇas.  

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

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1 ix. 101, 13, where the Bhrigus are mentioned as opposed to Makha (cf. Macdonell, Vedic Mythology, p. 51).
2 Vājasaneyi Śaṃhitā, xi. 57; xxxvii. 7; Taittiriya Saṃhitā, i. 1, 8, 1; iii. 2, 4.; x. 171, 2.
3 Śatapatha Brāhmaṇa, xiv. 1, 2, 17.
4 Cf. St. Petersburg Dictionary, s.v.
5 Vājasaneyi Saṃhitā, xi. 57; xxxvii. 7; Taittiriya Brāhmaṇa, iii. 4, 1, 1.
6 Latyāyana Śrūta Sūtra, viii. 6; Kātyāyana Śrūta Sūtra, xxii. 4, 22. Cf. Sayana on Pañcaviṃśa Brāhmaṇa, xvii. 1, 16, 17.
7 xvii. 1, 16.
8 vii. 13; this is not mentioned in the earlier Aitareya Āraṇyaka.
The Magadhas are evidently a people in the Baudhāyana and other Sūtras, possibly also in the Aitareya Āranyaka. It is therefore most improbable that Zimmer can be right in thinking that in the Yajurveda and the Atharvaveda the Māgadha is not a man of Magadha, but a member of the mixed caste produced by a Vaiśya marrying a Kṣatriya woman. 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 minstrels, and that wandering bards from Magadha were apt to visit the more western lands. This class the later texts recognize as a caste, inventing an origin by intermarriage of the old-established castes.

The dislike of the Magadhas, which may be Rigvedic, since the Kikātaś were perhaps the prototype of the Magadhas, was in all probability due, as Oldenberg thinks, to the fact that the Magadhas were not really Brahminized. This is entirely in accord with the evidence of the Śatapatha Brāhmaṇa that neither Kosala nor Videha were fully Brahminized at an early date, much less Magadha. Weber suggests two other grounds that may have influenced the position—the persistence of aboriginal blood and the growth of Buddhism. The latter consideration is hardly applicable to the Yajurveda or the Atharvaveda; but the imperfect Brahminization of the land, if substituted for it in accordance with Oldenberg’s suggestion,
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 Aryan 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.

\textsuperscript{16} \textit{Journal of the Royal Asiatic Society,} | \textit{Cf. Rhys Davids, Buddhist India, 6, 1908, pp. 851-853.}

Magundī 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} \textit{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.

1. \textit{i. ii. 11, 3; i. 10, 5; iii. 4, 13, 3; i. 19, 1; iv. 17, 8; v. 30, 12; 32, 12, etc.; Nirukta, v. 16. Very rarely later, e.g., Vājasaneyi Saṁhitā, xx. 67.}

2. \textit{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 Saṁhitās, it is very rare, occurring practically as a divine epithet only (of Indra, Taittirīya Saṁhitā, iv. 4, 8, 1; Brhadāranyaka Upaniṣad, i. 3, 13; Kauśitaki Upaniṣad, ii. 11).}

Maghā. See Nakṣatra and Aghā.

Maṅgala is the name of a teacher in the Baudhāyana Śrauta Sūtra (xxvi. 2).
Maṅgīra is found in an obscure verse in the 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 Śāṅkhāyana (viii. 7) Āraṇyakas.

Maṭacī occurs in a passage of the Chāndogya Upaniṣad, where reference is made to the Kurus being overwhelmed by Maṭacīs. Śaṅkara interprets the word by ‘thunderbolts’ (aśanayah), while Ānandatīrtha in his commentary gives, as an alternative rendering, pāṣāṇa-vṛṣṭayah—i.e., ‘hailstones,’ which may be the sense. The Śabdakalpadruma, agreeing with Ānandatīrtha, says that Maṭacī means ‘a kind of small red bird’ (rakta-varṇa-ksudra-paksi-viśeṣa, reading -pakṣi-), and Jacob suggests that the ‘locust’ is meant.

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Mani | MADDER—HAILSTONES—AMULET 119

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1 xxxiv. 9.
2 Mānava Srauta Sūtra, vii. 2, 7; Mandirasya, Kātyāyana Śrauta Sūtra, xiii. 3, 21; Maṅkirasya, Āpastamba Śrauta Sūtra, xi. 20, 3.
3 See the variants in n. 2.

On Brahmāsūtra, iii. 4, 28.


1 i. 10, 1.
2 Maṇi-hata.
3 St. Petersburg Dictionary, s.v.
4 On Brahmāsūtra, iii. 4, 28.
6 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 maṇiḥ hiranyam must mean ‘a jewel (and) gold.’
Mani could be strung on a thread (sūtra), which is referred to in the Pañcavimśa Brāhmaṇa and elsewhere, the Mani was certainly also worn round the neck, for in the Rigveda occurs the epithet mani-grīva, 'having a jewel on the neck.' An amulet of Bilva is celebrated in the Sānkhyāyaṇa Āranyaka, and many varieties of amulet are there enumerated. The 'jeweller' (maṇi-kāra) is mentioned in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.

Manika in the late Adbhuta Brāhmaṇa and the Sūtras denotes a large 'water bottle.'

Manḍa, n., is found in the compound nau-maṇḍa (du.), denoting the two 'rudders' of a ship in the Śatapatha Brāhmaṇa.

Manḍūka is the name of 'frog' in the Rigveda and later, the feminine Maṇḍūkī also occurring. The famous frog hymn of the Rigveda compares with Brahmins the frogs croaking

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6 xx. 16, 6.
7 Jaiminiya Upaniṣad Brāhmaṇa, i. 18, 8. Cf. iii. 4, 13; Jaiminiya Brāhmaṇa, ii. 248; Śatapatha Brāhmaṇa, xii. 3, 4, 2.
8 i. 122, 14.
9 xii. 18 et seq.
10 xii. 8.
11 Vājasaneyi Saṃhitā, xxx. 7; Taittiriya Brāhmaṇa, i. 4, 3, 1.

Cf. Schrader, Prehistoric Antiquities, 337; Zimmer, op. cit., 253; Weber, Omina und Portenta, 317, 374; Indische Studien, 2, 2, n. 4; 5, 386; 18, 37; Proceedings of the Berlin Academy, 1891, 796. Weber is inclined to detect a Babylonian origin of Mani (cf. Manā), but the evidence is not convincing.

1 Weber, Omina und Portenta, 316.
2 Āśvalāyana Grhya Sūtra, ii. 9, 3; iv. 6, 4; Gobhila Grhya Sūtra, i. 1, 26.

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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.

Vājasaneyi Saṃhitā, xvii. 6; Taittiriya Saṃhitā, iv. 6, 1, 2; Kāṭhaka Saṃhitā, xvii. 17; Maitrāyaṇi Saṃhitā, ii. 10, 1; Taittiriya Āranyaka, vi. 4, 1.

1 ii. 103, 1; x. 166, 5.
2 Av. vii. 112, 2; Taittiriya Saṃhitā, v. 4, 4, 3; 7, 11, 1; Kāṭhaka Saṃhitā, xiii. 1; xxi. 7; Maitrāyaṇi Saṃhitā, iii. 14, 2; Vājasaneyi Saṃhitā, xxiv. 36; Pañcaviṃśa Brāhmaṇa, xii. 4, 16; Śatapatha Brāhmaṇa, ix. 2, 2, 20 et seq.; Nirukta, ix. 5.
3 Rv. x. 16, 14; Av. xviii. 3, 60.
as they awake to activity at the beginning of the rains. It has been explained by Max Müller as a satire on the Brahmins. Geldner, agreeing with this view, thinks that it is directed by its Vasiṣṭha composer against rival Brahmins, probably the Viśvāmitras. The view, however, which interprets the hymn as a rain charm 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. Similarly the frog is invoked in the Atharvaveda against the fire of fever.

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1. Matsya, 'fish,' is mentioned only once in the Rigveda, but frequently later.

2. Matsya appears to be the name of a people in one passage of the Rigveda, 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, Dhvasan Dvaitavana is mentioned as a Matsya king (Mātśya). The Matsyas as a people occur also in the Kauśitaki Upaniṣad.
connexion with the Vaśas,\(^4\) and in the Gopatha Brāhmaṇa\(^5\) in connexion with Śālavas. In Manu\(^6\) the Kurukṣetra, the Matsyas, the Pancālas, and the Śūrasenakas comprise the land of the Brahmin Rṣis (brahmārṣi-desa). There is no reason to doubt that the Matsyas occupied much the same territory as in Epic times, say Alwar, Jaipur, Bharatpur.\(^7\)

\(^4\) This is the most probable reading, which results from a comparison with Gopatha Brāhmaṇa, i. 2, 9, where Śālav-Matsyaśu is followed by savaka-Uśinaṛṣu (misprinted ṭavaśa-). See Keith, Journal of the Royal Asiatic Society, 1908, 367. The older view was Satvan-Matsyesu, Max Müller, Sacred Books of the East, 1, lxvii, following Cowell; St. Peters burg Dictionary, s.v. Savantu.

\(^5\) i. 2, 9.  
\(^6\) ii. 19; vii. 193.  
\(^7\) See Vincent Smith, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 56, 675.

\textbf{Madā-vatī,} ‘intoxicating,’ is the name of a plant in the Atharvaveda.\(^1\)

\(^1\) vi. 16, 2; cf. iv. 7, 4. Cf. Whitney, Translation of the Atharvaveda, 292; Bloomfield, Hymns of the Atharvaveda, 465; Zimmer, Altindisches Leben, 72.

\textbf{Madugha,} ‘honey-plant,’\(^1\) is the name of a sweet herb in the Atharvaveda.\(^2\) The spelling is somewhat uncertain, since many manuscripts read Madhughā.\(^3\)

\(^1\) The literal meaning is probably ‘yielding honey,’ the word being, according to the commentator, derived from madhu-dugha, a word actually occurring in the Rigveda (vi. 70, 1. 5).  
\(^2\) i. 34, 4; vi. 102, 3. Cf. Weber, Indische Studien, 5, 386, n.; 404; Whitney, Translation of the Atharvaveda, 34, 35, 355; Bloomfield, Hymns of the Atharvaveda, 275; Zimmer, Altindisches Leben, 69.  
\(^3\) These two forms probably stand by haplogy for madhu-dugha and madhu-[d]ugha. Cf. Macdonell, Vedic Grammar, 64, 1a.

\textbf{Madgu,} ‘diver’ (from the root majj,\(^1\) ‘dive’), is the name of some aquatic bird which is included in the list of victims at the Āsvamedha (‘horse sacrifice’) in the Yajurveda Saṁhitās,\(^2\) and is occasionally mentioned elsewhere.\(^3\)

\(^1\) See Macdonell, Vedic Grammar, 38c; Maitrāyaṇī Saṁhitā, iii. 14, 3; Vājasaneyi Saṁhitā, xxiv. 22, 34.  
\(^2\) TaittiriyaSaṁhitā, v. 5, 20, 1; Chāndogya Upaniṣad, iv. 8, 1, 2.  
\(^3\) Cf. Zimmer, Altindisches Leben, 93.
Madhya, 'intoxicating liquor,' is not mentioned until the Chandogya Upanishad, where it occurs in the compound madya-pañjara, 'drinking intoxicating liquor.'

Madra denotes a people who are mentioned in the Brhadāraṇyaka Upanishad; 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 Brähmana as living beyond the Himalaya (pārena Himavantam) in the neighbourhood of the Uttara Kurus, probably, as Zimmer conjectures, in the land of Kāśmir. The Madras mentioned in the Upanishad were, like the Kurus, probably settled somewhere in Kurukṣetra in the Madhyadesa or 'Middle Land.' Cf. Madragāra.

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

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

1 The word is etymologically identical with Greek μεθυ, '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 Saṁhitā, 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; Taítirīya Brähmaṇa, 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 Saṁhitā, vi. 2, etc.
Madhuka Paĩngya ('descendant of Piṅga') is the name of a teacher mentioned in the Šatapatha¹ and the Kauśītaki² Brāhmaṇas.

¹ xi. 7, 2, 8; Bhadāraṇyaka Upaniṣad, vi. 3, 17, 18 (Madhyāṃdina = 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; ² Av. ix. 1, 5.
³ St. Petersburg Dictionary, s.v.

Paṅcavimśa Brāhmaṇa, xxii. 10, 12.

Madhu-kṛt, 'honey-maker,' denotes 'bee' in the later Saṃhitās¹ and the Brāhmaṇas.²

¹ Taittiriya Saṃhitā, 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 Kauśītaki Brāhmaṇa¹ and the Aitareya Āraṇyaka.² In the

¹ xxviii. 2.
² i. 1, 3.
Aitareya Brāhmaṇa he counts as the fifty-first son of Viśvāmitra, and his Praūga (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 Māṇava 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 Sarasvati 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 Mātysa, Paṇcālas, and Śūrasenakas, and Brahmovarta as meaning the particularly holy land between the Sarasvati and the Drṣadvatī. The Baudhāyana Dharma Sūtra defines Áryavarta as the land east of Vinaśana; west of the Kālaka-vana, 'Black Forest,' or rather Kanakha, 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-
vatī)\(^7\) and the region where the sun rises. The Mānava Dharma Śāstra,\(^8\) in accord with the Vasiṣṭha Dharma Sūtra,\(^9\) defines Āryāvarta as the region between the Vindhya and the Himālaya, the two ranges which seem to be the boundaries of the Āryan world in the Kauśitaki Upaniṣad also.\(^10\)

The term Madhyadesa is not Vedic, but it is represented in the Aitareya Brāhmaṇa\(^11\) by the expression madhyamā pratiṣṭhādiś, ‘the middle fixed region,’ the inhabitants of which are stated to be the Kuruś, the Pañcālas, the Vaṣas, and the Uṣīnaras. 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 Kosalas-Videhas, and on the west by the desert. The western tribes are mentioned with disapproval both in the Śatapatha Brāhmaṇa\(^12\) and the Aitareya Brāhmaṇa,\(^13\) while the tradition of the Brahminization of the Kosalas and the Videhas from the Kuru-Pañcāla country is preserved in the former Brāhmaṇa.\(^14\)

\(^7\) The readings are doubtful, varying between śindhu vidhāraṇī or vidhāraṇī and śindhu vicaraṇī or visaraṇī. 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 Uṣīnaras 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.

\(^12\) ix. 3, 1, 8.

\(^13\) iii. 44, 3; Ludwig, Translation of the Rgveda, 3, 245.

\(^14\) i. 4, 1.

Cf. Bühler, Sacred Books of the East, 14, 2, 3; 146, 147, who points out that the Pāripātra Mountains are a part of the Vindhya range in Mālā, and who suggests that the western boundary was originally the Ādāra 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 Baudhāyana 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, 1, 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.

Madhyāṃ-dīna, 'mid-day,' is a frequent designation of time in the Rigveda, the later Sāṃhitās, and the Brāhmaṇas. Cf. Ahan.

1 iv. 28, 3; viii. 1, 29; 13, 13; 27, 19; x. 151, 5, etc.
2 Av. ix. 6, 46; Taittirīya Sāṃhitā, vi. 2, 5, 4, etc.
3 Pañcavimśa Brāhmaṇa, xv. 9, 16; Taittirīya Brāhmaṇa, i. 5, 3, 2; Śatāpatha Brāhmaṇa, ii. 2, 3, 9; Chāndogya Upaniṣad, ii. 9, 6; 14, 1, etc. The word is sometimes used as an abbreviation for the 'midday libation' (like mittag in German for 'midday meal') in Aitareya Brāhmaṇa, iii. 10, 2, 5; Kauḍītaki Brāhmaṇa, xxix. 8.

Madhyama-vah occurs in one passage of the Rigveda as an epithet of the chariot. The exact interpretation is doubtful. Roth assigns to it the expression the sense of 'driving with a single horse between the shafts.' According to Sāyana's explanation, it means 'driving with middling speed.' It might mean 'driving in the middle'—that is, 'only half-way.'

1 ii. 29, 4.

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

Madhyama-śī is found in one passage of the Rigveda, where Roth assigns to the word the meaning of intercessor, which Zimmer accepts, in the sense of 'mediator' or 'arbiter,' as a legal term, but which Roth may, as Lanman suggests, have intended to express 'adversary' or 'preventer' of the disease referred to in the hymn. Whitney thinks that it means 'mid-

1 x. 97, 12=Av. iv. 9, 4=Vājasaneyi Sāṃhitā, 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 Madhyama-śīva, in the Jaiminiya Brāhmaṇa, ii. 408, is obscure. 196 (where he seems to decide in favour of derivation from āi, not ār).

7 Rigveda, Glossar, 131; Kommentar.

Madhyama-stha,1 Madhyame-śtha,2 in the later Saṃhitās denotes the chief in his relation to his followers (sañāta). Cf. Madhyamaśī.

1 Vājasaneyi Saṃhitā, xxvii. 5. sthaya, ‘position of chief,’ Taittiriya 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-varṣa, the ‘middle of the rains,’ is specially mentioned as a time of the year in the Kauṣitaki Brāhmaṇa1 and in the Sūtras.2

1 i. 3. 2 Śaṅkhāyana Śrauta Sūtra, iii. 5, 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 Rigveda1 in an enumeration of gifts, where it is described as ‘golden’ (sacā manā hiranyayā). It therefore seems to designate some ornament, or possibly a weight, and has accordingly been compared2 with the Greek μνά (Herodotus has μνέα), the Latin mina. All three words have been considered Semitic in origin, as borrowed from the Phoenicians3 in the case of Greece, from Carthage by way

1 viii. 78, 2. 2 As, e.g., by Zimmer, Altindisches Leben, 50, 51; Weber, Indische Studien, 5, 386; 17, 202, 203; Wackernagel, Altindische Grammatik, i, xxii; Hopkins, Journal of the American Oriental Society, 16, 278. 3 Or perhaps from Babylon via Asia Minor. The part played by the 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 Paläographie, 17; Vincent Smith, Indian Antiquary, 34, 230. On the other side, cf. Max Müller, Indra, 133-138; Hopkins, Religions of India, 160; Macdonell, Vedic Mythology, p. 139 (as regards the flood legend);

⁵ Bloomfield, Religions of India, 133 et seq. (as regards the Ādityas).

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

¹ xxx. 1 (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, Nābhānedeśṭha.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; Śatapatha 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.

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Manu is called Vivasvan⁵ or Vaivasvata,⁶ 'son of Vivasvant' (the god); Sāvarṇi,⁶ 'descendant of Sāvarṇā' (the substitute of Saranyū in the legend of her wedding); and Sāmvarṇi,⁷ 'descendant of Sāmvarṇa.' The first name is, of course, mythical. The two other have been regarded as historical, Sāvarṇi being taken by Ludwig⁸ as a king of the Turvasas, but this is very doubtful.

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


Manor Avasarpaṇa is the name, in the Śatapatha Brāhmaṇa,¹ of the mountain on which the vessel of Manu rested. In the Epic the name is Naubandhana, but the view² that it is alluded to as Nāvaprabhramāṇa in the Atharvaveda³ is now abandoned.⁴

¹ i. 8, 1, 8. 
² See Macdonell, Vedic Mythology, p. 139; Whitney, Indische Studien, 1, 162; Zimmer, Altindisches Leben, 30; Bloomfield, Hymns of the Atharvaveda, 676. 
³ xix. 39, 8. 
⁴ Whitney, Translation of the Atharvaveda, 961; Macdonell, Journal of the Royal Asiatic Society, 1907, 1107.

Manuṣya-rāja¹ and Manuṣya-rājan² denote in the later Samhitās and the Brāhmaṇas a 'king of men.' Cf. Rājan.

¹ Vājasaneyi Saṃhitā, xxiv. 30; Aitareya Brāhmaṇa, i. 15, 6; Kāṭhaka Saṃhitā, xxiv. 7. 
² Pañcatimśa Brāhmaṇa, xviii. 10, 5; Aitareya Brāhmaṇa, viii. 26, 4.

Manuṣya-viś,¹ Manuṣya-viṣa,² and Manuṣya-viṣā³ denote 'mankind,' 'the human race,' in the later Saṃhitās and the Brāhmaṇas.

¹ Aitareya Brāhmaṇa, i. 9, 1. 
² Taittirīya Saṃhitā, v. 4, 7, 7; vi. 1, 5, 3. 
³ Kāṭhaka Saṃhitā, xi. 6; xxiii. 8.
Mantra (from the root man, ‘think’) denotes in the Rigveda and later the ‘hymn’ as the product of the singer’s creative thought. In the Brāhmaṇas the word is regularly used of the poetic and prose utterances of the Rṣis, including not merely the verse parts of the Saṃhitās, but also the prose formulae that betray by their style their special and archaic character.\(^1\)

1. i. 31, 13; 40, 5; 67, 4; 74, 1; 152, 2; ii. 35, 2, etc.
2. Av. xv. 2, 1; xix. 54, 3; Taittiriya Saṃhitā, i, 5, 4; i, 5, 1, etc.
3. Aitareya Brāhmaṇa, v. i, 4, 23; vi. 1; Kauśitaki Brāhmaṇa, xxvi. 3, 5; Śatapatha Brāhmaṇa, i. 4, 2; xi, 1, 6; Nirukta, vii. 1, etc.; Chāndogya Upaniṣad, vii. 1, 3.


**Mantra-kṛt** in the Rigveda\(^1\) and the Brāhmaṇas\(^2\) denotes a poet as a ‘maker of Mantras.’

1. ix. 114, 2.
2. Aitareya Brāhmaṇa, vi. 1, 1; Pañca-

vimśa Brāhmaṇa, xlii. 3, 24; Taittiriya Áraṇyaka, iv. 1, 1.

Mantha in the Rigveda\(^1\) and later\(^2\) denotes a drink in which solid ingredients are mixed with a fluid by stirring, usually parched barley-meal (Saktu) with milk.\(^3\) All sorts of mixed beverages of this type are mentioned in the Śāṅkhāyana Áraṇyaka.\(^4\)

1. x. 86, 15.
2. Av. ii. 29, 5; v. 29, 7; x. 6, 2; xviii. 4, 42; xx. 127, 9; Taittiriya Saṃhitā, i. 8, 5, 1, etc.
3. Śatapatha Brāhmaṇa, iv. 2, 1, 2;

Suśruta, i, 233, 12, in St. Petersburg Dictionary, s.v. 1b ad fin.

\(^{\text{4}}\) xii. 8.


**Manthā** in one passage of the Rigveda\(^1\) seems to mean a ‘churn.’ So the root math denotes to ‘churn’ in the Taittiriya Saṃhitā.\(^2\) In one passage of the Atharvaveda\(^3\) the word is used to denote a drink like Mantha.

1. i. 28, 4.
2. ii. 2, 10, 2; Śatapatha Brāhmaṇa, v. 3, 2, 6; Chāndogya Upaniṣad, vi. 6, 1.


9—2
Manthāvala is the name of an animal in the Aitareya Brāhmaṇa, a sort of snake according to the St. Petersburg Dictionary. Sāyaṇa understand it to be a kind of animal which hangs head downwards from the branches of trees, meaning, presumably, the flying fox. Cf. Manthāla, Manthilava.

1 iii. 26, 3.

Manthin in the Rigveda and later 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 Taittirīya Śaṃhitā, iii. 1, 6, 3; vi. 4, 10, 1; vii. 2, 7, 3; Vājasaneyi Saṃhitā, vii. 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 Gaṅgā (Ganges). See Maṅgīra.

1. Mandhāṭr occurs in several passages of the Rigveda, in all of which Roth takes the word as merely an adjective used substantively, ‘the pious man.’ In one passage the word, being applied to Agni, is thus used, but in another Mandḥāṭrvat 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. A different Mandhāṭr may be meant in the first Mandala, where he is mentioned as a protégé of the Aśvins, and evidently as a king. To equate these persons, and make a Rājarṣi out of Mandhāṭr, as Ludwig and Griffith do, is unnecessary and improbable.

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

Manyā (plur.), 'nape of the neck,' occurs in a passage of the Atharvaveda directed against a disease which Bloomfield 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.

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

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

Mayu occurs in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitā. The commentator on the Taittirīya Saṃhitā explains the word as meaning either an 'ape' (kimpuṛuṣa) or a 'forest peacock' (āranya-mayūra).
The former sense is supported by another passage of the Vājasaneyi Saṃhitā, where the Mayu, being a substitute for the man, must be an ape. This sense also suits the word in the other passage where it occurs.

Mayūkha denotes, from the Rigveda onwards, a ‘peg,’ especially as used for keeping a web stretched. Cf. Otu.

Mayūra, ‘peacock,’ occurs in the Rigveda in the compounds describing Indra’s horses, mayūra-roman, ‘with hair like peacocks’ feathers,’ and mayūra-ṣeṣya, ‘with tails like those of peacocks.’ The peacock also appears in the list of victims at the Aśvamedha (‘horse sacrifice’) in the Yajurveda Saṃhitās. The pea-hen, Mayūrī, is mentioned in the Rigveda and the Atharvaveda, 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.

Marīci in the plural denotes, according to Weber, the ‘particles of light’ or ‘shining motes’ that fill the air, as opposed to rays of light (raṣmi). This meaning adequately suits the passages in the early Vedic literature where the atoms of light, said of the gods); Taittirīya Brāhmaṇa, i. 2, 9, 2 (where Śāyaṇa’s version, sarvaṭra-praspaṭa-prabhā-dravya, refers to the light as everywhere diffused), etc.
word occurs; but the sense of 'ray' is quite clearly found in the Upaniṣads,\(^3\) as well as the older sense.\(^4\)

\(^3\) Praṣna 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,\(^1\) as the utkara ('mound of earth thrown up' from the excavation of the altar)\(^2\) of Kurukṣetra. This seems to mean that the Maru deserts (the later Maru-sthala\(^3\)) 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.

Marutta Āvi-kṣita ('descendant of Avi-kṣita') Kāma-pri ('descendant of Kāmapra') is the name of a king who was anointed by Samvarta according to the Aitareya Brāhmaṇa.\(^1\) In the Satapatha Brāhmaṇa\(^2\) account of the same king he is called Āyogava.

\(^1\) viii. 21, 12.
\(^2\) xiii. 5, 4, 6. Cf. also Śaṅkhāyana Upaniṣad, i. 4.

Marud-vṛdhā\(^1\) is the name of a stream mentioned in the Nadiṣṭuti ('Praise of Rivers') in the Rigveda\(^2\) along with the Asiknī (Akesines) and the Vitastā (Hydaspes). Roth\(^3\) considers that the Marudvṛdhā denotes the stream formed by the combined waters of these two rivers down to its junction with the Paruṣṇī (Ravi), a view accepted by Zimmer.\(^4\) On the other hand, Ludwig\(^5\) 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 Weda_, 138 et seq.
\(^4\) _Altindisches Leben_, ii, 12.
\(^5\) Translation of the Rigveda, 3, 200.
the stream formed by the junction of the Paruṣṇī with the combined waters of the Asiknī and Vitastā, a view which seems less likely.

1. Marka is found in one passage of the Rigveda,1 where Roth2 sees in the expression sūro markah the 'eclipse of the sun.' Sāyaṇa3 thinks the meaning is 'purifying.'4

1 x. 27, 20.
2 St. Peters burg Dictionary, s. v. He thinks, however, that if the word means 'eclipse,' it cannot be derived from the root mṛṛ, 'injure.'
3 As from the root mṛṛ, 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 Rṣis knew of the moon as eclipsing the sun; but see Whitney's reply, Journal of the American Oriental Society, 13, lx i et seq., and Stārya.

2. Marka is mentioned in the Taittiriya Saṁhitā1 and elsewhere2 as the Purohita, along with Śaṅḍa, of the Asuras, while Brhaspati is, of course, the Purohita of the gods. Marka is mentioned elsewhere also.3 The name may quite possibly have Iranian affinities, as believed by Hillebrandt4 and by Hopkins.5 Hillebrandt6 also sees in a Grdhra mentioned in the Rigveda7 and elsewhere8 a prototype of Marka.

1 vi. 4, 10, 1.
2 Maitrāyaṇī Saṁhitā, iv. 6, 3; Taittiriya Brāhmaṇa, i. 1, i, 5; Śatapatha Brāhmaṇa, iv. 2, 1, 4.
3 Vājasaneyi Saṁhitā, 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 Aranyaka, iv. 29; Maitrāyaṇī Saṁhitā, 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 Saṁhitās.1 It is classified in the same Saṁhitās2 with man and the elephant as 'taking hold by the hand' (hastādāna) instead of 'taking hold by the mouth' (mukhādāna). The animal is mentioned several times elsewhere also.3 Cf. Puruṣa Hastin, Mayu.

1 Taittiriya Saṁhitā, v. 5, 11, 1; Maitrāyaṇī Saṁhitā, iii. 14, 11; Vāja-
sane yī Saṁhitā, xxiv. 30.
2 Taittiriya Saṁhitā, vi. 4, 5, 7; Maitrāyaṇī Saṁhitā, iv. 5, 7.
3 Aitareya Āranyaka, iii. 2, 4; Jaiminiya Brāhmaṇa, i. 184; Taittiriya Aranyaka, iii. 11, 32, etc.
1. **Marya** in the Rigveda\(^1\) denotes a 'man' especially regarded as young and a lover, being constantly mentioned as in company with maidens (yuvati).

\(^1\) iii. 31, 7; 33, 10; iv. 20, 5; ix. 96, 20, etc.; *marya-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 *pastyāvant*, 'a stalled horse'—that is, one carefully tended, and not allowed out to graze.

\(^1\) vii. 56, 16; viii. 43, 25.
\(^2\) This is, of course, only a specialized sense of 1. Marya as meaning a 'male' (*cf.* Lat. *mas, maritus*). The specialized meaning is somewhat analogous to the use of 'sire' in English.

\(^3\) Rv. ix. 97, 18. Roth, St. Petersburg Dictionary, s.v. 2, thinks Rv. i. 91, 13, may have the same sense.

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

\(^1\) v. 2, 5. *Cf.* Oldenberg, *Rigveda-Noten*, i, 313.

**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.\(^2\)

\(^1\) i. 4, 1, 17. *Cf.* xiii. 8, 4, 12.
\(^2\) Rv. iv. 5, 13; x. 5, 6; Av. vi. 81, 2 (of an amulet). In the Atharvaveda passage Whitney, Translation of the Atharvaveda, 392, suggests, owing to the very curious use of the word, the emendation *marya-dā,* 'giver of a son.'

**Mala** in one passage of the Rigveda\(^1\) is used of the garments of the Munis. The St. Petersburg Dictionary takes it to mean a 'leathern garment,'\(^2\) but Ludwig and 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 (*kesin*) hermit (Muni). *Cf.* Malaga.

\(^1\) x. 136, 2.
\(^2\) If this were correct, the word might be derived from *māla* in the sense of 'to tan.' *Cf.* Carman, especially notes 6 and 7.

\(^3\) *Altindisches Leben*, 262.
\(^4\) vi. 115, 3; viii. 89, 3; x. 5, 24, etc. *Cf.* Schrader, *Prehistoric Antiquities*, 333, n.
Mala-ga in one passage of the Atharvaveda\(^1\) denotes a cleanser of clothes, a ‘washerman,’ but the origin of the word is somewhat uncertain.\(^2\)

\(^{1}\) xii. 3, 21. St. Petersburg Dictionary, s.v. ga i, on the use of ga as forming compounds; and cf. Malaga.

\(^{2}\) It may, perhaps, have primarily meant ‘concerned with dirt.’ See the use of ga as forming compounds; and cf. Malaga.

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

Malimlu in the Yajurveda Saṁhitā\(^1\) denotes a ‘robber,’ specifically, according to the commentator Mahīdhara, a burglar or housebreaker. Cf. Tāyu, Taskara, Stena, and Devamalimluc.

\(^{1}\) Taittirīya Saṁhitā, vi. 3, 2, 6; Vājasaneyi Saṁhitā, xi. 78. 79; Av. xix. 49, 10.

Malimluca is the name of an intercalary month in the Kāṭhaka Saṁhitā.\(^1\) See Māsa.

\(^{1}\) xxxv. 10; xxxviii. 14. Cf. Weber, Jyotiṣa, 100, 102; Nāxatra, 2, 350.

1. Maśaka denotes a ‘biting fly’ or ‘mosquito,’ being described in the Atharvaveda\(^1\) as ‘quickly (?) biting’ (tṛpa-damsin), and as having a poisonous sting. The elephant is mentioned\(^2\) as particularly subject to its stings. The insect is often referred to elsewhere.\(^3\) Cf. Damśa.

\(^{1}\) vii. 56, 3. xxv. 3; Bṛhadāraṇyaka Upaniṣad, i. 3, 24 (Mādhyaṃdina = i. 3, 22 Kāṇva);

\(^{2}\) Av. iv. 36, 9. Chāndogya Upaniṣad, vi. 9, 3; 10, 2.

\(^{3}\) Av. xi. 3, 5; at the Aśvamedha (‘horse sacrifice’), Maitrāyaṇi Saṁhitā, iiii. 14, 8; Vājasaneyi Saṁhitā, xxiv. 29;


2. Maśaka Gārgya (‘descendant of Garga’) is the name of a teacher, a pupil of Sthiraka Gārgya, in the Vamśa Brāhmaṇa.\(^1\) He is also mentioned in the Sūtras\(^2\) of the Śāmaveda, and is the reputed author of an extant Kalpa Sūtra.

\(^{1}\) Indische Studien, 4, 373, 382. Cf. Weber, Indian Literature, 75, 76; 83, 84.

\(^{2}\) Lāṭyāyana Śrauta Sūtra, vii. 9, 14; Anupada Sūtra, ix. 9.
Maśarśāra is the name of a king, according to Ludwig,¹ of the Nahušas, 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 (Ernum hirsutum) in the Vājasaneyi Saṁhitā¹ and the Brhadāraṇyaka Upaniṣad.²

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

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

Mastu in the Yajurveda Saṁhitās¹ and the Brāhmaṇas² denotes 'sour curds.'

¹ Taittirīya Saṁhitā, vi. 1, 1, 4; ² Satapatha Brāhmaṇa, i. 8, 1, 7; Kāṭhaka Saṁhitā, xxxvi. 1. Kāṭhaka Saṁhitā, xxxvi. 1. ³ i. 122, 15.

Maha-ṛtvij, 'great priest,' is the collective name of the four chief priests—Adhvaryu, Brahman, Hotṛ, and Udgātr—in the Brāhmaṇas.¹

¹ Taittirīya Brāhmaṇa, iii. 8, 2, 4; ² Satapatha Brāhmaṇa, xiii. 1, 1, 4; etc.

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

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

Mahā-kauśītaka, the ‘Great Kauśītaka (Brāhmaṇa),’ is the name of a Vedic text in the Rigveda Gṛhya Śūtras.1

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.

Mahā-nagā in the Atharvaveda3 denotes a ‘courtesan.’ The masculine, Mahā-nagā,2 ‘paramour,’ is probably secondarily derived from the feminine Mahānagnī.3

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

Mahā-nirāṣṭa, a ‘great castrated’ ox, is mentioned as the Dakṣinā, or ‘sacrificial fee,’ in the house of the Sūta at the Rājasūya (‘royal consecration’) in the Yajurveda Samhitās.1 Cf. Anādyāh and Go.

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Mahā-patha in the Brāhmaṇas\(^1\) denotes the 'high road' between two villages.

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

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

\(^1\) Taittirīya Saṃhitā, vi. 2, 3, 1; Kāṭhaka Saṃhitā, xxiv. 10; Maitrāyani 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 Pārīkṣīta, whose friend was Tura Kaṇvaṣeya; Sāryāta Mānava and Cyavana Bhārgava; Satānika Sātrājīta and Somaśaṃsa Bhārgava; Ambariṣa and Parvata and Nārada; Yuddhāmrāgoṣṭi Augrasainya and the same two Rṣis; Viśvakarman Bhavanā and Kaśyapa; Sudās Paijavana and Vasīṣṭha; Marutta Āvikṣita and Saṃvarta; Aṅga Vairocana and Udamaya Atreya; Bharata Dauḥṣanti and Dirghatamas Māmāteya; Durmukha Pāṇcāla and Brhaduktha; Atyarāti Jánaṃtapi and Vāsiṃtha Sātyahavya.

Mahā-bhūta in the Nirukta (xiv. 5, 10) and the Aitareya Upaniṣad (iii. 2, 3) denotes the 'gross elements' (earth, water, fire, air, ether).

Mahā-matsya, a 'great fish,' is mentioned in the Brhad-āraṇyaka Upaniṣad (iv. 3, 18).

Mahā-meru, 'great Meru,' is the name of a mountain in the Taittirīya Āraṇyaka.\(^1\)

\(^1\) i. 7, 1. 3. Cf. Weber, *Indische Studien*, i, 78; 3, 123.
Mahā-rātha, '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 Āsvamedha ('horse sacrifice') in the Yajurveda Śaṁhitās.\(^1\)

1 Taittiriya Śaṁhitā, vii. 5, 18, i; Vājasaneyi Śaṁhitā, 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; etc.

Mahā-rātra, 'advanced night,' is a phrase found in the Kauśitaki Brāhmaṇa\(^1\) and the Sūtras\(^2\) to denote the latter part of the night, after midnight and before dawn.

1 ii. 9; xi. 8.  
2 Śāṅkhāyana Śrauta Sūtra, vi 2, 1; xvii. 7, 1, etc.

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

Mahā-vīra ('great hero') is the name in the later Śaṁhitās and the Brāhmaṇas\(^1\) 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 Śaṁhitā, 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 Atharvaveda\(^1\) 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 Ṛalkvaparnā is said to be in the Mahāvṛṣa country. The king of the Mahāvṛṣas in the Jaiminiya Upaniṣad Brāhmaṇa\(^4\) is said to be Ḥṛṭsvāsaya. The Mahāvṛṣas are also known from a Mantra in the Baudhāyana Śruta Sūtra.\(^5\)

\(^2\) Hymns of the Atharvaveda, 446.  
\(^3\) iv. 2, 5.  
\(^4\) iii. 40, 2.  
\(^5\) ii. 5.

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

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

\(^1\) x. 3, 3, 1.  
\(^2\) x. 6, 1, 1.  
\(^3\) v. II, 1.  
\(^4\) Cf. Eggeling, Sacred Books of the East, 43, 393, n. 1.  
\(^5\) In Muṇḍaka Upaniṣad, i. 1, 3, the word is used of Ģaunaka, perhaps merely as an epithet. Cf. Weber, Indian Literature, 161.

Mahā-suparna in the Śatapatha Brāhmaṇa (xii. 2, 3, 7) denotes a 'great bird' or 'great eagle.'

Mahā-suhaya, a 'great (i.e., high-spirited) horse,' is the description in the Brhadāraṇyaka Upaniṣad\(^1\) of the steed from
the Indus (saindhava) which tears away the peg of its hobble (padbīśa-śaṅkhu).

Mahā-sūkta, m. plur., the ‘composers of the long hymns’ of the tenth Maṇḍala of the Rigveda are mentioned in the Aitareya Āraṇyaka and the Sūtras. Cf. Kṣudra-sūkta.

Mahā-haṇḍi in the Kauḍītaki Brāhmaṇa (ii. 9) denotes the ‘advanced (time of the) day’—that is, ‘afternoon.’ Cf. Mahā-rātra.

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

Mahiṣa, the ‘strong,’ with or without Mṛga, ‘wild beast,’ denotes the ‘buffalo’ in the Rigveda and the later texts. The feminine, Mahiṣi, is found in the later Saṃhitās.

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.\textsuperscript{1} Perhaps even in the Rigveda\textsuperscript{2} the technical sense of 'first wife' is present.

\begin{itemize}
\item Taittirīya Saṃhitā, i. 8, 9, 1; Kāṭhaka Saṃhitā, xv. 4; Maitrāyaṇī Saṃhitā, ii. 6, 5; Pañcaviṃśa Brāhmaṇa, vi. 5, 3, 1; vii. 5, 1, 6, etc.
\item V. 2, 2; 37, 3.
\end{itemize}

Mahaitareya is the title of a Vedic text according to the Grhya Sūtras of the Rgveda.\textsuperscript{1}

\begin{itemize}
\item Aśvalāyana Grhya Sūtra, iii. 4, 4; of a teacher, in Śāṅkhāyana Grhya Sūtra, iv. 10; vi. 1. Cf. Keith, Aitareya.
\item Aranyaka, 39; Oldenberg, Sacred Books of the East, 29, 3, 4.
\end{itemize}

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

Māṁsa, 'flesh.' The eating of flesh appears as something quite regular in the Vedic texts, which show no trace of the doctrine of Ahīṃsā, or abstaining from injury to animals. For example, the ritual offerings of flesh contemplate that the gods will eat it, and again the Brahmins ate the offerings.\textsuperscript{1} Again, the slaying of a 'great ox' (mahokṣa) or a 'great goat' (mahāja) for a guest was regularly prescribed;\textsuperscript{2} and the name Atithigva probably means 'slaying cows for guests.'\textsuperscript{3} The great sage Yājñavalkya was wont to eat the meat of milch cows and bullocks (dhemū-anaduha) if only it was aṁsala ('firm' or 'tender').\textsuperscript{4} The slaughter of a hundred bulls (uksan) was credited to one sacrificer, Agastya.\textsuperscript{5} The marriage ceremony was accompanied by the slaying of oxen, clearly for food.\textsuperscript{6}

\begin{itemize}
\item So Agni is called 'eater of ox and cow' in Rv. viii. 43, 11 = Av. iii. 21, 6 = Taittirīya Saṃhitā, i. 3, 14, 7; Weber, Indische Studien, 17, 280, 281; Oldenberg, Religion des Veda, 355.
\item Śatapatha Brāhmaṇa, iii. 4, 1, 2. Cf. Śāṅkhāyana Grhya Sūtra, ii. 15, 2.
\item 4 Śatapatha Brāhmaṇa, iii. 1, 2, 21. The sense of aṁsala is given as sthūla, 'firm,' in the scholiast. Cf. Kāṭyāyana Śrauta Sūtra, vii. 2, 23-25. Eggeling, Sacred Books of the East, 26, 11, has 'tender.' 'Off the shoulder' (aṁsa) is also a possible version.
\item Taittirīya Brāhmaṇa, ii. 7, 11, 1; Pañcaviṃśa Brāhmaṇa, xxii. 14, 5.
\item 6 Rv. x. 85, 13. Cf. Winternitz, Das altindische Hochzeitsrituell, 33.
\end{itemize}
That there was any general objection to the eating of flesh is most improbable. Sometimes it is forbidden, as when a man is performing a vow,\(^7\) or its use is disapproved, as in a passage of the Atharvaveda,\(^8\) where meat is classed with Surā, or intoxicating liquor, as a bad thing. Again, in the Rigveda\(^9\) the slaying of the cows is said to take place in the Aghās, a deliberate variation for Maghās; but this may be the outcome merely of a natural association of death with gloom, even when cows alone are the victims in question. The Brāhmaṇas also contain the doctrine of the eater in this world being eaten in the next,\(^10\) but this is not to be regarded as a moral or religious disapproval of eating flesh, though it no doubt contains the germ of such a view, which is also in harmony with the persuasion of the unity of existence, which becomes marked in the Brāhmaṇas. But Ahimsā as a developed and articulate doctrine would seem to have arisen from the acceptance of the doctrine of transmigration, which in its fundamentals is later than the Brāhmaṇa period.\(^11\)

On the other hand, it is to be noted that the cow was on the road to acquire special sanctity in the Rigveda,\(^12\) as is shown by the name aghñyā,\(^13\) 'not to be slain,' applied to it in several passages. But this fact cannot be regarded as showing that

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\(^7\) Kātyāyana Śrāuta Sūtra, ii. 1, 8. So a Brāhmaṇa is not to eat flesh. See Oldenberg, op. cit., 468, n. 3. The blood of an animal is always a somewhat mysterious and dangerous substance; hence taboos on meat-eating, which in another form arise from fear of the spirits of the dead (cf. Oldenberg, op. cit., 414, n. 1). See also Satapatha Brāhmaṇa, xiv. i, 1, 29; Keith, Journal of the Royal Asiatic Society, 1909, 588, n. 4.

\(^8\) vi. 70, 1. Cf. Bloomfield, Hymns of the Atharvaveda, 493.

\(^9\) x. 85, 13. In the Atharvaveda, xiv. i, 13, the ordinary word Maghās is found, and is, no doubt, really to be preferred. See Weber, Proceedings of the Berlin Academy, 1894, 807.

\(^10\) Cf. the story of Bhṛgu Vāruṇi in the Satapatha Brāhmaṇa, xi. 6, 1, 1 et seq.; Jaiminiya Brāhmaṇa, i. 42-44; Aitareya Āranyaka, 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 akhanyā, 'bright-coloured like day,' a derivation that must be regarded as illegitimate.
meat eating generally was condemned. Apart from mythical considerations, such as the identification of the cow with earth or Aditi (which are, of course, much more than an effort of priestly ingenuity), the value of the cow for other purposes than eating was so great as to account adequately for its sanctity, the beginnings of which can in fact be traced back to Indo-Iranian times.14 Moreover, the ritual of the cremation of the dead required the slaughter of a cow as an essential part, the flesh being used to envelope the dead body.15

The usual food of the Vedic Indian, as far as flesh was concerned, can be gathered from the list of sacrificial victims: what man ate he presented to the gods—that is, the sheep, the goat, and the ox. The horse sacrifice was an infrequent exception: it is probably not to be regarded as a trace of the use of horseflesh as food, though the possibility of such being the case cannot be overlooked in view of the widespread use of horseflesh as food in different countries and times. It is, however, more likely that the aim of this sacrifice was to impart magic strength, the speed and vigour of the horse, to the god and his worshippers, as Oldenberg16 argues.


Mâmsaudana denotes in the Satapatha Brâhmaṇa1 a dish consisting of 'meat cooked with rice.'

1 xi. 5, 7, 5; Brhadâranyaka Upaniṣad, vi. 4, 18; Śâṅkhâyana Āraṇyaka, xii. 8.

Mâksavya, 'descendant of Mâksu,' is the patronymic of a teacher in the Aitareya Āraṇyaka.1

1 iii. 1, 1, which is discussed in the preface to the Rigveda Prâtisâkhya. | Cf. Weber, Indische Studien, 1, 391.
Magadha. See Magadha.

Magadha-desiya, 'belonging to the district of Magadha,' is the description in the Sūtras\(^1\) of a Brahmin of Magadha.

\(^1\) Kātyāyana Śrauta Sūtra, xxii. 4, 22; Lātyāyana Śrauta Sūtra, viii. 6, 28.

Mācala, mentioned in the Jaiminīya Brāhmaṇa,\(^1\) apparently denotes some sort of dog found in Vidarbha.

\(^1\) ii. 440. Cf. Journal of the American Oriental Society, 19, 103, n. 3.

Maṭhari, 'female descendant of Maṭhara,' occurs in the curious name, Kāsyapī-bālākyā-maṭhari-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.\(^1\)

\(^1\) ii. 5, 22; iv. 5, 28 (Mādhyaṃdina = ii. 6, 3; iv. 6, 3 Kāṇva).

Māṇḍavī, 'female descendant of Māṇḍu,' occurs in the name of a teacher, Vātsi-māṇḍavī-putra, in the Brhadāraṇyaka Upaniṣad (vi. 4, 30 Mādhyaṃdina).

Māṇḍavya, 'descendant of Māṇḍu,' is mentioned as a teacher in the Śatapatha Brāhmaṇa,\(^1\) in the Śāṅkhāyana Āraṇyaka,\(^2\) and in the Sūtras.\(^3\) He is also mentioned as a pupil of Kautsa in the last Vāṃśa (list of teachers) of the Brhadāraṇyaka Upaniṣad.\(^4\)

\(^1\) x. 6, 5, 9. \(^2\) vii. 2. \(^3\) Āśvalāyana Gṛhya Sūtra, iii. 4, 4; Śāṅkhāyana Gṛhya Sūtra, iv. 10; vi. 1. \(^4\) Cf. Weber, Indische Studien 1, 482 (in the Epic a friend of Janaka is so named).

Māṇḍukāyani, 'descendant of Māṇḍuka,' is mentioned as a teacher in the Śatapatha Brāhmaṇa.\(^1\)

\(^1\) x. 6, 5, 9; Brhadāraṇyaka Upaniṣad, vi. 5, 4 Kāṇva.
Māṇḍūkāyani-putra, 'son of a female descendant of Māṇḍūka,' is the name of a teacher, a pupil of Māṇḍūkiputra in the last Vamśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.¹

¹ vi. 4, 32 (Mādhyaṇḍina = vi. 5, 2 Kāṇva).

Māṇḍūki-putra, 'son of a female descendant of Māṇḍūka,' is mentioned as a teacher, a pupil of Śāṇḍiliputra, in the last Vamśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad.¹

¹ vi. 4, 32 (Mādhyaṇḍina = vi. 5, 2 Kāṇva).

Māṇḍūkeya, 'descendant of Māṇḍūka,' is the patronymic of several teachers in the Rigveda Āraṇyakas—viz., Śūravīra,¹ Hrasva,² Dirgha,³ Madhyama Pratībodhiputra.⁴ The Māṇḍūkeyas also occur as a school in the Āraṇyakas⁵: a special form of the text of the Rigveda evidently appertained to them.⁶

¹ Aitareya Āraṇyaka, iii. 1, 1; Śāṅkhāyana Āraṇyaka, vii. 2, 8, 9, 10; viii. 11. ² Śāṅkhāyana Āraṇyaka, vii. 12; viii. 11. ³ Ibid., vii. 2. ⁴ Ibid., vii. 13. ⁵ Aitareya Āraṇyaka, iii. 1, 1; Śāṅkhāyana Āraṇyaka, vii. 2. ⁶ Cf. the Māṇḍūkeyiya adhyāya of the Aitareya Āraṇyaka, iii. 2, 6; Śāṅkhāyana Āraṇyaka, viii. 11; Schefelewitz, Die Apokryphen des Rigveda, 12; Keith, Journal of the Royal Asiatic Society, 1907, 227; Aitareya Āraṇyaka, 239; Weber, Indische Studien, 1, 391.

Mātariśvan is mentioned in a Vālakhilya hymn of the Rigveda¹ as a sacrificer along with Medhya and Prṣadhra. He seems to be mentioned also in one other passage, possibly in two.² In the Śāṅkhāyana Śrauta Sūtra³ a patron, Prṣadhra Medhya Mātariśvan or Mātariśva is created by a misunderstanding of the Rigvedic text.

¹ Rv. viii. 52, 2. ² Rv. x. 48, 2; 105, 6. The former reference is much more probable than the latter. ³ xvi. 11, 26; Weber, Episches im vedischen Ritual, 39, 40. The manuscripts vary between Mātariśvan and Mātariśva. ⁴ Cf. Ludwig, Translation of the Rigveda, 3, 163.
Maternal Uncle—Brother

Mātur-bhrātra is a curiously formed compound, occurring once in the Maitrāyanī Saṃhitā as a designation of the 'maternal uncle,' who in the Śūtra 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.

Matula, 'maternal uncle,' is found only in the Śūtras and later.

This peculiarly formed word was presumably a dialectic form which made its way into the written speech.

Mātr 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 Nanā.

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 Śūtras 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 Śunaḥsepa for adoption by Viśvāmitra in the Aitareya Brāhmaṇa.

1 Maitrāyanī Saṃhitā, i. 24, 1; vii. 10, 3, etc.; Vājasaneyi Saṃhitā, xiii. 21, etc.; Aitareya Brāhmaṇa, ii. 6, etc.
2 Böhtlingk and Roth, St. Petersburg Dictionary, s.v., note.
3 Cf. ambe ambihe ambalihe, Vājasaneyi Saṃhitā, xxiii. 18, with variations in Taittirīya Saṃhitā, vii. 4, 19, 1; Maitrāyanī Saṃhitā, iii. 12, 20; Taittirīya Brāhmaṇa, iii. 9, 6, 3; also ambā ambāyavi, ambayā, in the Kauśitaki Upaniṣad, i. 3.
7 vii. 18 seq. Cf. also Leist, Altarisches Jus Gentium, 104; Jolly, Die Adoption in Indien, 16, 17.
In the household the mother ranked after the father (see Pitṛ). Occasionally mātarā is used for ‘parents,’ as are also pitarā and mātarā pitarā⁷ and mātā-pitarāh.⁸

Matṛ-vadha, ‘matricide,’ is mentioned as a very grave crime in the Kauśitaki Upaniṣad (iii. 1), but as one that can be expiated by the knowledge of the truth.

Matṛ-han, ‘mother-killer,’ ‘matricide,’ occurs in a Vedic quotation mentioned by the commentator on Pāṇini.¹

¹ Kāśīkā Vṛtti on Pāṇini, iii. 2, 88: māṭhā saḍtamaṇi narakaṇa pravīṣet.

Matrā in the Upaniṣads¹ denotes a mora, the length of a short vowel.

¹ Taittiriya Upaniṣad, i. 2, 1; Aitareya Āraṇyaka, iii. 1, 5; Śāṅkhāyana Āraṇyaka, vii. 15.


2. Māṣya occurs in the Taittiriya Brāhmaṇa¹ as the name of a Rṣi skilled in sacrifice. Possibly,² but not probably, he may also be meant in the Atharvaveda.³


Māthava, ‘descendant of Mathu,’ is the patronymic of Videgha, perhaps ‘king of Videha,’ in the Śatapatha Brāhmaṇa.¹

¹ i. 4, 1, 10. 17. Cf. Eggeling, Sacred Books of the East, 12, xli, 104, n. 1; 26, xxix.; Weber, Indische Studien, 1, 170.
Mādhuki, a descendant of Madhuka, is the patronymic of a teacher mentioned with disapproval in the Śatapatha Brāhmaṇa.1

Mādhyaṁdināyana, a descendant of Madhyaṁdina, is the patronymic of a teacher mentioned in the Kaṁva recension of the Brhadāraṇyaka Upaniṣad (iv. 6, 2).

Mādhyama, 'relating to the middle'), is a term applied in the Kausūṭaki Brāhmaṇa and the Aitareya Arāṇyaka to denote the *authors of the middle books' (ii.-vii.) of the Rigveda. 

1. Māna as a measure of weight is said to be the equivalent of the Kṛṣṇala or Raktikā—that is, the berry of the Guṇjā (Abrus precatorius). It occurs in compounds in the later Saṁhitās and the Brāhmaṇas.1

2. Māna is the name of a man occurring in several passages of the Rigveda. In one place express mention is made of his son (sūnu), by whom, despite Bergaigne’s view to the contrary,2 Agastya must be meant. In another passage,3 apparently the same meaning applies to Māna—that is, Agastya as 'a Māna.' In a third passage4 the expression sūnave Mānena has been held by Sieg5 to be an inversion of Mānasya sūnunā, 'by the son of Māna'—i.e., Agastya; but it seems more likely6 that either sūnor Māna is the fuller form of Agastya’s name ('pride

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1 Cf. Weber, Indische Studien, i, 115, etc.
2 Taittiriya Saṁhitā, ii, 2, 6, 3; | 7, 7, 6, 2; | Satapatha Brāhmaṇa, vi. 4, 10, 2; Taittiriya Brāhmaṇa, i. 3; | v. 4, 3, 24; 5, 5, 16, etc.
3 Taittirlya Samhita, iii. 2, 6, 3; 389; Áśvalāyana Gṛhya Sūtra, iii. 4, 2; Śāṅkhāyana Gṛhya Sūtra, iv. 10, etc.
5 i, 4, 27.
6 i, ii. 4, 27.
of the son,' with reference to his high ancestry), or that the son\(^7\) of Māna (=Agastya) is alluded to as interested in Viśpalā.

The Mānas—that is, the descendants of Māna, are in several passages alluded to as singers.\(^8\) Cf. Mānya, Māndārya.

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\(^7\) Bergaigne, loc. cit.; Pischel, loc. cit.

\(^8\) Cf. Roth, St. Petersburg Dictionary, s.v., where sunoh is taken as dependent on vājam.

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Mānava, ‘descendant of Manu,’\(^1\) is the patronymic of Nābhānediṣṭha and of Śāryāta.\(^2\)

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\(^1\) Aitareya Brāhmaṇa, v. 14, 2.

\(^2\) Ibid., iv. 32, 7. Cf. Śatapatha Brāhmaṇa, iv. 1, 5, 2 (Śāryāta).

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Mānavi, ‘descendant of Manu,’ is the patronymic of the mythical Iḍā (‘oblation’) in the Śatapatha Brāhmaṇa,\(^1\) and of a woman named Parśu in the Rigveda.\(^2\)

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\(^1\) i. 8, 1, 26; Taittirīya Saṃhitā, ii. 6, 7, 3.

\(^2\) x. 86, 23.

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Mānū-tantavya, ‘descendant of Manutantu,’ is the patronymic of Aikādasakṣa in the Aitareya Brāhmaṇa (v. 30, 15). The Saumāpau Mānūtantavyau, ‘two Saumāpas, descendants of Manutantu,’ are mentioned in the Śatapatha Brāhmaṇa (xiii. 5, 3, 2).

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Mānthāla is the form in the Taittirīya Brāhmaṇa (ii. 5, 8, 4) of the next name.

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Mānthālava,\(^1\) Mānthilava\(^2\) are the names in the Yajurveda Saṃhitās of a victim at the Āsvamedha (‘horse sacrifice’). What it was is unknown: the commentator Mahīdhara\(^3\) thinks it was a kind of mouse; Śāyaṇa explains it as a ‘water-cock’

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\(^1\) Maitrāyaṇī Saṃhitā, iii. 14, 19, where there is a variant Māṭālava; Vājasaneyi Saṃhitā, xxiv. 38.

\(^2\) Taittirīya Saṃhitā, v. 5, 18, i.

\(^3\) On Vājasaneyi Saṃhitā, loc. cit.
PA TRONYMICS
METRONYMIC
[ Mândárya Mánya

(jala-kukkuṭa). Possibly, if Sāyaṇa’s4 version of the parallel word Manthāvala is to be trusted, the ‘flying fox’ may be meant.5

4 On Taittiriya Saṃhitā, loc.cit. Cf. Böhtlingk, Dictionary, s.v., and Zimmer, Altindisches Leben, 86. 5 Also s.v. māndhāla.

Mândárya Mánya, ‘descendant of Māṇa,’ is the name of a Rṣi in the Rigveda.1 It seems most probable that Agastya himself is meant.2

1 i. 165, 15 = i. 166, 15 = i. 167, 11 = i. 168, 10. 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.

Mánya, ‘descendant of Māṇa,’ is the patronymic of Mândárya in several passages of the Rigveda,1 being also found alone in others.2 It probably denotes Agastya.

1 See Mândárya, n. 1. 2 i. 165, 14; 177, 5; 184, 4.

Mányamāna 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).’


Mámateya, ‘descendant of Matatā,’ 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; Sāṅkhāyana Arāṇya, yaka, ii. 17. For Matatā, cf. Brhad-devatā, iii. 56; iv. 11.

Máyava, ‘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 Satapatha Brāhmaṇa (xiii. 4, 3, 11) corresponds to Asuravidyā, ‘magic.’

Māyu denotes the ‘lowing’ of a cow and the ‘bleating’ of a sheep or goat in the Rigveda,¹ as well as the ‘chattering’ of a monkey in the Atharvaveda.²

Mārya, ‘descendant of Marut,’ is the patronymic of Dyutāna and of Nitāna.

Mārutāśva, ‘descendant of Marutāśva,’ is, according to Ludwig,¹ the patronymic of a patron in the Rigveda.² The word may, however, be merely an adjective ‘having wind-swift horses.’

Mārgaveya is the patronymic or metronymic of Rāma in the Aitareya Brāhmaṇa (vii. 27, 3. 4), where he is mentioned as a Śyāparaṇa.

Mārgāra is the name of one of the victims at the Paruṣa-medha (‘human sacrifice’) in the Yajurveda.¹ The sense of the word is apparently ‘hunter,’ or possibly ‘fisherman,’ as a patronymic from mrgāri, ‘enemy of wild beasts.’

Mālya, ‘garland,’ is found in the Upaniṣads.¹

¹ Chāndogya Upaniṣad, viii. 2, 6; Kauśitaki Upaniṣad, i. 4, etc.

2. Mālya, ‘descendant of Māla,’ is the patronymic of Ārya in the Pañcaviṃśa Brāhmaṇa (xiii. 4, 11).
Missa is the name of a kind of bean (Phaseolus vulgaris) in the Atharvasvetha and later. It is still one of the most valuable of similar plants in India. The seeds were pounded (jata) according to the Atharvasvetha. These beans ripened in the winter (araṇa). In the ritual the human head for the sacrifices is bought for twenty-one Missas: it does not appear that the word here means a weight of metal, as it often does later. A taboo on beans is found in the Yajurveda Samhitas.

Misa denotes merely "moon," and often "mouth" in the Rigveda and later. See Missa.

Misa denotes a "mouth," a period of time repeatedly mentioned in the Rigveda and later.

The characteristic days (or rather nights) of the month were those of the new moon, āmā-wasya, "home-staying (night)," and "of the full moon," Pampa-māli. Two hymns of the Atharvasvetha celebrate these days respectively. A personification of the phases of the moon is seen in the four names Simivikī.
the day before new moon; Kanti, also called Guṅga, the new moon day; Anumati, the day before full moon; and Rākṣa, the day of new moon. The importance of the new and full moon days is seen in the Dāśa-pūjāmāsāran, or festivals of the new and full moon days respectively. In the Pancavaṁśa Brāhmaṇa7 there are stated to be in the year twelve such, mentioned between the twelve days of full moon and the twelve days of new moon. But one Kāṇṭakā is referred to in the Vajurveda Saṁhitās and elsewhere as of quite special importance. This was, in the account of most commentators, the eighth day after the full moon of Māgha. It marked the end of the year, or the beginning of the new year. Though the Kāṇṭakā Brāhmaṇa8 places the winter solstice in the new moon of Māgha, the latter date probably means the new moon preceding full moon in Māgha, not the new moon following.

7 Br. xii. 47. Tattvādi Samhita, vi. 8, 8.; viii. 4, 4, 7; Kāṭhaka Samhita, xii. 8, et seq.
8 Br. xii. 52, 8, where Śiśyunā identifies it with Kanti.
9 Tattvādi Samhita, vi. 8, 8.; viii. 4, 4, 6; Kāṭhaka Samhita, xii. 8, 8; Vaiṣṇava Saṁhitās, matś. Sūtra, matś. 18, 18; Śiśyunā Brāhmaṇa, xii. 11.
10 Br. xii. 52; xvi. 51; Tattvādi Samhita, vi. 8, 8.; viii. 4, 4, 6. Cf. Nairnian, xii. 42; Weber, Indische Studien, 5, 14, et seq.; Ludwig, Translation of the Rigveda, 3, 289.
11 xii. 21, 11, 11. Cf. Saṁgita Brāhmaṇa, wi. 2, 2, 2, 2, 2; Avv. vii. 22, 2.
12 Tattvādi Samhita, vii. 4, 4, 7; Pancavaṁśa Brāhmaṇa, xii. 8, 8. Cf. Tattvādi Samhita, iii. 3, 3, 3, vii. 4, 7, 2; Avv. xiii. 8, 8.; xii. 11, 11, 11, 11.
13 Kāṭhaka Samhita, main. 111.
14 Matrāṣṭri Samhita, xii. 11, 11, 11, et seq. See Kāṭhaka Saṁhita Sūtra, xii. 2, 2, 2, with the commentary: Pancavaṁśa Brāhmaṇa, loc. cit., with Śiśyunā's notes. Weber, Nairnian, 2, 541, 542; Indische Studien, 27, 279, et seq.
15 Br. xii. 21.
full moon; but it is perhaps possible to account adequately for the importance of the Ekāśṭakā 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 amānāta, or from the day after full moon to full moon—the pūrṇimānta system, which later, at any rate, was followed in North India, while the other system prevailed in the south. Jacobi\(^\text{11}\) 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\(^\text{12}\) 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 (śukla), the second the dark (krśna) period. Thibaut\(^\text{13}\) considers that to assume the existence of the pūrṇimānta system for the Veda is unnecessary, though possible. Weber\(^\text{14}\) assumes that it occurs in the Kauśitaki Brāhmaṇa as held by the scholiasts. But it would probably be a mistake to press that passage, or to assume that the amānāta 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.\(^\text{14}\)


\(^{12}\) 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 conclusive one way or the other. It is perfectly possible that the usage of families or districts differed. Cf. Thibaut, Astronomie, Astrologie und Mathematik, 12.

\(^{14}\) Rv. i. 164, 11. 14. 48; x. 189, 3; 190, 2; Av. iv. 35, 4; x. 7, 6; 8, 23; xiii. 3, 8, etc.
It is the regular month of the Brāhmaṇas, 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 refer to (1) years with 324 days—i.e., periodic years with 12 months of 27 days each; (2) years with 351 days—i.e., periodic years with 12 months of 27 days each, plus another month of 27 days; (3) years with 354 days—i.e., 6 months of 30 days, and 6 with 29 days, in other words, lunar synodic years; (4) years with 360 days, or ordinary civil (sāvana) years; (5) years with 378 days, which, as Thibaut 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 Jyotīṣa and to Garga.

That the Vedic period was acquainted with the year of 354 days cannot be affirmed with certainty. Zimmer, indeed, thinks that it is proved by the fact that pregnancy is estimated at ten months, or sometimes a year. But Weber may be right in holding that the month is the periodic month of 27 days, for the period is otherwise too long if a year is taken. On the other hand, the period of ten months quite well suits the period of gestation, if birth takes place in the tenth month, so that in this sense the month of 30 days may well be meant.

15 Maitrāyaṇī Saṃhitā, i. 10, 8; Aitareya Brāhmaṇa, iv. 12; Kāṭhaka Saṃhitā, xxvi. 2, 3; Kauṣitaki Brāhmaṇa, iii. 2; Aitareya Āraṇyaka, iii. 2, 1; Baudhāyana Śrauta Sūtra, xxvi. 10; Brhadāraṇyaka Upaniṣad, i. 5, 22. See also Weber, Naxatra, 2, 288; Thibaut, Astronomie, Astrologie und Mathematik, 8.

16 Lāyāyaṇa Śrauta Sūtra, iv. 8, 1 et seq.; Nidāna Sūtra, v. 11. 12; Weber, Naxatra, 2, 281-288.


18 verse 28.

19 Cited in the commentary on the Jyotīṣa, 10.

20 Altindisches Leben, 365, 366.

21 Ten months is the period according to Rv. v. 78, 7-9; x. 184, 3; Av. i. 11, 6; iii. 23, 2; v. 25, 13; Kāṭhaka Saṃhitā, xxviii. 6; Śatapatha Brāhmaṇa, iv. 5, 2, 4, 5 (ibid., ix. 5, 1, 63, a six months' embryo is alone able to live). A year is mentioned in Pañca-viṣpa Brāhmaṇa, x. 1, 9 (ten months in vi. 1, 3); Kāṭhaka Saṃhitā, xxxiii. 8; Śatapatha Brāhmaṇa, vi. 1, 3, 8; xi. 5, 4, 6.ii.; Aitareya Brāhmaṇa, iv. 22.

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 $29\frac{6}{11}$ 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 pañcaka yuga, cited by him from the Pañcavimsa 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 Śāmasūtra\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
devolved in the Jyotiṣa. But we cannot say that a year of 366 days is known until then.


\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

\textsuperscript{27} Lāṭāyāna Śrauta Śūtra, iv. 8, has nothing of this, but Nidāna Śūtra, 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 Samhitā, xxxiv. 13; Pañcavimsa Brāhmaṇa, x. 3, 2; xxiii. 2, 3; Taittiriya Āraṇyaka, v. 4, 29; Weber, Nāṣatrā, 2, 336, n. 1.

\textsuperscript{30} Av. xiii. 3, 8.

\textsuperscript{31} Śatapatha Brāhmaṇa, x. 5, 4, 5.
36 days. The last number possibly indicates an intercalation after six years (6\times6=36, or for ritual purposes 35), but for this we have no special evidence. There are many references 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. These names are the following: (1) Madhu, (2) Mādhava (spring months, vāsantikāvṛtū); (3) Śukra, (4) Śuci (summer months, graiśināvṛtū); (5) Nabha (or Nabhas), (6) Nabhasya (rainy months, vārṣikāvṛtū); (7) Iṣa, (8) Urja (autumn months, śaradāvṛtū); (9) Saha (or Sahas), (10) Sahasya (winter months, haimantikāvṛtū); (11) Tapa (or Tapas), (12) Tapasya (cool months, saisiśīrāvṛtū).

There are similar lists in the descriptions of the Soma sacrifice and of the horse sacrifice, all of them agreeing in essentials. There are other lists of still more fanciful names, 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 as if actually


33 Taittirīya Saṁhitā, v. 6, 7, 1; Kāṭhaka Saṁhitā, xxi. 5; xxxiv. 9; Maitrāyaṇi Saṁhitā, i. 10, 8; Kauśitaki Brāhmaṇa, v. 8; Kauśitaki Upaniśad, i. 6; Satapatha Brāhmaṇa, ii. 2, 3, 27; iii. 6, 4, 24; v. 4, 5, 23; vii. 2, 3, 9, etc.; Jaiminiya Upaniśad 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 Urj 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, 350.

39 iv. 7, 2; v. 6, 16.
employed; but the evidence is very inadequate to show that the other names of the months given in the list were in ordinary use.\textsuperscript{40}

In some of these lists the intercalary month is mentioned. The name given to it in the Vājasaneyi Saṃhitā\textsuperscript{41} is Amhasaspati, while that given in the Taittiriya\textsuperscript{42} and Maitrāyaṇī Saṃhitās\textsuperscript{43} is Saṃsarpa. The Kāṭhaka Saṃhitā\textsuperscript{44} gives it the name of Malimluca, which also occurs elsewhere, along with Saṃsarpa, in one of the lists of fanciful names.\textsuperscript{45} The Atharvaveda\textsuperscript{46} describes it as sanisrasa, 'slipping,' owing no doubt to its unstable condition.

The other method of naming the months is from the Nakṣatras. It is only beginning to be used in the Brāhmaṇas, but is found regularly in the Epic and later. The Jyotīṣa\textsuperscript{47} mentions that Māgha and Tapa were identical: this is the fair interpretation of the passage, which also involves the identification of Madhu with Caitra, a result corresponding with the view frequently found in the Brāhmaṇas, that the full moon in Citrā, and not that in Phalgunī, is the beginning of the year.\textsuperscript{48}

In the Śatapatha Brāhmaṇa\textsuperscript{49} are found two curious expressions, yava and ayava, for the light and dark halves of the month, which is clearly considered to begin with the light half. Possibly the words are derived, as Eggling\textsuperscript{50} thinks, from yu, 'ward off,' with reference to evil spirits. The word Parvan

\textsuperscript{40} Cases like that of nabhas, used by Mallinātha on Meghadūta, i. 4, are merely scholastic.

\textsuperscript{41} vii. 30; xxii. 31.

\textsuperscript{42} i. 4, 14, 1.

\textsuperscript{43} iii. 12, 13.

\textsuperscript{44} xxxviii. 4.

\textsuperscript{45} Ibid., xxxv. 10; Vājasaneyi Saṃhitā, xxii. 30.

\textsuperscript{46} v. 6, 4.

\textsuperscript{47} Verse 6 Yajus recension = verse 5 R̄c recension: Weber, 2, 354 et seq.

\textsuperscript{48} Weber's theory (359) that Caitra was as the first spring month secondary to Phālguna is, of course, an error; for, owing to the precession of the equinoxes, Phālguna became the first month of spring \textit{de facto}, while Caitra became virtually the last month of the preceding season. The truth is that the six seasons are an arbitrary division of the year, and that either Phālguna or Caitra could be regarded as the beginning of spring without much impropriety. See Weber, \textit{Indische Studien}, 9, 457; 10, 231, 232; Whitney, \textit{Journal of the American Oriental Society}, 8, 71, 397, 398.

\textsuperscript{49} viii. 4, 2, 12; 3, 18. See Vājasaneyi Saṃhitā, xiv. 26. 31. The Taittiriya Saṃhitā, iv. 3, 10, 3, has the words in the form of yāva and ayāva, which are explained in v. 3, 4, 5.

\textsuperscript{50} Sacred Books of the East, 43, 69, n.
('joint' = division of time) probably\(^{51}\) denotes a half of the month, perhaps already in the Rigveda.\(^{52}\) More precisely the first half, the time of the waxing light, is called \(\text{\textit{pūrva-\text{\textit{pakṣa}}}}\),\(^{53}\) the second, that of the waning light, \(\text{\textit{apara-\text{\textit{pakṣa}}}}\).\(^{54}\) Either of these might be called a half-month (\(\text{\textit{ardha-\text{\textit{māsa}}}}\)).\(^{55}\)

\(^{51}\) The months and the half months are the \(\text{\textit{pūrṇi}}\) of the sacrificial horse in the \(\text{\textit{Bṛhadāraṇyaka Upaniṣad}}\).\(^{i.\, i.}\) \textit{Cf. Satapatha Brāhmaṇa}, \(i.\, 6,\, 3,\, 35;\) \(vi.\, 2,\, 2,\, 24;\) \(\text{\textit{Vājasaneyi Saṁhitā}},\, xiii.\, 43;\) \(\text{St. Petersburg Dictionary}, s.v.\, 4\), where the sense is left vague.

\(^{52}\) \(i.\, 94,\, 4.\) \textit{Cf. Ludwig, Translation of the Rigveda}, \(3,\, 189.\)

\(^{53}\) \(\text{\textit{Taittirīya Saṁhitā}},\, iii.\, 4,\, 9,\, 6;\) \(\text{\textit{Aitareya Brāhmaṇa}}, iv.\, 25,\, 3;\) \(\text{Satapatha Brāhmaṇa},\, vii.\, 7,\, 4,\, 7;\) \(\text{viii.}\, 4,\, 2,\, ii.;\) \(\text{Nirukta},\, v.\, ii.;\) \(\text{xi.}\, 5,\, 6.\)

\(^{54}\) \(\text{\textit{Satapatha Brāhmaṇa}},\, vii.\, 7,\, 4,\, 7;\)

\(^{55}\) \(\text{\textit{Satapatha Brāhmaṇa}},\, v.\, 4,\, 5,\, 21;\) \(\text{\textit{Bṛhadāraṇyaka Upaniṣad}},\, i.\, i,\, i;\) \(\text{ii.}\, 8,\, 9,\, etc.;\) \(\text{\textit{Taittirīya Saṁhitā}},\, vii.\, 15,\, 1;\) \(\text{\textit{Taittirīya Saṁhitā}},\, iii.\, 12,\, 7;\) \(\text{\textit{Vājasaneyi Saṁhitā}},\, xxii.\, 28.\)


\(\text{Māsara is mentioned as a beverage in the Yajurveda Saṁhitās.}\)\(^{1}\) Its composition is described fully in the Kātyāyana Śrauta Sūtra.\(^{2}\) It seems to have been a mixture of rice and \(\text{Śyāmāka with grass, parched barley, etc.}\)

\(^{1}\) \(\text{\textit{Maitrayāni Saṁhitā}},\, iii.\, ii,\, 2,\, 9;\) \(\text{\textit{Vājasaneyi Saṁhitā}},\, xix.\, 14,\, 82;\) \(\text{xxix.}\, 68;\) \(\text{\textit{Taittirīya Brāhmaṇa}},\, ii.\, 6,\, ii,\, 4,\, etc.\)

\(^{2}\) \(\text{\textit{Satapatha Brāhmaṇa}},\, vi.\, 2,\, 2,\, 24;\) \(\text{\textit{Mahādvara on Vājasaneyi Saṁhitā}},\, xix.\, 14.\)

\(\text{\textit{Cf. Griffith, \textit{Vājasaneyi Saṁhitā}, 172, n.}}\)

\(\text{Māhaki, 'descendant of Mahaka,' is the patronymic of a teacher in the \textit{Vāṃśa Brāhmaṇa}.}\)\(^{1}\)

\(^{1}\) \(\text{\textit{Indische Studien}, 4, 382.}\)

\(\text{Māhā-camasya, 'descendant of Mahācamasa,' is the patronymic of a teacher to whom the \textit{Taittirīya Áranyaka} ascribes the addition of Mahas to the triad Bhūr Bhuvās Svar.}\)\(^{2}\)

\(^{2}\) \(\text{\textit{Cf. Keith, \textit{Aitareya Áranyaka}, 180.}}\)

\(\text{Māhā-rajana, 'dyed with saffron' (\textit{mahā-rajanā}), is applied to a garment (\textit{Vāsas}) in the \textit{Bṛhadāraṇyaka Upaniṣad} (\textit{ii.}\, 3,\, 10).}\)

\(\text{\textit{II}—2}\)
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 Vāmakākṣāyaṇa in the Bṛhad-āranyaka Upaniṣad.

Māhīna occurs in one passage of the Rigveda, 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 Rigveda and later. According to the Taittirīya Samhitā a wife is a man’s friend, and in the Śatapatha Brāhmaṇa the value of a friend is insisted upon. Treachery to a friend is reprobated.

Mitra-bhū Kāśyapa ('descendant of Kaśyapa') is the name of a teacher, a pupil of Vibhandaka Kāśyapa, in the Vamśa Brāhmaṇa.

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 Krṣṇadatta Lauhitya.
Mitpa-varcas Sthairakāyana (‘descendant of Sthiraka’) is the name of a teacher, a pupil of Supratita Aulundya, in the Vamśa Brāhmaṇa.1

MITRA-VINDA Kaśyapa (‘descendant of Kaśyapa’) is the name of a teacher, a pupil of Sunitha, in the Vamśa Brāhmaṇa.1

Mitrātithi is mentioned in one hymn of the Rigveda1 as the father of Kuruśravaṇa and the grandfather of Upamaśravas, all being evidently kings.

1 Indische Studien, 4, 372.

Mukśijā is found in one passage of the Rigveda,1 where the sense seems clearly to be ‘net’ for catching animals. Cf. Padi.

1 i. 125, 2; Nirukta, v. 19. Cf. Zimmer, Althindisches Leben, 244.

1. 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’ (sūṣira) and to be used for the plaited part of the throne (Asandi).6

1 i. 191, 3.
2 i. 161, 8 (muṇja-nejana, which Sāyana explains as apagata-trīya, ‘with the grass removed’).
3 Av. i. 2, 4; Taittirīya Śamhitā, v. 1, 9, 5; 10, 5, etc.
4 Kauśitaki Brāhmaṇa, xviii. 7; Satapatha Brāhmaṇa, iv. 3, 3. 16; vi. 6, 1, 23; 2, 15. 16, etc. Cf. St. Petersburg Dictionary, s. v. muṇja.
5 vi. 3, 1, 26.
2. **Muñja Sāma-śravasa** (‘descendant of Sāmaśravas’) is the name of a man, possibly a king, mentioned in the *Jaiminiya Upaniṣad Brāhmaṇa*¹ and the *Śadvimśa Brāhmaṇa*.²

¹ iii. 5, 2. ² iv. 1 (*Indische Studien*, i, 39).

**Mundibha Audanya**¹ or **Audanyava**² is the name of a man in the *Satapatha Brāhmaṇa*¹ and the *Taittiriya Brāhmaṇa.*²

¹ *Satapatha Brāhmaṇa*, 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 Odateya’ (so St. Petersburg Dictionary, s.v.). ² *Taittiriya Brāhmaṇa*, iii. 9, 15, 3 (‘descendant of Udanyu’).

**Mudga**, denoting a kind of bean (*Phaseolus Mungo*), occurs in a list of vegetables in the *Vājasaneyi Saṃhitā.*¹ A ‘soup of rice with beans’ (*mudgauḍana*) is mentioned in the *Śāṅkhāyana Āraṇyaka*² and the Sūtras. *Cf.* perhaps **Mudgala**.

¹ xviii. 12. ² xii. 8.


**Mudgala** and **Mudgalāṇī**, ‘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. Śadgurusīśya⁵ 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-ghanā*) he caught the marauders. Yāska,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

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 where it seems to denote an ascetic of magic powers with divine afflatus (devesita), the precursor of the strange ascetics of later India. This agrees with the fact that Aitasa, the Muni, is in the Aitareya Brâhmaṇa regarded by his son as deranged, a view not unjustified if the nonsense which passes as the Aitasaapralapa, ‘Chatter of Aitasa,’ was really his. The Rigveda calls Indra the ‘friend of Munis,’ and the Atharvaveda refers to a ‘divine Muni’ (deva muni), by whom a similar ascetic may be meant.

In the Upanishads 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 (sraddha). 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 Upanishads 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
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 Cf. Bṛhadāraṇyaka Upaniṣad, iii. 4, 1. 
Cf. Oldenberg, Religion des Veda, 406; Zeitschrift der Deutschen Morgenländischen Gesellschaft, 49, 480; Buddha, 36.

Muni-marāṇa, 'Saints' Death,' is the name of the place where, according to the Pañcaviṃśa Brāhmaṇa (xiv. 4, 7), the Vaikhānasas were slain.

Mulālin (masc.) or Mulālī (fem.) is the name of some part of an edible lotus (perhaps the Nymphaea esculenta) in the Atharvaveda.  


Muṣīvan denotes 'robber' in one passage of the Rigveda (i. 42, 3).

Muṣkara occurs in one passage of the Atharvaveda, possibly in the sense of a small animal or insect, as suggested by Roth, who, however, thought the passage corrupt. Bloomfield suggests that the reading of the Paippalāda text puskaram, ('blue lotus') is the correct form.

2 St. Petersburg Dictionary, s.v.
3 Hymns of the Atharvaveda, 463, 464.

Muṣṭi-han, 1 Muṣṭi-hatyā, 2 in the Rigveda and the Atharvaveda denote, respectively, the 'hand to hand fighter'—that is, the ordinary warrior as opposed to the charioteer, and the

1 Rv. v. 58, 4; vi. 26, 2; viii. 20, 20; Av. v. 22, 4. 2 Rv. i. 8, 2.
'fight' itself. So also in the Atharvaveda the charioteer (rathin) is opposed to the foot-soldier (patti), and in the Rigveda the chariots are opposed to the troops (grāma) of the infantry. The parallel of the Greek and other Āryan races shows that the Kṣatriyas were the fighters from chariots, while the ordinary host fought on foot.

Musala denotes a 'pestle' in the later Smṛhitās and in the Brāhmaṇas.

Muhūrta denotes a division of time, one-thirtieth of a day, or an hour of forty-eight minutes, in the Brāhmaṇas. In the Rigveda the sense of 'moment' only is found. Cf. Ahan.

Mūcīpa or Muvīpa is the variant in the Śāṅkhāyana Śravāṇa Sūtra (xv. 26, 6) of the Mūtība of the Aitareya Brāhmaṇa as the name of a barbarian tribe.

Mujavant is the name of a people who, along with the Mahāvṛṣas, the Gandhāris, and the Balhikas, are mentioned in the Atharvaveda as dwelling far away, and to whom fever is to be banished. Similarly in the Yajurveda Smṛhitās the Mujavants are chosen as a type of distant folk, beyond

1 Av. x. 9; xi. 3; xii. 13; Taittiriya Saṁhitā, i. 6, 8, 3, etc.; Jaiminiya Brāhmaṇa, i. 42. 44 (Journal of the American Oriental Society, 15, 235, 237), musalin means a 'man armed with a club.'
2 iii. 33, 5: 53, 8. The sense of 'moment' is also common in the Brāhmaṇas. Cf. Zeitschrift der Deutschen Morgenländischen Gesellschaft, 9, 139 et seq.; Indische Streifen, 1, 92 et seq.
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 Kasmir 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 Muñjavant, 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.  
\(^5\) Mahādhara on Vājasaṇeyi Saṃhitā, loc. cit.; Sāyaṇa on Rv. i. 161, 8; Baudhāyana 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, Mauṇjavata is read.  

**Mūtaka** 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 Viśvāmitra’s outcast offspring. The Śaṅkhāyana Śrauta Sūtra\(^2\) gives the name as Mūcīpa or Mūvipa.

\(^1\) vii. 18, 2.  
\(^2\) xv. 26, 6.

Cf. Muir, Sanskrit Texts, 1\(^2\), 358, 483.

**Mūla, Mūlabarhaṇa.** See Nakṣatra.

**Mūs, Mūṣikā,** 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.  
\(^2\) Maitrāyani Saṃhitā, iii. 14, 17; Vājasaṇeyi Saṃhitā, xxiv. 36.

Mṛga Hastin] WILD BEAST—AN ASTERISM—ELEPHANT

1. Mṛga has the generic sense of ‘wild beast’ in the Rigveda¹ and later.² Sometimes it is qualified by the epithet ‘terrible’ (bhīma),³ which indicates that a savage wild beast is meant. Elsewhere the buffalo is shown to be denoted by the epithet mahiṣa,⁴ ‘powerful,’ which later becomes the name of the buffalo. More particularly the word has the sense of an animal of the gazelle type.⁵ In some passages⁶ Roth⁷ sees the sense of ‘bird.’ See also Mṛga Hastin, Puruṣa Hastin.

1 i. 173, 2; 191, 4; viii. i, 20; 5, 36; x. 146, 6, etc.
² Av. iv. 3, 6; x. 1, 26; xii. i, 48 (sūkara, ‘boar’); xix. 38, 2; Pañca-vimśa Brāhmaṇa, vi. 7, 10; xxiv. ii, 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 Saṃhitā, 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.
⁷ St. Petersburg Dictionary, s.v., 17.
⁸ Cf. Pischel, Vedicische Studien, i. 99; 2, 122.

2. Mṛga in the Aitareya Brāhmaṇa¹ denotes, according to Sāyaṇa’s commentary, the constellation Mṛgasīrṣas. But it seems more probable² that Mṛga there really covers the whole of Orion, not merely the inconspicuous group of stars in the head of Orion that make up the Nakṣatra Mṛgasīras, but also the star α in his shoulder, which is reckoned as Ārdrā, and γ in his left shoulder. Tilak,³ however, makes Mṛga or Mṛgasīras into a different group, consisting of the belt of Orion, with two stars in the knees and one in the left shoulder, which he deems to resemble a deer’s head with an arrow through it, an implausible and unlikely theory. Cf. Mṛgavyādha.

¹ iii. 33, 5.
³ Orion, 99 et seq.

3. Mṛga Hastin, the ‘animal with a hand,’ is mentioned in two passages of the Rigveda,¹ in which Roth² recognizes that the elephant is meant, but concludes that the compound name

¹ i. 64, 7; iv. 16, 14.
² St. Petersberg Dictionary, s.v.; Nirukta, Erläuterungen, 79.
A FOE OF INDRA—HUNTER

Mr̥gaya 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 Mr̥ga unquestionably is.\(^3\)

\(^3\) Pischel, *Vedische Studien*, 1, 99, 100, combats the view that the elephant was new to the Vedic Indian, because of the similar use of *mr̥ga mahīṣa* and *mr̥ga sākara* (Av. xii. 1, 48) to denote the 'buffalo' and the 'boar' respectively. But *Mahīṣa* seems rather to bear out Roth's conclusion; while *Sākara* appears alone in the Rigveda, and *mr̥ga sākara*, 'wild hog,' seems to be used in one passage of the Av.

\(^1\) iv. 16, 13; viii. 3, 19; x. 49, 5. \(^2\) Translation of the Rigveda, 3, 166. \(^3\) Rv. i. 80, 7; v. 29, 4, etc.

Mr̥gayu, ‘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 Margāra, ‘hunter,’

\(^1\) Av. x. 1, 26; Vājasaneyi Saṃhitā, xvi. 27; xxx. 7, etc. *Cf.* mrgayuyu, Rv. x. 40, 4.

\(^2\) Taittirīya Brāhmaṇa, i. 5. 1, 1; ili. 4, 3, 1; Pañcaviṃśa Brāhmaṇa, xiv. 9, 12, etc. \(^3\) xxx. \(^4\) iii. 4.
the Kaivarta or Kevarta, Pauṇjiṣṭha, Dāsa, Maināla, 'fisherman,' and perhaps the Bāinda and the Anda, 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 (Pāśa, Nidhā, Jāla), 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 (Rṣya), and so were called rṣya-da, 'antelope-catching.' Elephants were captured as in Greek times, perhaps through the instrumentality of tame females (see Mṛga 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

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8 Vājasaneyi Saṁhitā, xxx. 16; Taittiriya Saṁhitā, iii. 4, 12, 1.
9 Rv. ii. 42, 2.
7 Pāśa. 'hunter;' Rv. iii. 45, 1.
8 Rv. ix. 83, 4; x. 73, 11.
9 Av. x. 1, 30.
10 Rv. ix. 83, 4.
11 Av. viii. 8, 5.
12 Rv. x. 39, 8.
13 Rv. x. 86, 4.
14 Rv. x. 51, 6.
15 Rv. x. 28, 10.
16 Rv. v. 15, 3.
mentioned in the Yajurveda. Śāyaṇa\(^1\) says that Dhaivāra is one who takes fish by netting a tank on either side; Dāsa and Śauṣkala do so by means of a fish-hook (\textit{baḍiśa}); Bainḍa, Kaivarta, and Maināla by means of a net (\textit{jāla}); Mārgāra catches fish in the water with his hands; Anda by putting in pegs at a ford (apparently by building a sort of dam); Parnāka by putting a poisoned leaf on the water. But none of these explanations can claim much authority.

\[^{1}\text{On Taittirīya Brāhmaṇa, iii. 4, 12, 1. Cf. Weber, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 18, 281.}\]

\[^{1}\text{Cf. Zimmer, \textit{Allindisches Leben}, 243-245.}\]

\[^{1}\text{Cf. Hillebrandt, \textit{Vedische Mythologie}, 2, 205, n. 1, 208, n. 3; Tilak, \textit{Orion}, 98 et seq.; Sūrya Siddhānta, viii.\textit{10}; ix. 12, preserves the name.}\]

\[^{1}\text{Mṛga-vyādha, \textit{‘the hunter,’ is the name of Sirius in the legend of Prajāpati’s daughter in the Aitareya Brāhmaṇa.\textsuperscript{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.}\}

\[^{1}\text{iii. 33, 5. Cf. Hillebrandt, \textit{Vedische Mythologie}, 2, 205, n. 1, 208, n. 3; Tilak, \textit{Orion}, 98 et seq.; Sūrya Siddhānta, viii.\textit{10}; ix. 12, preserves the name.}\]

\[^{1}\text{Mṛga-sīras, Mṛga-sīrṣa. See Nakṣatra, 1. and 2. Mṛga.}\]

\[^{2}\text{Upaniṣad, vi. i, 4.} \]

\[^{2}\text{See Pāṇini, iii. i, 123, with the Vārttika; von Schroeder, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 49, 164.}\]

\[^{2}\text{Mṛḍa is found only in compounds in the Yajurveda Saṃhītās,\textsuperscript{1} where it seems to denote a small weight of gold. It is uncertain whether the reading should not be Pṛda, as in the grammatical tradition.}\]

\[^{1}\text{Upādiya-mṛḍaṁ hiranyam, Kāṭhaka Saṃhitā, xi. 1; aṣṭa-mṛḍaṁ hiranyam, ibid., xii. 10; aṣṭa-\textit{puṛuḍ-}dhiraṇyaṁ, Taittirīya Saṃhitā, iii. 4, 1, 4, etc.}\]

\[^{1}\text{Vājasaneyi Saṃhitā, xviii. 13;} \]

\[^{1}\text{Mṛttikā, ‘clay,’ is mentioned in the later Saṃhitās and the Brāhmaṇas.\textsuperscript{1} Cf. Mṛd.}\]

\[^{1}\text{dogya Upaniṣad, vi. i, 4; Taittirīya Aitareya Brāhmaṇa, iii. 34, 2; Chāṇ-}\]

\[^{1}\text{Vājasaneyi Saṃhitā, xviii. 13;} \]
Mṛtyu, 'death,' is repeatedly mentioned in the Rigveda and later as a thing of terror. There are a hundred and one forms of death, the natural one by old age (jarā), and a hundred others, all to be avoided. To die before old age (purā jaraśaḥ) is to die before the allotted span (purā āyuṣaḥ), the normal length of life being throughout Vedic literature spoken of as a hundred years. On the other hand, the evils of old age in the loss of physical strength were clearly realized: one of the feats of the Aśvins was to restore old Cyavāna to his former youth and powers, and another was the rejuvenation of Kali. The Atharvaveda is full of charms of all sorts to avert death and secure length of years (āyuṣya).

The modes of disposing of the dead were burial and cremation (see Agnidagdha). Both existed in the early Vedic period, but the former method was on the whole less favoured, and tended to be regarded with disapproval. The bones of the dead, whether burned or not, were marked by the erection of a tumulus (Śmaśāna): the Śatapatha Brāhmaṇa preserves traces of strong differences of opinion as to the mode in which these tumuli should be constructed. There is little or no trace of the custom common in northern lands of sending the dead man to sea in a burning ship: the reference

1 vii. 59, 12; x. 13, 4; 18, 1, 2; x. 48, 5; 60, 5. So mṛtyu-bandhu, 'akin to death,' Rv. viii. 18, 22; x. 95, 18.
2 Taittirīya Saṁhitā, i. 5, 9, 4, where the world is said to be 'yoked with death' (mṛtyu-saṁyuta); 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-pāṇa), Av. vii. 2, 2; 8, 10, 16; xvii. i, 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; xii. 3, 56.
6 Śatapatha Brāhmaṇa, ii. 1, 4, 1.
7 Rv. i. 64, 14; 89, 9; ii. 33, 2, etc. Cf. Lanman, Sanskrit Reader, 384; Weber, Indische Studien, 17, 193; Festgruss an Roth, 137.
8 Rv. i. 71, 10; 179, 1.
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 xii. 8, 2, 1.
14 Cf. Zimmer, Altindisches Leben, 410; Weinhold, Altnordisches 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 sarvatanuh sangah, '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, 6; xviii. 4, 64; Śatapatha Brāhmaṇa, v. 6, 1, 1; xi. 1, 8, 6; xii. 8, 3, 31, and cf. Taittiriya Saṃhitā, v. 3, 5, 2; 6, 3, 6, 3; Taittiriya 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} i. 14, 3; v. 19, 3; 30, 13; viii. 2, 24; xii. 4, 36; xviii. 3, 3. Cf. also v. 19; Vājasaneyi Saṃhitā, xxx. 5.
\textsuperscript{19} Śatapatha Brāhmaṇa, xi. 6, 1, 1 et seq.; Weber, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 9, 240 et seq.; Jaiminiya Brāhmaṇa, i. 42-44 (Journal of the American Oriental Society, 15, 236 et seq.).
\textsuperscript{20} Śatapatha Brāhmaṇa, vi. 2, 2, 27; x. 6, 3, 1; Kausitaki Brāhmaṇa, xii. 3, etc.
\textsuperscript{21} Cf. Macdonell, Vedic Mythology, p. 169.
\textsuperscript{22} Journal of the American Oriental Society, 3, 329-347; Weber, op. cit., 238 et seq.

\textbf{Mrpd} denotes 'clay' in the later Saṃhitās\textsuperscript{1} and the Brāhmaṇas\textsuperscript{2} (cf. \textbf{Mṛttikā}). A 'lump of clay' also occurs in the Brāhmaṇas,\textsuperscript{3} and a Mṛt-paca, 'potter,' in the Maitrāyaṇī Upaniṣad.\textsuperscript{4} A 'clay vessel,' Mṛtpātra,\textsuperscript{5} and vessels (pātra) made of clay (\textit{mṛn-maya}),\textsuperscript{6} are mentioned, and the grave is called the 'house of clay.'\textsuperscript{7}

\textsuperscript{1} Taittiriya Saṃhitā, v. 7, 9, 2; Vājasaneyi Saṃhitā, xi. 55.
\textsuperscript{2} Śatapatha Brāhmaṇa, vi. 1, 1, 13; 2, 34; 3, 3; 3, 1, 22, 32; 3, 1; Maitrāyaṇī 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 Saṃhitā, xxxi. 2.
\textsuperscript{6} Taittiriya Brāhmaṇa, i. 4, 1, 3, 4, etc.
\textsuperscript{7} Rv. vii. 89, 1 (\textit{mṛn-maya} grha).
Mṛdh 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. i. 5, 27; xviii. 2, 59; Taittiriya Śamhitā, ii. 2, 7, 4; 5, 3, i; Vajasaneyi Śamhitā, 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 Śamhitās\(^1\) and the Brāhmaṇas.\(^2\) The Brahmacārin wore a girdle.\(^3\)

\(^1\) Av. vi. 133, i; Taittiriya Śamhitā, i. 3, 5; v. 2, 2, 7; Kāthaka Śamhitā, xxii. 4; xxiv. 9; Maitrāyaṇī Śamhitā, iii. 6, 7, etc.
\(^2\) Śatapatha Brāhmaṇa, iii. 2, 1, 10; iv. 4, 5, 2; vi. 2, 2, 39, etc.
\(^3\) In the Gṛhya Śutras the girdle of the Brahmin is of Muñja, that of the Kṣatriya of a bowstring, and that of the Vaiśya of wool or hemp. See Āśvalāyana Gṛhya Sūtra, i. 19, 12, etc.

Megha denotes ‘cloud’ in the Rigveda\(^1\) and later.\(^2\)

\(^1\) i. 181, 8.
\(^2\) Av. iv. 15, 7; Śatapatha Brāhmaṇa, iii. 2, 2, 5; xii. 3, 2, 6; mahu-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 Śamhitā, iv. 4, 5, 1, and meghayanti 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 when the sense is, according to the St. Petersburg Dictionary, a post supporting 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. i, 40. Cf. Taittiriya Śamhitā, vi. 2, 9, 4; Kāthaka Śamhitā, xxv. 8; Aitareya Brāhmaṇa, i. 29, 22; Śatapatha Brāhmaṇa, iii. 5, 3, 21.
\(^3\) viii. 53, 5 (mita-methibhiḥ for -medh-ābhiḥ, conjectured by Roth, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 48, 109).

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Brāhmaṇa\(^4\) 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 Meṭhi 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.

\(^1\) viii. 50, 10 (cf. viii. 49, 10), where, as a rule, the sense of ‘sacrifice’ is accepted as adequate.

**Medhātithi,\(^1\)** Medhyātithi\(^2\) (‘having a guest at the sacrifice’) appear to be the names of one and the same man, a descendant of Kanva and a famous Vedic Rṣi, to whom the authorship of various hymns\(^3\) is attributed in the Anukramaṇi (Index). To him Indra is said in the Rigveda\(^4\) to have come in the form of a ram: this myth is perpetuated in the Subrahmanya formula\(^5\) recited by the priest while the Soma is being carried within the sacrificial enclosure, when Indra is hailed as ‘ram of Medhātithi.’ He appears also as a rival of Vatsa, whom he accused of low birth, but who convinced him of his error by undergoing a fire ordeal (cf. Divya).\(^6\) In the Atharvaveda\(^7\) he is mentioned with many other sages, and occurs elsewhere\(^8\) 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; viii. 1, 30; 2, 40; 33, 4; 49, 9, 51, 1; ix. 43, 3.

\(^3\) i. 12-23; viii. 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; Saḍ- viṃśa Brāhmaṇa, i. 1; Śatapatha Brāhmaṇa, iii. 3, 4, 18; Taittirīya Aranyaka, i. 12, 3. Moreover, the legend is alluded to in the Śātyāyanaka. See Sāyaṇa on Rv. i. 51, 1; viii. 2, 40, and Oertel, Journal of the American Oriental Society, 16, ccxl. On the explanation of the legend, cf. Weber, Indische Studien, 9, 38 et seq.

\(^6\) Pañcaviṃśa Brāhmaṇa, xiv. 6, 6.

\(^7\) iv. 29, 6.

\(^8\) As a Gṛhapati at the sacrifice of the Vibhindukiyas, Jaiminiya Brāhmaṇa, iii. 233 (Journal of the American Oriental Society, 18, 38); Pañcaviṃśa Brāhmaṇa, xv. 10, 1; Kausūṭaki Brāhmaṇa, xxviii. 2.

Cf. Ludwig, Translation of the Rigveda, 3, 102, 105; Macdonell, Vedic Mythology, p. 146.
Medhya is the name of a man, an ancient sacrificer, in a hymn of the Rigveda. In the Śāṅkhāyana Śrauta Sūtra he is erroneously transmuted into Prṣadhra Medhya Mātariśvan, the patron of Praskaṇva Kāṇva.


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.

This is the ordinary form of the name.

So Śaḍvīṃśa Brāhmaṇa, i. 1, where the masculine form Menā is the epithet of Vṛṣaṇaśva.


Meṣa denotes ‘ram’ in the Rigveda and later, while Meṣi means ‘sheep.’ Both words are also used to denote the
'wool' of the sheep, especially as employed for the Soma filter. A wild (āranya) ram is mentioned in the Vājasaneyi Saṃhitā.⁴

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.⁵

Maitrāyaṇi śrāmaṇa is the name of a text mentioned in the Śulba Śūtra of Baudhāyana.⁶

Maitreya is the patronymic or metronymic of Kauṣārava in the Aitareya Brāhmaṇa. It is also applied to Glāva in the Chāndogya Upaniṣad.⁷

Maitreyī is the name of one of the wives of Vājñavalkya according to the Brhadāraṇyaka 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.⁸ There is a various reading Maināga.

⁴ Meṣa, Rv. viii. 86, 11; Meṣi. ix. 8, 5; 86, 47; 107, 11.
⁵ xxiv. 30.
⁷ Cf. Zimmer, Altindisches Leben, 14; Muir, Sanskrit Texts, 5, 344.
⁸ Baudhāyana, 41, who cannot trace the citation in the Maitrāyaṇi Saṃhitā.
⁹ Baudhāyana, xxxii. 8.
⁰ 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.
¹ viii. 28, 18.
² i. 12, 1; Gopatha Brāhmaṇa, i. 1, 31 et seq.; Bloomfield, Atharvaveda, 110.
³ i. 31, 2. Cf. Weber, Indische Studien, 1, 78; Indian Literature, 93.
Maināla occurs in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹ It seems clearly to mean 'fisherman' from Mīna, 'fish,' as Sāyaṇa² and Mahidhara³ explain it.

¹ Vājasaneyi Saṁhitā, xxx. 16; Taittirīya Brāhmaṇa, iii. 4, 12, 1.
² On Taittirīya Brāhmaṇa, loc. cit.
³ On Vājasaneyi Saṁhitā, loc. cit.

Maujavata. See Mūjavant.

Maudgalya, 'descendant of Mudgala,' is the patronymic of several persons, Nāka,¹ Śatabalākṣa,² and Lāṅgalāyana.³ A Brahmaacārīn of the name is mentioned in the Gopatha Brāhmaṇa⁴ as disputing with Glāva Maitreyā.

¹ Śatapatha Brāhmaṇa, xii. 5, 2, 1; Brhadāranyaka Upaniṣad, vi. 4, 4; Taittirīya Upaniṣad, i. 9, 1.
² Nirukta, xi. 6.
³ Aitareya Brāhmaṇa, v. 3, 8.
⁴ i. 1, 31; Bloomfield, Atharvaveda, 110. Cf. also Caland, Über das rituelle Sūtra des Baudhāyana, 35.

Mauna, 'descendant of Muni,' is the patronymic of Anicin in the Kauṣītaki Brāhmaṇa (xxiii. 5).

Mauṣīkī-putra, ‘son of a female descendant of Mūṣikā,’ is the name of a teacher, a pupil of Ḥarikarnīputra in the last Vamsa (list of teachers) in the Mādhyamāṃḍina recension of the Brhadāraṇyaka Upaniṣad (vi. 4, 30).

Mleccha occurs in the Śatapatha Brāhmaṇa¹ in the sense of a barbarian in speech. The Brahmin is there forbidden to use barbarian speech. The example² given of such speech is he 'lavo, explained by Sāyaṇa as he 'rayaḥ, 'ho, foes.' If this is correct—the Kāṅva recension has a different reading³—the barbarians referred to were Āryan speakers, though not speakers of Sanskrit, but of a Prākrit form of speech.⁴ Cf. Vāc.

¹ iii. 2, 1, 24.
² iii. 2, 1, 23.
³ See Eggeling, Sacred Books of the East, 26, 31, n. 3.
Y.

Yakṣa is found several times in the Rigveda\(^1\) and the Atharvaveda\(^2\) 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.\(^4\)

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 Parusṇī (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.

Yaksma in the Rigveda\(^1\) and the Atharvaveda\(^2\) frequently denotes 'illness,' in general, perhaps as rendering the body emaciated. A hundred kinds of Yaksma are referred to in the Vājasaneyi Saṃhitā,\(^3\) and a-yaksma in the Kāthaka Saṃhitā,\(^4\)

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1 vii. 18, 6, 19.  
2 Altindisches Leben, 126, 127.  
3 Journal of the American Oriental Society, 15, 259 et seq. It is not clear, however, whether Hopkins thinks that the Yadus are alluded to, but it seems probable.  
4 i. 122, 9; x. 85, 31; 97, ii. 12; 30, 6; vii. 7, 2; ix. 8, 3, 7, 10; xii. 2, 137, 4; 163, 1-6.  
5 ii. 10, 5, 6; iii. 31, 1; v. 4, 9; xii. 97.  
6 xvii. 11.
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denotes 'free from disease.' In the Yajurveda Saṃhitās 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.

6 Taittiriya Saṃhitā, ii. 3, 5, 2; 5, 6, 5; Kāthaka Saṃhitā, xi. 3; Maitrāyaṇī Saṃhitā, ii. 2, 7; Śatapatha Brāhmaṇa, iv. 1, 3, 9.

Cf. Zimmer, Altindisches Leben, 375 et seq.; Grohmann, Indische Studien, 9, 400; Bloomfield, Atharvaveda, 60; Jolly, Medicin, 89.

Yajata occurs in a hymn of the Rigveda,1 where he is apparently a Rṣi or a sacrificer.


Yajur-veda, the 'Veda of the sacrificial utterance' (Yajus), is mentioned frequently in the Brāhmaṇas1 and Upaniṣads.2

1 Taittiriya Brāhmaṇa, iii. 12, 9, 1; Aitareya Brāhmaṇa, v. 32, 1; Śatapatha Brāhmaṇa, xi. 5, 8, 3; xii. 3, 4, 9.

2 Aitareya Āraṇyaka, iii. 2, 3, 5; Śāṅkhāyaṇa Āraṇyaka, viii. 3, 8; Brhadāraṇyaka Upaniṣad, i. 5, 5; ii. 4.

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.

1 Rv. x. 90, 9; Av. v. 26, 1; ix. 6, 2; Taittiriya Saṃhitā, v. 5, 3, 1; 9, 4; Vājasaneyi Saṃhitā, i. 30; iv. 1; xix. 28; Aitareya Brāhmaṇa, i. 29, 21; vii. 13, 2; Śatapatha Brāhmaṇa, i. 2, 1, 7; vi. 5, 1, 2; 3, 4, etc. In the Brhadāraṇyaka Upaniṣad, vi. 4, 33, there is a reference to the suktāni Yajūmśi, 'white or pure Yajus,' as promulgated by Vājasaneyya Yājñavalkya, whence the Vājasaneyi Saṃhitā is popularly known as the 'White Yajurveda.' The theory that this is due to the fact that in the Vājasaneyi the Mantra parts of the text are not accompanied by Brāhmaṇa passages is, though accepted by Weber, Indian Literature, 103, 104; Eggeling, Sacred Books of the East, 12, xxvii, and others, now to be abandoned. In the Taittiriya Āraṇyaka, v. 10, the expression śukra-yajūmśi seems to refer to books iv. and v. of that text. Cf. also Winternitz, Geschichte der indischen Literatur, i, 149, n.
Yajña-gāthā denotes a verse (Gāthā) containing a maxim as to the sacrifice of any kind or sort,\(^1\) or, as it is expressed in the Mahābhārata,\(^2\) a ‘verse, sung regarding the sacrifice’ (gāthā yajña-gītā).

\(^1\) Aitareya Brāhmaṇa, iii. 43. 5; Śāṅkhāyana Śrauta Sūtra, xvi. 8, 26; Āśvalāyana Śrauta Sūtra, ii. 12, 6; 9, 6, etc.
\(^2\) xii. 791. 2316.

Yajña-vacas Rājastambāyana, ‘descendant of Rājastamba,’ is the name of a teacher, a pupil of Tura Kāvaseya, according to the Śatapatha Brāhmaṇa.\(^1\) He is also mentioned in the Maitrāyaṇi Saṃhitā.\(^2\)

\(^1\) x. 4, 2, 1; 6, 5, 9; Brhadāraṇyaka Upaniṣad, vi. 5, 4 Kāṇva.
\(^2\) iii. 10, 3; iv. 8, 2.

Yajña-sena is the name of a teacher with the patronymic Caiṭra or Caiṭriyāyana mentioned in the Yajurveda Saṃhitās.\(^1\)

\(^1\) Taittirīya Saṃhitā, v. 3, 8, 1 (Caiṭriyāyana); Kāṭhaka Saṃhitā, xxi. 4 (Caiṭra).

Yajñesu is the name of a man in the Taittirīya Brāhmaṇa.\(^1\) He was made to prosper by his priest Mātsya, who knew the exact moment of sacrificing.

\(^1\) i. 5, 2, 1. Cf. Weber, Nāxatra, 2, 306.

Yajñopavīta denotes the ‘wearing of the Brahminical thread over the left shoulder at the sacrifice,’ and is mentioned as early as the Taittirīya Brāhmaṇa.\(^1\) Tilak,\(^2\) however, urges that it was not originally a thread that was worn, but a garment of cloth (Vāsas) or of deerskin (Ajīna). This seems quite probable.

\(^1\) iiii. 10, 9, 12. Cf. Taittirīya Saṃhitā, ii. 5, 11, 1; Satapatha Brāhmaṇa, ii. 4, 2, 1; 6, 1, 12; and Prācināvīta.
\(^2\) Orion, 145 et seq., quoting Taittirīya Āraṇyaka, ii. 1, and the view of the Mimāṃsists, Jaiminījanyāyamālā. vistara, iiii. 4, 1. This view is not prejudiced by the quite implausible conjectures as to Orion’s belt with which it is combined. Cf. Eggeling, Sacred Books of the East, 12, 361, 424.
Yati is the name of an ancient clan which is connected with the Bhrgus in two passages of the Rigveda, 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 Bhrgu in a verse of the SāmaVEDa.

1 viii. 3, 9; 6, 18; Weber, Indische Studien, 3, 465, n. 2 x. 72, 7. TaIttiriya Samhitā, ii. 4, 9; vi. 2, 7, 5; Kāthaka Samhitā, viii. 5; xi. 10; xxv. 6; xxvii. 7; Paścavimśa Brāhmaṇa, viii. 1, 4; xiii. 4, 16; Aitareya Brāhmaṇa, vii. 28, 1; Kauśitaki Upaniṣad, i. 3, etc.; Muir, Sanskrit Texts, 1, 3, 437 et seq.

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 Turvaśa. They seem to have taken part in the great battle against Sudās: the Yadu and the Turvaśa kings seem to have escaped with their lives, while the Anu and the Druhyu kings perished. This is at least the most natural explanation of several passages, though these passages possibly refer to a successful raid across the Sarayu, and a defeat of two princes, Arṇa and Citraratha. That Turvaśa was the Yadu king, as Hopkins holds, is most improbable.

1 i. 36, 18; 54, 6; 174, 9; iv. 30, 17; v. 31, 8; vi 45, 1; viii. 4, 7; 7, 18; 9, 14; 10, 5; 45, 27; ix. 61, 2; x. 49, 8; plural, i. 108, 8. See Turvaśa, and Hopkins, Journal of the American Oriental Society, 15, 258 et seq. 2 Whether Yadu should be read in Rv. vii. 18, 6, or not, the Yadus seem to be meant. Cf. Yakṣu.

Yantṛ in the Rigveda and in the Śrauta Sūtra denotes a 'driver' of horses or 'charioteer.' 1 i. 162, 19; x. 22, 5. 2 Kātyāyana Śrauta Sūtra, xv. 6, 29, etc.
Yama denotes 'twins,' the birth of which is frequently alluded to in Vedic literature. 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.

Yama-nakṣatra. See Nakṣatra.

Yama-sū, a 'bearer of twins,' is one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.

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 Tptsus 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 (Ānjana) of the Yamunā (Yāmuna) is mentioned along with that of Trikakud (Traikakuda) as of value. In the Aitareya and the Śatapatha Brāhmaṇas the Bharatas are famed as victorious on the Yamunā. Other Brāhmaṇas

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1 Riv. i. 66, 4; 164, 15; ii. 39, 2; iii. 39, 3; v. 57, 4; vi. 59, 2; x. 13, 2; 117, 9; Pancaviṃśa Brāhmaṇa, xvi. 4, 10, etc.
2 Kāṭhaka Saṃhitā, xiii. 4; Nirukta, xii. 10.
3 Av. iii. 28; Aitareya Brāhmaṇa, vii. 9, 8; Kātyāyana Śrauta Sūtra, xxv. 4, 35; Śāṅkhâyana Śrauta Sūtra, iii. 4, 14, etc. Cf. Yamasū; Yuktāsva.
4 Taittiriya Saṃhitā, vii. 1, 1, 3; Pancaviṃśa Brāhmaṇa, xxiv. 12, 3; Śatapatha Brāhmaṇa, v. 3, 1, 8, and cf. Riv. iii. 39, 3.
5 Cf. Weber, Indische Studien, 17, 298-300; Naxatra, 2, 314, n.

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1 Vājjasaneyi Saṃhitā, xxx. 15; Taittiriya Brāhmaṇa, iii. 4, 11, 1.

1 v. 52, 17; vii. 18, 19; x. 75, 5.
2 vii. 18, 19. See Bharata and Kuru.
3 The Tptsus' territory lay between the Yamunā and the Sarasvatī on the east and the west respectively.
4 India, Old and New, 52.
5 iv. 9, 10.
6 viii. 23.
7 xiii. 5, 4, 11.
8 Pancaviṃśa Brāhmaṇa, ix. 4, 11 (cf. Pārāvata); xxv. 10, 24; 13, 4; Śāṅkhâyana Śrauta Sūtra, xiii. 29, 25. 33; Kātyāyana Śrauta Sūtra, xxiv. 6, 10. 39; Lātyāyana Śrauta Sūtra, x. 19, 9. 10; Āśvalāyana Śrauta Sūtra, xii. 6, 28, etc.
also mention this river. In the Mantrapatha the Salvas are spoken of as dwelling on its banks.

Yayāti is mentioned twice in the Rigveda, once as an ancient sacrificer, and once as Nahuṣya, 'descendant of Nahuṣa,' apparently a king. There is no trace whatever of his connexion with Pūru, as in the Epic, the tradition of which must be deemed to be inaccurate.

1. Yava in the Rigveda appears to be a generic term for any sort of 'grain,' and not merely 'barley.' The latter sense is probably found in the Atharvaveda, and is regular later. The barley harvest came after spring, in the summer. That barley was cultivated in the period of the Rigveda is not certain, but on the whole very probable.

2. Yavas. See Māsā.

Yavasa in the Rigveda and later denotes the 'grass' on which animals feed, and which is burned by the forest fire.

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1 Cf. Ludwing, Translation of the Rigveda, 3, 147; Muir, Sanskrit Texts i, 2, 232.

2 i. 31, 17; x. 63, i.

3 Kauśitaki Brāhmaṇa, iv. 13.

4 Taittiriya Śaṃhitā, 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.


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1 i. 23, 15; 66, 3; 117, 21; 135, 8; 176, 2; ii. 5, 6; 14, 11; v. 85, 3; vii. 3, 4; vii. 2, 3; 22, 6; 63, 9; 78, 10, etc.

2 ii. 8, 3; vi. 30, 1; 50, 2; 91, 1; 141, 2; 142, 1, 2; viii. 7, 20; ix. 1, 22; 6, 14; xii. 1, 42; Taittiriya Śaṃhitā, vi. 2, 10, 3; 4, 10, 5; vii. 2, 10, 2; Kāḥaka Śaṃhitā, xxv. 10; xxvi. 5; Maitrāyaṇi Śaṃhitā, iv. 3, 2; Vājasaṇeyi Śaṃhitā, 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, 2; xii. 7, 2, 9; Chāndogya Upaniṣad, iii. 14, 3, etc.; Kauśitaki Brāhmaṇa, iv. 12.

3 Cf. Agni, yavaśād, in Rv. i. 94, 11.

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.\(^1\)

\(^1\) Taittiriya Śaṁhitā, vi. 2, 5, 2; Kāthaka Śaṁhitā, xi. 2; Taittiriya Āraṇyaka, ii. 8, 8; Kauśitaki Brāhmaṇa, iv. 13, etc.

Yavāsīr is used in the Rigveda\(^1\) as an epithet of Soma, meaning 'mixed with grain.'

\(^1\) i. 187, 9; ii. 22, 1; iii. 42, 7; ii. 27, 6. Cf. Hillebrandt, Vediche Leben, 279.

Yavāśa. See Yevāśa.

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\(^1\) and in the Pañcatantra Brāhmaṇa.\(^2\) Hillebrandt\(^3\) 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.

Yaśasvin Jayanta Lauhitya ('descendant of Lohita') is the name of a teacher, a pupil of Kṛṣṇarāta Triveda Lauhitya in the Vamśa (list of teachers) in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 42, 1).

Yaṣṭi, 'staff,' is mentioned in the latest parts of the Brāhmaṇas.\(^1\)

\(^1\) Śatapatha Brāhmaṇa, ii. 6, 2, 17; Upaniṣad, vi. 4, 7; Kauśitaki Upaniṣad of venu, 'bamboo'; Brhadāraṇyaka iv. 19, etc.
Yajñavalkya

Yaska is the name of a man. The Yaskas, descendants of Girikṣit (Gairikṣitāḥ) are mentioned in the Kathaka Samhitā. Cf. Yāska.

Yājñavalkya, '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 Brhadāranyaka Upaniṣad, but Oldenberg is, no doubt, right in thinking that no possible importance can be attached to the mention of Yājñavalkya in the latter capacity. He is said to have been a pupil of Uddālaka Āruṇī, whom he opposed successfully in a dispute.

His two wives, Maitreyī and Kātyāyanī, are mentioned in the Brhadāranyaka Upaniṣad, which concludes with a passage ascribing to Yājñavalkya Vājasaneyā the 'white Yajus' (śuklāni yajāṃṣi). It is remarkable that Yājñavalkya is never mentioned in any other Vedic text outside the Śatapatha Brāhmaṇa except the Śānkhyāana Āranyaka, where, however, both references are merely transcripts from the Śatapatha. It has


Yājñavalkya, 'descendant of Yajñavalkya,' is the patronymic of 2. Rśabha in the Śatapatha Brāhmaṇa.

1 xiii. 8, 3, 15; Śānkhyāana Śrauta Sūtra, xvi. 9, 8, 10.

2 iii. 1, 2 et seq.; 2, 10 et seq.; 3, 1;

4, i; 5, i; 6, i; 7, 1, etc.

3 Buddha, 34, n. 1.

4 vi. 4, 33 (Mādhyamāndina = vi. 5, Kāṇva).

5 iii. 7, 1.

6 ii. 4, i; iv. 5, 1 et seq.

7 vi. 4, 33 (Mādhyamāndina = vi. 5, Kāṇva).

8 ix. 7; xiii. 1.

been supposed by Oldenberg and others that Yājñavalkya belonged to Videha, but despite the legend of Janaka’s patronage of him, his association with Uddālaka, the Kuru-Pańcāla, renders this doubtful.

Yājñā (scil. rc, ‘verse’) denotes the words uttered at the moment of offering the sacrifice, ‘consecrating sacrificial formula,’ in the later Saṁhitās and the Brāhmaṇas.

Yātu-dhāna in the Rigveda and later denotes a ‘sorcerer,’ ‘wizard,’ or ‘magician.’ The sense of the Rigveda is clearly unfavourable to sorcery. The feminine, Yātudhāṇī, is also found in the Rigveda and later.

Yātu-vid, denoting in the plural ‘those who know sorcery,’ designates the Atharvaveda in the Śatapatha Brāhmaṇa.

Yādva, ‘descendant of Yadu,’ is used of the Yadu prince in one passage of the Rigveda, while the largesse of the Yādvas is alluded to elsewhere. In another passage a beast (paśu) of the Yadus or Yādvas is mentioned. Cf. Yadu.
Yu ] VEHICLE—NIGHT WATCH—MARCH—A TEACHER 191

Yāna denotes 'vehicle' in the Rigveda¹ and later.²

¹ iv. 43, 6. ² Satapatha Brāhmaṇa, v. 5, 3, 7; Śādviniṣa Brāhmaṇa, vi. 3, 10; Chāndogya Upaniṣad, viii. 12, 3, etc.

Yāma, used in the plural, denotes in one passage of the Atharvaveda,¹ according to Roth,² the planets among which the sun (bhaga) wanders. But both Bloomfield³ and Whitney⁴ accept the sense—the regular one in the later language—of 'night watches.'

¹ iv. 21, 2. ² St. Peters burg Dictionary, s.v. id. ³ Hymns of the Atharvaveda, 30. ⁴ Translation of the Atharvaveda, 396.

Yāman denotes in the Rigveda¹ a 'march' or 'expedition' in war.

¹ iv. 24, 2; vii. 66, 5; 85, 1; ix. 64, 10; x. 78, 6; 80, 5.

Yāyāvara¹ denotes a person of no fixed abode in the Yajurveda Samhitās.²

¹ Literally, 'wandering about,' from the intensive of yā, 'to go.' ² Taittirīya Samhitā, v. 2, 1, 7; Kāṭhaka Samhitā, xix. 12.

Yāva. See Māsa.

Yāśka ('descendant of Yaska') is mentioned in the first two Vamśas (lists of teachers) of the Brhadāraṇyaka Upaniṣad¹ as a contemporary of Āsurāyana and a teacher of Bhāradvāja. Whether Yāśka, author of the Nirukta,² was the same person, it is, of course, impossible to say.

¹ ii. 5, 21; iv. 5, 27 (Mādhyaṃdina =ii. 6, 3; iv. 6, 3 Kāṇva). Cf. Weber, Indian Literature, 128. ² Rgveda Prātiśākhya, xvii. 25; Weber, op. cit., 25, 26, etc.; Indische Studien, 1, 17, 103; 3, 396; 8, 243, etc.; Indian Literature, 41, n. 30.

Yu, appearing in the dual in the Satapatha Brāhmaṇa (iii. 7, 4, 10), seems to mean 'yoke animals.'
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 Śāman, 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 xii. 4, 1, 2; xv. 7, 4, 8; ii. 39, 4; iii. 53, 17; viii. 80, 7; x. 60, 8; xii. 3, etc.
² Av. iv. 1, 40; Satapatha Brāhmaṇa, i. 5, 1, 3, etc.

1. Yuga in the Rigveda¹ and later² denotes 'yoke.' Cf. Ratha.

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 Śāmvatsara). The quotation from the Pañcaviṃśa Brāhmaṇa³ given in the St. Petersburg Dictionary, and by Zimmer⁴ and others, is merely a citation from a modern text in the commentary on that work.

Nor do the older Vedic texts know of any series of Yugas or ages such as are usual later. In the Atharvaveda⁵ there are mentioned in order a hundred years, an ayuta (10,000?), and then two, three, or four Yugas: the inference from this seems to be that a Yuga means more than an ayuta, but is not very

¹ Yuge-yuge, 'in every age,' i. 139, 8; iii. 26, 3; vi. 8, 5, 15, 8; 36, 5; ix. 94, 12; uttarā yugāni, 'future ages,' iii. 33, 8; x. 10, 10; pārvaṇī yugāṇī, vii. 70, 4; uttara yuge, x. 72, 1, etc. In i. 92, 11; 103, 4; i. 115, 2; 124, 2; 144, 4, etc., the phrase 'generations of men' (manuṣyā, manuṣyā, manuṣyā, janānām) are referred to. See Muir, Sanskrit Texts, i. 2, 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 Allindisches Leben, 368.
⁵ viii. 2, 21.
certain. Zimmer⁶ adduces a passage from the Rigveda,⁷ but the reference there, whatever it may be,⁸ is certainly not to the four ages (cf. also Triyug⁹). The Taittiriyā Brahmaṇa¹⁰ recognizes long periods of time—e.g., one of 100,000 years.

To the four ages, Kali, Dvāpara, Tretā, and Krta, there is no certain reference in Vedic literature, though the names occur as the designations of throws at dice (see Akṣa). In the Aitareya Brahmaṇa¹¹ the names occur, but it is not clear that the ages are really meant. Haug¹² thought that the dice were meant: this view is at least as probable as the alternative explanation, which is accepted by Weber,¹³ Roth,¹⁴ Wilson,¹⁵ Max Müller,¹⁶ and Muir.¹⁷ Roth, indeed, believes that the verse is an interpolation; but in any case it must be remembered that the passage is from a late book of the Aitareya Brahmaṇa. Four ages—Puṣya, Dvāpara, Khārvā, and Kṛta—are mentioned in the late Śadvimśa Brahmaṇa,¹⁸ and the Dvāpara in the Gopatha Brahmaṇa.¹⁹

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⁷ viii. 101, 4=Av. x. 8, 3.
⁸ Cf. Aitareya Āraṇyaka, ii. 1, 1, with Keith’s note; Griffith, Hymns of the Rigveda, 2, 253.
⁹ In Rv. x. 72, 2, devānāṃ pûrve yuge, ‘in the earlier age of the gods,’ occurs.
¹⁰ iii. 12, 9, 2. Cf. Muir, 1², 42, n. 66.
¹¹ iii. 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’ (Kaliḥ śayānāṃ bhavati sanjīhānas tu Dvāparah | uttiṣṭhāsāṃ Tretāḥ bhavati, Kṛtaṃ sanjātāh yate caraṇ ||).
¹³ Indische Studien, 1, 286; 9, 315 et seq.
¹⁴ Indische Studien, t, 460.
¹⁶ Ancient Sanskrit Literature, 412.
¹⁷ Sanskrit Texts, 1², 48, n. 86.
¹⁸ v. 6.
¹⁹ i. 1, 28; Weber, Indian Literature, 151, n. 166; Windisch, Buddha und Māra, 151.

Cf. Zimmer, Altindisches Leben, 367-371; Weber, Indische Streifen, 1, 91. A quite different theory of the Yugas is given by Shamasastri, Gavām Ayana, 141 et seq., but his whole theory is quite impossible. Weber once (Indian Literature, 113, n. 127) found the mention of the quinquennial Yuga in Rv. iii. 55, 18, but that passage refers to the five or six seasons (see Griffith, Hymns of the Rigveda, 1, 382, n.), while i. 25, 8, merely alludes to the intercalary month. Weber also (op. cit., 70, 247) considers that the Yugas are derived from the phases of the moon, but this idea was long since disposed of by Roth, Die Lehre von den vier Weltaltern (Tübingen, 1860).
Yuddha in the Rigveda and later denotes 'battle.' The more usual word earlier is Yudh.

1 x. 54, 2. 2 Taittiriya Brāhmaṇa, i. 5, 9, 1; Aitareya Brāhmaṇa, iii. 39, 1, 2; vi. 36, 2; Satapatha Brāhmaṇa, xiii. 1, 5, 6; Kauṭitaki Upaniṣad, iii. 1, etc. 3 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.

Yudhāṁ-śrauṣṭi Augra-sainya ('descendant of Ugrasena') is the name, in the Aitareya Brāhmaṇa, of a king who was anointed by Parvata and Nārada.


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 can claim little authenticity as a notice of Sudās.


Yuvati is the ordinary expression for a 'young woman' or 'maiden' in the Rigveda and later.

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; Taittiriya Brāhmaṇa, iii. 1, 1, 9; 2, 4; Satapatha Brāhmaṇa, xiii. 1, 9, 6; 4, 3, 8, etc.

Yūtha is the word for 'herd' of cows in the Rigveda and later.

1 i. 10, 2; 81, 7; iii. 55, 17; iv. 2; 18; 38, 5; v. 41, 19; ix. 71, 9, etc. 2 Av. v. 20, 3; Taittiriya Saṁhitā, v. 7, 2, 1, etc.

Yūpa in the Rigveda and later 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).

1 v. 2, 7 (of Sunahēpa). 2 Av. ix. 6, 22; xii. 1, 38; xiii. 1, 47; Taittiriya Saṁhitā, vi. 3, 4; i; vii. 2, 1, 3; Vājasaneyi Saṁhitā, xix. 17; Pañcaviṃśa Brāhmaṇa, ix. 10, 2, etc. 3 Rv. i. 51, 14. Cf. Zimmer, Altdisches Leben, 153.
Yūsan, 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 Taittirīya Saṃhitā,\(^3\) is Yūs, which corresponds to the Latin \textit{jus}.

1 i. 162, 13.  
2 Taittirīya Saṃhitā, vi. 3, ii, 1, 4; Vājasaneyi Saṃhitā, xxv. 9  
3 vi. 3, ii, 1, 4.  

Yevāśa is the name of a destructive insect in the Atharvaveda.\(^1\) The form Yavāśa 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. Maitrāyaṇī Saṃhitā, iv. 8, 1, where Yavāśa should be read; Kapiśhala Saṃhitā, xlvi. 4.  
Cf. Zimmer, Alteindisches 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; Taittirīya Saṃhitā, i. 6, 4, 3, Taittirīya Bräh-
mana, iii. 3, 3, 3; Śatapatha Brāhmaṇa, i. 3, 1, 13; vi. 4, 3, 7, etc.

Yoga denotes the yoke of oxen or horses drawing a car in the Atharvaveda\(^1\) and the Brhadāraṇyaka Upaniṣad.\(^2\)

1 vi. 91, 1 (yokes of six or eight);  
2 iv. 3, 11 (\textit{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; Maitrāyaṇī Saṃhitā, ii. 9, 9; iii. 8, 4; Taittirīya Brāhmaṇa, ii. 4, 2, 7, etc. Cf. Zimmer, Alteindisches 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.’

13—2
length. Later it is reckoned at four *krośas*, or about nine miles.\(^4\)

\(^4\) Sometimes calculated at 8 *krośas*, or 8 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, Yoṣīt**, all denote ‘young woman,’ ‘maiden,’ as an object of affection, and as meet for wedlock.\(^1\) So these terms are often opposed in the Brāhmaṇas to **Vṛṣan, ‘male,’** in the general sense of ‘female,’\(^2\) but they also occur in the sense of ‘wife,’\(^3\) or ‘daughter,’\(^4\) or merely ‘girl.’\(^5\) See **Strī**.

\(^1\) Yośan, Rv.iv. 5, 5; Yośanā, iii. 52, 3; 56, 5; 62, 8; vii. 95, 3, etc.; Yośā, i. 48, 5; 92, 11; iii. 33, 10; 38, 8, etc.; Av. xii. 3, 29; xiv. i. 56, etc.; Yoṣīt, Rv. ix. 28, 4; Av. vi. 101, 1, etc. Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*. 418.

\(^2\) Śatapatha Brāhmaṇa, i. 2, 5, 15 (yośā), and often in the Brāhmaṇas.

\(^3\) Av. xii. 3, 29 (yośā).


\(^5\) Śatapatha Brāhmaṇa, i. 8, 1, 7.

**Yaugam-dhari,** ‘descendant of Yugaṃdhara,’ is the name of a king of the **Sālvas** in the Mantrapāṭha (ii. 11, 12).

**Yauvana,** ‘youth,’ is found in the Atharvaveda (xviii. 4, 50), where it is opposed to ‘old age.’

**E.**

**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.

**Raghat** occurs once in the plural in the Atharvaveda,\(^1\) where the Paippalāda recension reads *vaghatah*. Roth\(^2\) once con-

\(^1\) viii. 7, 24.

\(^2\) St. Petersburg Dictionary, *s.v.*, ṛa.
jected "raghavaḥ, 'swift,' as the correct reading. Bloomfield, who in his translation explains the word as 'falcon', 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 Hiranya\(^1\) designates 'silver,' and ornaments (Rukma),\(^2\) dishes (Pātra),\(^3\) and coins (Niśka)\(^4\) made of silver' are mentioned. The word is also used alone as a substantive to denote 'silver.'\(^5\)

\[^1\] Taittirīya 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.  
\[^3\] Taittirīya Brāhmaṇa, ii. 2, 9, 7; iii. 9, 6, 5.  
\[^4\] Pañcaviṃśa Brāhmaṇa, xvii. 1, 14.  
\[^5\] Av. v. 28, 1; xiii. 4, 51; Altareya Brāhmaṇa, vii. 12, 2; Chāndogya Upaniṣad, iv. 17, 7; Jaiminiya Upaniṣad Brāhmaṇa, iii. 17, 3; Śāvīṃsa Brāhmaṇa, vi. 6.  

Cf. Schrader, Prehistoric Antiquities, 180; Zimmer, Altindisches Leben, 56; Macdonell, Sanskrit Literature, 151, 152; Vincent Smith, Indian Antiquary, 34, 230.

Rajana Koneya, or Kauneya, is the name of a teacher mentioned in the Yajurveda Saṃhitās.\(^1\) It is said in the Kāthaka Saṃhitā\(^2\) that Kratujit Jānaki successfully sacrificed for him when he desired to obtain eyesight. He is also mentioned in the Pañcaviṃśa Brāhmaṇa,\(^3\) where the name of his son, Ugradeva Rājani, also occurs.\(^4\)

\[^1\] Taittirīya 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, Transactions of the Connecticut Academy of Arts and Sciences, 15, 58, n. 2.  

He was a leper, and the Rājani 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.\(^1\)

\(^1\) Vajasaneyi Samhita, xxx. 12; Taittiriya Brâhmaṇa, iii. 4, 7, 1.

1. **Rajas** denotes the region of the atmosphere between heaven and earth in the Rigveda\(^1\) and later.\(^2\) The atmosphere, like the sky (Div), is divided into three regions,\(^3\) but more normally into two, the ‘earthly’ (pârthiva)\(^4\) and the ‘heavenly’ (divya or divah).\(^5\) In some passages\(^6\) the word refers in the plural to the dusty fields on earth.

\(^1\) i. 56, 5; 62, 5; 84, i; 124, 5; 168, 6; 187, 4; ii. 40, 3; vi. 62, 9, etc.  
\(^2\) Av. iv. 25, 2; vii. 25, 1; 41, 1; x. 3, 9; xiii. 2, 8, 43; Taittiriya Samhita, iii. 5, 4, 2; Vajasaneyi Samhita, xiii. 44, etc.  
\(^3\) Rv. iv. 53, 5; v. 69, 1; ix. 74, 6; x. 45, 3; 123, 8; Av. xiii. 1, 11, etc.  
\(^4\) In Rv. i. 164, 6, six ‘regions’ are mentioned.  
\(^5\) Av. i. 81, 5; 90, 7; 154, 1; vi. 49, 3; viii. 88, 5; ix. 72, 8, etc.  
\(^6\) Rv. iv. 53, 3; i. 110, 6. Cf. Macdonell, *Vedic Mythology*, p. 10; St. Petersburg Dictionary, s.v.

2. **Rajas** in one passage of the Yajurveda Samhitas\(^1\) clearly means ‘silver,’ like Rajata. It is also taken in this sense in one passage of the Rigveda\(^2\) by Zimmer,\(^3\) but this interpretation is doubtful.

\(^1\) Rajahsaya, Vajasaneyi Samhita, i. 23, 2; Maitrāyaṇi Samhita, i. 2, 7; v. 8; rajahsaya, Taittiriya Samhita, i. 2, 11, 2 (Sāyaṇa on Aitareya Brâhmaṇa).  
\(^2\) 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.  
Rajji occurs in the Rigveda\(^1\) seemingly as the name of a king, or perhaps demon, slain by Indra for Pithin\(\text{\`n}\)as.

\(^1\) 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' (rajju datvati).

\(^1\) i. 162, 8 (śvṛ savvy raśanā rajjuḥ, referring to the horse presumably means the head harness).
\(^2\) Av. iii. 11, 8; vi. 121, 2; Taittirīya Samhītā, 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.\(^1\)

\(^1\) xiii. 4, 4, 6. Cf. Eggeling, Sacred Books of the East, 44, 373, n. 2.

Rajju-sarja, 'rope-maker,' is one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.\(^1\)

\(^1\) Vājasaneyi Samhītā, xxx. 7; Taittirīya Brāhmaṇa, iii. 4, 3, 1.

Rāṇa denotes properly the 'joy' of battle, then 'battle,' 'combat' itself in the Rigveda\(^1\) and later.\(^2\)

\(^1\) i. 61, i. 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; 2 Av. v. 1, 7; vii. 14, 4; Śatapatha Brāhmaṇa, v. 3, 1, 1.
\(^2\) Av. v. 1, 7; vii. 14, 4; Śatapatha Brāhmaṇa, v. 3, 1, 1.

Ratni, 'ell,' occurring in the Śādvimśa 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 Mahiṣī (the first wife of the king), the Vāvāta (the favourite wife of the king), the Parivṛkti (the discarded wife), the Senāṇī, 'commander of the army'; the Sūta, 'charioteer'; the Grāmaṇī, 'village headman'; the Kṣatrī, 'chamberlain'; the Saṃgrahitṛ, 'charioteer' or 'treasurer'; the Bhāgadugha, 'collector of taxes' or 'divider of food'; and the Aksāvāpa, 'superintendent of dicing' or 'thrower of dice.' In the Satapatha Brāhmaṇa the order is Senāṇī; Purohita; Mahiṣī; Sūta; Grāmaṇī; Kṣatrī; Saṃgrahitṛ; 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; Mahiṣī; Parivṛkti; Senāṇī; Saṃgrahitṛ; Kṣatrī; Sūta; Vaiśyagrāmaṇī; Bhāgadugha; Takṣa-Rathakārau, 'carpenter and chariot-maker'; Aksāvāpa; and Go-vikarta. The Kāṭhaka 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 Saṃgrahitṛ, Bhāgadugha, Sūta, Grāmaṇī, Kṣatrī, 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 Viras, '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 Kāṭyāyana Śrauta Sūtra, xv. 3, 35, she goes to a Brahmin's house, where she shares his inviolability and exemption from jurisdiction.
5 ii. 6, 5; iv. 3, 8.
6 xv. 4.
7 Similarly Aksāvāpa is either the man who dices for the king—i.e., a professional dicer who plays with the king or watches his play—or a public officer who superintends the gambling halls of the state and collects the revenue, as was regularly done later on. Early English history shows similar evolution of household officers into ministers of state.
is given in the Pañcaviṃśa Brāhmaṇa: brother, son, Purohita, Mahiṣī, Sūta, Grāmaṇī, Kṣattr, and Saṃgrahītṛ.

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 Āṇi denotes the extremity of the axle that was inserted in the nave, or the lynch-pin used to keep that extremity in the wheel. Sometimes a solid wheel was used.⁶

The axle (Akṣa) was, in some cases, made of Araṭu wood;⁷ round its ends the wheels revolved. To the axle was attached the body of the chariot (Koṣa). 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 vili. 91, 7, with Śāyaṇa's note; Vedische Studien, 2, 333.
⁴ Cf. Chāndogya Upaniṣad, iv. 16, 5; Jaiminiya Upaniṣad Brāhmaṇa, iii. 16, 7; Kauṭukī Upaniṣad, i. 4.
⁵ Cf. Rv. i. 32, 15; 141, 9; v. 13, 6; 58, 5; viii. 20, 14; 77, 3; x. 78, 4; Kāṭhaka Saṁhitā, 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 (Iṣā, 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\(^10\) or Tardman\(^11\)), the yoke and the pole then being tied together.\(^{12}\)

The horses were tied by the neck (grīvā), where the yoke was placed, and also at the shoulder, presumably by traces fastened to a bar of wood at right angles to the pole, or fastened to the ends of the pole, if that is to be regarded, as it probably should, as of triangular shape, wide at the foot and coming to a point at the tip.\(^{13}\) The traces seem to be denoted by Raśmi and Raśanā. These words also denote the ‘reins,’ which were fastened to the bit (perhaps śiprā) in the horse’s mouth. The driver controlled the horses by reins, and urged them on with a whip (Kaśā).\(^{14}\) The girths of the horse were called Kaksya.\(^{15}\)

The normal number of horses seems to have been two, but three or four\(^{16}\) 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.\(^{17}\) Horses were normally used for chariots, but the ass (gardabha)\(^{18}\) or mule (aśvatarī)\(^{19}\) are also mentioned. The ox was employed for drawing carts, and in fact derived its

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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 ἐκβύλη). See Cowell’s note on Wilson’s translation; Griffith, Hymns of the Rigveda, 2, 237, n.
11 Av. xiv. 1, 40.
12 Rv. iii. 6, 6; v. 56, 4; x. 60, 8.
13 Zimmer, op. cit., 249, thinks that vānī 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, i, 162).
14 Rv. v. 83, 3; vi. 75, 6.
15 Rv. x. 10, 13; kāhīya-prā, ‘filling out the girths’ (i.e., ‘well fed’), is an epithet of Indra’s horses, i. 10, 3.
16 Three horses are mentioned in Rv. x. 33, 5, and Prāśi in Rv. i. 39, 6; viii. 7, 28, etc., may have the sense of ‘third horse.’ See also Saṭapatha Brāhmaṇa, v. 1, 4, ii; 2, 4, 9, etc.; Pañca-vaṅga Brāhmaṇa, xvi. 13, 12. For four horses, cf. Rv. ii. 18, i; Saṭapatha Brāhmaṇa, v. 4, 3, 17; i. 4, ii; Eggeling, Sacred Books of the East, 41, 21, n. 1.
17 Rathāḥ paṅcavaṅha, Kāthaka Śaṁhitā, xv. 2; Maitrāyaṇi Śaṁhitā, ii. 6, 3. In the parallel passage the Taittiriya Śaṁhitā, i. 8, 7, 2, has praṅśiuvāḥ.
18 Aitareya Brāhmaṇa, iv. 9, 4.
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 Savyaṣṭha. 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 Aṅgulis (finger-breadths) for the pole, 194 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, Nyānka, Uddhi, Pakṣas, Pātalya, Bhurij, Rathopastha, Rathavāhana.

Ratha-kāra, ‘chariot-maker,’ is mentioned in the Atharvaveda 1 as one of those who are to be subject to the king, seeming to stand generally as an example of the industrial population. He is also referred to in the Yajurveda Saṃhitās 2 and in the Brāhmaṇas: 3 in all these passages, as well as probably in the Atharvaveda also, the Rathakāra already forms a caste. The

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20 Rv. x. 101, 11; 131, 3, and vi. 15, 19; Paṇcaviṃśa Brāhmaṇa, xvi. 13, 12; xxi. 13, 8, etc.
21 This is the case in Av. viii. 8, 23, with Savyaṣṭha, and in the Taittiriya Saṃhitā, i. 7, 9, 1, savyeṣṭha-sārathi occurs as a compound where the sense is certainly ‘the warrior and the charioteer.’ See also Śatapatha Brāhmaṇa, v. 3, 1, 8, and Eggeling, Sacred Books of the East, 41, 62, n. 1. The Greek notices speak of two warriors and a charioteer. Cf. the Aśvins’ car with its three seats. See von Schroeder, Indiens Literatur und Cultur, 435.
22 vi. 5 (Bürk, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 56, 344, 345).
23 Śatapatha Brāhmaṇa, v. 4, 3, 16.


1 iii. 5, 6.
2 Kāṭhaka Saṃhitā, xvii. 13; Maitrāyaṇī Saṃhitā, ii. 9, 5; Vājasaneyī 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 Karanī (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 Rbhus, who are, of course, the chariot-makers *par excellence*. But there is little ground for this view.

\(^4\) Yājñavalkya, i. 95. On the special position, in the later ritual, of the Rathakāra as a caste below the Vaiśya, but superior to the Śūdra, *cf.* Weber, *Indische Studien*, 10, 12, 13. and *cf.* Varna; see also Fick, *Die sociale Gliederung*, 209, 210.


Ratha-gṛśṭa in the Vājasaneyi Saṃhitā (xv. 15) and the Aitareya Brāhmaṇa (iii. 48, 9) denotes a 'skilled charioteer.'\(^1\)

\(^1\) *Cf.* Taittiriya Saṃhitā, iv. 4, 3, 1; *krtsna, Maitrayanī Saṃhitā, ii. 8, 10; kṛṣa, Kāthaka Saṃhitā, xvii. 9.

Ratha-cakra, 'chariot wheel,' is often mentioned in the Brāhmaṇas.\(^2\) *See Ratha and Cakra.*

\(^2\) Aitareya Brāhmaṇa, iii. 48, 4; *patha Brāhmaṇa, ii. 3, 3, 12; v. 1, 5, 2; Taittiriya Brāhmaṇa, i. 1, 6, 8; Śata- xi. 8, 1, 11, etc.

Ratha-carśana 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. *Cf.* St. Petersburq Dictionary, s.v. *patha Brāhmaṇa, ii. 3, 3, 12; v. 1, 5, 2; Taittiriya Brāhmaṇa, i. 1, 6, 8; Śata-xi. 8, 1, 11, etc.

\(^2\) *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. Petersburq Dictionary suggests.

\(^1\) 'Of chariot-swiftness' according to Whitney, *Translation of the Athar vaveda*, 967. *Cf.* his note on the passage.
Ratha-nābhi, the 'nave of the chariot-wheel,' is mentioned in the Vājasaneyi Saṃhitā\(^1\) and in the Upaniṣads.\(^2\)

\(^1\) xxxiv. 5.  
\(^2\) Bhādarānyaka Upaniṣad, ii. 5 5; Aitareya Āraṇyaka, iii. 2, 4; Kauśitaki

\[\text{Upaniṣad, iii. 8; Chāndogya Upaniṣad, vii. 15, 1, etc.}\]

Ratha-prota Dārbhya (‘descendant of Darbha’) is mentioned in the Maitrāyaṇī Saṃhitā (ii. 1, 3) perhaps as a king, but possibly as a priest.

Ratha-proṣṭha occurs as the name of a princely family in the Rigveda (x. 60, 5). See Subandhu.

Ratha-mukha in the later Saṃhitās\(^1\) denotes the fore-part of a chariot. Cf. Rathāśīrṣa.

\(^1\) Av. viii. 8, 23; Taittiriya Saṃhitā, iii. 4, 8, 2; v. 4, 9, 3, etc.

Ratharvī is the name of a snake in the Atharvaveda (x. 4, 5).

Ratha-vāhana is the name in the Rigveda\(^1\) and later\(^2\) 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.\(^4\) Weber\(^5\) thinks it was used to convey the war chariot to the scene of action.

\(^1\) vi. 75, 8.  
\(^2\) Av. i. 17, 3 = Taittiriya Saṃhitā, iv. 2, 5, 5 = Kāṭhaka Saṃhitā, xvi. 11 = Maitrāyaṇī Saṃhitā, ii. 7, 12 = Vāsiṣṭha Dharma Sūtra, ii. 34, 35. See also Kāṭhaka Saṃhitā, xxi. 10; Taittiriya Brāhmaṇa, i. 7, 9, 6; Śatapatha Brāhmaṇa, v. 4, 3, 23 et seq.  
\(^3\) Festgruss an Bühlingk, 95 et seq.; Whitney, Translation of the Atharvaveda, 116.  
\(^4\) Taittiriya Saṃhitā, i. 8, 20, 1; Taittiriya Brāhmaṇa, i. 8, 4, 3; Kāṭhaka Saṃhitā, xv. 9; Maitrāyaṇī Saṃhitā, ii. 2, 1.  
\(^5\) Über den Vājapeya, 27, n. 2, followed by Geldner, Vedische Studien, 2, 275. Weber, however, admits that the Rathavāhana may at times have served as a mere stand, like the Homeric βωμός, while Geldner expresses the opinion that it never has that sense. The use of the term Rathavāhanavāha shows that the stand was movable.
Rathaviti Dārbhya (‘descendant of Darbha’) is mentioned once in the Rigveda as residing in places abounding in kine (gomatir anu) 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 Śyāsvāsa won for his wife by his father’s and the Maruts’ aid.

Ratha-sīrṣa, the ‘head of the chariot’—that is, its fore-part—is mentioned in the Śatapatha Brāhmaṇa (ix. 4. 1, 13).

Ratha-saṅga in the Rigveda (ix. 53, 2) denotes the hostile encounter of chariots.

Rathākṣa in the Yajurveda Saṁhitās denotes the ‘axle of the chariot.’ Its length is given by the scholiast on the Kātyāyana Śrauta Sūtra as 104 Ángulas (‘finger-breadths’), which agrees with the statement in the Āpastamba Śulba Sūtra. See Rathā.

Rathāhnya 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.
Rambhīṇī | CAR-FIGTER—SHAFT—STAFF—SPEAR  207

Rathitāra (‘good charioteer’) is the name of a teacher mentioned in the Baudhāyana Śrauta Sūtra\(^1\) and the Bṛhad-devatā.\(^2\)

\(^1\) xxii. 11. \(^2\) i. 26; iii. 40; vii. 145 (ed. Macdonell).

Rathe-ṣṭhā, ‘standing on the chariot,’ denotes in the Rigveda\(^1\) the warrior who fights from the chariot, ‘car-fighter.’

\(^1\) i. 173, 4. 5; ii. 17, 3; vi. 21, 1; ix. 97, 49; Vaiṣṇaveyī Sāmhitā, xxii. 32 ii. 29, 1; viii. 4, 13; 33, 14; \(\) Cf. Zimmer, Altindisches Leben, 296.

Rathopastha, ‘lap of the chariot,’ in the Atharvaveda\(^1\) and the Brāhmaṇas\(^2\) seems to denote the ‘bottom’ or lower part on which the driver and the fighter stand.


Randhra seems, in the phrase Uksṇo 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) Uksṇo 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; Śaivaḥ explains this word as ‘door-keeper’ (like one of the senses of dandaṇ, ‘staff-bearer,’ in later Sanskrit).

Rambhinī occurs in one passage of the Rigveda\(^1\) as being on the shoulders of the Maruts. A ‘spear’ seems to be meant, perhaps conceived as clinging (rambh = rabh, ‘clasp’) to the shoulders of a man.

\(^1\) i. 168, 3. \(\) Cf. i. 167, 3, and see Max Müller, Sacred Books of the East, 32, 283.
Rayi is the common word for 'wealth' in the 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. 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 śirṣanyā 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. 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. Raśmi in the Rigveda\(^1\) and later\(^2\) regularly denotes a 'ray' of the sun.
Rasā is found in three passages of the Rigveda,\(^1\) clearly as the name of a real stream in the extreme north-west of the Vedic territory. Elsewhere\(^2\) 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 Raṅhā, the Avestan form of Rasā. But the word seems originally to allude merely to the ‘sap’ or ‘flavour’ of the waters,\(^3\) and so could be applied to every river, like Sarasvatī.

\(^1\) i. 112, 12; v. 53, 9; x. 75, 6. In v. 53, 9, the phrase rasāntabhā is found. Ludwig, Translation of the Rigveda, 3, 202, is inclined to regard anitabhā as an epithet of Rasā, perhaps for amitabhā, ‘of unmeasured splendour,’ but this is hardly probable. It seems better to take Anitabhā as the name of an otherwise unknown river. Cf. Max Müller, India, 166, 173, n.

\(^2\) V. v. 41, 15; ix. 41, 6; x. 108, 1. 2 (cf. Jaiminīya Brāhmaṇa, ii. 348; Journal of the American Oriental Society, 19, 100 et seq.) 121, 4.

\(^3\) V. iv. 43, 6; viii. 72, 13. Cf. Zimmer, Altindisches Leben, 15, 16; Max Müller, Sacred Books of the East, 32, 323; Brunnofer, Iran und Turan, 86; Weber, Proceedings of the Berlin Academy, 1898, 567-569.

Rasāśir as an epithet of Soma in the Rigveda\(^1\) means ‘mixed with juice’—i.e., with milk.

\(^1\) iii. 48, 1, where Sāyaṇa explains rasa as ‘milk.’ Cf. Hillebrandt, Vedische Mythologie, i, 211, n. 5.

Raha-sū, ‘bearing in secret,’ is a term applied in one passage of the Rigveda (ii. 29, 1) to an unmarried mother. Cf. Pati and Dharma.

Rahasyu Deva-malimluc is the name, in the Pañcaviṃśa Brāhmaṇa (xiv. 4, 7), of a mythical person who at Munimarāṇa slew the saintly Vaikhānasās.

Rahū-gaṇa is the name of a family mentioned in the plural in one passage of the Rigveda.\(^1\) According to Ludwig,\(^2\) they were connected with the Gotamas, as is shown by the name Gotama Rāhūgaṇa.

\(^1\) i. 78, 5. Cf. Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 236, n. 1.

\(^2\) Translation of the Rigveda, 3, 110.
Rākā in the Rigveda and later denotes the full moon day as a personification. Cf. Candramās.

1. Rāja-kartṛ, or Rāja-kṛt, 'king-maker,' is the term applied in the Atharvaveda and the Brāhmaṇas to those who, 'not themselves kings,' aid in the consecration of the king. In the Śatapatha the persons meant and specified are the Sūta, 'charioteer,' and the Grāmāṇi, 'village chief,' probably a representative chief from the village nearest to the place of consecration, as Eggeling suggests. In the Aitareya Brāhmaṇa, according to the commentator's explanation, the father, brother, etc., are meant; in the Atharvaveda, also, the meaning of the expression is not stated in the text.

Aitareya Brāhmaṇa, iii. 17, 5; Av. iii. 5, 7; Śatapatha Brāhmaṇa, iii. 4, 1, 7; xiii. 2, 2, 18.

Loc. cit.


Rāja-kula, a 'kingly family,' is mentioned in the Jaiminīya Upaṇiṣad 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 Rigveda and the later literature. 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 Aryan Indians were invaders in a hostile territory: a situation which, as in the case of the Aryan invaders of Greece and of the German invaders of England, resulted almost necessarily in strengthening the monarchical element of the constitution. The mere patriarchal organization of society is not sufficient, as Zimmer assumes, to explain the Vedic kingship.

Aitareya Brāhmaṇa, iii. 37, 2, 6; 47, 4. etc.; Pañcaviṃśa Brāhmaṇa, xvi. 13, 1, 9, i. 6; Kāṭhaka Saṃhitā, xii. 8; etc.

1. iii. 32, 4; v. 42, 12.
2. Taittirīya Saṃhitā, i. 8, 8, 1; iii. 4, etc.; Pañcaviṃśa Brāhmaṇa, xvi. 13, 1, 9, i. 6; Kāṭhaka Saṃhitā, xii. 8; etc.


4. Altindisches Leben, 162.
Tenure of Monarchy.—Zimmer⁶ is of opinion that while the Vedic monarchy was sometimes hereditary, as is indeed shown by several cases where the descent can be traced,⁶ yet in others the monarchy was elective, though it is not clear whether the selection by the people was between the members of the royal family only or extended to members of all the noble clans. It must, however, be admitted that the evidence for the elective monarchy is not strong. As Geldner⁷ argues, all the passages cited⁸ can be regarded not as choice by the cantons (Viś), but as acceptance by the subjects (viś) : this seems the more probable sense. Of course this is no proof that the monarchy was not sometimes elective: the practice of selecting one member of the family to the exclusion of another less well qualified is exemplified by the legend in Yāska⁹ of the Kuru brothers, DeVāpi and Šantanu, the value of which, as evidence of contemporary views, is not seriously affected by the legend itself being of dubious character and validity.

Royal power was clearly insecure: there are several references to kings being expelled from their realms, and their efforts to recover their sovereignty,¹⁰ and the Atharvaveda contains spells in the interest of royalty.¹¹

The King in War.—Naturally the Vedic texts, after the Rigveda, contain few notices of the warlike adventures that no doubt formed a very considerable proportion of the royal functions. But the Taittiriya Brāhmaṇa¹² contains the statement that the Kuru-Pañcāla kings, who, like the Brahmins of

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⁶ E.g., Vadhrasya, Divodāsa, Pijavana, Sudās; or Purukutsa, Trasadasyu, Mitratīthi, Kuruśrava, Upamaśrava, etc.; Lanman, Sanskrit Reader, 386. So a 'kingdom of ten generations' (Dasa-puraṣapājya) is mentioned in the Satapatha Brāhmaṇa, xii. 9, 3, 3; and cf. v. 4, 2, 8; Aitareya Brāhmaṇa, vii. 12. 17.
⁷ Vedische Studien, 2, 303.
⁸ Cf. Av. iii. 3, 4; Kāṭhaka Saṃhitā, xxviii. 1; Taittiriya Saṃhitā, ii. 3, 1; Maitrāyaṇi Saṃhitā, ii. 2, 1; Pañca-caviṇā Brāhmaṇa, xii. 12, 6; Śatapatha Brāhmaṇa, xii. 9, 3, 3, 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; Taittiriya Saṃhitā, ii. 3, 1; Maitrāyaṇi Saṃhitā, ii. 2, 1; Pañca-caviṇā Brāhmaṇa, xii. 12, 6; Śatapatha Brāhmaṇa, xii. 9, 3, 3, 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\(^{13}\) has many references to Vedic wars: it is clear that the Kṣatriyas were at least as intent on fulfilling their duty of war as the Brahmins on sacrificing and their other functions. Moreover, beside offensive war, defence was a chief duty of the king: he is emphatically the ‘protector of the tribe’ (gopā janasya), or, as is said in the Rājasūya (‘royal consecration’), ‘protector of the Brahmin.’\(^{14}\) His Purohita was expected to use his spells and charms to secure the success of his king’s arms. The king no doubt fought in person: so Pratardana met death in war according to the Kauśitaki Upaniṣad;\(^{15}\) 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\(^{16}\)—sometimes forced\(^{17}\)—of the people, and in particular their contributions for the maintenance of royalty. The king is regularly\(^{18}\) regarded as ‘devouring

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\(^{13}\) E.g., the Daśarājña, 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 Saṁhitā, ix. 17; x. 3; xxvii. 2; Taittiriya Saṁhitā, vi. 4, 8, 3; Kauśitaki 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 Yājñavalkya, Bṛhadāraṇyaka Upaniṣad, iv. 4, 30, and see ibid., ii. 1, 20; Maitrāraṇi Saṁhitā, i. 6, 10, etc.; Rv. i. 67, 1; iv. 50, 8.

\(^{17}\) Rv. ix. 7, 5. Cf. vii. 6, 5, etc.; Taittiriya Brāhmaṇa, ii. 7, 18, 2.

\(^{18}\) See Bali, and cf. Rv. i. 65, 4; Av. iv. 22, 7; Aitareya Brāhmaṇa, vii. 29; viii. 12, 17; Kauśitaki Brāhmaṇa, iv. 12; Śatapatha Brāhmaṇa, i. 8, 2, 17; iv. 2, 1, 3. 17; v. 3, 3, 12; 4, 2, 3; x. 6, 2, 1; xiii. 2, 9, 6. 8, etc.; Weber, Indische Studien, 18, 93, n.; Ludwig, Translation of the Rigveda, 3, 246; Pischel and Geldner, Vedische Studien, 1, xvi; Winternitz, Geschichte der indischen Litteratur, 1, 173, 174; Keith, Aitareya Aranyaka, 161. It is to this form of taxation that the share of village (grāme), horses (āśeṣu), and kine (gopu) of Av. iv. 22, 2, is to be referred. It is significant that the village and cattle are put on the same footing, as tending to refute the argument that the king was supreme landowner. See n. 31 below. For the rate of taxation, which later was one-sixth, cf. Hopkins, Journal of the American Oriental Society, 13, 85, 86; India, Old and New, 238 et seq.; 333; Mrs. Rhys Davids, Journal of the Royal Asiatic Society, 1901, 860.
the people,' but this phrase must not be explained as meaning that he necessarily oppressed them. It obviously has its origin in a custom by which the king and his retinue were fed by the people's contributions, a plan with many parallels. It is also probable that the king could assign the royal right of maintenance to a Kṣatriya, thus developing a nobility supported by the people. Taxation would not normally fall on Kṣatriya or Brahmin; the texts contain emphatic assertions of the exemption of the goods of the latter from the royal bounty. In the people, however, lay the strength of the king. See also Bali.

In return the king performed the duties of judge. Himself immune from punishment (a-duṣṭya), he wields the rod of punishment (Danda). It is probable that criminal justice remained largely in his actual administration, for the Sūtras preserve clear traces of the personal exercise of royal criminal jurisdiction. Possibly the jurisdiction could be exercised by a royal officer, or even by a delegate, for a Rājanya is mentioned as an overseer (adhyakṣa) of the punishment of a Śūdra in the Kāthaka Samhitā. 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 Madhyamaśī of the Rigveda was probably not a royal, but a private judge or arbitrator. A wide criminal jurisdiction is, however, to some extent supported by the frequent mention of Varuṇa's spies, for Varuṇa is the divine counterpart of the human king. Possibly such spies could be used in war also.

There is no reference in early Vedic literature to the exercise of legislative activity by the king, though later it is an essential

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19 Śatapatha Brāhmaṇa, xiii. 6, 2, 18; 7, 1, 13. See also Brāhmaṇa (above, 2, 83) for the claim of the Brahmins to serve only king Soma, not the temporal king.

20 Cf., e.g., Maitrāyaṇi Śaṁhitā, ii. 1, 8; iii, 11, 8; iv. 4, 3; Śatapatha Brāhmaṇa, v. 4, 4, 11; Taittirīya Brāhmaṇa, ii. 6, 5.

21 Śatapatha Brāhmaṇa, v. 4, 4, 7.

22 E.g., Gautama Dharma Sūtra, xiii. 43 et seq.

23 Cf. Kṣatriya, n. 18.

24 Cf. Rv. i. 25, 13; iv. 4, 3; vi. 67, 5; vii. 61, 3; 87, 3; x. 10, 8 (Av. xvii. 1, 9); Av. iv. 16, 4.

25 See Foy, Die königliche Gewalt, 80 et seq.

26 Cf. Rv. viii. 47, 11; Foy, op. cit., 84. The reference is not certain.
part of his duties.\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 Purohita; he also had the advantage of the advice of the royal ministers and attendants (see Ratnin). The local administration was entrusted to the Grāmaṇī, 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 Śudra, not killed); and for the period of the legal Sūtras and Śastra he cites Brāhaspati and Nārada as clearly recognizing the king's overlordship, besides a passage of the Mānava Dharma Śastra\textsuperscript{34} which describes the king as 'lord of all,' a phrase which

\begin{itemize}
\item \textsuperscript{27} See Foy, \textit{op. cit.}, chap. iii.
\item \textsuperscript{28} Cf. Varuṇa's palace, Rv. ii. 41, 5; vii. 88, 5. The throne, Āsandi, is used to form the name of Janamejaya's royal city, Āsandivant. Cf. also Śatapatha Brāhmaṇa, v. 4, 4, 1 et seq.; Aitareya Brāhmaṇa, viii. 12, 3-5.
\item \textsuperscript{29} See, e.g., Rv. i. 85, 8; viii. 5, 38; x. 78, 1, etc. So the king is the great lord of riches (dhana-patir dhanāṇām), Av. iv. 22, 3, and in the Aitareya Brāhmaṇa, vii. 31, he is likened to the Nyagrodha tree.
\item \textsuperscript{30} See Diodorus, ii. 40; Arrian, \textit{Indica}, 11; Strabo, p. 703, and Hopkins, \textit{Journal of the American Oriental Society}, 13, 87 et seq.
\item \textsuperscript{31} \textit{India, Old and New}, 221 et seq.
\item \textsuperscript{32} \textit{Village Communities in India, 145: Indian Village Community}, 207 et seq.
\item \textsuperscript{33} vii. 29, 3.
\item \textsuperscript{34} vii. 39.
\end{itemize}
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 Manu, \textit{loc. cit.}, \textit{Sacred Books of the East}, 25, 259.

\textsuperscript{36} See Keith, \textit{Journal of the African Society}, 6, 202 \textit{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 \textit{et seq}.), nor at Rome.

\textsuperscript{37} \textit{Loc. cit.}

\textsuperscript{38} Taittirīya Brāhmaṇa, i. 5, 9, 1; Aitareya Brāhmaṇa, i. 14, 6; Lévi, \textit{La Doctrine du Sacrifice}, 74.


2. Rājan in several passages\textsuperscript{1} means no more than a ‘noble of the ruling house,’ or perhaps even merely a ‘noble,’ there being

\textsuperscript{1} 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 rājāḥ in Jaiminiya Upaniṣad Brāhmaṇa, i. 4, 5, may be taken in this sense. The king there is said to be a non-Aryan, but the reading is corrupt, and Oertel’s conjecture is not probable. Cf. Rājya, n. 2.
no decisive passage. 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 Saṁhitā\(^3\) he is ranked with the learned Brahmīn and the

\(^1\) Only once in the Rv. in the late Puruṣa-sūkta, x. 90, 12; but often in the Av.: v. 17, 9; i8, 2; vi. 38, 4; x. 19, 18; xii. 4, 32 et seq.; xv. 8, 1; xix. 32, 3; Taittirīya Saṁhitā, ii. 4, 13, 1; 5, 4, 4; 10, 1; v. 1, 10, 3, etc. Even in the Śatapatha Brāhmaṇa, there, 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 Vaiṣya) as having reached the height of prosperity (gata-śrī).

Cf. Muir, *Sanskrit Texts*, 12, 258 et seq.; Zimmer, *Altindisches Leben*, 191. It is quite likely that the noble families not related to the royal family were families of minor princes whose rule was merged in that of the king on the formation of a powerful tribe, as was the case in Germany.

Rājanya-bandhu denotes a Rājanya, but usually with a depreciating sense. Thus in the Śatapatha Brāhmaṇa1 Janaka is called by the Brahmins, whom he defeated in disputation, ‘a fellow of a Rājanya’; the same description is applied to Pravāhāṇa Jaivali in the Brhadāraṇyaka Upaniṣad2 for a similar reason. On the other hand, in one passage3 where reference is made to men eating apart from women, princes are said to do so most of all: the term Rājanyabandhu cannot here be deemed to be contemptuous, unless, indeed, it is the expression of Brahmin contempt for princes, such as clearly appears in the treatment of Nagnajit in another passage.4 Again, in a passage5 in which the four castes are mentioned, the Vaiṣya precedes the Rājanyabandhu, a curious inversion of the order of the second and third castes.6

1 xi. 6, 2, 5. 2 vi. 1, 5. 3 Śatapatha Brāhmaṇa, x. 5, 2. 10, where cf. Eggeling’s note, Sacred Books of the East, 43, 370, n. 1. A similar case is apparently i. 2, 4, 2, where any special contempt cannot be meant. 4 viii. 1, 4, 10. Cf. Muir, *Sanskrit Texts*, 12, 515. 5 i. 1, 4, 12. 6 Eggeling, *op. cit.*, 12, 28.

Rājanya-rṣi, ‘royal sage,’ is a term applied to Sindhukṣit in the Pañcaviṃśa Brāhmaṇa.1 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. i2, 5; i7, 5). It probably designates the king as 'father of a king,' and indicates the hereditary character of the monarchy. Possibly the later plan of associating the king's son in the monarchy prevailed in earlier times also.

Rāja-putra, 'king's son,' 'prince,' seems to be capable of being interpreted literally in every passage of the older literature in which it is found, though it may also be capable of a wider interpretation. Later the Rāja-putra degenerates into a mere 'landowner.'

1 Hopkins, Journal of the American Oriental Society, i3, 139. The sense of 'having a king as father' is also possible.

2 Rāja-putra as 'royal servant' in the Nirukta (ii. 3).

Cf. Pūruṣa.

Rāja-bhrāṭr, the 'brother of the king,' is mentioned as one of the eight Viras, or supporters of the monarchy, in the Paṇcaviṃśa Brāhmaṇa. He is also alluded to elsewhere.

1 xix. i, 4. Cf. Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, i5, 30, n. 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; i5, 3), where it seems to include 'the whole class of persons (who could be called) Rājan'—i.e., the Rāja-putras and the Rājanyas.
Rāja-yakṣma, 'royal sickness,' is mentioned in the Rigveda¹ and several times later on.² Zimmer³ identifies it with consumption: this identification seems certain, being supported by the later view of the disease.⁴ Bloomfield⁵ suggests 'king's evil,' or syphilis, as the sense, but this is not probable.

Rāja-sūya is the name in the Atharvaveda¹ and the later literature² of the ceremony of the 'royal consecration.' The rite is described at great length in the Śūtras,³ but its main features are clearly outlined in the Brāhmaṇas⁴ while the verses used in the ceremony are preserved in the Saṁhitās of the Yajurveda.⁵ Besides much mere priestly elaboration, the ritual contains traces of popular ceremonial. For example, the king is clothed in the ceremonial garments of his rank, and provided with bow and arrow as emblems of sovereignty. He is formally anointed; he performs a mimic cow raid against a relative of his;⁶ or engages in a sham fight with a Rājanya.⁷ A game of dice is played in which he is made to be the victim;⁸ he symbolically ascends the quarters of the sky as an indication of his universal rule; and steps on a tiger skin, thus gaining the strength and the pre-eminence of the tiger.

¹ i. 161, x. ² Av. xi. 3, 39; xii. 5; Taittiriya Saṁhitā, ii. 3, 5, 2; Kātha Saṁhitā, xi. 3; xxvii. 3; Maitreya Saṁhitā, ii. 2, 7. ³ Altindisches Leben, 375 et seq. ⁴ Cf. Wise, System of Hindu Medicine, 321 et seq.; Jolly, Medicin, 88, 89, n. 2, who takes Rājayakṣma as denoting the worst of diseases, not the disease cured by the king. Cf. Rājāśva. ⁵ Hymns of the Atharvaveda, 697. But contrast ibid., 415.

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¹ iv. 8, 1; xi. 7, 7. ² Taittiriya Saṁhitā, v. 6, 2, 1; Aitareya Brāhmaṇa, vii. 15, 8; Sata-patha Brāhmaṇa, v. 1, 1, 12, etc. ³ See Weber, Über die Königswihe, den Rājasūya; Hillebrandt, Ritualliteratur, 144-147; Oldenberg, Religion des Veda, 472, 491. The relation of the Sunah-sepa episode formed part of the ritual. That this points to human sacrifice having once formed part of the ritual of the Rājasūya as supposed by Hillebrandt, loc. cit.; Weber, 47; and Oldenberg, 366, n. 1, seems very doubtful. ⁴ Cf. Keith, Journal of the Royal Asiatic Society, 1907, 844, 845. ⁵ Especially Śatapatha Brāhmaṇa, v. 2, 3, 1 et seq. See also Maitreya Saṁhitā, iv. 3, 1 et seq.; Taittiriya Saṁhitā, i. 8, 1, 1 et seq. ⁶ See Taittiriya Saṁhitā, i. 8; Kātha Saṁhitā, xv; Maitreya Saṁhitā, ii. 6; Vājasaneyi Saṁhitā, x. ⁷ Śatapatha 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. Aṣa (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.

Rājādhirāja, ‘king of kings,’ later a title of paramount sovereignty, is only found in Vedic literature in the late Taittiriya 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 Saṃhitās 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

1 Taittiriya Saṃhitā, iv. 3, 6, 2; 4, 2, 1; Maitrāyaṇi Saṃhitā, ii. 8, 3, 9; Kāṭhaka Saṃhitā, xvii. 3, 8; Vājasa-neyī Saṃhitā, xiv. 13; xv. 10.

2 Taittiriya Brāhmaṇa, ii. 2, 6, 2; iii. 11, 3, 1; Aitareya Brāhmaṇa, v. 23, 2, etc.

Upaniṣad Brāhmaṇa, i. 4, 5, as emended by Roth, Journal of the American Oriental Society, 16, cxxiii.

3 v. 1, 1, 12.

4 v. 1, 1, 3.
that the Rājasūya sacrifice is that of a king, the Vājapeya that of a Samrāj or emperor, the status of the latter (Sāmrājya) being superior to that of the former (Rājya). The sitting on a throne (Asandi) 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, Pārāmeṣṭhya, 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 Asoka or Gupta type ever existed in the Vedic period seems highly improbable.

5 xii. 8, 3, 4. 6 Kāṭhaka Samhitā, xiv. 5; Maitrāyaṇī Samhitā, i. 11, 5. Cf. Taittirīya Brāhmaṇa, i. 3, 2, 2. 7 vii. 12, 4-5. Cf. Śāṅkhāyana Srauta Sūtra, xvii. 16, 3. 8 Paṅcaviṃśa Brāhmaṇa, xv. 3, 35; Chāndogya Upaniṣad, v. 2, 6. 9 Satapatha Brāhmaṇa, xi. 3, 1, 2, 6; 2, 2, 3, etc. 10 Cf. Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, 15, 30.

Rātri is the most usual word in the Rigveda and later for ‘night.’ Cf. Māsa.

1 i. 35, 1; 94, 7; 113, 1, etc. 2 Av. i. 16, 1; v. 5, 1, etc.

Rāthitara, ‘descendant of Rathitara,’ is the patronymic of Satyavacas in the Taittirīya Upaniṣad (i. 9, 1), and occurs several times as the name of a teacher in the Baudhāyana Śrauta Sūtra (vii. 4, etc.).

Rāthitāri-putra, ‘son of a female descendant of Rathitara,’ is the name of a teacher in the last Vāṃśa (list of teachers) of the Brhadāranyaka Upaniṣad, the pupil of Bhāluki-putra, according to the Kāṇva recension (vi. 5, 1), of the Krauñci-putras according to the Mādhyāṃḍina (vi. 4, 32).
Radha Gautama ('descendant of Gotama') is the name of two teachers in the Vamśa Brāhmaṇa.¹

¹ Indische Studien, 4, 373, 384.

Radheya, '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 Ludwig² thinks that he bore the patronymic Māyava,³ but this is doubtful.

¹ x. 93, 14. ² Translation of the Rigveda, 3, 166. ³ Rv. x. 93, 15.

2. Rāma Aupa-tasvini ('descendant of Upatadvāna') is the name of a teacher in the Śatapatha 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

¹ vii. 27, 3. Cf. Eggeling, Sacred Books of the East, 43. 345. n.; Muir Sanskrit Texts, i, 438.

Rāmakāyana. See Basta.

Rāmā in a few passages¹ seems to have the sense of a 'hetaera.'

¹ Taittiriya Samhita, v. 6, 8, 3; Samhita, xxii. 7. Cf. Weber, Indische Taittiriya Āranyaka, 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, ii; 84, 2; Taittirīya Saṃhitā, i. 6, 10, 3; iii. 5, x. 109, 3; 124, 4, etc.
2 Av. x. 3, 12; xii. 1, 8; xiii. 1, 35; Vājasaneyi Saṃhitā, ix. 23; xx. 8.

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. i, 5, 7; Kauśitaki Brāhmaṇa, xviii. i; Śatapatha Brāhmaṇa, vi. i, 11; 3, i, 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 Saṃhitās\(^1\) and the Śatapatha Brāhmaṇa denotes ‘girdle’ or ‘band,’ like Raśanā and Raśmi.

1 Vājasaneyi Saṃhitā, i. 30; xi. 59; xxxviii. i; Taittirīya Saṃhitā, i. 1, 2; 2; iv. i, 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, 1, 87; Whitney, Translation of the Atharvaveda, 914.

Rāhū-gaṇa, ‘descendant of Rahū-gaṇa,’ is the patronymic of Gotama in the Śatapatha Brāhmaṇa.\(^1\)

1 i. 4, 1, 10, 18; xi. 4, 3, 20. Cf. Vedische Studien, 3, 151, 152; Weber, also Śāyaṇa on Rv. i. 8r, 3; Geldner, Indische Studien, 2, 8.
Riktha is found in the Rigveda\(^1\) and later\(^2\) denoting ‘inheritance.’

\(^1\) 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 Suanahśepa’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 Kuśika).

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\(^\) it designates a gold plate. See also Rajata.

\(^1\) i. 166, 10; iv. 10, 5; v. 53, 4; 56, 1, etc. So rukma-vahśas, ‘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 Saṁhita, ii. 3, 2, 3; v. 1, 10, 3; Vājasaneyi Saṁhita, xiii. 40, etc.  
\(^\) Satapatha Brāhmaṇa, iii. 5, 1, 20; v. 2, 1, 21; 4, 1, 13; Taittiriya Brāhmaṇa, i. 8, 2, 3; 9, 1, etc. So rukmin in Satapatha Brāhmaṇa, xiii. 5, 4, 2; Aitareya Brāhmaṇa, vii. 21, 3.  

Rukma-pāśa\(^1\) denotes the ‘cord’ on which ‘the gold plate’ is hung.

\(^1\) Satapatha Brāhmaṇa, vi. 7, i, 27; 3, 8; vii. 2, i, 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 225

Ruru is one of the victims at the Aśvamedha (‘horse sacrifice’) in the Yajurveda. A kind of deer is meant. The Rigveda mentions ‘deer-headed’ (ruru-śrṣan) arrows, meaning such as have points made of deer’s horn.

Ruṣama is mentioned three times in the Rigveda as a protégé of Indra. The Ruṣamas occur in another passage of the Rigveda with their generous king Ṛṇamcaya; they are also referred to, with their king Kaurama, in a passage of the Atharvaveda.

Ruṣamā is mentioned in the Pañcavimśa Brāhmaṇa (xxv. i, 3), where she is said to have run round Kurukṣetra, and so to have defeated Indra, who understood her challenge to refer to the earth proper. The story indicates the connexion of the Ruṣamas with the Kurus.

Ruṣatī in one passage of the Rigveda denotes, according to Ludwig, a maiden who was married to Śyāva. On the other hand, Roth treats the word as ruṣatī, ‘white,’ and ruṣatīm 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.

Reknas in the Rigveda denotes ‘inherited property,’ and then ‘property’ in general.
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.

Revatī. See Nakṣatra.

Revottaras is the name of Pāṭava Cākra Sthapati,\(^1\) who was expelled, with Duṣṭarītu Paumsāyana, by the Śrīnjayās, and who was in part instrumental in the restoration of his master to power, despite the opposition of Balhika Prātipīya, the Kuru king.

\(^1\) Śatapatha Brāhmaṇa, xii. 9, 3, 1 et seq. Cf. xii. 8, 1, 17.

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 Mahāvṛṣa country according to the Chāndogya Upaniṣad.\(^1\)


Raibhi, fem. plur., occurs in the Rigveda\(^1\) and the Taittirīya Saṁhitā,\(^2\) together with Gāthā and Nārāśamsī, as a form of literature. Later on\(^3\) the Raibhi verses are identified with certain verses of the Atharvaveda,\(^4\) but that this identification holds\(^5\) in the Rigveda and the Taittirīya Saṁhitā seems very doubtful.\(^6\)

Raibhya, 'descendant of Rebha,' is the name of a teacher in the first two Vaṃśas (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 Kauṇḍinyāyaṇa.

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 (śīrṣāya), ix. 8, 1. 21 et seq.
2 Chāndogya Upaniṣad, vii. 26, 2.

Ropaṇākā 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 Śāriki, Sāyaṇa on Rv., *loc. cit.* On Av. i. 22, 4, he explains it as kāṭhya-sūka, perhaps a kind of parrot.
4 xxvi. 20.
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 i. 156 et seq., with Macdonell’s notes.
² Cf. Oldenberg, Rigveda-Noten, i, 128.

1. Rohiṇī in the Rigveda¹ and later² denotes a ‘red cow.’

¹ vii. 93, 13; 101, 13 (reading rohiṇyāḥ with Roth, St. Petersburg Dictionary, s.v.).
² Av. xiii. 1, 22; Taittirīya Saṁhitā, vi. 1, 6, 2; Satapatha Brāhmaṇa, ii. 1, 2, 6; iv. 5, 8, 2, etc.

2. Rohiṇī. See Nakṣatra.

Rohit in some passages of the Rigveda¹ denotes, according to the St. Petersburg Dictionary, a ‘red mare,’ while later² it denotes a ‘red doe.’

¹ i. 14, 12; 100, 16; v. 56, 5; vii. 42, 2.
² Taittirīya Saṁhitā, vi. 1, 6, 5; Maitrāyaṇī Saṁhitā, iii. 14, 11. 18; Vājasaneyi Saṁhitā, xxiv. 30. 37; Av.

1. Rohita denotes a ‘red horse’ in the Rigveda¹ and later².

¹ i. 94, 10; 134, 9; ii. 10, 2; iii. 6, 6, etc.
² Taittirīya Saṁhitā, 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 Śunahṣepa in the Aitareya Brāhmaṇa (vii. 14) and the Śāṅkhāyana Śrauta Sūtra (xv. 18, 8).

Rohitaka occurs in the Maitrāyaṇī Saṁhitā (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.
Rohitaka. See Rohitaka.

1. Rauhiṇa is mentioned in the Rigveda\(^1\) and the Atharvaveda\(^2\) as a demon foe of Indra's. Hillebrandt\(^3\) is inclined to see in the word the name of a planet (cf. Rohiṇī), but without any clear reason.

\(^1\) i. 103, 2; ii. 12, 12. \(^2\) xx. 128, 13. \(^3\) Vedische Mythologie, 3, 207.

2. Rauhiṇa (‘born under the Nakṣatra Rohiṇī’) Vāsiṣṭha (‘descendant of Vasiṣṭha’), is the name of a man in the Taittirīya Āraṇyaka (i. 12, 5).

Rauhiṇāyana (‘descendant of Rauhiṇa’) is the patronymic of Priyavrata in the Śatapatha Brāhmaṇa (x. 3, 5, 14). It is also in the first two Vamśas (lists of teachers) in the Mādhyāṃdina recension of the Brhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26) the name of a teacher, a pupil of Śaunaka and others.

L.

Lakṣa in the Rigveda\(^1\) denotes the ‘prize’ at dicing.

\(^1\) ii. 12, 4. Cf. Lüders, Das Würfelspiel im alten Indien, 4, n. i; Zimmer, Altindisches Leben, 287.

Lakṣāṇa\(^1\) or Lakṣman\(^2\) denotes the ‘mark’ made on cattle by branding to distinguish ownership. According to the Maitrāyaṇī Samhitā,\(^3\) it was to be made under the Nakṣatra Revati, clearly because of the property indicated in the name (‘wealthy’) of that Nakṣatra. See Aṣṭakarṇī.

\(^1\) Gobhila Grhya Sūtra, iii. 6, 5. Cf. Śāṅkhāyana Grhya Sūtra, iii. 10; Weber, Indische Studien, 5, 35; 13, 466. \(^2\) Av. vi. 141, 2; Maitrāyaṇī Samhitā, iv. 2, 9. \(^3\) Loc. cit.
Lakṣmaṇya in one verse of the Rigveda\(^1\) seems to be a patronymic of Dhvanya, ‘son of Lakṣmaṇa.’

\(^1\) v. 33, 10. Cf. Ludwig, Translation of the Rigveda, 3, 155.

Lakṣman. See Lakṣaṇa.

Laba, ‘quail’ (*Perdix chinensis*) is one of the victims at the Aśvamedha (‘horse sacrifice’) in the Yajurveda.\(^1\)


Lambana is the reading in the Kāṇya recension (v. 10, 1) of the Brhadāraṇyaka Upaniṣad for Ādambara, ‘drum,’ in the Mādhyamāṇḍina recension (v. 12, 1).

Lavaṇa, ‘salt,’ is never mentioned in the Rigveda, only once in the Atharvaveda,\(^2\) and not after that until the latest part of the Brāhmaṇas,\(^2\) where it is regarded as of extremely high value.\(^3\) This silence in the early period is somewhat surprising if the regions then occupied by the Indians were the Panjab and the Indus valley, where salt abounds; it would at first sight seem less curious if the home of the early Vedic Indian is taken to be Kurukṣetra.\(^4\) It is, however, quite conceivable that a necessary commodity might happen to be passed over without literary mention in a region where it is very common, but to be referred to in a locality where it is not found, and consequently becomes highly prized.

\(^1\) vii. 76, 1.

\(^2\) Chāndogya Upaniṣad, iv. 17, 7 = Jaiminīya Upaniṣad, iii. 17, 3. Cf. also Chāndogya Upaniṣad, vi. 13, 1; Brhadāraṇyaka 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.

Lākṣā 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’ (pavīravat or pavīravam), ‘well-lying’ (susīnam), and ‘having a well-smoothed handle’ (see Tsaru). See also Sirā.

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.’
Lätavya, ‘descendant of Latu,’ is the patronymic of Kūśāmba Svāyava in the Pañcaviṃśa Brāhmaṇa.\textsuperscript{1}

1 vii. 6, 8. Cf. Saḍaviṃśa Brāhmaṇa, iv. 7; Gopatha Brāhmaṇa, i. i, 25 (a Gotra is there mentioned).

Lāmakāyana, ‘descendant of Lamaka,’ is often mentioned as an authority in the Lāṭyāyana Śrauta Sūtra,\textsuperscript{1} the Nidāna Sūtra,\textsuperscript{2} and the Drāhyāyaṇa Śrauta Sūtra;\textsuperscript{3} also with the name Saṃvargajit in the Vamśa Brāhmaṇa.\textsuperscript{4}

1 iv. 9, 22; vi. 9, 18, etc.; Weber, \textit{Indische Studien}, i, 49.
2 iii. 12, 13; vii. 4, 8, etc.; Weber, \textit{op. cit.}, i, 45.
4 \textit{Indische Studien}, 4, 373.

Lāhyāyana, ‘descendant of Lahya,’ is the patronymic of Bhujyu in the Brhadāraṇyaka Upaniṣad (iv. 5, 1. 2).

Libujā in the Rigveda\textsuperscript{1} and later\textsuperscript{2} 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.
\textit{Cf.} Zimmer, \textit{Alteindisches Leben}, 70.

Luṣā is represented in a series of passages in the Brāhmaṇas\textsuperscript{1} as a rival of Kutsa for the favour of Indra. To Luṣā Dhānāka the authorship of certain hymns\textsuperscript{2} is ascribed by the Anukramanī (Index) of the Rigveda.

1 Pañcaviṃśa Brāhmaṇa, ix. 2, 22; Jaiminiya Brāhmaṇa, i. 328; Sātyāyanaka in Oertel, \textit{Journal of the American Oriental Society}, 18, 31 et seq.

2 x. 35, 36. Cf. Brhaddevata, ii. 129; iii. 55, with Macdonell’s notes.

Luṣākapi Khārgali (‘descendant of Khrgala’) is mentioned in the Pañcaviṃśa Brāhmaṇa\textsuperscript{1} as having cursed Kuṣītaka and the Kauṣītakins. He was a contemporary of Keśin Dālbhya according to the Kāṭhaka Saṃhitā.\textsuperscript{2}

2 xxx. 2 (\textit{Indische Studien}, 3, 471); Kapiṭhala Saṃhitā, xlvi. 5.
Loka denotes 'world' in the Rigveda and later. Mention is often made of the three worlds, and ayam loka, 'this world,' is constantly opposed to asau loka, 'yonder world' —i.e., 'heaven.' Loka itself sometimes means 'heaven,' while in other passages several different sorts of world are mentioned.

1 Roth, St. Petersburg Dictionary, s.v. 2, quotes no example of this meaning for the Rigveda, where he sees the word used only in the sense of 'place,' 'room,' 'free or open space.' But Rv. x. 14, 9, is a fairly certain example of the wider sense.

2 Av. viii. 9, 1; iv. 38, 5; xi. 5, 7; 8, 10, etc.; in ix. 5, 14, the worlds of heaven (divyu) 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; Tāttvīrya Saṃhitā, i. 5, 9, 4; Aitareya Brāhmaṇa, v. 28, 2; viii. 2, 3, etc.

6 Satapatha Brāhmaṇa, ii. 6, 1, 7; x. 5, 4, 16; xi. 2, 7, 19; and so probably Aitareya Brāhmaṇa, vii. 13, 12.

7 Kāṭhaka Saṃhitā, xxvi. 4; Kauśitaki Brāhmaṇa, xx. 1; Brhadāraṇyaka Upaniṣad, iii. 6, 1; iv. 3, 36 et seq.; vi. 1, 18, etc.

Lodha occurs in a very obscure verse of the Rigveda, where Roth conjectures that some sort of 'red' animal is meant, and Oldenberg shows some reason for thinking that a 'red goat' is intended.

Lopa is mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Tāttvīrya Saṃhitā, where Śaṭyāṇa explains it as a kind of bird, perhaps the carrion crow (śmaśāna-sākuni).
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 Ásvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.

Loha, primarily an adjective meaning 'red,' is used as a neuter substantive to designate a metal, probably 'copper,' but possibly 'bronze.' It is mentioned in the Vājasaneyi Saṃhitā and the Taittirīya Saṃhitā as distinguished from Śyāma. It also occurs several times in the Brāhmaṇas. See Ayas.

Loha-mañi 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 Jaiminīya Upaniṣad Brāhmaṇa the contrast is with Kārśnā-
Lauhitya, 'descendant of Lohita,' is the patronymic of a large number of teachers in the Jaiminiya Upaniṣad Brāhmaṇa, which clearly must have been the special object of study of the Lauhitya family. See Kṛṣṇadatta, Kṛṣṇarāta, Jayaka, Triveda Kṛṣṇarāta, Dakṣa Jayanta, Palligupta, Mitrabhūti, Yaśasvin Jayanta, Vipaścita Drḍhajayanta, Vaipaścita Dāṛdhajayanti, Vaipaścita Dāṛdhajayanti Dṛḍhajayanta, Śyāmajayanta, Śyāmasujayanta, Satyaśravas. A Lauhitya or Lauhikya is also mentioned as a teacher in the Śāṅkhāyana Āraṇyaka. The form of name (Jayanta) affected by the family, and the silence of the older texts, proves that they were modern.

vii. 22; Keith, Śāṅkhāyana Āraṇyaka, 50, n. 1.
V.

1. **Vamsa**, denoting the 'rafters' or 'beams' of the house as made of bamboo cane, is found in this sense from the Rigveda onwards. Cf. Tiraścina Vamsa, Prāścina Vamsa, and see Gṛha.

   1 i. 10, 1.
   2 Av. iii. 12, 6; ix. 3, 4; Maitrāyaṇī Saṁhitā, iv. 8, 10; Taittiriya Brāhmaṇa, i. 2, 3, 1; Satapatha Brāhmaṇa, ix. 1, 2, 25; Śātalā-vamsa, Aitareya Āraṇ-yaka, iii. 2, 1; Śāṅkhāyana Āraṇyaka, viii. 1, where perhaps the main beam of the house is meant. Cf. Zimmer, Altdisches Leben, 71, 153; Bloomfield, *Hymns of the Atharvaveda*, 346.

2. **Vamsa** (lit. 'bamboo') in the sense of 'spiritual genealogy,' 'list of teachers,' is found in the Satapatha Brāhmaṇa, the Vamsa Brāhmaṇa, and the Śāṅkhāyana Āraṇyaka.

   1 From the analogy of the successive joints of the bamboo. Cf. 'family-tree.'

   2 x. 6, 5, 9; Bṛhadāraṇyaka Upaniṣad, vi. 3, 14.
   3 Indische Studien, 4, 374.
   4 xv. 1.

**Vamsa-nartin** is mentioned as one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda. A 'pole-dancer' or 'acrobat' seems to be meant.


**Vamsaga** is in the Rigveda 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. According to the Kāṭhaka Saṁhitā, 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 the 'inner bark' of a tree, 'bast.'

   1 Taittiriya Brāhmaṇa, iii. 7, 4, 2; Kauśitaki Brāhmaṇa, x. 2.
Vakṣanā, 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.


Vanga, the designation of Bengal proper, is not found in the earlier Vedic literature unless it is to be recognized in the curious word *Vaṅgāvagadhāḥ*, which occurs in the Aitareya Āranyaka, and which suggests amendment to *Vaṅga-Magadhāḥ*, ‘the Vaṅgas and the Magadhas,’ two neighbouring peoples. The name is certainly found in the Baudhāyana Dharmasūtra.

1 ii. 1, 1. Cf. Keith, *Aitareya Āranyaka*, 200; *Magadha-Vaṅga-Matsyaḥ* occurs in the Atharvaveda Pariśiṣṭas (i. 7, 7), but that is very late.


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.

Vaḍavā is a common name for a ‘mare’ in the later Samhitās and the Brāhmaṇas.

1 *Taittiriya Samhitā*, 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 Vaḍava, *Taittiriya Samhitā*, ii. 1, 8, 3.

Vañij denotes ‘merchant’ in the Rigveda and later. See *Pani* and *Kraya*; cf. also Vaṇija.

1 i. 112, 11; v. 45, 6. 2 Av. iii. 15, 1, etc.

Vanijya in the Brahmana\textsuperscript{1} denotes the business of a merchant (Vanij) 'trade.'

\textsuperscript{1} Satapatha Brahmana, i. 6, 4, 21; Pancavimsa Brahmana, xvii. i, 2.

1. Vatsa is often found in the Rigveda\textsuperscript{1} and later\textsuperscript{2} in the sense of 'calf.' Reference is made to the use of a calf to induce the cow to give milk,\textsuperscript{3} and to the separation of the cows from the calves at certain times.\textsuperscript{4}

\textsuperscript{1} iiii. 33, 3; iv. 18, 10, etc. 
\textsuperscript{2} Av. iv. 18, 2; xii. 4, 7 (wolves kill them); Taittiriya Samhita, vi. 4, 11, 4 (the cow caresses the calf on birth), etc.
\textsuperscript{3} Taittiriya Samhita, ii. 3, 6, 2; Jaiminiya Upanishad Brahmana, ii. 13, 2.
\textsuperscript{4} Av. iv. 18, 2; xii. 4, 7 (wolves kill them).

2. Vatsa occurs several times in the Rigveda\textsuperscript{1} as the name of a singer, a son or descendant of Kanva. In the Pancavimsa Brahmana\textsuperscript{2} he is said to have passed successfully through a fire ordeal to which he resorted for the purpose of proving to his rival, Medhatithi, the purity of his descent. He is also mentioned in the Saikhayana Srauta Sutra\textsuperscript{3} as the recipient of bounty from Tirindara Parasavya.

\textsuperscript{1} viii. 6, 1; 8, 8; 9, 1; ii, 7.
\textsuperscript{2} xiv. 6, 6.
\textsuperscript{3} xvi. ii, 20. He also occurs in Apastamba Srauta Sutra, xxiv. 5, ii.

Vatsatara, Vatsatar\textsuperscript{1}, denotes a 'young calf' in the later Samhit\textsuperscript{as} and the Brahmanas.\textsuperscript{1}

\textsuperscript{1} Taittiriya Samhita, i. 8, 17, 1; Kathaika Samhita, xxiv. 2; Aitareya 18, 1; Vajasaneyi Samhita, xxiv. 5; Brhma, i. 27, 2, etc.

Vatsa-napat Babhrava ('descendant of Babhru') is the name of a teacher, a pupil of Pathin Saubhara, in the first two Vamsas (lists of teachers) of the Brihadaranyaka Upanishad.\textsuperscript{1}

\textsuperscript{1} iii. 5, 22; iv. 5, 28 (Madhyamdana = ii. 6, 3; iv. 6, 3 Kanva).

Vatsa-pr\textsuperscript{i} Bhalandana ('descendant of Bhalandana') is the name of a sage who 'saw' the Vatsapra Saman (chant). He
is mentioned in the later Saṃhitās¹ and the Pañcavimśa Brāhmaṇa.²

¹ Taittirīya Saṃhitā, v. 2, i, 6; Kāthaka Saṃhitā, xix. 12 (Indische Studien, 3, 470); Maitrāyaṇī Saṃhitā, iii. 2, 2.
² xii. 11, 25. Cf. Śatapatha Brāhmaṇa, vi. 7, 4, 1.

Vadhaka is the name of some sort of ‘reed’ in the Atharvaveda¹ and the Śatapatha Brāhmaṇa.²

¹ viii. 8, 3.² v. 4, 5, 14.


Vadhar means a ‘weapon’ generally; it is used not merely of a divine,¹ but also of a human² weapon in the Rigveda.

¹ i. 32, 9, etc.² Rv. iv. 22, 9; viii. 22, 8; 24, 27.

Cf. Schrader, Prehistoric Antiquities, 221.

1. Vadhū is a frequent word for ‘woman’ in the Rigveda¹ and later.² It denotes, according to Delbrück,³ the woman as either married or as seeking a husband, or as a bride in the wedding ceremony. The word appears to be derived from a form of the root vah, ‘to carry,’ as is vahatu, ‘the bridal procession,’ thus meaning ‘she who is to be or has been conducted home.’ Zimmer,⁴ however, objects to this explanation, regarding vadhū as a derivative from a different root meaning ‘to marry.’

¹ v. 37, 3; 47, 6; vii. 69, 3; viii. 26, 13; x. 27, 12; 85, 30; 107, 9.² Av. i. 14, 2; iv. 20, 3; x. 1, 1; xiv. 2, 9. 41, etc.

2. Vadhū is in one passage of the Rigveda¹ taken by Roth² to denote a ‘female animal,’ while Zimmer³ urges that it means a ‘female slave.’ As far as the use of Vadhū goes, either meaning is abnormal, for if Vadhū never elsewhere

¹ viii. 19, 36. Cf. also v. 47, 6, as taken by Pischel, Vedische Studien, 2, 319.² St. Peters burg Dictionary, s.v. 3.
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 (Uṣtra). 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, Hiranyahastā. The word is, however, possibly only descriptive.

Vadhry-aśva, ‘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.

Vadhry-aśva Ānūpa (‘descendant of Anūpa’) is the name of the seer of a Sāman, or chant, in the Pañcaviṃśa Brāhmaṇa (xiii. 3, 17).
Vandana [ FOREST—ROBBER—TREE—A DISEASE

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, 11, etc.
\(^2\) Kāušika Sūtra, lxxvi. 3, etc.
\(^3\) Rv. vii. 1, 19 (opposed to dama, ‘home ’).

Vana-pa, ‘forest-guardian,’ is included in the list of victims at the Puruṣamedha (‘human sacrifice’) in the Yajurveda.\(^1\) Cf. Dāvapa.

\(^1\) Vājasyaneyi Samhitā, xxx. 19; Taittirīya Brāhmaṇa, iii. 4, 11, 1.

Vanar-gu, ‘forest-goer,’ is used in the Rigveda\(^1\) and the Atharvaveda\(^2\) to designate robbers who haunt the forests. In the Sāmaveda\(^3\) the term is more generally opposed to civilized men (kavayaḥ, ‘sages’; vanargavaḥ, ‘savages’).

\(^1\) x. 4, 6.
\(^2\) iv. 36, 7.

Vanasa-pati, ‘lord of the forest,’ primarily denotes ‘tree,’\(^1\) and then ‘post’ or ‘pole.’\(^2\) In some passages it is applied either to a part of the chariot or to the chariot as a whole.\(^3\) It also means a ‘wooden drum’\(^4\) and a ‘wooden amulet,’\(^5\) while in some 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 (distinguishd from Virudhi and śapadhi);
\(^2\) Taittirīya Samhitā, vi. 2, 8, 4; Av. ix. 3, 11, etc.
\(^3\) Rv. ii. 37, 3; iii. 53, 20; vi. 47, 26; Nirukta, ix. 11. See Zimmer, Altindisches Leben, 251.


\(^5\) Av. vi. 85, 1; x. 3, 8, 11.
\(^6\) Rv. i. 91, 6; Vājasyaneyi Samhitā, x. 23, etc.

I. Vandana is mentioned in the Rigveda\(^1\) as the name of a disease, apparently some sort of eruption spreading over the body.

\(^1\) vii. 50, 2. Cf. 21, 5; Av. vii. 115, 2; tr̥ṣa-vandana, ‘having a rough eruption,’ vii. 113, 1; Zimmer, Altindisches Leben, 391; Bloomfield, Hymns of the Atharvaveda, 564, 565; Whitney, Translation of the Atharvaveda, 469.
2. **Vandana** is the name of a protégé of the Āsvins in the Rigveda.\(^1\)


**Vandhura** denotes in the Rigveda\(^1\) and later\(^2\) the ‘seat’ of the chariot. See *Ratha.*

\( ^1 \) i. 139, 4; iii. 14, 3; vi. 47, 9, etc.  
\( ^2 \) Av. x. 4, 2. The Āsvins’ car is *tri-vandhura*, ‘having three seats,’ because the Āsvins are a pair, and the charioteer makes a third. Cf. *Rv.* i. 47, 2; ii. 18, i. 2; 157, 3; 183, i; vii. 69, 2; 71, 4; viii. 22, 5; and cf. ix. 62, 17. See Zimmer, *Altindisches Leben*, viii, 247; Weber, Proceedings of the Berlin Academy, 1898, 564; Muir, *Sanskrit Texts*, 5, 241, n. 371.

**Vapa** or ‘sower,’ is mentioned in the list of victims at the Puruṣamedha (*human sacrifice*) in the Yajurveda.\(^1\)

\( ^1 \) Vājjasaneyi *Saṁhitā*, xxx. 7; *Taittiriya Brāhmaṇa*, iii. 4, 3, 1.

**Vapana** in the Brāhmaṇas\(^1\) denotes the process of ‘shaving.’

*Cf. Kṣura* and *Keśa*.

\( ^1 \) *Taittiriya Saṁhitā*, ii. 7, 17, i; *Śatapatha Brāhmaṇa*, iii. 1, 2, 1.

**Vapā** in the later Saṁbitās and the Brāhmaṇas\(^1\) denotes an ant-hill.

\( ^1 \) *Taittiriya Saṁhitā*, v. 1, 2, 5; *Taittiriya Brāhmaṇa*, i. 1, 3, 4; *Śatapatha Brāhmaṇa*, vi. 3. 3. 5.

**Vaptrp** in the Rigveda\(^1\) and later\(^2\) denotes a ‘shaver,’ ‘barber.’

\( ^1 \) x. 142, 4.  
\( ^2 \) Av. viii. 2, 17; *Taittiriya Brāhmaṇa*, i. 5, 6, 3. 

**Vapra** or ‘rampart,’ is a conjectural reading in the Atharva-veda.\(^1\)

Vayitri]  ANT—BIRD—AGE—BRANCH—WEAVER  243

1. Vamra, Vamri, are the names of the male and female ‘ant’ in the Rigveda and later. Cf. Vāpā.

   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, xiii. 4; Taittirīya Brāhmaṇa, i. 2, 1, 3; Śatapatha Brāhmaṇa, xiv. 1, 8, 14, etc. Cf. Zimmer, Altindisches Leben, 97.

2. Vamra is the name of a Rṣi 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, 1, 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 Kāthaka 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 Pañcaviṃśa Brāhmaṇa (i. 8, 9) denotes a ‘female weaver.’

16—2
Vayya occurs in several passages of the Rigveda\(^1\) in connexion with Turvīti, 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 Turvīti does not occur); ii. 13, 12; iv. 19, 6. \(^3\) St. Petersburg Dictionary, s.v., quoting ix. 68, 8, as a clear case.

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, i; Aitareya Brāhmaṇa, iv. 7, 1, etc.

Varāṇa 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. \(^2\) Pañcaviṃśa Brāhmaṇa, v. 3, 9, 10; Satapatha Brāhmaṇa, xiii. 8, 4, 1.

Varanāvatī 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. \(^2\) Av. xi. 3, 10; xx. 135, 13. \(^3\) Translation of the Rigveda, 3, 201. \(^4\) Hymns of the Atharvaveda, 376. Cf. Weber, Indische Studien, 18, 26, 27; Whitney, Translation of the Atharvaveda, 154.

Varatāra 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).

\(^1\) i. 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.
Varasíkha is the name of a leader whose tribe is mentioned in the Rigveda\(^1\) as being defeated by Abhyávartín Cáyamaná.

\(^1\) Cf. Ludwig, Transl. of the Rigveda, 3, 156; Hillebrandt, *Vedische Mythologie*, 1, 105; Zimmer, *Altindisches Leben*, 133, who thinks that Varasíkha was the leader of the Torvása-Vrénvanta, but this is conjectural, and not very probable. Cf. Páthava. In the Bhdaddevatá, v. 124 et seq., the form of the name is Varasíkha (‘descendant of Varasíkha’), occurring in the plural only.

Varáha, ‘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, Varáhu, is not used except metaphorically of divinities.\(^5\)

Varu is held by Sáyaná to be a proper name in several passages of the Rigveda,\(^1\) where it is accented as a vocative followed by susámye. Roth\(^2\) considers that the name must be Varosúśáman, despite its doubtful formation.

Varu
dhita, ‘seized by Varuña,’ is found in several passages\(^1\) as a description of a man afflicted with dropsy, which is the disease sent by Varuña as a punishment for sin.\(^2\)

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\(^2\) 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
Vṛcīvants.

1 i. 14, 6; iv. 30, 14, 15; vi. 47, 21;
vii. 99, 5. ² Cf. Ludwig, Translation of the Rig-
veda, 3, 152; Hillebrandt, Vedische
Mythologie, 1, 103, n. 3; 3, 273; Mac-
donell, 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 kṛṣṇa, ‘white’ or ‘light-coloured’ by śukla
or śveta. ‘Black’ seems to be meant in one passage of the
Rigveda⁴ by śyenī also. ‘Dark-grey’ or ‘dusky’ is expressed by śyāma.⁵ The sense of nīla⁶ 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 Vibhītaka nut (see Akṣa). ‘Reddish-brown’ seems to be
the tinge implied by kapila⁸ (‘monkey-coloured ’), while pīngala
appears to denote a shade of brown in which yellow pre-

¹ i. 73, 7; 96, 5; 113, 2; iv. 5, 13;
ix. 97, 15; 104, 4; 105, 1; x. 3, 3, etc.
² Av. i. 22, 1. 2; 23, 2; xi. 8, 16;
Vājasaneyi Saṃhitā, iv. 2, 26, etc.
³ Cf. Hopkins, Journal of the American
Oriental Society, 11, cxxi et seq.
⁴ i. 149, 9. Cf. Maitrāyaṇī Saṃhitā,
iv. 3, 8; Geldner, Vedische Studien, 2,
250, 251.
⁵ Śatapatha Brāhmaṇa, v. 1, 3, 7.
⁶ The nīla of the Chāndogya Upani-
sad, viii. 6, 1, is replaced by kṛṣṇa in
the Kauśitaki Upaniṣad, iv. 19. Cf.
Rv. viii. 19, 31. In the post-Vedic
language nīla describes the colour of
dark blue objects, such as indigo,
sapphire, etc. That the word already
had some such sense in the Rigveda is
suggested by its use in allusions to the
smoke of Agni.
⁷ Rv. vii. 103, 6, and cf. iii. 44, 3;
Griffith, Hymns of the Rigveda, 1, 365, n.
⁸ Rv. x. 27, 16; Bṛhadāraṇyaka
Upaniṣad, vi. 4, 14.
dominates, 'tawny.' "Yellow" is expressed by ṭīta as well as pāndu. A garment of saffron (māhārajan a) is mentioned in the Brhadāraṇyaka Upaniṣad. Rudhira and lohita are red, while aruna is 'ruddy.' Kalmāṣa means 'spotted,' and śilpa 'dappled,' while mingled shades like aruna-piśaṅga, 'reddish brown,' also occur.

Av. xi. 5, 26; Kāṭhaka Saṃhitā, xv. 1; Taittirīya Saṃhitā, vii. 1, 6, 2; Brhadāraṇyaka Upaniṣad, vi. 4, 14.

2. Varna (lit. 'colour') in the Rigveda is applied to denote classes of men, the Dāsa and the Āryan Varna being contrasted, as other passages show, on account of colour. But this use is confined to distinguishing two colours: in this respect the Rigveda differs fundamentally from the later Saṃhitās and Brāhmaṇas, where the four castes (varṇāḥ) are already fully recognized.

(a) Caste in the Rigveda.—The use of the term Varna is not, of course, conclusive for the question whether caste existed in the Rigveda. In one sense it must be admitted to have existed: the Puruṣa-sūkta, 'hymn of man,' in the tenth

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1 Dāsa, RV. ii. 12, 4; Ārya varṇa as against dasyu, iii. 34, 9; varṇa itself opposed to dāsa, i. 104, 2. Cf. ii. 3, 5. Cf. a verse in Śāṅkhyāna Śrauta Śūtra, viii. 25, 2; Pāncaviṃśa Brahmaṇa, v. 5, 14. Roth, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 48, 113, reads varṇadēṣas in RV. v. 65, 5.

2 See Dasyu, Dāsa; Zimmer, Altindisches Leben, 113, 114. There is no trace in Vedic literature of any real distinction of colour save this main one. In the Gopatha Brahmaṇa, i. 1, 23, the Brahmān's colour is white (śukla); the Kāṭhaka Samhitā, xi. 6, calls the Vaiśya 'white' (śukla), the Rājanya 'swarthī' (dhamra); and the later view makes the four castes black, yellow (ḥita), red (rakta), and white respectively. See Weber, Indische Studien, 10, 10, 11; Muir, Sanskrit Texts, i, 153, etc., 176. Cf. also Av. iii. 4, 6, where Whitney, Translation of the Atharvaveda, 90, with hesitation suggests the reading varṇāḥ, 'castes.'

3 Caturāra varṇāḥ, 'four castes,' Śatapatha Brāhmaṇa, v. 5, 4, 9; vi. 4, 4, 13; Śautra varṇa, 'Śūdra caste,' ibid., iv. 4, 4, 9; Brhadāraṇyaka Upaniṣad, i. 2, 25; Aitareya Brāhmaṇa, viii. 4. Cf. also Ārya varṇa opposed to Śūdra, Kāṭhaka Saṃhitā, xxxiv. 5; Pāncaviṃśa Brahmaṇa, v. 5, 17, and see Taittirīya Brāhmaṇa, i. 2, 6, 7. Varga appears in this sense sometimes in Pāli. See Fick, Die sociale Gliederung, 22, n. 4; Rhys Davids, Buddhist India, 53.
Maṇḍala⁴ clearly contemplates the division of mankind into four classes—the Brāhmaṇa, Rājanya, Vaiśya, and Śūdra. But the hymn being admittedly late,⁵ its evidence is not cogent for the bulk of the Rigveda. Zimmer⁶ has with great force combatted the view that the Rigveda was produced in a society that knew the caste system. He points out that the Brāhmaṇaṣ⑦ show us the Vedic Indians on the Indus as unbrahminized, and not under the caste system; he argues that the Rigveda was the product of tribes living in the Indus region and the Panjab; later on a part of this people, who had wandered farther east, developed the peculiar civilization of the caste system. He adopts the arguments of Muir,⁸ derived from the study of the data of the Rigveda, viz.: that (a) the four castes appear only in the late Puruṣasūkta; (b) the term Varṇa, as shown above, covers the three highest castes of later times, and is only contrasted with Dāsa; (c) that Brāhmaṇa is rare in the Rigveda, Kṣatriya occurs seldom,⁹ Rājanya only in the Puruṣasūkta, where too, alone, Vaiśya and Śūdra are found; (d) that Brahmaṇa denotes at first ‘poet,’ ‘sage,’ and then ‘officiating priest,’ or still later a special class of priest; (e) that in some only of the passages¹⁰ where it occurs does Brahmaṇa denote a ‘priest by profession,’ while in others it denotes something peculiar to the individual, designating a person distinguished for genius or virtue, or specially chosen to receive divine inspiration.¹¹ Brāhmaṇa, on the other hand, as Muir admits,¹² already denotes a hereditary professional priesthood.

Zimmer connects the change from the casteless system of the Rigveda to the elaborate system of the Yajurveda with the

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⁴ Rv. x. 90, 12 = Av. xix. 6, 6 = Vājasaneyi Saṃhitā, xxxi. 11 = Taittiriya Áranyaka, iii. 12, 5. Cf. Muir, i, 7-15, and references.
⁵ Max Müller, Sanskrit Literature, 570 et seq.; Muir, loc. cit.; Weber, Indische Studien, 9, 3 et seq.; Colebrooke, Essays, i, 309; Arnold, Vedie Metre, p. 167.
⁶ Altindisches Leben, 185-203.
⁷ Pañcaviṃśa Brāhmaṇa, xvii. 1. Cf. Av. xv., and see Vrātya.
⁸ Sanskrit Texts, i, 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.; vii. 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 Ārṣṭiṣena. 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 Śatarudriya litany of the Yajurveda reflects the period of storm and stress when the aboriginal population was

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13 Maitland, *Domesday Book*, 164 et seq.
14 *Zur Litteratur und Geschichte des Weda*, 117 et seq.
15 Rv. iii. 33, 8; vii. 18; 83.
16 Yāṣka, Nirukta, ii. 10, explaining Rv. x. 98.
18 v. 17-19; Muir, 2, 280-289.
19 Vājasaneyi Saṁhitā, xvi = Taittirīya Saṁhitā; iv. 5. i-ii = Kāṭhaka Saṁhitā, xvii, i-ii = Maitrāyaṇī Saṁhitā, ii. 9. i-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 Oldenberg\(^ {25}\) 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 \textit{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 books\(^ {27}\) in which \textit{Sudās} appears with
Vasiṣṭha and Viśvāmitra, in the east, the later \textit{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 threefold\(^ {32}\) or fourfold\(^ {33}\) division of the people

\(^{20}\) Weber, \textit{Indische Studien}, 2, 22
et seq.; \textit{Indian Literature}, 110, 111.
\(^{21}\) See, e.g., von Schroeder, \textit{Indiens
Literatur und Cultur}, 152 et seq.; Mac-
donell, \textit{Sanskrit Literature}, 159 et seq.;
Weber, \textit{Indische Studien}, 10, 1 et seq.;
Kaegi, \textit{Rigveda}, n. 58.
\(^{22}\) Brahma und die Brahmanen, 1871.
\(^{23}\) \textit{Indische Theorien over de Standen-
verdeling}, 1871. Cf. for this, and the pre-
ceding work, Muir, \textit{op. cit.}, \(^{22}\) 454 et seq.
\(^{24}\) \textit{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
cf. \textit{Zeitschrift der Deutschen Morgen-
ländischen Gesellschaft}, 51, 267 et seq.
\(^{26}\) \textit{Vedische Studien}, 2, 146, n.
\(^{27}\) iii. and vii.
\(^{28}\) \textit{Vedische Studien}, 2, 218.
\(^{29}\) \textit{Ibid.}, 3, 152.
\(^{30}\) \textit{Journal of the American Oriental
Society}, 19, 18.
\(^{31}\) \textit{Sanskrit Literature}, 145.
\(^{32}\) \textit{Rv. viii.}, 35, 16-18.
\(^{33}\) \textit{Rv. i.}, 113, 6. More doubtful are
the references seen by Ludwig to the
three castes in ii. 27, 8; vi. 51, 2;
vii. 66, 10
into brahma, kṣatram, and viśah, or into the three classes and the servile population. Nor even in respect to the later period, any more than to the Rigveda, is the view correct that regards the Vaiśyas as not taking part in war. The Rigveda evidently\(^{34}\) knows of no restriction of war to a nobility and its retainers, but the late Atharvaveda\(^{35}\) equally classes the folk with the bala, 'power,' representing the Viś as associated with the Sabhā, Samiti, and Senā, the assemblies of the people and the armed host. Zimmer\(^{36}\) 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 Purohita, indeed, was a person of great importance, but it is clear, as Oldenberg\(^{37}\) urges, that he was not the creator of the power of the priesthood, but owed his position, and the influence he could in consequence exert, to the fact that the sacrifice required for its proper performance the aid of a hereditary priest in whose possession was the traditional sacred knowledge.

Nor can any argument for the non-existence of the caste system be derived from cases like that of Devāpi. For, in the first place, the Upaniṣads show kings in the exercise of the priestly functions of learning and teaching, and the Upaniṣads are certainly contemporaneous with an elaborated caste system. In the second place the Rigvedic evidence is very weak, for Devāpi, who certainly acts as Purohita, is not stated in the

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\(^{35}\) iii. 19, 1; ix. 7, 9; xv. 9, 2. 3.


\(^{37}\) Religion des Veda, 382, 383.
Rigveda to be a prince at all, though Yāśka 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 Rājanyaṃśis, 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 Saṃhitās and Brāhmaṇas.—The relation between the later and the earlier periods of the Vedic history of caste must probably be regarded in the main as the hardening of a system already formed by the time of the Rigveda.

I. The Names of the Castes.—The most regular names are Brāhmaṇa, Rājanya, Vaiśya, and Śūdra, or later Brāhmaṇa, Kṣatriya, Vaiśya, and Śūdra. There are many other variants: Brahman, Kṣatra, Śudrāryau; Brahman, Rājanya, Śūdra, 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 Cāndāla. Often only the three upper classes are mentioned, as Brāhmaṇa, Rājanya, Vaiśya; Brahman, Kṣatram, Viṣ.

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38 See Viśvāmitra and Jahnu.
39 RV. x. 90; Taittiriya Saṃhitā, vii. 1, 1, 4, 5; Aitareya Brāhmaṇa, vii. 19, 1; Śatapatha Brāhmaṇa, i. 1, 4, 12; iii. 1, 10; v. 5, 4, 9; Pañca-vimśa Brāhmaṇa, vi. 1, 6-11.
41 Brhadāraṇyaka Upaniṣad, i. 2, 27 (Mādhyaminda = i. 4, 15 Kānya); Śatapatha Brāhmaṇa, vi. 4, 4, 13; xiii. 6, 2, 10; Vaiṣṇavey Saṃhitā, xxx. 5.
42 Taittiriya Saṃhitā, iv. 3, 10, 1-3; Kāṭhaka Saṃhitā, xvii. 5; Vaiṣṇavey Saṃhitā, xiv. 28-30.
44 Kāṭhaka Saṃhitā, xxxvii. 1.
45 Taittiriya Saṃhitā, v. 7, 6, 4;
Three castes—Brāhmaṇa, Rājan, Śūdra—are mentioned in the Atharvaveda, and two castes are repeatedly mentioned together, either Brahman and Kṣattra, or Kṣattra and Viśa.

2. The Relation of the Castes.—The ritual literature is full of minute differences respecting the castes. Thus, for example, the Śatapatha prescribes different sizes of funeral mounds for the four castes. 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 to 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 Śatapatha Brāhmaṇa declared not fit to be addressed by a Dīkṣita, 'consecrated person,' and no Śūdra is to milk the cow whose milk is to be used for the Agnihotra ('fire-oblation'). On the other hand, in certain passages, the Śūdra is given a place in the Soma sacrifice, and in the Taittiriya Brāhmaṇa there are given formulæ for the placing of the sacrificial fire not only for the three upper castes, but also for the Rathakāra,
The characteristics of the several castes are given under Brāhmaṇa, Kṣatriya and Rājan, Vaiśya, Śūdra: they may be briefly summed up as follows: The Viś forms the basis of the state on which the Brahman and Kṣatra rest; the Brahman and Kṣatra are superior to the Viś; 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 Mahārājās. The people, engaged in agriculture, pastoral pursuits, and trade (Vānij), 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, i; Maitrāyaṇī Saṃhitā, i. 4, 6; Gopatha Brāhmaṇa, ii. 1, 6; Lévi, La Doctrine du Sacrifice, 81.
63 Śatapatha 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; Taṅtirīya Saṃhitā, ii. 5, 10, 1; Śatapatha Brāhmaṇa, vi. 4, 4, 13, etc.
65 Cf. Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, 15, 32, for the Pañcaviṃśa Brāhmaṇa. The Śatapatha Brāhmaṇa and the later parts of the Aitareya Brāhmaṇa, with their traditions of Aśvamedhas, 'horse sacrifices,' and their recollections of the glories of the Bharatas, represent a more advanced stage of social relations and of city life, but even they hardly know really great kingdoms.
66 Indian Village Community and Village Communities in India, where much stress is laid on the idea of a settlement of Āryans on lands already occupied by Dravidian clans, much as Anglo-Saxon invaders on one theory occupied lands already held by Britons who became serfs, while the invaders were a land-holding aristocracy, a theory supported by the fact that the normal holding of a hide is estimated at 120 acres.
position is extremely unlikely. 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.

The relations and functions of the castes are well summed up in a passage of the Aitareya Brāhmaṇa, which treats of them as opposed to the Kṣatriya. The Brāhmaṇa is a receiver of gifts (ā-dāyi), a drinker of Soma (ā-pāyi), a seeker of food (āvasāyi), and liable to removal at will (yathākāma-pryāpyah). The Vaiśya is tributary to another (anyasya balikṛt), to be lived on by another (anyasyādyak), and to be oppressed at will (yathākāma-jyeyah). The Śūdra is the servant of another (anyasya presyah), to be expelled at will (kāmottāpyah), and to be slain (Brādāraṇyaka Upaniṣad, i. 2, 23). The Kāthaka Saṃhitā, xxviii. 5, says the Kṣatra is over the Brāhmaṇa, but this is not a usual view. Cf. xxvii. 4. A Brāhmaṇa can get along without a Kṣatriya, but not vice versa (Śatapatha Brāhmaṇa, iv. 1, 4, 6), and a Rājanya with a Brāhmaṇa surpasses all other Rājanyas (Taittirīya Saṃhitā, v. 1, 10, 3; Kāthaka Saṃhitā, xix. 10; xxvii. 4, etc.).

For the superiority of the Brāhmaṇa to the Kṣatriya or Rājanya, see Pañcaviṃśa Brāhmaṇa, xi. 11, 3; Vājasaneyi Saṃhitā, xxi. 21; Śatapatha Brāhmaṇa, v. i, 1, 12; 4, 4, 15; xiii. 1, 9, 1; 3, 7, 8; Aitareya Brāhmaṇa, vii. 15, 8; vii. 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 Kājasūya sits beside him, but is none the less superior (Bṛhadāraṇyaka Upaniṣad, i. 2, 23). The Kāthaka Saṃhitā, xxviii. 5, says the Kṣatra is over the Brāhmaṇa, but this is not a usual view. Cf. xxvii. 4. A Brāhmaṇa can get along without a Kṣatriya, but not vice versa (Śatapatha Brāhmaṇa, iv. 1, 4, 6), and a Rājanya with a Brāhmaṇa surpasses all other Rājanyas (Taittirīya Saṃhitā, v. 1, 10, 3; Kāthaka Saṃhitā, xix. 10; xxvii. 4, etc.).

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 Pañcaviṃśa Brāhmaṇa, xi. 11, 3; Vājasaneyi Saṃhitā, xxi. 21; Śatapatha Brāhmaṇa, v. i, 1, 12; 4, 4, 15; xiii. 1, 9, 1; 3, 7, 8; Aitareya Brāhmaṇa, vii. 15, 8; vii. 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 Kājasūya sits beside him, but is none the less superior (Bṛhadāraṇyaka Upaniṣad, i. 2, 23). The Kāthaka Saṃhitā, xxviii. 5, says the Kṣatra is over the Brāhmaṇa, but this is not a usual view. Cf. xxvii. 4. A Brāhmaṇa can get along without a Kṣatriya, but not vice versa (Śatapatha Brāhmaṇa, iv. 1, 4, 6), and a Rājanya with a Brāhmaṇa surpasses all other Rājanyas (Taittirīya Saṃhitā, v. 1, 10, 3; Kāthaka Saṃhitā, xix. 10; xxvii. 4, etc.).


70 Weber, op. cit., 9, 326; 10, 14, prefers 'moving' or 'dwelling' everywhere.

71 Muir, Haug, and Weber take the word as active in sense, 'moving at will.' But both the parallelism of the passage and the formation of the word require a passive causative sense. The reference is perhaps to the general political control of the king over the priest, whom he can 'move on' from place to place.

72 Aitareya Brāhmaṇa, vii. 29, 3.
at pleasure (yathākāma-vadhyāḥ).⁷³ The descriptions seem calculated to show the relation of each of the castes to the Rājanya. Even the Brāhmaṇa he can control, whilst the Vaiśya is his inferior and tributary, whom he can remove without cause from his land,⁷⁴ but who is still free, and whom he cannot maim or slay without due process. The Śūdra has no rights of property or life against the noble, especially the king.

The passage is a late one, and the high place of the Kṣatriya is to some extent accounted for by this fact. It is clear that in the course of time the Vaiśya fell more and more in position with the hardening of the divisions of caste. Weber⁷⁵ shows reason for believing that the Vājapeya sacrifice, a festival of which a chariot race forms an integral part,⁷⁶ was, as the Śāṅkhāyana Śrauta Sūtra⁷⁷ says, once a sacrifice for a Vaiśya, as well as for a priest or king. But the king, too, had to suffer diminution of his influence at the hands of the priest: the Taittirīya texts⁷⁸ show that the Vājapeya was originally a lesser sacrifice which, in the case of a king, was followed by the Rājasūya, or consecration of him as an overlord of lesser kings, and in that of the Brahmin by the Bṛhaspatisava, a festival celebrated on his appointment as a royal Purohita. But the Satapatha Brāhmaṇa⁷⁹ exalts the Vājapeya, in which a priest could be the sacrificer, over the Rājasūya, from which he was excluded, and identifies it with the Bṛhaspatisava, a clear piece of juggling in the interests of the priestly pretentions. But we must not overestimate the value of such passages, or the exaltation of the Purohita in the later books of the Satapatha

⁷³ Aitareya Brāhmaṇa, vii. 29, 4.
⁷⁴ This seems to be the most probable reference of yathākāma-vadhyāḥ. 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, Vedic Mythologie, 1, 247; Festigruss an Böhl.
⁷⁷ xvi. 17, 4. Cf. xv. 1, 1.
⁷⁸ Taittirīya Śaṃhitā, v. 6, 2, 1; Taittirīya Brāhmaṇa, ii. 7, 6, 1. Cf. Lātyāyana Śrauta Sūtra, viii. 11, 1; Āśvalāyana Śrauta Sūtra, ix. 9, 19; Eggeling, Sacred Books of the East, 41, xxiv, xxv.
⁷⁹ v. 1, 1, 1 et seq.; 2, 1, 19; Kātyāyana Śrauta Sūtra, xv. 1, 1-2. Weber, op. cit., 8, 9, interprets the situation differently from Eggeling.
and Aitareya Brāhmaṇas as evidence of a real growth in the priestly power: these books represent the views of the priests of what their own powers should be, and to some extent were in the Madhyadeśa. Another side of the picture is presented in the Pāli literature,80 which, belonging to a later period than the Vedic, undoubtedly underestimates the position of the priests; while the Epic,81 more nearly contemporaneous with the later Vedic period, displays, despite all priestly redaction, the temporal superiority of the nobility in clear light.

Although clear distinctions were made between the different castes, there is little trace in Vedic literature of one of the leading characteristics of the later system, the impurity communicated by the touch or contact of the inferior castes,82 which is seen both directly in the purification rendered necessary in case of contact with a Śūdra, and indirectly in the prohibition of eating in company with men of lower caste.83 It is true that prohibition of eating in company with others does appear,84 but not in connexion with caste: its purpose is to preserve the peculiar sanctity of those who perform a certain rite or believe in a certain doctrine; for persons who eat of the same food together, according to primitive thought, acquire the same characteristics and enter into a sacramental communion. But Vedic literature does not yet show that to take food from an inferior caste was forbidden as destroying

80 Fick, Die sociale Gliederung, 107 et seq.; Rhys Davids, Buddhist India, 53 et seq.; 158.


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 Antique, 117). But this is not conclusive; a caste is not a gens, and the gens excluded strangers only at a solemn festival, when the whole gens renewed its blood kinship.

If we have no evidence exactly establishing this for the Gotra in early Vedic literature, we need not hesitate to believe that in the earliest Vedic period the Gotra had solemn festivals of union, and of communication with the dead, but that again does not explain or amount to the caste prohibition of taking food from an inferior.

84 E.g., Aitareya Āranyaka, 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

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, Altarische Jus Civile, 273 et seq.; Kova-levsky, Famille et Propriété Primitives, 119; Fustel de Coulanges, op. cit., i18, 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 Rṣi, and on purity of descent;92 but there is other evidence for the view that even a Brāhmaṇa need not be of pure lineage. Kavaṣa Ailūṣa is taunted with being the son of a 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 (śuṣruvaṇ) is said to be a Brāhmaṇa, descended from a Rṣi (ārṣeya), in the Taittirīya Saṃhitā;95 and Satyakāma, son of Jabālā, was accepted as a pupil by Hāridrumata Gautama, though he could not name his father.96 The Kāthaka Saṃhitā97 says that knowledge is all-important, not descent. But all this merely goes to show that there was a measure of laxity in the hereditary character of caste, not that it was not based on heredity. The Yajurveda Saṃhitās98 recognize the illicit union of Ārya and Śūdrā, and vice versa: it is not unlikely that if illicit unions took place, legal marriage was quite possible. The Pañcaravimśa Brāhmaṇa,99 indeed, recognizes such a case in that of Dirghatamas, son of the slave girl Usij, if we may adopt the description of Usij given in the Brhaddevatā.100

In a hymn of the Atharvaveda101 extreme claims are put

92 See Taittirīya Saṃhitā, vi. 6, 1, 4; Vājasaneyi Saṃhitā, vii. 46; Taittirīya Brāhmaṇa, i. 4, 4, 2; Śatapatha Brāhmaṇa, iv. 3, 4, 19; xii. 4, 4, 6; Kātyāyana Śrauta Sūtra, xxv. 3, 17; Lātyāyana Śrauta Sūtra, i. 1, 7; Kauśikī Sūtra, 67, etc. So one of the characteristics of a Brāhmaṇa given in the Śatapatha Brāhmaṇa, xi. 5, 7, 1, is brāhmaṇya, which Weber, op. cit., 10, 69, takes as referring to descent. Brahma-putra is a title of honour, Śatapatha Brāhmaṇa, xi. 4, 1, 2. 9; Āśvalāyana Śrauta Sūtra, ii. 18, 12; Sānkhyāyana Śrauta Sūtra, xii. 21, 1, 2; and to be born the son of a wise Brāhmaṇa is the highest fortune, Brhadāranyaka Upaniṣad, vi. 4, 29.

93 Aitareya Brāhmaṇa, ii. 19, 1; Kaunāṣitaki Brāhmaṇa, xii. 3. Cf. Weber, op. cit., 2, 311; 9, 42, 44, 46.

94 Pañcaravimśa Brāhmaṇa, xiv. 6, 6.

95 vi. 6, 1, 4.

96 Chāndogya Upaniṣad, vi. 4, 4; Weber, op. cit., i. 263. Cf. Śatapatha Brāhmaṇa, xi. 5, 4, 1.


98 Taittirīya Saṃhitā, vii. 4, 19, 3, 4; Kāthaka Saṃhitā, Aśvamedha, iv. 7; Vājasaneyi Saṃhitā, xxiv. 30, 31. The word Aryan here must refer in all probability to any Aryan, not merely to a Vaiśya, Weber, op. cit., 10, 6.

99 xiv. 11, 17; Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, 15, 56, n. But there is no mention here of Usij being a slave.

100 iv. 24, 25.

101 v. 17, 8, 9. See Muir, 12, 282, n. 76; Whitney, Translation of the Atharvaveda, 249. The exact sense is not clear, but the passage is intended to show in the strongest light the high position of the Brāhmaṇa.
forward for the Brāhmaṇa, who alone is a true husband and the real husband, even if the woman has had others, a Rājanya or a Vaiśya: a Śūdra husband is not mentioned, probably on purpose. The marriage of Brāhmaṇas with Rājanyas is illustrated by the cases of Sukanyā, daughter of king Śaryāta, who married Cyavana, and of Rathavītī's daughter, who married Śyāvāśva.

4. Occupation and Caste.—The Greek authorities and the evidence of the Jātakas 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 recognize the Brahmans 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 sees in Dirghaśravas in the Rigveda 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 Tptus; but in the Pañcaviṃśa Brāhmaṇa he is called a king, a descendant of Jahnu, and the Aitareya Brāhmaṇa refers to Śunaḥśepa's

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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.


104 Cf. Bṛhaddevatā, v. 50 et seq.

105 Arrian, Indica, xii. 8. 9; Strabo, xv. 4, 49.

106 Fick, op. cit., 40 et seq.

107 Rhys Davids, op. cit., 54 et seq.


109 i. 112, 11.

110 xxi. 12, 2. See Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, 15, 54.

111 vii. 18, 9. Cf. Śāṅkhāyana Śrauta Sūtra, xv. 21, where the reading is different, but worse. But see Weber, Episches im vedischen Ritual, 16.
succeeding, through his adoption by Viśvāmitra, to the divine lore (daiva veda) of the Gāthins and the lordship of the 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 Pañcavigāma Brāhmaṇa, 112 which knows the technical terms Rājanyarṣi and Devarājān corresponding to the later Rājarsī, 'royal sage.' The Jaiminiya Brāhmaṇa 113 says of one who knows a certain doctrine, 'being a king he becomes a seer' (rāja sann rṣir bhavati), and the Jaiminiya Upaniṣad Brāhmaṇa 114 applies the term Rājanya to a Brāhmaṇa. Again, it is argued that Devāpi Ārṣiṣeṇa, 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 Sāyāṇa, 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 Pṛthī Vainya, 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 Satapatha 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

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113 P. 562 of the manuscript, cited by Hopkins, Journal of the American Oriental Society, 13, 154, n.
114 i. 4, 2. Cf. Aitareya Brāhmaṇa, vii. 17, 6, where Viśvāmitra is addressed as Rājaputra.
115 x. 98. See Zimmer, Altindisches Leben, 196; Senart, Les Castes dans l'Inde, 165; Muir, r2, 269 et seq.
116 Nirukta, ii. 10.
117 It may be added that a family of Ārṣiṣeṇas appear as ritual authorities in a scholiom on Kātyāyanī Śruti Sūtra, i. 9, 3; Weber, op. cit., to 95.
118 Die Sagenstoffe des Rigveda, 142.
120 On Rv. i. 100; iv. 42, 43. 44; v. 27; vi. 15; x. 9, 75. 133, 134, 148.
179, etc.
121 x. 148, 3.
122 v. 3, 5. 4.
and the Śyāparnas 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; Ajāṭaśatru taught Gārgya Bālāki; Pravāhana Jaivali instructed Śvetaketu Āruṇeya, as well as Śilaka Śālavatya and Caikitāyana Dālbhya; and Aśvapati Kaṭkeya 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

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123 vii. 27 et seq.
125 xi. 6, 2, 10; Muir, 92, 426-430.
126 Bṛhadāraṇyaka Upaniṣad, ii. 1, 1; Kaṇḍikā Upaniṣad, iv. 1.
127 Bṛhadāraṇyaka Upaniṣad, vi. 1, 1 (Mādhyamdina = 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 Upanishads, 17 et seq.; Garbe, Beiträge zur indischen Kulturgeschichte, i et seq.; Philosophy of Ancient India, 73 et seq.; Grierson, Journal of the Royal Asiatic Society, 1908, 602 et seq.; Winternitz, Geschichte der indischen Litteratur, 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 Āranyaka, 50, 51, 257; Oldenberg, Buddha, 73, n. 1.
132 Śatapatha Brāhmaṇa, viii. 1, 4, 10.
of many kings in the Epic. Whether the practice is Vedic is not clear: Yāska records it of Devāpi, but this is not evidence for times much anterior to the rise of Buddhism.

On the other hand, the Brahmīns, or at least the Purohitas, accompanied the princes in battle, and probably, like the mediaeval clergy, were not unprepared to fight, as Vasiṣṭha and Viśvāmitra seem to have done, and as priests do even in the Epic from time to time. 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, where Śyāparṇa Sāyakāyana is represented as speaking of his offspring as if they could have become the nobles, priests, and commons of the Śalvas; and in the Aitareya Brāhmaṇa, where Viśvantara is told that if the wrong offering were made his children would be of the three other castes. A drunken Rṣi of the Rigveda talks as if he could be converted into a king. On the other hand, certain kings, such as Para Āṭnāra, are spoken of as performers of Sattras, ‘sacrificial sessions.’ As evidence for caste exchange all this amounts to little; later a Brahmīn might become a king, while the Rṣi in the Rigveda is represented as speaking in a state of intoxication; the great kings could be called sacrificers if, for the nonce, they were consecrated (dikṣita), and so temporarily became Brahmīns.

The hypothetical passages, too, do not help much. It would be unwise to deny the possibility of caste exchange, but it is not clearly indicated by any record. Even cases like that of Satyakāma Jābāla do not go far; for ex hypothesi that teacher

134 Hopkins, Journal of the American Oriental Society, 13, 179 et seq., who treats this as a change of caste.
135 Nirukta, ii, 10. He went to the forest and practised asceticism, which is not necessarily a change of caste.
136 See RV, iii, 53, 12, 13; i, 129, 4; 152, 7; 157, 2; vii, 83, 4; x, 38; 103, etc; Ludwig, Translation of the Rigveda, 3, 220-226; Geldner, Vedische Studien, 2, 135, n. 3.
137 Hopkins, op. cit., 13, 184.
138 x, 4, 1, 10.
139 vii, 29.
140 iii, 43, 5.
141 Pañcaviṃśa Brāhmaṇa, xxv, 16, 3. Cf. for their share in the piling of the sacrificial altar, Taittirīya Samhitā, v, 6, 5, 3; Kāṭhaka Samhitā, xxi, 3 (Indische Studien, 3, 473); Weber, op. cit., 10, 25.
142 Śatapatha Brāhmaṇa, xiii, 4, 1, 13; Weber, op. cit., 10, 17, and cf. the case of Janaka, Śatapatha Brāhmaṇa, xi, 6, 2, 1 et seq.
did not know who his father was, and the latter could quite well have been a Brahmin.

It may therefore be held that the priests and the nobles practised hereditary occupations, and that either class was a closed body into which a man must be born. These two Varnas may thus be fairly regarded as castes. The Vaiśyas offer more difficulty, for they practised a great variety of occupations (see Vaiśya). Fick\(^\text{143}\) 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\(^\text{144}\) 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 (Srēṣṭhin) 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\(^\text{145}\) 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-stra*, 78, 82 et seq.

caste: he regards the term as covering the numerous inferior races and tribes defeated by the Āryan invaders, but originally as denoting only one special tribe. It is reasonable to suppose that Śūdra was the name given by the Vedic Indians to the nations opposing them, and that these ranked as slaves beside the three castes—nobles, priests, and people—just as in the Anglo-Saxon and early German constitution beside the priests, the nobles or eorls, and the ingeni, 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 Cāndālas, or tribes living under Āryan control, or independent, such as the Niśādas.

But it is also probable that the Śūdras came to include men of Āryan race, and that the Vedic period saw the degradation of Āryans to a lower social status. This seems, at any rate, to have been the case with the Rathakāras. In the Taittirīya Brāhmaṇa 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 Vājasaṇeyi Samhitā; in the Śatapatha Brāhmaṇa, too, the Rathakāra is mentioned as a person of high standing. It is impossible to accept the view suggested by Fick 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, the Carmamna, or ‘tanner,’ the weaver and others, quite dignified occupations in the Rigveda, are reckoned as Śūdras in the Pāli texts.

The later theory, which appears fully developed in the Dharma Sūtras, 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 Śūta is said to be a caste of this kind, whereas it is perfectly clear that if the Śūtas did form a caste, it was one ultimately due to occupation. But there is no evidence at all that the Śūtas, Grāmaṇīs, 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 Vañj (‘merchant’).}

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140 xxx. 6. 7. Cf. xiv. 27; Taittiriya Brāhmaṇa, iii. 4, 2, 1 (Rathakāra); 3, 1 (Karmāra).
145 xiii. 4, 2, 17.
152 The name is applied to Brīhu (Rv. vi. 45, 31) in the Śāṅkhāyaṇa Śrauta Sūtra, xvi. 11, 11. According to Brunnofer, *Ivan und Turan*, 127, the name is a people's name, but this is very unlikely. See Hillebrandt, *Vedische Mythologie*, 1, 107.
154 Gautama Dharma Sūtra, iv; Vāsiṣṭha Dharma Sūtra, xviii; 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 Parnāka, 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,\textsuperscript{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 \textit{Aryan} blood.

The chief rival theory is undoubtedly that of Senart,\textsuperscript{159} which places the greatest stress on the \textit{Aryan} constitution of the family. According to Senart the \textit{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 \textit{gens}, according to Roman law as interpreted by Senart and Kovalevsky;\textsuperscript{160} and an Athenian must marry an Athenian woman, but not one of the same \textit{γένος}. In India these rules are reproduced in the form that one must not marry within the \textit{Gotra}, but not without the caste. The theory, though attractively developed, is not convincing; the Latin and Greek parallels are not even probably accurate;\textsuperscript{161} and in India the rule forbidding marriage within the \textit{Gotra} is one which grows in strictness as the evidence grows later in date.\textsuperscript{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 \textit{gentes}, or \textit{γένος}, or \textit{Gotras}. The Patricians of Rome for a long time declined intermarriage with the plebeians; the Athenian Eupatridai seem to have kept their \textit{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

\textsuperscript{158} Best stated and summed up in \textit{The Peoples of India}. See also the summary in \textit{The Indian Empire}, 1, chap. 6.
\textsuperscript{159} \textit{Les Castes dans l'Inde}.
\textsuperscript{161} Keith, \textit{Journal of the Royal Asiatic Society}, 1909, 472.
\textsuperscript{162} Weber, \textit{Indische Studien}, 10, 74 et seq.
Germans known to Tacitus were divided into nobiles and ingenui, and the Anglo-Saxons into eorls and ceorls, noble and non-noble freemen. 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; 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 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 Śudra 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

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163 Germania, 7. 13, etc.
164 Medley, English Constitutional History, 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\(^{167}\) with the Indian polity. The priests (Athravas) and warriors (Rathaesthas) are unmistakably parallel, and the two lower classes seem to correspond closely to the Pāli Gahapatis, and perhaps to the Śūdras.\(^{168}\) But they are certainly not castes in the Indian sense of the word. There is no probability in the view of Senart\(^{169}\) or of Risley\(^{170}\) 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.\(^{171}\)

\(^{167}\) Ludwig, Translation of the Rigveda, 3, 243, 244.

\(^{168}\) Senart, op. cit., 141.

\(^{169}\) Ibid. 140.

\(^{170}\) Indian Empire, i, 336-348.

\(^{171}\) The Indian theories of the origin of caste are merely religious or philosophical, and have no value. See for them, Rv. x. 90 (which is repeated in other Samhitās); Taittirīya Samhitā, vii. 1, 1, 4 et seq.; ibid., iv. 3, 10, 1-3 = Kāṭhaka Samhitā, xvii. 5 = Vājasaneyi Samhitā, xiv. 28-30; Śatapatha Brāhmaṇa, viii. 4, 3, 1 et seq. For the origin of the Brahmins, see Av. iv. 6, 1; xv. 9, 1; of the Rājanya, Av. xv. 8, 1; Taittirīya Samhitā, ii. 4, 13, 1 et seq.; Muir, 12, 8 et seq.; Zimmer, op. cit., 217-220.

The most important collection of texts on caste are those of Muir, Sanskrit Texts, 1, 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 Saṃhitā, which are merely confirmatory of those of the Taittirīya and Kāṭhaka Saṃhitās. 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 Mānavadharmaśāstra in The Mutual Relation of the Four Castes according to the Mānavadharmaśāstram. Cf. also Ludwig, Translation of the Rigveda, 3, 212 et seq.; Zimmer, Altim Dispum 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,
certainly cannot be regarded as really contemporary with Buddha (fifth century B.C.). The Dharma Sūtras also give full details, but their date likewise is uncertain.

Varta. See Vartra.

Vartani as a part of a chariot seems to denote the 'felly' in the Rigveda and later.

1 i. 53, 8; vii. 69, 3; viii. 63, 8.
2 Aitareya Brāhmaṇa, v. 33, 2; as part of the sacrificial Soma vehicle.

Vartikā, a 'quail,' is mentioned in the Rigveda as having been saved by the Āsvins from a wolf's jaws. It is also included in the list of victims at the Āsvamedha ('horse sacrifice') in the Yajurvedas.

1 i. 112, 18; 116, 4; 117, 16; 118, 8. x. 39, 13.
2 Taittirīya Saṁhitā, v. 5, 11, 1; Vājāsaneyi Saṁhitā, xxiv. 20. 30; Maitrāyaṇi Saṁhitā, 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 Vartakā. Cf. also Weber, Indische Studien, 5, 45, n.; Zimmer, Altindisches 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 Śatapatha Brāhmaṇa.

1 xiv. 1, 60, where the Paippalāda 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; vii. 47, 8; x. 107, 7, etc.
uncertain; there are references to sewing (syāta)\(^3\) which may be reckoned in favour of the use of linen corselets such as those recorded by Herodotus,\(^4\) but there is a later 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.  
\(^5\) Jaiminiya Upaniṣad Brāhmaṇa, iv. i, 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; Taittiriya Saṁhitā, i. 6, 2, 3; ii. 6, 1, 1; v. 6, 10, 1; Vājasaneyi Saṁhitā, x. 12; etc.  
\(^3\) Aitareya Brāhmaṇa, iv. 17, 5; Ātapatha 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.  
\(^2\) Taittiriya Saṁhitā, i. 3, 2, 1 (where see Sāyaṇa’s note); vi. 2, 11, 1, 2; Kāṭhaka Saṁhitā, ii. 11; xxv. 9; Vājasaneyi Saṁhitā, v. 23; Ātapatha Brāhmaṇa, iii. 5, 4, 2.

**Valka** in the later Saṁhitās and the Brāhmaṇas\(^1\) denotes ‘bark’ of a tree.

\(^1\) Taittiriya Saṁhitā, ii. 5, 3, 5; iii. 7, 4, 2; Taittiriya Brāhmaṇa, i. 4, 7. 6.

**Valmika** denotes an ‘ant-hill’ in the later Saṁhitās\(^1\) and the Brāhmaṇas.\(^2\)

\(^1\) Taittiriya Saṁhitā, i. 1, 3, 4; Kāṭhaka Saṁhitā, xix. 2; xxxi. 12; Kāṭhaka Saṁhitā, xix. 2; xxxi. 12; Vājasaneyi Saṁhitā, xxv. 8.  
\(^2\) Ātapatha Brāhmaṇa, ii. 6, 2, 17; Bṛhadāraṇyaka Upaniṣad, iv. 4, 10; Taittiriya Brāhmaṇa, i. 1, 3, 4.

**Valsa** 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.’\(^4\)

\(^1\) Taittiriya Saṁhitā, vii. 3, 9, 1.  
\(^2\) Rv. iii. 8, 11; Av. vi. 30, 2; etc.  
\(^3\) Rv. iii. 8, 11; vii. 33, 9; etc.  
\(^4\) Taittiriya Saṁhitā, i. 3, 5, 1; Kāṭhaka Saṁhitā, iii. 2, etc.
I. Vəśa Aśvya is the name in the Rigveda\(^1\) of a protégé of the Aśvins. He is also mentioned in the Śāṅkhāyana Śrauta Śūtra\(^2\) as having received bounty from Prthuśravas Kānita. He is the reputed author of a Rigvedic hymn,\(^3\) which is repeatedly referred to by his name Vəśa.\(^4\) Cf. also Vyaśva.

\(^1\) i. 112, 10; 116, 21; viii. 8, 20; 24, 14; 46, 21. \(^2\) xvi. 11, 13. \(^3\) viii. 46. 
\(^4\) Śatapatha Brāhmaṇa, viii. 6, 2, 3; ix. 3, 3, 19; Aitareya Āraṇyaka, i. 5, i. 2; Śāṅkhāyana Āraṇyaka, ii. 10. 


2. Vəśa, plur., is the name of a tribe mentioned in the Aitareya Brāhmaṇa\(^1\) as being in Madhyadeśa along with the Kurus, the Paṅcālas, and the Uśīnaras. They are also connected with the Matsyas according to the Kauśitaki Upaniṣad.\(^2\) The Vəsas and Uśīnaras are spoken of as united in the Gopatha Brāhmaṇa: the names\(^3\) seem to indicate that the Vəsas and Uśīnaras were connected.

\(^1\) viii. 14, 3. 
\(^2\) iv. 1 (reading sa-Vəśa-Matsyeṣu for the savasan-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 Sava-

Vəśa denotes ‘cow’ in the Rigveda\(^1\) and later.\(^2\) According to the commentators, the word means a ‘barren cow,’ but this is not a necessary sense except in a few passages.\(^3\)

\(^1\) ii. 7, 5; vi. 63, 9; x. 91, 14, etc. 
\(^2\) Av. iv. 24, 4; x. 10, 2; xii. 4, 1, etc.; Taittiriya Saṁhitā, ii. 1, 4, 4. 5; iii. 4, 2, 2; Kāṭhaka Saṁhitā, xiii. 4, etc. 
\(^3\) Av. vii. 113, 2, where the Parivṛkta, ‘rejected wife,’ is compared with a Vəśa. In xii. 4 (where vaśa alternates with go) there is no indication that Vəśa means a barren cow, except perhaps in verse 16, on which cf. Bloomfield, Hymns of the Atharvaveda, 656, 658. The Brāhmīns there claim as their own a barren cow. A sūta-vaśa—i.e., a cow barren after once calving—is mentioned in the Taittiriya Saṁhitā, ii. 1, 5, 4, etc. In the Taittiriya Saṁhitā, ii. 1, 2, 2, and the Taittiriya Brāhmaṇa, i. 2, 5, 2, used with Avi, Sūtā denotes a ‘mother sheep,’ ‘ewe.’
Vasati denotes in the Rigveda¹ and later² ‘abode,’ ‘house.’

¹ i. 31, 15; v. 4, 6.
² Vājasaneyi Sāmbitā, xviii. 15; Tait- tiriya Brāhmaṇa, ii. 3, 5, 4; iii. 7, 3, 3, etc.

Vasana in the Rigveda¹ and later² denotes ‘dress.’

¹ i. 95, 7.
² Chāndogya Upaniṣad, viii. 8, 5; Kauśitaki Upaniṣad, ii. 15; Nirukta, viii. 9, etc.

Vasanta, ‘spring,’ is mentioned in the Rigveda¹ and later² It is regularly identified with the first of the months. See Rtu.

¹ x. 90, 6; 161, 4.
² Av. vi. 55, 12; viii. 2, 22; xii. 1, 36, etc.

Vasāvi in one passage of the Rigveda¹ denotes, according to Roth,² a ‘treasure house.’

¹ x. 73, 4.
² St. Petersburg Dictionary, s.v.

Vasiṣṭha is the name of one of the most prominent priestly figures of Vedic tradition. The seventh Maṇḍala of the Rigveda is ascribed to him; this ascription is borne out by the fact that the Vasiṣṭhas¹ and Vasiṣṭha² are frequently mentioned in that Maṇḍala, besides being sometimes referred to elsewhere. That by the name Vasiṣṭha a definite individual is always meant is most improbable, as Oldenberg³ shows; Vasiṣṭha must normally mean simply ‘a Vasiṣṭha.’ But it is not necessary to deny that a real Vasiṣṭha existed, for one hymn⁴ seems to show clear traces of his authorship, and of his assistance to Sudās against the ten kings.

The most important feature of Vasiṣṭha’s life was apparently

¹ Rv. vii. 7, 7; 12, 3; 23, 6; 33; 1 et seq.; 37, 4; 39, 7; 49, 7; 76, 6, 7; 77, 6; 80, 1; 90, 7; 91, 7; x. 15, 8; 66, 14; 122, 8.
² Rv. vii. 9, 6; 13, 4, 21; 22, 3; 23, 1; 26, 5; 33, 11 et seq.; 42, 6; 59, 3; 70, 6; 73, 3; 86, 5; 88, 1; 95, 6; 96, 1; x. 65, 15; 150, 5; i. 112, 9.
³ Zeitschrift der Deutschen Morgen- ländischen Gesellschaft, 42, 204 et seq. Cf. vii. 23, 1 (singular) with verse 6 (plural).
⁴ Rv. vii. 18. As to vii. 33, Oldenberg and Geldner differ. See Vedic Studien, 2, 130. But it is rather doubtful whether it can possibly be said to be as early as vii. 18, or to have any claim to be really an utterance of Vasiṣṭha.
his hostility to Viśvāmitra. The latter was certainly\(^5\) 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\(^4\) has clear references to the ruin Viśvāmitra brought on his allies.\(^6\) Oldenberg,\(^7\) however, holds that the strife of Viśvāmitra and Vasiṣṭha is not to be found in the Rigveda. On the other hand, Geldner\(^8\) is hardly right in finding in the Rigveda\(^9\) a compressed account indicating the rivalry of Sakti, Vasiṣṭha's son, with Viśvāmitra, the acquisition by Viśvāmitra of special skill in speech, and the revenge of Viśvāmitra, who secured the death of Sakti by Sudās' servants, an account which is more fully related by Saḍguruśīṣya,\(^10\) which appeared in the Śaṭyāyanaka,\(^11\) and to which reference seems to be made in the brief notices of the Taittirīya Samhitā\(^12\) and the Pañcaviṃśa Brāhmaṇa\(^13\) 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\(^14\) Vasiṣṭha appears as the Purohita and consecrator of Sudās Pajavana. Yāska\(^15\) recognizes Viśvāmitra as the Purohita of Sudās; this accords with what seems to have been the fact

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\(^5\) See RV. iii. 33. 53; Muir, Sanskrit Texts, i, 328 et seq.


\(^7\) Op. cit., 204, n. 3.

\(^8\) Op. cit., 2, 158 et seq.

\(^9\) iii. 53. 15. 16. 21-24, the last four verses being the famous Vasiṣṭha-dvēśīṇyah, which Durga, the commentator on the Nirukta, declines to explain, because he was a Kāpiśṭhala Vasiṣṭha (see Muir, op. cit., i, 344; Bhaddevată, iv. 117 et seq., with Macdonell's notes). What the verses really mean is not at all certain. See Oldenberg, Rigveda-Noten, i, 254 et seq.


\(^11\) See the note in the Anukramaṇi on vii. 32, where both the Tāndaka and the Śaṭyāyanaka are quoted (Muir, op. cit., i, 328).

\(^12\) vii. 4, 7, 1. In iii. 1, 7, 3; v. 4, 11, 3, also Vasiṣṭha is a foe of Viśvāmitra.

\(^13\) iv, 7, 3; viii. 2, 3; xix. 3, 8; xxi. 11, 2. The story is alluded to in the Kauśṭakī Brāhmaṇa, iv. 8, and in the Jaiminiya Brāhmaṇa, i. 150; iii. 26, 83, 149, 204. In ii. 390 it is definitely stated, as in the Śaṭyāyanaka (n. 10), that Sakti was cast into the fire by the Saudāsas.

\(^14\) vii. 34, 9; viii. 21, 11. Cf. Śāṅkhāyana Śrauta Sūtra, xvi. 11, 14.

\(^15\) Nirukta, ii. 24; Śāṅkhāyana Śrauta Sūtra, xxvi. 12, 13.
that Viśvāmitra originally held the post. Probably, however, with the disappearance of Sudās, Viśvāmitra recovered his position, whereupon Vasistha in revenge for the murder of his sons secured in some way unspecified the defeat of the Saudāsas.\(^{16}\)

At any rate it is hardly necessary to suppose that the enmity of the Saudāsas and Vasisthas was permanent. There is evidence\(^{17}\) that the Bharatas had the Vasisthas as Purohitas, while other versions\(^{18}\) regard them as Purohitas for people (prajāh) generally. It seems that the Vasisthas were pioneers in adopting the rule that Purohitas should act as Brahman priest\(^{19}\) at the sacrifice: the Satapatha Brāhmaṇa\(^{20}\) states that the Vasisthas 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 Vasistha in the Rigveda,\(^{23}\) being apparently, as Geldner\(^{24}\) thinks, the grandson and a son of Vasistha. According to Pischel,\(^{25}\) in another hymn,\(^{26}\) Vasistha appears as attempting to steal the goods of his father Varuṇa; Geldner\(^{27}\) also shows that the Rigveda\(^{28}\) contains a clear reference to Vasistha's being a son of Varuṇa and the nymph Urvasī. Perhaps this explains the fact that the Vasisthas are called the Trtsus in one passage

\(^{16}\) Roth, Zur Litteratur und Geschichte des Weda, 121 et seq., considered that the Vasisthas were finally successful in the effort to remove the Viśvāmitras from favour. Weber, Indische Studien, i, 120; Episches im vedischen Ritual, 34, doubted this, and Muir, op. cit., 12, 371-375, held the problem to be insoluble. Roth and Muir, however, both complicated the question by regarding the Bharatas as enemies of the Trtsus, which (see Trtsu) is not at all probable, though it is still the view of Bloomfield, Journal of the American Oriental Society, 16, 41, 42.

\(^{17}\) Pañcaviṃśa Brāhmaṇa, xv, 4, 24; Weber, Indische Studien, 10, 34.

\(^{18}\) Taittirīya Samhitā, iii. 5, 2, 1; Kāthaka Samhitā, xxxvii. 17.

\(^{19}\) Vasistha was Brahman at the sacri-
of the Rigveda;\textsuperscript{29} for being of miraculous parentage, Vasiṣṭha would need adoption into a Gotra, that of the princes whom he served, and to whom Agastyā seems to have introduced him.

There are numerous other references to Vasiṣṭha as a Rṣi in Vedic literature,\textsuperscript{30} in the Sūtras,\textsuperscript{31} and in the Epic, where he and Viśvāmitra fight out their rivalry.\textsuperscript{32}

\begin{itemize}
  \item \textsuperscript{29} vii. 83, 8.
  \item \textsuperscript{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); Maiitrāyaṇī Saṃhitā, i. 4, 12; ii. 7, 9; iv. 2, 9; Taittirīya Saṃhitā, v. 2, 10, 5; Av. iv. 29, 4; Aitareya Brāhmaṇa, vi. 18, 3; Kauśitaki Brāhmaṇa, xxvi. 14; xxix. 2. 3; xxx. 3; Jalmiṇīya Upaniṣad Brāhmaṇa, iii. 3, 13; 15, 2; 18, 6; Aitareya Arāṇyaka, ii. 2, 2; Brhadārāṇyaka Upaniṣad, ii. 2, 4, etc.
  \item \textsuperscript{31} See Weber, \textit{Indische Studien}, 10, 89-92; \textit{Episches im vedischen Ritual}, 35.
\end{itemize}

\textbf{Vasu} in the Rigveda\textsuperscript{1} and later\textsuperscript{2} denotes ‘wealth,’ ‘property.’

\begin{itemize}
  \item \textsuperscript{1} iv. 17, 11. 13; 20, 8; vi. 55, 3; \textsuperscript{2} Av. vii. 115, 2; ix. 4, 3; x. 8, 20; viii. 13, 22, etc.
\end{itemize}

\textbf{Vasukra} and his wife are the reputed composers of certain hymns of the Rigveda.\textsuperscript{1} The ascription goes back to the Rigveda Arāṇyakas.\textsuperscript{2}

\begin{itemize}
  \item \textsuperscript{1} x. 27-29. \textsuperscript{2} Aitareya Arāṇyaka, i. 2, 2; Śāṅkhāyana Arāṇyaka, i. 3.
\end{itemize}

\textbf{Vasu-rocs} is a name occurring only once in the Rigveda\textsuperscript{1} in a form which may be interpreted as either plural or singular. In the former alternative it denotes a family of singers;\textsuperscript{2} in the latter a patron.\textsuperscript{3}

\begin{itemize}
  \item \textsuperscript{1} viii. 34, 16. \textsuperscript{2} Ludwig, Translation of the Rigveda, 3, 162. \textsuperscript{3} Griffith, \textit{Hymns of the Rigveda}, 2, 175. n.
\end{itemize}

\textbf{Vastu} as a designation of time is the ‘early morning’ in the Rigveda.\textsuperscript{1}

\begin{itemize}
  \item \textsuperscript{1} i. 79, 6; 104, 1; 179, i, etc. So Vājaśaneyi Saṃhitā, xxviii. 12. Cf. Zimmer, \textit{Althindisches Leben}, 361.
\end{itemize}
Vastra in the Rigveda\(^1\) and later\(^2\) 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, 15, etc.

Vasna in the Rigveda\(^1\) and later\(^2\) 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 bhuyasā vasnam acarat hanyāḥ must mean 'with a greater price he obtained a lesser value.' For the exact sense, cf. Oldenberg, *Rgveda-Noten*, i, 419, 420.
2 Av. xii. 2, 36 ('price') = Vājasaneyi Saṁhitā, iii. 49 = Taittirīya Saṁhitā, i. 8, 4, i; Kāṭhaka Saṁhitā, i. 5; Maitrayani Śaṁhitā, i. 10, 2, where the sense seems to be 'let us barter food and drink like wares.' Cf. also vasnikā, 'worth a price,' in Pañcaviṁśa Brāhmaṇa, xiv. 3, 13.


Vahatu is the regular name in the Rigveda\(^1\) and later\(^2\) 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, i (=Av. iii. 31, 5); 32, 3; 85, 13 et seq.
2 Av. x. 1, i; 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, etc.

Vahya denotes in the Rigveda\(^1\) and the Atharvaveda\(^2\) 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 Brāhmaṇas\(^1\) to certain portions of the Vedic texts. In one place\(^2\) the Brahmodya is said to be a dialogue; very probably in all the passages the Brahmodya is meant by this term. Geldner's

1 Śatapatha Brāhmaṇa, iv. 6, 9, 20; xi. 5, 6, 8; 7, 5; Chāndogya Upaniṣad, vii. 1, 4, 4; 2, 1; 7, 1.
2 Śatapatha Brāhmaṇa, iv. 6, 9, 20.
view\textsuperscript{3} is different: he sees in the Vākovākyā an essential part of the Itihāsa-Purāṇa, the dialogue or dramatic element as opposed to the narrative portion.

\textsuperscript{3} Vedische Studien, 1, 291.

Cf. Weber, Indische Studien, 1, 267; Eggeling, Sacred Books of the East, 44, 98, n. 3. It is certain that 'logic' is not meant, though Max Müller so renders it in his translation of the Chāndogya Upaniṣad.

Vāc, 'speech,' plays a great part in Vedic speculation, but only a few points are of other than mythological significance. Speech is in the Satapatha Brāhmaṇā\textsuperscript{1} divided into four kinds—that of men, of animals, of birds \textit{(vayāmsi)}, and of small creeping things \textit{(ksudrāṃ sarisṛpam)}. The discrimination or making articulate of speech is ascribed to Indra by the Saṃhitās.\textsuperscript{2} The 'speech' of the following musical instruments—Tūṇava, Viṇā, Dundubhi—\textsuperscript{3} is mentioned, and in one Saṃhitā also that of the axle of a chariot. The speech of the Kuru-Paṇcālas was especially renowned,\textsuperscript{5} as well as that of the northern country, according to the Kauśitaki Brāhmaṇa,\textsuperscript{6} so that men went there to study the language. On the other hand, barbarisms in speech were known, and were to be avoided.\textsuperscript{7}

\textsuperscript{1} iv. 1, 3, 16. There are quite different accounts in the Kāthaka Saṃhitā, xiv. 5; Maitrāyaṇi Saṃhitā, 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.

\textsuperscript{2} Taittirīya Saṃhitā, vi. 4, 7, 3; Maitrāyaṇi Saṃhitā, iv. 5, 8.

\textsuperscript{3} Paṇcavīmaṣa Brāhmaṇa, vi. 5, 10-13; Taittirīya Saṃhitā, vi. 1, 4, 1; Maitrāyaṇi Saṃhitā, iii. 6, 8; Kāthaka Saṃhitā, xxiii. 4.

\textsuperscript{4} Paṇcavīmaṣa Brāhmaṇa, loc. cit.

\textsuperscript{5} Satapatha Brāhmaṇa, iii. 2, 3, 15. The difficult phrase has caused some doubt as to the sense, for \textit{uttarāhī vāg vadati Kurukṣeṣṭhitrā} 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, xlii, n. 1. That recension, however, is not merely obscure, but it seems to couple the Kurus with the northern Mahāvṛṣas (so we must emend Mahāvṛṣas), and it cannot be relied on. Eggeling's attempt to remove the difficulty by taking \textit{uttarāhī} as 'higher' in tone is not satisfactory. The most probable solution is that of Weber, Indische Studien, 1, 191, who takes Kurukṣeṣṭhitrā 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 Kāśmīr, which seems to have been a home of Sanskrit (cf. Franke, Pali und Sanskrit, 89).

\textsuperscript{6} vii. 6.

\textsuperscript{7} Satapatha Brāhmaṇa, iii. 2, 1, 23, 24, where the Asuras are described as saying \textit{he} 'lavaḥ, perhaps for \textit{he} 'vayāḥ. But the Kāṇva version is different. See Eggeling, Sacred Books of the East, 26, 31, n. 3.
One division of speech referred to\(^8\) 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;\(^9\) it seems best to regard the distinction not as between Sanskrit and Apabhramśa, as Śāyana\(^{10}\) suggests, but as between the Sanskrit of the ritual and the hymns and that of ordinary life.

Reference is also made to Āryan\(^{11}\) and to Brahmin\(^{12}\) 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.\(^{13}\) 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 \textit{Śatapatha Brāhmaṇa}.\(^7\)

\(^8\) See \textit{Kāṭhaka Samhitā}, xiv. 5; Maitrāyaṇī \textit{Samhitā}, i. 11, 5 (where the words \textit{yāk ca veda yāk ca na} replace the ordinary distinction of \textit{daivī} and \textit{mānuṣī}; perhaps \textit{vedo} should be read); \textit{Śatapatha Brāhmaṇa}, vi. 2, 1, 34; Aitareya Brāhmaṇa, vii. 18, 13; Aitareya Āraṇyaka, i. 3, 1; a Brāhmaṇa in Nirukta, xlii. 9, etc.

\(^9\) Kāṭhaka \textit{Samhitā}, \textit{loc. cit.}; Maitrāyaṇī \textit{Samhitā}, \textit{loc. cit.}, etc.

\(^{10}\) See Eggeling, \textit{Sacred Books of the East}, 41, 200, n.

\(^{11}\) Aitareya Āraṇyaka, i. 1, 5; Śāṅkhāyana Āraṇyaka, viii. 9.

\(^{12}\) Aitareya Āraṇyaka, i. 5, 2.

\(^{13}\) Pañcavimśa Brāhmaṇa, xvii. 1, 9.

\(^{1}\) \textit{Cf.} Lévi, \textit{La Doctrine du Sacrifice}, 34, 35; Weber, \textit{Indian Literature}, 175-180; Keith, \textit{Aitareya Āraṇyaka}, 179, 180; 196.

\vācaknāvī, ‘descendant of Vācaknu,’ is the patronymic of a woman with the further patronymic of \textit{Gaṅgi}, who appears as a student of Brahman in the \textit{Brhadāraṇyaka Upaniṣad}.\(^1\)

\(^{1}\) \textit{Cf.} Āśvalāyana \textit{Grhya Sūtra}, iii. 4, 4; Śāṅkhāyana \textit{Grhya Sūtra}, iv. 10; Atharvaveda \textit{Parisīṣṭa}, xlii. 4, 23.

\vāja from the meaning of ‘strength,’ ‘speed,’ in its application to horses derives the sense of ‘race’\(^1\) and ‘prize,’\(^2\) or

\(^{1}\) \textit{Rv.} ii. 23, 13; iii. 11, 9; 37, 6; \textit{v.} 35, 1; 86, 2, etc.

\(^{2}\) \textit{Rv.} i. 64, 13; ii. 26, 3; 31, 7; 42, 6; \textit{v.} 35, 1; 86, 2, etc.
merely ‘prosperity.’ That it ever means ‘horse’ is most improbable, that sense being given by Vajin.\(^3\)

\(^3\) Rv. i. 27, 5; 92, 7; vi. 45, 21, 23, etc.; Av. xiii. 1, 22; Pañcaviṃśa Brāhmaṇa, xviii. 7, 1, 12.

\(^4\) See Pischel, *Vedische Studien*, i, 10 et seq., where he explains otherwise all the passages cited for the sense by the St. Petersburg Dictionary, s.v. 8.

Vajapeya is the name of a ceremony which, according to the Satapatha Brāhmaṇa\(^1\) and later authorities,\(^2\) is only performed by a Brahmin or a Kṣatriya. The same Brāhmaṇa\(^3\) insists that this sacrifice is superior to the Rājasūya, but the consensus of other authorities\(^4\) assigns to it merely the place of a preliminary to the Brhaspatisava in the case of a priest, and to the Rājasūya in the case of a king, while the Satapatha\(^5\) is compelled to identify the Brhaspatisava with the Vajapeya.

The essential ceremony is a chariot race in which the sacrificer is victorious. There is evidence in the Śāṅkhāyana Śrauta Sūtra\(^6\) showing that once the festival was one which any Aryan could perform. Hillebrandt,\(^7\) indeed, goes so far as to compare it with the Olympic games; but there is hardly much real ground for this: the rite seems to have been developed round a primitive habit of chariot racing, transformed into a ceremony which by sympathetic magic secures the success of the sacrificer. In fact\(^8\) Eggeling seems correct in holding that the Vajapeya was a preliminary rite performed by a Brahmin prior to his formal installation as a Purohita, or by a king prior to his consecration. The Kuru Vajapeya was specially well known.\(^9\)

\(^1\) v. 1, 5, 2, 3.
\(^3\) v. 1, 1, 13; Kātyāyana Śrauta Sūtra, xv. i, 1, 2.
\(^4\) Taittirīya Samhitā, v. 6, 2, i; Taittirīya Brāhmaṇa, i. 7, 6, 1; Āśvalāyana Śrauta Sūtra, ix. 9, 19; Lātāyana Śrauta Sūtra, viii. 11, 1, etc.
\(^5\) v. 2, 1, 2. Cf. Kātyāyana Śrauta Sūtra, xiv. 1, 2.
\(^6\) xv. 1. See Weber, *op. cit.*, 41 et seq.
\(^7\) *Vedische Mythologie*, i, 247.
\(^8\) *Sacred Books of the East*, 41, xxiv, xxv.
\(^9\) Śāṅkhāyana Śrauta Sūtra, xv. 3, 14 et seq.; Āpastamba Śrauta Sūtra, xviii. 3, 7.

Vāja-bandhu in one verse of the Rigveda (viii. 68, 19) may be a proper name. It may, however, merely be an adjective meaning ‘ally in conflict’.
Vāja-ratnāyana, 'descendant of Vājaratna,' is the patronymic of Somaśusman in the Aitareya Brāhmaṇa (viii. 21, 5).

Vāja-śravas is mentioned in the last Vāmśa (list of teachers) of the Brhadāranyaka Upaniṣad¹ as a pupil of Jihvāvant Bādhyoga.

Vāja-śravasa, 'descendant of Vajāśravas,' is the patronymic of Kuśri in the Satapatha Brāhmaṇa. It is also the patronymic of the father of Naciketas in the Taittiriya Brāhmaṇa, where the name is apparently Usant, though it is understood by Śāyaṇa as a participle in the sense of 'desiring.' The Vājaśravases are in the Taittiriya Brāhmaṇa said to have been sages. They were Gotamas.⁴

Vājasaneya is the patronymic of Vājñavalkya in the Brhadāranyaka Upaniṣad¹ and the Jaiminiya Brāhmaṇa.² His school, the Vājasaneyins, are mentioned in the Sūtras.³

Vājin in several passages of the Rigveda¹ denotes 'steed' with reference to its swiftness and strength. In one passage² it is perhaps, as Ludwig³ thinks, a proper name, that of a son of Brhaduktha, but this view seems forced.

Vājina in the later Samhitās¹ and the Brāhmaṇas² denotes a mixture of hot fresh milk with sour milk.

¹ Taittiriya 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.
³ Anupada Sūtra, vii. 12; viii. 1.
⁴ Cf. Taittiriya Brāhmaṇa, iii. 11, 8.
1 vi. 3, 15; 4, 33 (Mādhyāṃdina = vi. 3, 7; 5, 3 Kāṇva).
2 Cf. Kāṭhaka Upaniṣad, i. 1, with different names, on which see Weber, Indian Literature, 157, n.
3 Translation of the Rigveda, 3, 133.
4 Cf. Eggeling, Sacred Books of the East, 12, 381, n. 2; Garbe, Apastamba Srauta Sūtra, 3, 445, calls it 'whey.'
Vājya, 'descendant of Vāja,' is the patronymic of Ketu in the Vaṁśa Brāhmaṇa.¹

¹ Indische Studien, 4, 372, 383.

Vādeyī-putra. See Bādeyīputra.

Vāna in the Rigveda¹ and the Atharvaveda² denotes 'instrumental music' according to the St. Petersburg Dictionary; but in the later Samhitās³ and the Brāhmaṇas⁴ a 'harp' or 'lyre' with a hundred strings (śata-tantu), used at the Mahāvrata ceremony. The Rigveda⁵ clearly refers to the seven 'notes' (dhātu) of the instrument, which are called elsewhere⁶ the seven Vāṇīs, unless the latter expression be taken as referring to the metres.⁷

¹ i. 85, 10; viii. 20, 8; ix. 97, 8; x. 32, 4. Cf. Hopkins, Journal of the American Oriental Society, 17, 67.
² x. 2, 17.
³ Tattirīlya Samhitā, vii. 5, 9, 2; Kāñhaka Samhitā, xxxiv. 5.
⁴ Pañcaviṁśa Brāhmaṇa, v. 6, 12; xiv. 7, 8; Aitareya Āraṇyaka, v. 1, 4, etc.
⁵ x. 32, 4.
⁶ i. 104, 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. vāṇa for ix. 50, 1.

Vāṇīja denotes a 'merchant' as a hereditary profession ('son of a Vāṇi') in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹

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

Vāṇī. See Vāna.

Vāṇīci occurs in a verse of the Rigveda (v. 75, 4), where the St. Petersburg Dictionary ascribes to it the sense of 'musical instrument.'
Vāta is the regular word for 'wind' in the 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. Salilavāta.

\(^1\) i. 28, 6; ii. 1, 6; 38, 3; iii. 14, 3, etc.
\(^2\) Av. iv. 5, 2; v. 5, 7; xii. 1, 51, etc.
\(^3\) Taittiriya Saṃhitā, i. 6, 1, 2; Kāthaka Saṃhitā, xxxii. 6.
\(^4\) Rv. v. 53, 8.
\(^5\) Altindisches Leben, 45, who compares also Rv. x. 137, 2, which refers to two winds.

Vāta-pāna ('wind guard') apparently means some sort of garment as protecting against wind in the Taittiriya Saṃhitā (vi. 1, 1, 3).

Vāta-raśana, 'wind-girt,' is applied to the Munis in the Rigveda\(^1\) and to the Rṣis in the Taittiriya Āranyaka.\(^2\) Naked ascetics, such as are known throughout later Indian religious history, are evidently meant.

\(^1\) x. 136, 2.
\(^2\) i. 23, 2; 24, 4; ii. 7, 1. Weber, Indische Studien, i, 78, was inclined, though without sufficient reason, to take the word as a proper name.

Vātavant is the name of a 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 Vātavatas, were less prosperous than the Dārteyas.

Vātavata, 'descendant of Vātavant,' is the patronymic of Vṛṣaśūśma in the Aitareya Brāhmaṇa.\(^1\) The Kauśitaki Brāhmaṇa\(^2\) has the same form with a variant Vādhavaṇa.

\(^1\) v. 29. Cf. Indische Studien, 4, 373.
\(^2\) ii. 9.

Vātsi, 'descendant of Vatsa,' is the patronymic of Sarpi in the Aitareya Brāhmaṇa (vi. 24, 16).

Vātsi-putra, '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 Pārāśariputra according to the Kāṇva recension (vi, 5, 2), as a pupil of Bharadvājiputra according to the Mādhyāṃdina (vi, 4, 31).

Vātsī-ṃṇḍavī-putra is the name of a teacher, a pupil of Pārāśariputra, according to the last Vamśa (list of teachers) in the Mādhyāṃdina recension of the Brhadāraṇyaka Upaniṣad (vi, 4, 30).

Vātsyāya, ‘descendant of Vatsa,’ is the name of one or more teachers. One is mentioned in the Śaṅkhāyana Āraṇyaka,1 where the Aitareya Āraṇyaka2 in the parallel passage has Bādhva. Others occur in the Vamśas (lists of teachers) of the Brhadāraṇyaka Upaniṣad as pupils of Kuśri,3 Śaṇḍilya,4 or another Vātsyā,5 while a Vātsyā is mentioned in the Śatapatha Brāhmaṇa.6

Vātsyāyana, ‘descendant of Vātsyā,’ is the name of a teacher in the Taittirīya Āraṇyaka (i, 7, 2).

Vādana denotes the plectrum of a harp in the Āraṇyakas of the Rigveda.1

Vādita is found denoting ‘music’ in the compound gītavādita, ‘song and music,’ in the Chāndogya Upaniṣad (viii, 2, 8), and uncompounded in the Kauṭitaki Brāhmaṇa (xxix, 5) along with Nṛtya, ‘dance,’ and Gīta, ‘song.’ See Śilpa.

Vādhāvata is a various reading in the Kauṭitaki Brāhmaṇa1 for Vātāvata.

Vādhūya denotes the garment of the bride worn at the marriage ceremony and afterwards given to a Brahmin.\(^1\)

\(^1\) Rv. x. 85, 34; Av. xiv. 2, 41. Cf. Kauśika Sūtra, lxxix. 21; Āśvalāyana Gṛhya Sūtra, i. 8, 12, etc.

Vādhryaśva, ‘connected with Vadhrayaśva,’ 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\(^1\) seems to denote a ‘small tree.’ Elsewhere\(^2\) (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. 
\(^2\) Satapatha Brāhmaṇa, xi. 1, 7, 2; 3, 1, 3; Aitareya Brāhmaṇa, viii. 16, 1.

Vāma-kakṣāyaṇa is the name of a teacher, a pupil of Vātsyya\(^1\) or Śaṇḍilya\(^2\) in the Satapatha Brāhmaṇa.

\(^1\) x. 6, 5, 9. Cf. vii. 2, 7, 11. 
\(^2\) Brhadāraṇyaka Upaniṣad, vi. 5. x. 4, 1, 11.

Vāma-deva is credited\(^1\) by tradition with the authorship of the fourth Maṇḍala of the Rigveda, and he is once mentioned in that Maṇḍala.\(^2\) He is, moreover, credited with the authorship of the fourth hymn of the Maṇḍala by the Yajurveda Saṃhitās.\(^3\) He there appears as a son of Gotama, while in one hymn of the fourth Maṇḍala of the Rigveda\(^4\) Gotama is mentioned as the father of the singer, and in another\(^5\) the Gotamas occur as praising Indra. In the Brhaddevatā\(^6\) two absurd legends are narrated of Vāmadeva. One describes Indra as revealing himself in the form of an eagle to the seer as he cooked the entrails of a dog; the other tells of his successful conflict with Indra, whom he sold among the seers. Sieg\(^7\) has endeavoured to trace these tales in the

\(^1\) Aitareya Āranyaka, 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. 
\(^5\) iv. 32, 9, 12. 
\(^6\) iv. 126 131 et seq., with Macdonell’ notes. 
\(^7\) Die Sagenstoffe des Rigveda, 76 et seq.
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.

8 Rv iv. 27 and iv. 24 respectively. On the former hymn, see Oldenberg, Rigveda-Noten, i. 291 et seq.; on the latter, ibid., 419 et seq.

9 See Av. xviii. 3, 15. 16.

10 Aitareya Brāhmaṇa, iv. 30, 2; vi. 18, 1, 2; Aitareya Āraṇyaka, ii. 5, 1 (= Aitareya Upaniṣad, ii. 5, where Vāmadeva is credited with knowledge before birth); Brhadāraṇyaka Upaniṣad, i. 4, 22 (Mādhyāntina = i. 4, 10 Kāṇva); Pañcaparipāṇa Brāhmaṇa, xiii. 9, 27.


Vāyata, 'descendant of Vayant,' is the patronymic of Pāśadyumna 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 Śaḍvīṃśa Brāhmaṇa only.

1 i. 164, 32.
2 In a Vedic citation in Nirukta, iv. 17; and in verse i of Khila after Rv. v. 51.

Vāyō-vidyika, 'bird-catcher,' is found in the Satapatha Brāhmaṇa.


Vāyya, 'descendant of Vayya,' is the patronymic of Satya-śravas 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.

1 i. 116, 22; ii. 4, 6; x. 12, 3; 99, 4; 2 Av. iii. 13, 8; Satapatha Brāhmaṇa, vi. 1, 1, 9, etc.
2 Rv. iv. 19, 4; viii. 98, 8; ix. 112, 4.

Vāraki, 'descendant of Varaka,' is the patronymic of Kaṃsa in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 41, 1).
VARAKYA, \textit{descendant of Varaka,} is the patronymic, in the Jaiminiya Upaniṣad Brāhmaṇa, of \textit{Kamsa, Kubera, Janaśruta, Jayanta,} and \textit{Proṣṭhapad.}

\textit{Vārana} in two passages of the Rigveda\textsuperscript{1} is taken by Roth\textsuperscript{2} as an adjective with \textit{Mṛga,} meaning \textquote{wild beast.} But the sense intended must have been \textquote{elephant,} the usual sense of \textit{Vāraṇa} in the classical literature. Probably the feminine \textit{Vāraṇi} in the Atharvaveda\textsuperscript{3} likewise denotes a \textquote{female elephant.}

\textsuperscript{1} viii. 33, 8; x. 40, 4. \textsuperscript{2} St. Petersburg Dictionary, s.v., i.c. \textsuperscript{3} v. 14, ii. Cf. Pischel and Geldner, \textit{Vedische Studien}, i, xv, 100-102; Whitney, Translation of the Atharvaveda, 296; Muir, \textit{Sanskrit Texts,} 5, 467; Zimmer, \textit{Altindisches Leben,} 80.

\textit{Vāruṇi, \textit{descendant of Varuṇa,} is the patronymic of Bhṛgu.}\textsuperscript{1}

\textsuperscript{1} Aitareya Brāhmaṇa, iii. 34, 1; Satapatha Brāhmaṇa, xi. 6, 1, 1; Taittiriya Upaniṣad, iii. 1, etc.

\textit{Vārkali, \textit{descendant of Vṛkalā,} is the metronymic of a teacher in the Satapatha Brāhmaṇa.}\textsuperscript{1} The name in the form of \textit{Vārkalin} has been seen in the Aitareya Āranyaka,\textsuperscript{2} but wrongly.

\textsuperscript{1} xii. 3, 2, 6. \textsuperscript{2} iii. 2, 2, and Keith's note; Śāṅkh-āyana Āranyaka, viii. 2. Cf. Weber, \textit{Indian Literature,} 33, 123, who thinks \textit{Vārkali} is equivalent to \textit{Vāṣkali.}

\textit{Vārkāruṇi-putra} is the name of a teacher, a pupil of Āratabhāgīputra, in the last \textit{Vamsa} (list of teachers) of the Brhadāraṇyaka Upaniṣad.\textsuperscript{1}

\textsuperscript{1} vi. 4, 31 (Mādhyāminda = vi. 5, \textit{is duplicated, one being the pupil of 2 Kāṇva, where also Vārkāruṇi-putra the other).}

\textit{Vārdhrā-ṇasa, Vārdhrī-ṇasa\textsuperscript{2} is the name of an animal in the list of victims at the Aśvamedha (\textquote{horse sacrifice}) in the\textsuperscript{1}}

\textsuperscript{1} Taittiriya Śamhitā, v. 5, 20, 1; \textsuperscript{2} Vājasaneyi Śamhitā, xxiv. 39 (Prāti-Maitrāyani Śamhitā, iii. 14, 20. \textsuperscript{1} Vājasaneyi Śamhitā, xxiv. 39 (Prāti-sākhya, iii. 89; vi. 28).
Yajurveda Saṃhitās. The meaning seems to be, as taken by Sāyana,3 ‘rhinoceros.’ Böhtlingk4 quotes as other interpretations ‘an old white he-goat’ or ‘a kind of crane.’

3 On Taittiriya Saṃhitā, loc. cit.
4 Dictionary, s.v.

Vārṣa-gaṇa, ‘descendant of Vṛṣagaṇa,’ is the patronymic of Asita in the Brhadāranyaka Upaniṣad.1

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

Vārṣa-gaṇi-putra, ‘son of a female descendant of Vṛṣagaṇa,’ is the name of a teacher, a pupil of Gautami-putra in the last Vāṃśa (list of teachers) in the Mādhyāṃdina recension of the Brhadāranyaka Upaniṣad (vi. 4, 31).

Vārṣa-gaṇya, ‘descendant of Vṛṣagaṇa,’ is the name of a teacher in the Vāṃśa Brāhmaṇa.1

1 Indische Studien, 4. 372; Nidāna Sūtra, i. 9; vi. 7, etc. Cf. Garbe, Sāṃkhya Philosophie, 36.

Vārṣā-gīra, ‘descendant of Vṛṣāgir,’ is the patronymic of Ambariṣa, Rjrāśva, Bhayamāna, Sahadeva, and Surādhās, in the Rigveda (i. 100, 17).


Vārṣa, ‘descendant of Vṛṣan or Vṛṣṇi or Vṛṣṇa,’ is the patronymic of Gobala1 and Barku,2 and of Aikṣvāka.3

1 Taittiriya Brāhmaṇa, iii. ii. 9, 3; Jaiminiya Upaniṣad Brāhmaṇa, i. 6, 1. where the Kāṇva recension (iv. 1, 4) has a varia lectio Vārṣa. 2 Ātata patha Brāhmaṇa, i. 1, 10; Jaiminiya Upaniṣad Brāhmaṇa, i. 5, 4. 3 Jaiminiya Upaniṣad Brāhmaṇa, Brhadāranyaka Upaniṣad, iv. 1, 8.

Vārṣi-vṛddha, ‘descendant of Vṛṣṇivṛddha,’ is the patronymic of Ula in the Kauśītaki Brāhmaṇa (vii. 4).

Vārṣṇeya, ‘descendant of Vṛṣṇi,’ is the patronymic of Śūṣa in the Taittiriya Brāhmaṇa (iii. 10, 9, 15).

VOL. II.
Vārṣṇya, 'descendant of Vṛṣṇi,' is the patronymic of a man in the Śatapatha Brāhmaṇa.¹

¹ iii. i, i, 4. The Kāṇva recension omits the name. See Eggeling Sacred Books of the East, 26, 2, n. 2.

Vārṣma. See Vārṣṇa.

Vāla denotes a 'hair sieve' in the later Saṃhitās and he Brāhmaṇas.¹

¹ Vājasaneyi Saṃhitā, xix. 88; Śatapatha Brāhmaṇa, xii. 7, 3, ii; 8, i, i4, etc.

Vāla-khilya is the term applied in the Brāhmaṇas¹ to the supplementary hymns inserted after Rigveda viii. 48. The Rṣis of these hymns are so named in the Taittiriya Āraṇyaka.² Cf. 2. Khila.

¹ Aitareya Brāhmaṇa, v. i5, i. 3. 4; vi. 24, i. 4. 5. io. ii; Kauśitaki Brāhmaṇa, xxx. 4. 8; Pañcavimśa Brāhmaṇa, xii. ii, 3; xiv. 5, 4; Aitareya Āraṇyaka, v. 2, 4, etc.; Gopatha Brāhmaṇa, ii. 6, 9.
² Cf. Max Müller, Ancient Sanskrit Literature, 220; Sacred Books of the East, 32, xlvi et seq.; Bhaddevatā, vi. 84 et seq., with Macdonell's notes; Scheftelowitz, Die Apokryphen des Rgveda, 35 et seq.

Vāla-dāman denotes a 'horse-hair strap' in the Śatapatha Brāhmaṇa (v. 3, i, io).

Vāliśikhāyani is the name of a teacher in the Śaṅkhāyana Āraṇyaka.¹


Vāvātā is in the Brāhmaṇas¹ the name of the king's 'favourite' wife, inferior to the Mahiṣī only.

¹ Aitareya Brāhmaṇa, iii. 22, i. 7; patha Brāhmaṇa, xiii. 2, 5 4, i 8; Taittirīya Brāhmaṇa, i. 7, 3, 3; Śata- 5, 2, 6, etc.
Vāśī in the Atharvaveda and later 2 denotes a cow desiring the bull.

1 v. 20, 2.
2 Kāṭhaka Saṃhitā, xiii. 4; Taittiriya Brāhmaṇa, i. 1, 9, 9; Aitareya Brāhmaṇa, vi. 18, 10; 21, 14, etc.

Vāśi is mentioned in the Rigveda both as a weapon of the Maruts and as held by the god Tvaṣṭr, as well as in other mythical surroundings. It is used, however, in the Atharvaveda of the carpenter's knife; here it may mean 'awl,' in accordance with Sāyaṇa's view.

1 i. 37, 2; 88, 3; v. 53, 4.
2 viii. 29, 3.
3 viii. 12, 12; x. 53, 10; 101, 10 (of the stones with which the Soma plant is manipulated), all doubtful passages.
4 x. 6, 3 (where the manuscripts all have vāsyā: perhaps this is really a different word).
5 Zimmer, Altindisches Leben, 301.

Vāsah-palpūli, 'washer of clothes,' is the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.

1 Vājasaneyi Saṃhitā, xxx. 12; Taittiriya Brāhmaṇa, iii. 4, 7, 1.

Vāsas is the most usual word in the Rigveda and later for 'clothing.' Clothes were often woven of sheep's wool (cf. Uṛṇā); the god Pūṣan is called a 'weaver of garments' (vāsō-vāya) because of his connexion with the fashioning of forms. The garments worn were often embroidered (cf. Peṣās), and the Maruts are described as wearing mantles adorned with gold. When the 'giver of garments' (vāsō-dā) is mentioned along with the giver of horses and gold, ornamental garments are probably meant. There are several references in the Rigveda to the Indians' love of ornament, which is attested by Megas-

1 i. 34, 1; 115, 4; 162, 16; vii. 3, 24; x. 26, 6; 102, 2, etc.
2 Taittiriya Saṃhitā, vi. 1, 9, 7; xi. 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-paridhāna, 'a silken garment,' Saṅkhāyana Āraṇyaka, xi. 4.
3 Rv. x. 26, 6.
4 Rv. v. 55, 6 (hiraṇyayān athān).
5 Rv. x. 107, 2. Cf. vastra-dā, v. 24, 8.
6 Rv. i. 85, 1; 92, 4; ix. 96, 1; x. 1, 6.
thenes for his day. The Rigveda also presents epithets like *su-vasana* and *su-rabhi*, implying that garments were becoming or well-fitting.

The Vedic Indian seems often to have worn three garments—an undergarment (*cf. Nīvī*), a garment, and an overgarment (*cf. Adhvīśa*), 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, 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 and the Śatapatha Brāhmaṇa. 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.

See also Vasana, Vastra, Otu, Tantu. For the use of skin garments, see Mala.

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8 Rv. ix. 97, 50.
9 With *atka*, vi. 29, 3; x. 123, 7, this word may possibly indicate that early Vedic dress was fitted like the Minoan style of dress, and unlike the later Achaean style as seen in Homer (*cf. Lang, The World of Homer, 60 et seq.*).
10 Av. viii. 2, 16; xiv. 2, 50. *Cf. Taittiriya Śamhitā*, vi. i, 1, 3; Vājasaneyi Śamhitā, iv. 10, etc.
11 Vāsas in the narrower sense, Av. viii. 2, 16.
12 Rv. i. 140, 9; 162, 16; x. 5, 4.
14 viii. 2, 16; xiv. 2, 50.
15 v. 2, 1, 8.
16 *Cf. Šatapatha 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.

Vāsiśṭha, 'descendant of Vasiśṭha,' is the patronymic of Sātyahavya, a teacher mentioned several times in the later
Samhitas, of **Rauhina** in the Taittiriya Aranyaka, and of **Caikitāneya**. 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 Jaiminiya Upaniṣad Brāhmaṇa.

1 Taittiriya Samhitā, vi. 6, 2, 2; Kāṭhaka Samhitā, xxxiv. 17 (Indische Studien, 3, 474); Maitrāyaṇī Samhitā, iii. 3, 9; iv. 8, 7. For his enmity to **Atyārāti**, see Aitareya Brāhmaṇa, viii. 23, 9. 10.

2 Jaiminiya Upaniṣad Brāhmaṇa, i. 42, 1; Śādvimśa Brāhmaṇa, iv. 1; Indische Studien, 4, 384. Cf. Gopatha Brāhmaṇa, ii. 2, 10.

3 Vāstu-paṣya, according to Böhtlingk a name of a Brāhmaṇa, is a mere error for **Vāstu-paṣya** in the Jaiminiya 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 Samhitās.

1 Taittiriya Samhitā, v. 5, 13, 1; Vājasaneyi Samhitā, xxiv. 34. Cf. i4, 1; Maitrāyaṇī Samhitā, iii. 14, 15; Zimmer, Altindisches Leben, 94.
Vi in the Rigveda,\(^1\) and sometimes later,\(^2\) denotes ‘bird.’

\(^1\) ii. 29, 5: 38, 7; vi. 64, 6, etc. \(^2\) Pañcaviṁśa Brāhmaṇa, v. 6, 15, etc. 

*Cf. Zimmer, Altindisches Leben, 87.*

**Vi-kakara** is the name of some bird, a victim at the Aśvatamedha (‘horse sacrifice’) according to the Vājasaneyi Saṁhitā.\(^1\)

\(^1\) xxiv. 20. *Cf. Zimmer, Altindisches Leben, 94*; in Āpastamba Śrauta Sūtra, *xx. 14, 5, vikira* (with variants *vikikira, vikakara*) is read.

**Vi-kānkata** is the name of a tree (*Flacourtia sapida*), often mentioned in the later Saṁhitās\(^1\) and the Brāhmaṇas.\(^2\)

\(^1\) Taittiriya Saṁhitā, iii. 5, 7, 3; vi. 4, 10, 5; Kāthaka Saṁhitā, xix. 10; Maitrāyaṇī 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-krāya** is found in the Atharvaveda (iii. 15, 4) and the Nirukta (iii. 4) denoting ‘sale.’ See Kraya.

**Vi-kliṅdu** 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 drughaṇa.*

**Vi-caṅṣaṇa Tāṇḍya** is the name of a teacher, a pupil of Gardabhimukha in the Vaṃśa Brāhmaṇa.\(^1\)

\(^1\) *Indische Studien, 4, 373.*

**Vi-cārin Kābandhi** (‘descendant of Kābandha’) is the name of a mythical teacher in the Gopatha Brāhmaṇa.\(^1\)

\(^1\) i. 2, 9, 18. *Cf. Hillebrandt, Vedische Mythologie, 2, 176, n. 4; Bloomfield, Atharvaveda, 111, 112.*
Vi-çpt in the dual is found in three passages of the Atharvaveda, where Roth sees in the term the name of two stars, while in the Taittiriya Samhitā he thinks they mean the Nakṣatra called Mūla. There can, however, be no doubt that the asterism is intended in all the passages.

Vitta in the Rigveda and later denotes 'wealth,' 'possessions.' The earth is referred to in the Taittiriya Upaniṣad as full of riches (vittasya pūrṇā). The doctrine that a man's greatness depends on his wealth is found as early as the Taittiriya Brāhmaṇa. The striving after wealth (vittaiṣāṇā) is mentioned in the Brhadāraṇyaka Upaniṣad as one of the things abandoned by the sage.

Vi-jāmāṭr. See Jamāṭr.

Vitasta, the most westerly of the five rivers of the Panjab, is only mentioned in the Rigveda in the Nadiṣṭuti ('Praise of Rivers'). It is the Hydaspes of Alexander's historians, more correctly reproduced by Ptolemy as Bidaspes. The name appears in the Mohammedan historians corrupted to Bihat or Wihat, and survives in the modern Kashmirī form of Veth.
Vidagdha Śākalya is the name of a teacher, a contemporary and rival of Yājñavalkya at the court of Janaka of Videha in the Bṛhadāraṇyaka 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-dhā, ‘dispose,’ ‘ordain’), and thence ‘sacrifice.’ Ludwig6 thinks that the root idea is an ‘assembly,’ especially of the Mahāvans and the Brahmans. Geldner7 considers that the word primarily means ‘knowledge,’ ‘wisdom,’ ‘priestly lore,’ then ‘sacrifice’ and ‘spiritual authority.’ Bloomfield,8 on the other hand, insists that Vidatha refers to the ‘house’9 in the first place (from vid, ‘acquire’), and then to the ‘sacrifice,’ as connected with the house; this interpretation, at any rate, appears to suit all the passages. The term vidathya, once10 applied to the king (samrād), might seem to be against this view, but it may refer to his being ‘rich in homesteads’; and the connexion of the woman with the Vidatha, as opposed to

1 Rv. i. 31, 6; 117, 25; iii. 1, 18; 27, 7; iv. 38, 4; vi. 8, 1; x. 85, 26; 92, 2; Av. iv. 25, 1; v. 20, 12; xviii. 3, 70, etc.
2 ii. 1, 4; 27, 12, 17; iii. 38, 5, 6; v. 63, 2; vii. 66, 10; viii. 39, 1; x. 12, 7; Av. xvii. 1, 15. So Whitney renders the word in Av. i. 13, 4, as ‘council,’ Translation of the Atharvaveda, 15.
3 Rv. i. 60, 1; ii. 4, 8; 39, 1; iii. 1, 1; 56, 8, etc.
4 Rv. i. 166, 2; 167, 6; v. 59, 2, etc.
6 Translation of the Rigveda, 3, 259 et seq.
7 Vedische Studien, i, 147; Zeitschrift der Deutschen Morgenländischen Gesellschaft, 52, 757: Rigveda, Glossar, 161.
8 Journal of the American Oriental Society, 19, 12 et seq.
9 See Rigveda, x. 85, 26, 27 (of the wife in the marriage ritual); i. 117, 25; ii. 1, 6; Av. xviii. 3, 70.
10 iv. 27, 2. In i. 91, 20; 167, 3; Av. xx. 128, 1, vidathya, ‘having an establishment,’ seems adequate.
the Sabhā, tells in favour of Bloomfield’s explanation. That the word ever denotes an asylum, like the house of the Brahmin, as Ludwig suggests, is doubtful.

Cf. Zimmer, Altindisches Leben, 177, who suggests that Vidatha sometimes means (e.g., in vidatheṣu prāstataḥ, Rv. ii. 27, 12) a smaller assembly than the Samiti. But we have no ground to be certain that such smaller assemblies ever existed at an early date either in India or elsewhere among Aryan peoples.

Vidanvant Bhārgava (‘descendant of Bhṛgu’) is mentioned as the seer of a Sāman or chant in the Pañcaviṃśa Brāhmaṇa and in the Jaiminiya Upaniṣad Brāhmaṇa.

1 xiii. ii. 10.
2 iii. 159 et seq. (Journal of the American Oriental Society, 26, 64).

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.

1 ii. 440 (Journal of the American Oriental Society, 19, 103, ii. 3).

Vidarbhi-Kauṇḍinya is the name of a teacher, a pupil of Vatsanapāt in the first two Vamsas (lists of teachers) of the Brhadāraṇyaka Upaniṣad.

1 ii. 5, 22; iv. 5, 28 (Mādhyanāda = ii. 6, 3; iv. 6, 3 Kāṇva).

Vi-diś denotes an ‘intermediate quarter.’ See Diś.

Vidīgaya is the name of an animal in the Taittirīya Samhitā 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).

1 v. 6, 22, 1.
2 iii. 9, 9, 3; Āpastamba Śrauta Sūtra, xx. 22, 13.
Cf. Zimmer, Altindisches Leben, 94.
Videgha is the name of a man, Māthava, in the Śatapatha Brāhmaṇa. It is legitimate to assume that it is a name given to him as king of the Videghas who are the later Videhas.

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 Kaوشitaki Upaniṣad the Videhas are joined with the Kaśis; in the list of peoples in the Aitareya Brāhmaṇa the Videhas are passed over, probably because, with Kosala and Kaśi, they are included in the term Prācyas, ‘easterners.’ Again, in the Śāṅkhāyana Śrāuta Sūtra it is recorded that the Kaśi, 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 Paṇcaviṃśa Brāhmaṇa. In the Saṃhitās of the Yajurveda ‘cows of Videha’ seem to be alluded to, though the commentator on the Taittiriya Saṃhitā merely takes the adjective vaidehi as ‘having a splendid body’ (viśīṣṭa-deha-sambandhinī), and the point of a place name in the expression is not very obvious. The Videhas also occur in the Baudhāyana Śrāuta 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.


Vidyā in the Atharvaveda\(^1\) and later\(^2\) denotes ‘knowledge,’ especially that of the three Vedas, which are called the trāyī vidyā, ‘the threefold knowledge,’ as early as the Taittirīya Brāhmaṇa.\(^3\) In a more special sense Vidyā occurs in lists of objects of study in the Śatapatha Brāhmaṇa.\(^4\) What exactly the expression here means is uncertain: Sāyaṇā\(^5\) suggests the philosophic systems; Geldner\(^6\) the first Brāhmaṇas; and Eggeling,\(^7\) more probably, special sciences like the Sarpavidyā or the Viṣavidyā.

\(^{1}\) vi. 116, 1; xi. 7, 10; 8, 3.

\(^{2}\) Taittirīya Samhitā, ii. 1, 2, 8; v. 1, 7, 2; Aitareya Brāhmaṇa, viii. 23, 8, 9, etc.

\(^{3}\) iii. 10, 11, 5. Cf. Śatapatha Brāhmaṇa, v. 5, 5, 6, etc.

\(^{4}\) xi. 5, 6, 8; Bhadāranyaka Upaniṣad, ii. 4, 10; iv. 5, 11.

\(^{5}\) On Śatapatha Brāhmaṇa, xi. 5, 6, 8.

\(^{6}\) Vedische Studien, 1, 290, n. 4.

\(^{7}\) Sacred Books of the East, 44, 98, n. 2.

Vidradha denotes a disease, ‘abscesses,’ in the Atharvaveda.\(^1\) According to Zimmer,\(^2\) it was a symptom accompanying Yakṣma. Later it is called Vidradhi. Ludwig\(^3\) compares the obscure Vidradha of the Rigveda,\(^4\) where, however, the sense of the word is very uncertain.\(^5\)

\(^{1}\) vi. 127, 1; ix. 8, 20.

\(^{2}\) Altindisches Leben, 386.

\(^{3}\) Translation of the Rigveda, 5, 93. Cf. Roth, Nirukta, Erläuterungen, 42, 43.

\(^{4}\) iv. 32, 23.

\(^{5}\) Oldenberg, Ṛgveda-Noten, 1, 295.

\(^{1}\) Cf. Wise, System of Hindu Medicine, 210; Bloomfield, Hymns of the Atharvaveda, 533, 602; Atharvaveda, 60; Grohmann, Indische Studien, 9, 397; Whitney, Translation of the Atharvaveda, 376.

Vidhavā denotes ‘widow’ as the ‘desolate one,’ from the root vidh, ‘be bereft.’ The masculine vidhava is conjectured
by Roth in a difficult passage of the Rigveda, where the received text presents the apparent false concord vidhantam vidhavām, in which he sees a metrical lengthening for vidhavam, ‘the sacrificing widower.’ Ludwig in his version takes vidhantam as equivalent to a feminine, while Delbrück prefers ‘the worshipper and the widow.’ Possibly ‘the widower and the widow’ may be meant; but we know nothing of the mythological allusion in question, the feat being one of those attributed to the Aśvins, and the natural reference to Ghoṣā as ‘husbandless’ being rendered unlikely because their feat in regard to her has already been mentioned a few verses before in the same hymn. The word Vidhavā is not of common occurrence.

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, where it is alluded to as ‘wandering solitary in the midst of many’ (vidhun 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-naṣana, ‘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 and the Jaiminiya Upaniṣad Brāhmaṇa. The locality is the Patiala district of the Panjab. Cf. Plakṣa Prāsravana.

1 xxv. 10, 6; Kātyāyana Śrauta Sūtra, xxiv. 5, 30; Lāṭyāyana Śrauta Sūtra, x. 15, 1; Baudhāyana Dharma Sūtra, i. 1, 2, 12. Cf. Bühler, Sacred Books of the East, 14, 2, 147.

Vip in several passages of the Rigveda refers, according to Roth, 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 *Vrátya,* denotes a vehicle suited for rough roads. Cf. *Anas.*

^1 Av. xv, 2, 1; Pañcabhimśa Bráhmaṇa, xvii, 1, 14; Látyāyana Śruta Sūtra, viii, 6, 9; Anupada Sūtra, v, 4; Kátyāyana Śruta Sūtra, xxii, 4, 11; Āpastamba Srauta Sūtra, xxii, 5, 5; cf. vii, 3, 8. Cf. Weber, *Indische Studien*, 1, 44.

1. **Vi-paścit Dr̥tha-jayanta Lauhitya** ('descendant of Lohita') is mentioned in the Jaiminiya Upaniṣad Bráhmaṇa (iii, 42, 1) as the pupil of **Dakṣa Jayanta Lauhitya.**

2. **Vi-paścit Śakuni-mitra Páraśarya** ('descendant of Parāśara') is the name of a teacher, pupil of Aśāṭha Uttara Páraśarya, in a Vamsa (list of teachers) of the Jaiminiya Upaniṣad Bráhmaṇa (iii, 41, 1).

**Vi-pāś** ('fetterless') is the name of a river mentioned twice in the Rigveda. It is the modern Beās in the Panjab, the Hyphasis, Hypanis or Bipasis of the Greeks. Its small importance for the Vedic Indians is indicated by the fact that it is never mentioned in the earlier Vedic literature except in two hymns of the Rigveda. The Nirukta preserves the notice that its earlier name was **Uruṇjiṛā**, while the Gopatha Bráhmaṇa places in the middle of it the *Vasiṣṭha-śilāḥ*. Pāṇini mentions the name, which otherwise in post-Vedic literature appears as **Vipāśā**. This river has changed its course considerably since ancient times.  

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1 iii. 33, 1, 3; iv. 30, 11. *Yāska,* Nirukta, xi, 48, sees in the latter passage an adjective *vi-pāśin,* but this is very improbable. See Oldenberg, *Rgveda-Noten*, i, 294.

2 ix. 26. The Vipāś is also mentioned in connexion with the *Śrutārī* in ii. 24; ix. 36.

3 i, 2, 7.  

4 iv. 2, 74.

5 See *Imperial Gazetteer of India*, 7, 138 (Beās).  

Vi-pūjana Śaurāki\(^1\) or Saurāki\(^2\) is the name of a teacher in the Yajurveda Saṃhitās.

\(^1\) Maitrāyaṇi Saṃhitā, iii. 1, 3. \(^2\) Kāṭhaka Saṃhitā, xxvii. 5.

Vippthu in the Śāṅkhāyana Śrauta Sūtra (xiv. 72, 3) is apparently equivalent to the Vipatha, ‘rough cart,’ of other texts. It is probably a mere blunder.

Vipra seems to mean ‘inspired singer’ (from vip, ‘quiver’) in the Rigveda\(^1\) and later.\(^2\) More especially in the later texts\(^3\) it denotes a ‘learned Brahmin.’ In the epic style it comes to mean no more than ‘Brahmin.’

\(^1\) i. 129, 2. 11; 162, 7; iv. 26, 1, etc. Seven are spoken of in iii. 7, 7; 3r, 5; iv. 2, 15, etc. \(^2\) Taittiriya Saṃhitā, ii. 5, 9, 1; Vājasaneyi Saṃhitā, ix. 4; Šatapatha Brāhmaṇa, i. 4, 2, 7, etc. \(^3\) Šatapatha Brāhmaṇa, iii. 5, 3, 12, etc.

Vipra-citti\(^1\) or Vipra-jitti\(^2\) is the name of a teacher in the first two Vamsas (lists of teachers) in the Brhadāraṇyaka Upaniṣad.

\(^1\) ii. 6, 3; iv. 6, 3 Kāṇva. \(^2\) ii. 5, 22; iv. 5, 28 Mādhyaṃdina.

Vipra-jana Saurāki is the form of the name of Vipūjana given by the St. Petersburg Dictionaries for the Kāṭhaka Saṃhitā.\(^1\)

\(^1\) xxvii. 5; Weber, Indische Studien, 3. 477, gives this form, which is due to a misreading of the ligature for ā.

Vībāḷī is found once in the Rigveda,\(^1\) apparently as the name of an unknown stream.


Vibhāṇḍaka Kaśyapa (‘descendant of Kaśyapa’) is the name of a teacher, a pupil of Rṣyaśṛṅga in the Vamsa Brāhmaṇa.\(^1\)

\(^1\) Indische Studien, 4, 374. Cf. St. Petersburg Dictionary, s.v. Vibhāṇḍaka, (Bohtlingk, Dictionary, s.v.).
Vi-bhindu is the name of a sacrificer in the Rigveda (viii. 2, §1).


Vibhinduka occurs in the Pañcaviṃśa Brāhmaṇa\(^1\) as the name of a man or a demon\(^2\) from whom Medhatithi drove away the cows. Hopkins\(^3\) is inclined to read Vaibhinduka as a patronymic of Medhatithi. Cf. Vibhindukīya.

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1 xv. 10, 11.
2 Cf. Sāyaṇa, a.l.

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Vibhītaka\(^1\) 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.\(^4\)

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1 This form is the regular one after the Rigveda.
2 Rv. vii. 86, 6; x. 34, 1.
4 Taittirīya Saṃhitā, ii. 1, 5, 8; 7, 3.

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I. Vi-mada is credited by the Anukramaṇi (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 refrain\(^4\) *vi vo made*, 'in your carouses.' Vimada is occasionally alluded to later.\(^5\)

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1 Rv. x. 20-26.
2 Rv. x. 20, 10; 23, 7.
3 Rv. x. 23, 6.

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1 Rv. x. 21, 1-8; 24, 1-3.
2 Av. iv. 29, 4; Aitareya Brāhmaṇa, v. 5, 1.
2. **Vimada** is mentioned in several passages of the *Rigveda* as a protégé of the Āśvins, who gave him a wife, *Kamadyū*. His identity with the preceding is improbable.

\[ i. 51, 3; 112, 19; 116, 1; 117, 20; x. 39, 7; 65, 12. \]

From viii. 9, 15, Ludwig, *Translation of the Rigveda*, has inferred that Vimada and *Vatsa* were identical.

**Vi-muktā** (lit., ‘secreted’), ‘pearl,’ is found in the late Śaḍvimaṇa Brāhmaṇa (v. 6).

**Vi-moktr** in the list of victims at the Puruṣamedha (‘human sacrifice’) denotes one who unharnesses horses from the chariot, as opposed to Yoktr, ‘one who yokes.’ The corresponding verbal noun *Vimocana*, ‘unyoking,’ is often found.

\[ Vājasaneyi Saṃhitā, xxx. 14; Tait-tirīya Brāhmaṇa, iii. 4, 10, 1 (cf. *vimoκτα*), Taittirīya Saṃhitā, vii. 5, 1, 5, etc. used metaphorically, *ibid.*, iii. 7, 14, 1). \]

**Vi-rāj** as a title of royalty is mentioned several times in the *Rigveda*, but only in a metaphorical sense. As an actual title, it is asserted in the Aitareya Brāhmaṇa to be used by the Uttara Kurus and the Uttara Madras.

\[ i. 188, 5; ix. 96, 18; x. 166, 1, etc.; Av. xii. 3, 11; xiv. 2, 15, etc. \]

**Vi-rūpa** is the name of an Aṅgirasa who is twice mentioned in the *Rigveda*, and to whom certain hymns are attributed by the Anukramaṇī (Index).

\[ i. 45, 3; viii. 75, 6. \]

**Viligi** 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.
ANÆMIA—YOKE—PLAITED WORK—MARRIAGE

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 ‘anaemia.’

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-vivadha, ‘with the weight unequally distributed,’ and sa-vivadhatā, ‘equality of burden.’

Vi-vayana denotes in the Brāhmaṇas ‘plaited work,’ such as that used in a couch (Asandī).

Vi-vaha, ‘marriage,’ is mentioned in the Atharvaveda and later. See Pati.

Viś is an expression of somewhat doubtful significance. In many passages of the Rigveda the sense of ‘settlement’ or ‘dwelling’ is adequate and probable, since the root viś means to ‘enter’ or ‘settle.’ In other passages, where the Viśaḥ

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1 ix. 8, 1; xii. 4, 4
2 Hymns of the Atharvaveda, 657.
3 Les livres viii. et ix. de l’Atharvaveda, 105, 142.
4 Translation of the Atharvaveda, 549.

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1 Taittiriya Samhitā, vii. 2, 5, 2; vii. 3; vivivadha, Pañcaviṃśa Brāhmaṇa, iv. 5, 19; ubhayato-vivadha, Kāṭhaka Samhitā, xxvii. 10.
2 Aitareya Brāhmaṇa, viii. 1, 4; Pañcaviṃśa Brāhmaṇa, xiv. 1, 10; sa-vivadha-lou, v. 1, 11; xxii. 5, 7, etc.

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1 Aitareya Brāhmaṇa, viii. 5, 3; the Śūtras vivāna has the same sense: Satapatha Brāhmaṇa, xii. 8, 3, 6. In Lāṭyāyana Srauta Śūtra, iii. 12, 1, etc.
2 Taittiriya Samhitā, vii. 2, 8, 7;

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1 xii. 1, 24; xiv. 2, 65. The Rigvedic term is Vahatu.
2 Taittiriya Samhitā, vii. 2, 8, 7; Kāṭhaka Samhitā, xxv. 3; Pañcaviṃśa Brāhmaṇa, vii. 10, 4; Aitareya Brāhmaṇa, iv. 27, 5, and often in the Śūtras.

1 iv. 4, 3; 37, 1; v. 3, 5; vi. 21, 4; 48, 8; vii. 36, 22; 61, 3; 70, 3; 104, 18; x. 91, 2, etc.
stand in relation to a prince, the term must mean 'subject'; so, for example, when the people of Tṛṇaskanda or of the Tṛṣus 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 Jana or whole people. This is, however, not common, for in most passages one or other of the senses given above is quite possible. Moreover, it is very difficult to decide whether the Viś as a subdivision of the Jana is to be considered as being a local subdivision (canton) or a blood kinship equivalent to a clan in the large sense of the word, while the relation of the Viś to the Grāma or to the Gotra is quite uncertain. In one passage of the Atharvaveda the Viśaḥ are mentioned along with the sabandhavaḥ or relatives, but no definite conclusion can be drawn from that fact. Nor does the analogy of the Roman curia or the Greek φρυτρη 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

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2 Rv. iv. 50, 8; vi. 8, 4; x. 124, 8; 173, 6; Av. iii. 4, 1; iv. 8, 4; 22, 1, 3; Taittiriya Saṃhitā, iii. 2, 8, 6; Vāja-
saneyi 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; Kaṇṣitaka Upaniṣad, iv. 12, etc. Many of the passages cited under note 11 may also belong here, while in Av. iii. 4, 1, etc., reference to the cantons as electing a king has been seen; but see Rājan and cf. Pischel, Vedische Studien, i. 179; Geldner, Vedische Studien, 2, 303; Hopkins, Journal of the American Oriental Society, 13, 113.

3 Rv. i. 172, 3.

4 Rv. vii. 33, 6; Geldner, op. cit., 136.

5 E.g., Rv. vi. 1, 8; 26, 1; vii. 71, 11; manuṣo viṣaḥ, vi. 14, 2; viii. 23, 13; mānuṣaḥ, x. 80, 6, etc.

6 Rv. x. 11, 4.

7 Rv. iii. 34, 2; Av. vi. 98, 2; Vāja-
saneyi Saṃhitā, xvii. 86.

8 Rv. iv. 28, 4; vi. 25, 2; advīḥ, viii. 96, 15; asikūḥ, vii. 5, 3, etc.

9 Rv. ii. 26, 3, where it is opposed to jana, janman, and putrāḥ; x. 84, 4, where in battle viṣaṁ-visaṁ apparently refers to divisions of the host (cf. also iv. 24, 4, viśo yudhmāḥ); x. 91, 2, where it is opposed to grha and jana; Av. xiv. 2, 27, where grhebhyāḥ is followed by asayai sarvasyai viśe, which must mean a division less than a whole people. Zimmer, Allindisches Leben, 159, reckons here Rv. i. 172, 3; vii. 33, 6; ix. 7, 5; x. 124, 8; 173, 1; but these cases and many others are rather instances of 'subjects' than of a division of the tribe such as 'canton.'

10 xv. 8, 2, 3. Cf. xiv. 2, 27, and Rv. x. 91, 2, in n. 9.
have made up a Viś, while Grāma is more definitely, perhaps, a local designation. But the Vedic evidence is quite inconclusive.\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 īṣanman and Viś. Compare the phrase used of the Maruts śārdham śārdham, vrātām vrātām, gaṇam gaṇam, 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 Samhitās referring to strife between the Viś and the Kṣatra, the clansmen and the chiefs, or the peasantry and the nobles—\textit{e.g.}, Taittiriya Samhitā, ii. 2, 11, 2; Maitrāyaṇī Samhitā, ii. 1, 9; iii. 3, 10; Kāṭhaka Saṁhitā, xix. 9 and often. See also Pañcaviṃśa Brāhmaṇa, xviii. 10, 9; Śatapatha Brāhmaṇa, ii. 1, 3, 5; viii. 7, 2, 3; xii. 2, 2, 17, 19; 9, 6; xiv. 1, 3, 27, etc.; Chāndogya Upaniṣad, viii. 14.

\textit{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 (\textit{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 \textit{Balāsa} in another passage.\textsuperscript{4}

\textsuperscript{1} ii. 4, 2.
\textsuperscript{2} \textit{Altindisches Leben}, 391.
\textsuperscript{3} St. Petersburg Dictionary, s.v.
\textsuperscript{4} xix. 34, 10.
Viśākhe. See Nakṣatra.

Viś-pati is a word of somewhat uncertain signification, reflecting in this respect the nature of Viś. Zimmer holds that in its strict sense it denotes the head of a canton, but he admits that there is no passage requiring this sense, the only one quoted by 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 Viśpati, 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 Viśpati could easily be different from the father of the girl—e.g., a grandfather or uncle. In other passages the Viśpati is the king as 'lord of the subject-people' (viśāmi), though here Zimmer thinks reference is made to the election of a king. Or again, the Viśpati is the chief of the Viś, probably in the sense of 'subjects.'

1 Altindisches Leben, 171.
2 Rv. i. 37, 8.
3 Rv. i. 12, 2; 26, 7; 164, 1; ii. 1, 8; iii. 2, 10; 40, 3; vii. 39, 2; ix. 108, 10; x. 4, 4; 135, 1, etc. So Viśpatini of the lady of the house, Taittiriya Samhitā, iii. 1, 11, 4.
4 vii. 55, 5 = Av. iv. 5, 6.
5 So Aufrecht, Indische Studien, 4, 337 et seq.; Zimmer, op. cit., 308. Cf. Lanman, Sanskrit Reader, 370. Geldner, Vedicische Studien, 2, 55 et seq., accepts the view of the Bṛhaddevata, vi. 11 et seq. (where see Macdonell's note), that the hymn refers to Vasisṭha's approaching a house as a thief! The interpretation does not affect the sense of Viśpati, which here is clearly not the title of a cantonal chief. Viś is sometimes equivalent to Sajāta; cf. Taittiriya Samhitā, ii. 1, 3, 2, 3.
6 Av. iii. 4, 1; iv. 22, 3. Perhaps Rv. iii. 13, 5, is so to be taken; cf. vii. 39, 2. Cf. Weber, Indische Studien, 18, 22.
8 But see Rājan.
9 E.g., Taittiriya Samhitā, ii. 3, 1, 3, where Viś must clearly be the people or subject class, and the Viśpati their chief representative; we cannot from such a passage infer a formal office of Viśpati even as head of the Viś.

Viśpalā is, according to the tradition in the Rigveda, the name of a woman to whom the Aśvins gave an iron (āyasti)

1 i. 112, 10: 116 15: 117, 11: 118, 8: x. 39, 8.
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.

\(^2\) *Vedische Studien*, 1, 171-173.

*Religion of the Veda*, 113; Oldenberg.

Cf. Macdonell, *Vedic Mythology*, 52;

\(\text{Rgveda-Noten, } 1, 110, 111.\)

\(\text{Muir, Sanskrit Texts, 5, 245; Bloomfield,}\)

Viśvaka, in the Rigveda\(^1\) called Kṛṣṇiya (possibly ‘son of Kṛṣṇa’) is a protégé of the Aśvins, who restored to him his lost son, Viṣṇāpu. See 2. *Kṛṣṇa*.

\(^1\) 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.

\(^2\) *Vedische Studien*, 1, 171-173.

\(\text{Cf. Eggeling, Sacred Books of the East,}\)

\(44, 421, n. 1; \text{Muir, Sanskrit Texts, } 1^{2}, 456, 457.\)

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.

\(^1\) vii. 27, 3, 4; 34, 7, 8. Cf. Muir, *Sanskrit Texts, 1^{2}, 431-440; Eggeling, Sacred Books of the East, 43, 344. n.*

Viśva-manas is the name of a Rṣi mentioned in two passages of the Rigveda,\(^1\) and as a friend of Indra in the Pañcaviṃśa

\(^1\) viii. 23, 2; 24, 7.
Brāhmaṇa. According to the Anukramaṇi (Index), he was a descendant of Vyaśva, and the author of certain hymns.

Visva-mānuṣa in one passage of the Rigveda may be a proper name, but more probably merely means ‘all mankind.’

Visva-vāra occurs in one passage of the Rigveda apparently as the name of a sacrificer.

Visvā-sāman is the name of a Rṣi, an Ātreya, in the Rigveda.

Visvā-sṛj is the name of certain mythical beings to whom, however, a Sattra, or sacrificial session, is ascribed in the Pañcaviṃśa Brāhmaṇa (xxv. 18, i et seq.).

Visvā-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 Śutudrī (Sutlej). There he calls himself the son of Kuśika, and seems unquestionably to be the helper of the Bharatas, whom he mentions. The tribe, engaged in a raid, apparently came to the rivers from the east. Anxious to cross them, they

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1 As son of Kuśika in Rv. iii. 33, 5; as Vīśvāmitra 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, Vedică Studien, 3, 152. Zimmer, Altindisches Leben, 127, 128, takes a different view: with Roth, Zür
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. Curiously enough, Sāyaṇa 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’s 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, and are also designated as a family by the term Kuśikas.

In the later literature Viśvāmitra becomes, like Vasiṣṭha, a mythical sage, usually mentioned in connection with Jamadagni; he was Hotṛ priest at the sacrifice of Śunahṣepa, whom he adopted, and to whom he gave the name of DevarĀṭa. He was a protégé of Indra, with whom he had an interview according to the Rigveda Āraṇyakas. He is also often mentioned as a Rāṣi.

In the Epic Viśvāmitra is represented as a king, who becomes a Brahmin. There is no trace of his kingship in the Rigveda, but the Nirukta 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; Ṣadguru-śisya in Macdonell’s edition of the Sarvāṇukramaṇi, p. 107; Weber, Indische Studien, 1, 117; Muir, Sanskrit Texts, 2, 343; Geldner, Vedische Studien, 3, 158 et seq.
11 Aitareya Brāhmaṇa, vii. 16 et seq.; Ṣāṅkhāyana Śrauta Sūtra, xv. 17 et seq.
12 Aitareya Āraṇyaka, ii. 2, 3; Ṣāṅkhāyana Āraṇyaka, i. 5.
13 Aitareya Āraṇyaka, ii. 2, 1; Aitareya Brāhmaṇa, vi. 18, 1; 20, 3; Taittirīya Saṃhitā, ii. 2, 1, 2; iii. 1, 7, 3; v. 2, 3, 4, etc.; Kāṭhaka Saṃhitā, xvi. 19; xx. 9; Maitrāyaṇi Saṃhitā, ii. 7, 19; Kaṇḍitaki Brāhmaṇa, xv. 1; xxvi. 14; xxviii. 1. 2; xxix. 3; Pañcavimśa Brāhmaṇa, xiv. 12; Bhadāraṇyaka Upaniṣad, ii. 2, 4; Jaiminiya Upaniṣad Brāhmaṇa, iii. 3, 13; 15, 1, etc. Jamadagni is often associated with him, AV. iv. 29, 5, etc.
14 Muir, Sanskrit Texts, 1, 388 et seq.
15 ii. 24.
Aitareya Brāhmaṇa refers to Śunahsēpa 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.

Viṣā in the Atharvaveda and later denotes an animal’s horn.

Viṣānaka 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.

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1 vii. 18, 9. But the Śaṅkhāyana Śrauta Sūtra, xv. 27, has a completely different version, which Weber, Episches im vedischen Ritual, 16, n. 3, prefers, and which omits all allusion to the ‘lordship’ of the Jahnus. This shows how little stress can be laid on this late tradition.

2 Av. iv. 6, 2; v. 19, 10; vi. 90, 2, 18, etc.

3 Bloomfield, Atharvaveda, 61.

Cf. Ludwig, Translation of the Rigveda, 3, 121; Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 209, 210; Muir, Sanskrit Texts, 12, 337 et seq.; Weber, op. cit., 16 et seq.; Indian Literature, 31, 37, 38, 53, etc.

Cf. Vidyā.

Bloomfield, however, thinks that the word may merely mean ‘horn.’ It is used as a remedy against the disease Vātikāra. That

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Viśūvant] A TRIBE—A RITUAL DAY—RIDGE OF ROOF

disease is of doubtful character: Zimmer\(^4\) thinks that it is one 'caused by wounds,' comparing the adjective a-vāta, 'uninjured,' in the Rigveda,\(^5\) but Bloomfield\(^6\) shows that 'wind' in the body is meant as causing the disease.


Viśānin occurs once in the Rigveda\(^1\) as the name of a tribe in the list of the enemies of the Tṛṣṇus, not as Roth\(^2\) thought, of their allies. The word seems to mean 'having horns,' but in what sense is unknown; perhaps their helmets were horn-shaped or ornamented with horns. They may, like their allies, the Alinas, Bhalānas, Śivas, and Pakthas, be reckoned as belonging to the tribes of the north-west.


1. Viśūvant denotes in the Atharvaveda\(^1\) and later\(^2\) the middle day in the Sattra or sacrificial session of a year's duration. Tilak\(^3\) 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; Kauśitaki Brāhmaṇa, xxv. 1; xxvi. 1; Taittirīya Brāhmaṇa, i. 2, 3, 2; Satar- patha Brāhmaṇa, x. 1, 2, 2; 3, 14, 23; 4, 2; 2, 1, 8, etc. \(^3\) Orion, 21, 22. \(^4\) Cf. Whitney, Journal of the American Oriental Society, 16, lxxxiii. et seq.

2. 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, 15; (who thinks it is a metaphor from the parting of the hair); Bloomfield, Hymns of the Atharvaveda, 598; Whitney, Translation of the Atharvaveda, 526.
Viṣucikā is the name of a disease mentioned in the Vājasaneyi Saṁhitā as a result of over-indulgence in Soma drinking. It seems clearly to be 'dysentery,' or, as Wise calls it, 'sporadic cholera.' The term apparently means 'causing evacuations in both directions.'

1 xix. 10 = Maitrāyanī Saṁhitā, iii. 11, 7 = Kāṭhaka Saṁhitā, xxxvii. 18 = Taittirīya Brāhmaṇa, ii. 6, 1, 5 = Śatapatha Brāhmaṇa, xii. 7, 3, 2.


Vi-skandha occurs several times in the Atharvaveda as the name of a disease. As remedies against it a lead amulet, or hemp, or a salve, or the Jaṅgīḍa plant are recommended for use. Weber suggests that the disease meant is 'rheumatism,' because it draws the shoulders apart (vi-skandha), but Bloomfield thinks that it is rather the name of a demon, like the Rigvedic Vyāmsa and Vigrīva, both of which are similarly formed and are names of demons. Possibly Karśapha and Viṣapha mentioned in one hymn are plants used to cure the disease.

1 i. 16, 3; ii. 4, 1 et seq.; iii. 9, 2, 6; iv. 9, 5; xix. 34, 5. It is also found in the Taittirīya Saṁhitā, vii. 3, 11, 1.

2 Av. i. 16, 3. Cf. ii. 4; iii. 9, 6.

3 Av. ii. 4, 5.

4 Av. iv. 9, 5.

5 Av. ii. 4, 1, 5; xix. 34, 5; 35, 1.

6 Indische Studien, 4, 410; 13, 141.

7 Hymns of the Atharvaveda, 282, 283.

8 Rv. i. 32, 5, etc.

9 Rv. viii. 4, 24.

10 Av. iii. 9, 1. Cf. Bloomfield, op. cit., 340. Roth, St. Petersburg Dictionary, s.v., thinks demons are meant: this seems the more probable view.

Vi-ṣṭārin in the Atharvaveda denotes a special sort of Odana or porridge.

1 iv. 34, 1 et seq. According to Whitney, Translation of the Atharvaveda, 206, the designation 'outspread' is due to the fact that the rice mess was kneaded into furrows and juices (rasa) were poured into them. See Kauṣika Sūtra, lxvi. 6.

Viṣṭhā-vrājīn is a word of doubtful significance in the Śatapatha Brāhmaṇa. According to Sāyaṇa, it means 'remaining in one and the same place'; if this is right, the rendering of the
Visras

St. Petersburg Dictionary and of Böhtlingk’s Dictionary, ‘one whose herd is stationary,’ seems legitimate. But, as Eggeling points out, the Kāñka recension of the Śatapatha Brāhmaṇa in another passage seems to treat the word as denoting a disease: thus Viśhāvārājin may mean ‘one afflicted by dysentery.’

2 Sacred Books of the East, 41, 123, n. 1.
3 Ibid., 50, n. 1.

Viṣnāpu 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.

Viṣphullinga denotes a ‘spark’ of fire in the Upaniṣads.

1 Bhadāraṇyaka Upaniṣad, ii. 1, 23; vi. 1, 12; Kuṣṭhakti Upaniṣad, iii. 3; iv. 20, etc. Cf. viṣphulingaka, ‘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 Vamśa (list of teachers) at the end of the Śāmavidhāna Brāhmaṇa.

Viṣalya and Visalyaka are names of a disease in the Atharvaveda. Since Shaṅkar Paṇḍit’s reciters 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, i et seq.; ix. 8, 2, 5; xix. 44, 2.
4 The commentator Śāyaṇa on vi. 127 reads visalpakaḥ, and on xix. 44, 2, visarpakaḥ.

Vi-sras denotes the ‘decay’ of old age, ‘decrepitude,’ ‘senility.’

1 Av. xix. 34, 3, where Böhtlingk, Dictionary, s.v., suggests for visrasas the emendation visruhas (cf. Rv. vi. 7, 6); Taittirīya Brāhmaṇa, iii. 8, 20, 5; Aitareya Āraṇyaka, ii. 3, 7; Aitareya Brāhmaṇa, viii. 20, 7; Kāthaka Upaniṣad, vi. 4.
Vihalha is found in the Atharvaveda\(^1\) apparently as the name of a plant. The forms Vihama and Vihahla occur as variants.


Viṇā in the later Śaṁhitās\(^1\) and the Brāhmaṇas\(^2\) denotes a 'lute.' A Viṇā-vāda, 'lute-player,' is included in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda,\(^3\) and is also mentioned elsewhere.\(^4\) The Aitareya Āraṇyaka,\(^5\) which states that the instrument was once covered with a hairy skin, enumerates its parts as Śiras, 'head' (i.e., neck); Udara, 'cavity'; Ambhaṇa, 'sounding board'; Tantra, 'string'; and Vādana, 'plectrum.' In the Śatapatha Brāhmaṇa\(^6\) the Uttaramandrā is either a tune or a kind of lute. **Cf. Vāṇa.**

\(^1\) Taittiriya Śaṁhitā, vi. 1, 4, 1; Kāṭhaka Śaṁhitā, xxxiv. 5; Maitrāyaṇī Śaṁhitā, iii. 6, 8.
\(^2\) Śatapatha Brāhmaṇa, iii. 2, 4, 6; xiii. 1, 5, 1; śata · tāntrī, 'hundred-stringed' (like the Vāṇa), at the Mahāvrata rite, Śaṅkhāyana Śrauta Sūtra, xvii. 3, 1, etc.; Jaiminiya Brāhmaṇa, i. 42 (*Journal of the American Oriental Society*, 15, 235).
\(^3\) Vājasaneyi Śaṁhitā, xxx. 20; Taittiriya Brāhmaṇa, iii. 4, 15, 1.
\(^4\) Bhadāraṇyaka Upaniṣad, ii. 4, 8; iv. 5, 9.
\(^5\) iii. 2, 5; cf. Sāṅkhāyana Āraṇyaka, viii. 9.


Viṇā-gāthin denotes 'lute-player' in the Brāhmaṇas.\(^1\) In the Śatapatha Brāhmaṇa Viṇāgaṇāgint denotes the 'leader of a band.'

\(^1\) Taittiriya Brāhmaṇa, iii. 9, 14, 1; Śatapatha Brāhmaṇa, xiii. 1, 5, 1; 4, 2; Śaṅkhāyana Śrauta Sūtra, xvi. 1, 29.

Vīṇā-vāda. See Vīṇā.

Vita-havya is the name of a prince who is mentioned in the Rigveda\(^1\) along with Bharadvāja, and as a contemporary of Sudās,\(^2\) though in both passages it is possible to understand the

\(^1\) vi. 15, 2. 3. \(^2\) vii. 19, 3.
word as a mere adjective. In the 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 *S̱rajyas*.\(^4\) In the Yajurveda Saṁhitās\(^5\) a Vitahavya *Śrayasa* appears as a king: he may be identical with the Vitahavya of the Rigveda, or belong to the same line. *Cf. Vaitahavya.*

\(^3\) vi. 137, 1.
\(^4\) Hillebrandt, *Vedische Mythologie*, i, 105.
\(^5\) Taittiriya Saṁhitā, v. 6, 5, 3; Kāthaka Saṁhitā, xxii. 3; Pańcaviṁśa Brāhmaṇa, xxv. 16, 3. *Ibid.*, ix. 1, 9; he is represented as being *niruddha*, apparently in ‘banishment’; but the scholiast explains him as not a king, but a Rṣi, which is quite possible. *Cf. Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 212; *Buddha*, 405.

**Vira** in the 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 (*cf. Putra*) to the Vedic Indian. The Pańcaviṁśa Brāhmaṇa\(^4\) gives a list of eight Vīras of the king, constituting his supporters and entourage.

\(^1\) i. 18, 4; 114, 8; iv. 29, 2; v. 20, 4; 61, 5, etc.
\(^2\) Av. ii. 26, 4; iii. 5, 8, etc.
\(^3\) Rv. ii. 32, 4; iii. 4, 9; 36, 10; vii. 34, 20, etc.; Taittiriya Saṁhitā, vii. 1, 8, 1, etc.

**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.\(^2\) *Cf. Vaira.*

\(^1\) x. 40.
\(^2\) Taittiriya Saṁhitā, i. 5, 2, 1; ii. 2, 5, 5; Kāthaka Saṁhitā, xxxi. 7; Kapitiśṭhala Saṁhitā, xxxvii. 7; Maitrāyaṇī Saṁhitā, iv. 1, 9; Taittiriya Brāhmaṇa, iii. 2, 12; Vājasaneyi Saṁhitā, xxx. 5; Pańcaviṁśa Brāhmaṇa, xii. 6, 8; xvi. 1, 12, etc.

**Virāṇa** is the form in the late Śaḍviṁśa Brāhmaṇa (v. 2) of the name of the plant *Virīṇa*. 

**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.\(^2\) *Cf. Vaira.*
Virinā in the Śatapatha 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; 3 Av. i. 32, 3; 34, 1; ii. 7, 1; v. 4, 1; etc.
\(^2\) Av. i. 35, 4, 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 (*aruniṇa*).\(^6\) The ‘she-wolf,’ Vṛkī, is also mentioned several times in the Rigveda.\(^7\)

\(^1\) i. 42, 2; 105, 7; 116, 14; ii. 29, 6; vi. 51, 14; vii. 38, 7, etc.
\(^2\) Av. vii. 95, 2; xii. 1, 49; Kāṭhaka Saṃhitā, xii. 10; Maitrāyaṇī Saṃhitā, iii. 14, 4; Vājasaṇeyī Saṃhitā, iv. 34; xix. 10, 92, etc.
\(^3\) Av. xii. 4, 7.
\(^4\) Rv. i. 105, 11; 18; ii. 29, 6.
\(^6\) Rv. i. 105, 18.
\(^7\) i. 116, 16; 117, 17; 183, 4; vi. 51, 6; x. 127, 6.


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;
\(^3\) St. Petersburg Dictionary, s.v.;
\(^4\) Rgveda-Noten, 1, 211.
\(^5\) Vedische Mythologie, 3, 442.
Vṛka 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 Saṃvīṃśa Brahmāṇa refers to the portent of a tree secreting blood.

1 i. 164, 20. 22; ii. 14, 2; 39, 1; iv. 20, 5; v. 78, 6, etc.  
2 Av. i. 14, 1; ii. 12, 3; vi. 45, 1; xii. 1, 27. 51, etc.  

Vṛka-sarpi, 'tree-creeper,' is the name of a species of worm or female serpent in the Atharvaveda.

Vṛkṣya in the Śatapatha Brāhmaṇa (i. i, i, 10) denotes the 'fruit of a tree.'

Vṛcaya is referred to once in the Rigveda as the spouse given by the Aśvins to Kāśīvant.

1 i. 51, 13. Cf. Pischel, Vедische Studien, i, 3, 203, who distinguishes two Kāśīvans, but without sufficient reason, since i. 116, 17, must clearly refer to Vṛcaya.

Vṛcīvant is the name of a tribe referred to once in the Rigveda, where it is clearly stated that the Śṛṇjaya king, Daivavāta, conquered the Turvaśa king and the Vṛcīvants. Zimmer thinks that the Vṛcīvants and the Turvaśa people should be identified, but this is both unnecessary and improbable; it is adequate to assume that they were allied against the Śṛṇjayas. 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.

1 vi. 27, 5 et seq.  
2 Altindisches Leben, 124.  
3 Oldenberg, Buddha, 404; Ludwig, Translation of the Rigveda, 3, 153; Hillebrandt, Vедische Mythologie, 1, 105.  
4 xxi. 12, 2.
Vṛjana, according to Roth,\(^1\) denotes in several passages of the Rigveda\(^2\) the ‘settlement’ or ‘village,’ the German ‘Mark’ and its inhabitants. Zimmer,\(^3\) accepting this view, sees in Vṛjana the ‘secure abode’ (\(kṣiti dhruvā\)) where the clan lives,\(^4\) the clan itself as a village community (like Grāma), and the clan in war.\(^5\) Geldner,\(^6\) on the other hand, takes the literal sense of Vṛjana to be ‘net,’ developing all the other senses from that idea, but the traditional view seems more natural.

\(^{1}\) St. Petersburg Dictionary, s.v. 2.  
\(^{2}\) i. 51, 15; 73, 2; 91, 21; 105, 19; 128, 7; 165, 15; 166, 14, etc.  
\(^{3}\) Altindisches Leben, 142, 159, 161.  
\(^{4}\) Rv. i. 51, 15; 73, 2 (cf. i. 73, 4).  
\(^{5}\) Rv. vii. 32, 27; x. 42, 10.  
\(^{6}\) Vedische Studien, 1, 139 et seq.

Vṛtra-ghna occurs in a passage of the Aitareya Brāhmaṇa,\(^1\) where in a Gāthā reciting the prowess of Bharata it is said that he bound horses on the Yamunā (Jumna) and Ganges (Ganges) Vṛtraghne, which Sayana renders ‘at Vṛtraghna,’ as the name of a place. Roth,\(^2\) however, seems right in interpreting the form as a dative, ‘for the slayer of Vṛtra’—i.e., Indra.

\(^{1}\) viii. 23, 5.  

Vṛtra-śaṅku, literally ‘Vṛtra-peg,’ found in one passage of the Śatapatha Brāhmaṇa,\(^1\) is said by the scholiast on the Kātyāyana Śrauta Sūtra\(^2\) to denote a stone pillar. This improbable interpretation is based on another passage in the same Brāhmaṇa.\(^3\)

\(^{1}\) xiii. 8, 4, 1.  
\(^{2}\) xxi. 3, 31.  

Vṛddha-dyumna Ābhipratārīnā (‘descendant of Abhipratārin’) is the name of a prince (rājanya) in the Aitareya Brāhmaṇa (iii. 48, 9), where his priest, Śucivṛkṣa Gaupalāyana, is praised. In the Śāṅkhāyana Śrauta Sūtra (xv, 16, 10-13), on the contrary, he is said to have erred in the sacrifice, when a Brahmin prophesied that the result would be the expulsion of the Kuruṣ from Kurukṣetra, an event which actually came to pass.
Viṣā in the Nirukta (v. 21) denotes the 'female jackal.'

1. 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, Tryarunā, 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 Pañcaravīṣa Brāhmaṇa,1 the Śātyāyanaka,2 the Tāṇḍaka,3 was also narrated in the Bhallavi Brāhmaṇa,4 and is preserved in the Brhaddevatā.5 Sieg6 has endeavoured to trace the story in part in the Rigveda,7 but there is a consensus of opinion8 against the correctness of such a view.

Vṛṣāka 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

Vṛṣa is the name of a plant of some kind in the Kāṭhaka Samhita.1 Later the Gendarussa vulgaris is so styled. Maitrāyaṇī Samhita2 has Vṛṣa, which Böhtlingk3 takes to mean a small animal, a quite possible sense. Cf. Yevāṣa.

1 xiii. 3, 12.
3 See Śāyaṇa, loc. cit.
4 Referred to in the Brhaddevatā, v. 23, apparently as cited in the Nidāna. The passage is not in the extant text of the Nidāna Sūtra. See Sieg, Die Sagenstoffe des Rgveda 65, n. 5.
5 v. 14 et seq., where see Macdonell's notes.
7 v. 2.

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1 i. 191, 16.
2 x. 4, 9. 15; xii. 1, 46; Śaṅkhāyana Aranyaka, xili. 27.
3 Rv., loc. cit.; Av. x. 4, 9. 15.
4 Av. xili. 1, 46.

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1 xxx. 1.
2 iv. 8, 1.
3 Dictionary, General Index to Supplements, 376.
VRṣa-khāḍi is used as an epithet of the Maruts in the Rigveda. The sense is doubtful: Bollensen thought the expression referred to the wearing of rings in the ears; Max Müller 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.

VRṣa-gaṇa is the name of a family of singers mentioned in one passage of the Rigveda.1


VRṣan-aśva is the name of a man referred to in the Rigveda, 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 Śaḍvyimśa Brāhmaṇa,4 and the Taittirīya Āraṇyaka,5 but it is clear that all of these texts had no real tradition of what was referred to.

1 i. 51, 13.
2 ii. 79 (Journal of the American Oriental Society, 18, 37).
3 iii. 3, 4, 18.
4 i. 1, 16.
5 i. 12, 3.
Cf. Eggeling, Sacred Books of the East, 26, 81, n. 2.

VRṣa-damśa, ‘strong-toothed,’ is the name of the cat in the Yajurveda Saṃhitās, where it figures as a victim at the Aśvamedha (‘horse sacrifice’). It also appears in the Paṃcayimśa Brāhmaṇa;2 the fact that the sneeze of the cat is here referred to renders it likely that the animal was already tamed. Geldner sees a house cat in the animal alluded to in a hymn of the Atharvaveda4 by a set of curious epithets, including vrṣadati, ‘strong-toothed,’ but Whitney decisively rejects the idea that the hymn refers to the domestic cat.

1 Taittirīya Saṃhitā, v. 5, 21, 1; Maitrāyaṇī Saṃhitā, iii. 14, 12; Vājasaneyi Saṃhitā, xxiv. 31.
2 viii. 2, 2.
3 Vedic Studien, 1, 313-315.
4 i. 18.
Cf. Zimmer, Altindisches Leben, 86.
Vṛṣṇi in two passages of the Rigveda\(^1\) seems to denote a man, with the patronymic Pāthya in one of them.


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 Vṛṣali is to be avoided.

\(^{1}\) x. 34, 11. Cf. Nirukta, iii. 16. \(^{2}\) vi. 4, 12 Mādhyāṃdina.

Vṛṣa-śuṣma Vatavata ('descendant of Vatavant') Jātukaṇṇya is the name of a priest in the Brāhmaṇas of the Rigveda.\(^1\) Vṛṣa-śuṣma in the Vāṃśa Brāhmaṇa\(^2\) is probably intended for the same name.

\(^{1}\) Aitareya Brāhmaṇa, v. 29, 1; lectio Vādhvātā: *Indische Studien*, 1, Kauśitaki Brāhmaṇa, ii. 9 (with a varia 215, n. 1).

\(^{2}\) *Indische Studien*, 4, 373.

Vṛṣā-rava, 'roaring like a bull,' is the name of some animal in the Rigveda.\(^1\) In the Śatapatha Brāhmaṇa\(^2\) the word occurs in the dual, meaning perhaps 'mallet' or 'drumstick.'

\(^{1}\) x. 146, 2 = Taittīrīya Brāhmaṇa, ii. 5, 5, 6.

\(^{2}\) xii. 5, 2, 7.

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 in the Rigveda\(^1\) the name of a ṛṣi, whose sons were the **Upastutas.**


**Veṇu** in the Atharvaveda\(^1\) and later\(^2\) denotes a ‘reed’ of bamboo. It is described in the Taittiriya Saṃhitā\(^3\) as ‘hollow’ (*su-ṣira*). 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 Veṇu has in the later texts. The Kauśītaki Brāhmaṇa\(^6\) couples Veṇu with Sasya, stating that they ripen in Vasanta, ‘spring.’ Apparently bamboo reeds are meant.\(^7\)

\(^1\) i. 27, 3.  
\(^2\) Taittiriya Saṃhitā, v. 2, 5, 2; vii. 4, 19, 2; Kāṭhaka Saṃhitā, xiii. 12; Satapatha Brāhmaṇa, i. 1, 4, 19; ii. 6, 2, 17, etc.  
\(^3\) v. i, i, 4.  
\(^4\) viii. 55, 3.  
\(^5\) St. Petersburg Dictionary, s.v. 2.  
\(^6\) iv. 12.  

**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’ (*hiranyayā*) and ‘water-born’ (*apsuja*).\(^4\)

\(^1\) iv. 58, 5.  
\(^2\) Av. x. 7, 41; xviii. 3, 5; Taittiriya Saṃhitā, v. 3, 12, 2; 4, 4, 2; Vāja-saneyi Saṃhitā, xvii. 6; Taittiriya Brāhmaṇa, iii. 8, 4, 3, etc.  
\(^3\) Rv., loc. cit.; Av. x. 7, 41.  

**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\(^8\) thinks that the Vetasus were probably the tribe of which Daśadyu was a member, and that they defeated the **Tugras.** The passages are too obscure to render any version probable.

\(^1\) vi. 20, 8; 26, 4.  
\(^2\) x. 49, 4.  
Vetashvant, 'abounding in reeds,' is the name of a place in the Pañcaviṃśa Brāhmaṇa,¹ not, as Weber² once took it, a part of the name of Ekayavan Gāmdama.

Veda in the Atharvaveda¹ and later² denotes 'sacred lore.' In the plural³ it more definitely refers to the Vedas of the Re, Yajus, and Sāman. Cf. Vidyā.

Vedāṅga, as the name of a text subsidiary to the study of the Rigveda, is first found in the Nirukta¹ and the Rigveda Prātiṣākhya.²

1. Vena occurs in one passage of the Rigveda¹ as a generous patron. Prthavāna, found in the same passage, may or may not be another name of his, and Pārthya in the following stanza of the hymn is perhaps his patronymic.

2. Vena in the Rigveda¹ is thought by Tilak² to be the planet Venus. But this is certainly impossible.


² Av. vii. 54, 2; x. 8, 17; xv. 3, 7. ³ Traya, 'threelfold,' Śatapatha Brāhmaṇa, v. 5, 5, 10; xiii. 4, 3, 3; Nirukta, i. 2, 18, 20, etc. ¹ Av. iv. 35, 6; xiii. 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 Arānyakas.

1 i. 20. ² xii. 40. ³ Of. Roth, Nirukta, xv. et seq.; Weber, Indische Studien, 9, 42. ¹ x. 93, 14. Cf. Ludwig, Translation of the Rigveda, 3, 166.

1. Veśa is a term of somewhat doubtful sense, apparently denoting ‘vassal,’ ‘tenant,’ in a few passages,1 and, according to Roth,2 ‘dependent neighbour.’

1 Rv. iv. 3, 13; v. 85, 7; possibly x. 49, 5; but cf. 2. Veśa; Kāthaka Sāṃhitā, xii. 5 (veśātu); xxxi. 12; xxxii. 4; Vājasaṇeyī Sāṃhitā, Kāṇva, ii. 5, 7; Maitrāyaṇī Sāṃhitā, i. 4, 8; ii. 3, 7; iv. 1, 13. Cf. Weber, Indische Studien, 13, 204, who takes veia in Av. ii. 32, 5, where pari-veias also occurs in the same sense, and compares vaiśya in Taittirīya Sāṃhitā, ii. 3, 7, i, as meaning ‘servitude.’

2 St. Petersburg Dictionary, s.v. 1, veia, and veśātu. Cf. Whitney, Translation of the Atharvaveda, 75, who seems inclined to read veas in Av. ii. 32, 5; but Weber’s explanation of the origin of the sense of ‘servant’ is adequate. Geldner, Vedische Studien, 3, 135, n. 4, sees in Veśa either a neighbour or a member of the same village community. Cf. Sajāta.

2. Veśa may be a proper name in two passages of the Rigveda;1 if so, it is quite uncertain whether a demon is meant or not.

1 ii. 13, 8; x. 49, 5. Cf. Ludwig, Translation of the Rigveda, 3, 152, 164.

Veśantā,1 Veśantī,2 Veśānta,3 all denote a ‘pond’ or ‘tank.’ Cf. Vaiśanta.

1 Av. xi. 6, 10; xx. 128, 8. 9; Taittiriya Brāhmaṇa, i. 4, 12, 1. 2 Av. i. 3, 7. 3 Brhadāraṇyaka Upaniṣad, iv. 3, 11.

Veśas. See i. Veśa.

Veśantā. See Veśantā.

Veśī in one passage of the Rigveda1 seems to denote a ‘needle.’


Veśman, ‘house,’ occurs in the Rigveda1 and later.2 It denotes the house as the place where a man is ‘settled’ (viṣ).

1 x. 107, 10; 146, 3. 2 Av. v. 17, 13; ix. 6, 30; Aitareya Brāhmaṇa, viii. 24, 6, etc. In Śatapatya Brāhmaṇa, i. 3, 2, 14, the single house (eka-veśman) of the king is contrasted with the numerous dwellings of the people.
Veśya in two passages of the Rigveda (iv. 26, 3; vi. 61, 14) seems to denote the relation of 'dependence' rather than 'neighbourhood.' Cf. i. Veṣa.

Veśka in the Śatapatha Brāhmaṇa (iii. 8, 1, 15) denotes the 'noose' for strangling the sacrificial animal. See Bleśka.

Vehat seems to mean a 'cow that miscarries.' It is mentioned in the Atharvaveda¹ and later.²

¹ xii. 4, 37 et seq. In iii. 23, i, a woman is called vehat.
² Vājasaneyi Śaṃhitā, xviii. 27; xxiv. 1, etc.; Taittiriya Śaṃhitā, ii. 1, 5, 3, etc. In Śatapatha Brāhmaṇa, xii. 4, 4, 6, Eggeling, Sacred Books of the East, 44, 195, adopts the sense 'a cow desiring the bull.' But cf. Whitney, Translation of the Atharvaveda, 127.

Vaiḥkarṇa occurs but once in the Rigveda¹ 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 Vaiḥkarṇas. Zimmer² conjectures that they were a joint people, the Kuru-Krīvis: this is quite possible, and even probable. Vikarṇa as the name of a people is found in the Mahābhārata,³ and a lexicographer⁴ places the Vikarṇas in Kaṣmīr, a reminiscence probably of a real settlement of the Kurus in that country. Cf. Uttara Kuru.

¹ vii. 18, 11.
² Altindisches Leben, 103.
³ vi. 2105.
⁴ St. Petersburg Dictionary, s.v.


Vaiḥkānasa is the name of a mythical group of Rṣis who are said in the Pañcaviṃśa Brāhmaṇa¹ to have been slain at Muni-marāṇa by Rahasyu Devamalimluc, and who are mentioned in the Taittiriya Āraṇyaka also.² An individual Vaiḥkānasa is Puruhaṇman.³

¹ xiv. 4, 7.
² i. 23, 3 (Indische Studien, 1, 78).
³ xiv. 9, 29.
Vaijāna, ‘descendant of Vijāna,’ is Sāyaṇa’s version of the patronymic of Vṛṣa in the Pañcaviṃśa Brāhmaṇa.¹ The real reading is vai Jānaḥ, as pointed out by Weber.²

¹ xiii. 3, 12. ² Indische Studien, 10, 32.

Vaiṭṭabhaṭi-putra is the name in the Kāṇva recension of the Brhadāraṇyaka Upaniṣad (vi. 5, 2) of a teacher, a pupil of Kāṛṣakeyiputra, Cf. Vaidabhṛtīputra.

Vaidava, ‘descendant of Viḍu,’ is the patronymic of a Vasiṣṭha in the Pañcaviṃśa Brāhmaṇa (xi. 8, 14), where he is said to have been the seer of a Sāman or Chant.

Vaidūrya, ‘beryl,’ is first found in the late Adbhuta Brāhmaṇa.¹

¹ Weber, Indische Studien, 1, 40; Omina und Portenta, 325 et seq.

Vaitarāṇa occurs once in the Rigveda.¹ Roth² thinks the word is a patronymic, but it seems rather³ to be an adjective in the sense of ‘belonging to Vītarāṇa’ 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 Atharvaveda² to have come to ruin because they devoured a Brahmin’s cow. They are said to be Śṛṇjayas, 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 Śṛṇjayas, but this is not probable⁴ in view of the existence of a Vītabhavya.

¹ v. 18, 10. 11; 19, 1. ² Bloomfield, Hymns of the Atharvaveda, 434. ³ Altindisches Leben, 132. ⁴ Cf. Oldenberg, Buddha, 405; Weber Indische Studien, 18, 233.
Vaida, ‘descendant of Vida,’ is the patronymic of Hiranya-
dant in the Aitareya Brāhmaṇa and the Aitareya Āraṇyaka.
The word is also written Baida.

Vaidathina, ‘descendant of Vidathin,’ is the patronymic of Ṫjiśvan in the Rigveda (iv. 16, 11; v. 29, 13).

Vaidad-aśvi, ‘descendant of Vidadaśva,’ is the patronymic of Taranta in the Rigveda. In the Pañcaviṁśa Brāhmaṇa and the Jaiminiya Brāhmaṇa 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 Brāhmaṇas.

Vaidabhṛti-putra, ‘son of a female descendant of Vedabhṛt,’ is the name of a teacher in the last Vamśa (list of teachers) of the Mādhyamindra recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 32). Cf. Vaiṭṭabhaṭṭiputra.

Vaidarbha, ‘prince of Vidarbha,’ is applied to Bhīma in the Aitareya Brāhmaṇa (vii. 34, 9).

Vaidarbhi, ‘descendant of Vidarbha,’ is the patronymic of a Bhārgava in the Praśna Upaniṣad (i. 1; ii. 1).

Vaidheha, ‘prince of Videha,’ is the title of Janaka and of Nāmī Sāpya.

Vaidhasa, ‘descendant of Vedhas,’ is the patronymic of Hariścandra in the Aitareya Brāhmaṇa (vii. 13, 1) and the Śāṅkhāyana Śrauta Sūtra (xv. 17, 1).
Vainya, ‘descendant of Vena,’ is the patronymic of the mythic Prthi, Prthi, or Prthu.  

1 Rv. viii. 9, 10; Pañcaviṃśa Brāhmaṇa, xiii. 5, 20; Śatapatha Brāhmaṇa, v. 3, 5, 4, etc.

Vaipāścita (‘descendant of Vipāscit’) Dāṛḍha-jayanti (‘descendant of Drḍhajayanta’) Gupta Lauhitya (‘descendant of Lohita’) is the name of a teacher, a pupil of Vaipāścita Dāṛḍhajayanti Drḍhajayanta Lauhitya, in a Vamśa (list of teachers) of the Jaiminiya Upaniṣad Brāhmaṇa (iii. 42, 1).

Vaipāścita (‘descendant of Vipāscit’) Dāṛḍhajayanti (‘descendant of Drḍhajayanta’) Drḍhajayanta Lauhitya (‘descendant of Lohita’) is the name of a teacher, a pupil of Vipāścita Drḍhajayanta 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 Kāṇvi-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 Brāhmaṇa and the Chāndogya Upaniṣad, of Budila Āśvatarāśvi in the Chāndogya Upaniṣad, and of Gośruti in that Upaniṣad and in the Śāṅkhāyana Āraṇyaka. In the Jaiminiya Upaniṣad Brāhmaṇa the patronymic is applied to Rāma Krātujāteya.

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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.
Vaiyaska is read in one passage of the Rigveda Prātiśākhya, as the name of an authority on the metres of the Rigveda. Roth is clearly right in thinking that Yāska is meant.

Vaira and Vaira-deya 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 Āpastamba and Baudhāyana. Both prescribe the scale of 1,000 cows for a Kṣatriya, 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 Śūtra allows the same scale of wergeld for women, but the Gautama Śūtra 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 Rigveda preserves, also, the important notice that a man’s wergeld was a hundred (cows), for it contains the epithet sata-dāya, ‘one whose wergeld is a hundred.’ No doubt the values varied, but in the case of Śunahsepa the amount is a hundred (cows) in the Aitereya Brāhmaṇa. In the Yajurveda Saṃhitā sata-dāya again appears.

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1 Pañcaviṃśa Brāhmaṇa, xvi. 1, 12. Cf. Taittiriya Saṃhitā, i. 5, 2, 1; Kāṭhaka Saṃhitā, ix. 2; Kapisthala Saṃhitā, viii. 5; Maṭrāyaṇi Saṃhitā, i. 7, 5, all of which have vīrām for vairam, perhaps wrongly.

2 Rv. v. 61, 8 (on the exact sense of which, cf. Max Müller, Sacred Books of the East, 32, 361; Hillebrandt, Vedische Mythologie, 1, 92; Oldenberg, Rigveda-Noten, 1, 354); Kāṭhaka Saṃhitā, xxiii. 8; xxviii 2. 3. 6.

3 i. 9, 24, 1-4.
4 i. 10, 19, 1, 2.
5 The crime of slaying a Brahmin is too heinous for a wergeld. See Āpastamba, i. 9, 24, 7 et seq.; Baudhāyana, i. 10, 18, 18.
6 i. 9, 24, 5.
7 i. 10, 19, 3.
8 ii. 32, 4.
9 vii. 15, 7.
10 See n. i. 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

Vaira-hatya, 'manslaughter,' is mentioned in the Vājasaneyi Saṁhitā (xxx. 13) and the Taittiriya Brāhmaṇa (i. 5, 9, 5). Cf. Vīrahaṇa.

Vai-ṛājya. See Rājya.

Vairūpa, 'descendant of Virūpa,' is the patronymic of Aṣṭādamśtra in the Pañcaviṃśa Brāhmaṇa (viii. 9, 21).

Vaiśanta is the name in the Rigveda1 of a prince whose offering Indra is said to have deserted for that of Sudāś through the aid of the Vasiṣṭhas. Ludwig2 thinks that the name is Veśanta, and that he was a priest of the Pṛthu-Parsus; Griffith3 says that probably a river is meant, but neither of these views is plausible.

1 vii. 33, 2. 2 Translation of the Rigveda, 3, 173. 3 Hymns of the Rigveda, 2, 24, n. Cf. Geldner, Vedische Studien, 2, 130.

Vaiśampāyana, 'descendant of Viśampa,' is the name of a teacher, famous later, but in the earlier Vedic literature known only to the Taittiriya Āraṇyaka (i. 7, 5) and the Gṛhya Sūtras.

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 Taittiriya Brāhmaṇa, iii. 9, 7, 3; Satapatha Brāhmaṇa, xiii. 2
Vaiśya denotes a man, not so much of the people, as of the subject class, distinct from the ruling noble (Kṣatriya) and the Brāhmaṇa, the higher strata of the 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,¹ and then frequently from the Atharvaveda² onwards,³ sometimes in the form of Viśya.⁴

The Vaiśya plays singularly little part in Vedic literature, which has much to say of Kṣatriya and Brahmin. His characteristics are admirably summed up in the Aitareya Brāhmaṇa⁵ in the adjectives anyasya bali-kṛt, ‘tributary to another’; anyasyādyya, ‘to be lived upon by another’; and yathākāmajasyeṣāḥ, ‘to be oppressed at will.’ He was unquestionably taxed by the king (Rājan), who no doubt assigned to his retinue the right of support by the people, so that the Kṣatriyas grew more and more to depend on the services rendered to them by the Vaiśyas. But the Vaiśya was not a slave: he could not be killed by the king or anyone else without the slayer incurring risk and the payment of a wergeld (Vaira), which even in the Brahmin books extends to 100 cows for a Vaiśya. Moreover, though the Vaiśya could be expelled by the king at pleasure, he cannot be said to have been without property in his land. Hopkins⁶ thinks it is absurd to suppose that he could really be a landowner when he was subject to removal at will, but this is to ignore the fact that normally the king could not remove the landowner, and that kings were ultimately dependent on the people, as the tales of exiled kings show.

On the other hand, Hopkins⁷ is clearly right in holding that the Vaiśya was really an agriculturist, and that Vedic society was not merely a landholding aristocracy, superimposed upon an agricultural aboriginal stock, as Baden Powell⁸ urged. Without ignoring the possibility that the Dravidians were agriculturists, there is no reason to deny that the Āryans were

¹ x. 90, 12.
² v. 17, 9.
³ Vājasaneyi 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 life\(^9\) and in death.\(^{10}\) It would be absurd to suppose that the Āryan Vaiśyas did not engage in industry and commerce (cf. Panī, Vaṇij), 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 Saṁhitā,\(^{11}\) 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 Fick\(^{13}\) 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 wrong\(^{14}\) to suppose that the term Vaiśya was merely applied by theorists to the people who were not nobles or priests. It must have been an early appellation of a definite class which was separate from the other classes, and properly to be compared with them. Moreover, though there were differences among Vaiśyas, there were equally differences among Kṣatriyas and Brāhmaṇas, and it is impossible to deny

\(^9\) Kāṭhaka Saṁhitā, xxxvii. 1.
\(^{10}\) Kauśika Śūtra, lxxx.
\(^{11}\) ii. 5, 4, 4.
\(^{12}\) Rhys Davids, Buddhist India, 55 et seq., argues to the contrary from Buddhist evidence; but this has no cogency for the Vedic period, and much, if not all, of it is hardly in point as concerns this issue.
\(^{13}\) Die soziale Gliederung, 163 et seq.
\(^{14}\) Cf. Indian Empire, 1, 347.
the Vaiśyas' claim to be reckoned a class or caste if the other two are such, though at the present day things are different.


**Vaiśvā-mitra**, ‘descendant of Viśvāmitra,’ is the term by which that famous priest's line is referred to in the Aitareya Brāhmaṇa (vii. 17 et seq.).

**Vaiṣṭha-pureya**, ‘descendant of Viṣṭhapura,’ is the name of a teacher in the first two Vamśas (lists of teachers) of the Brhadāraṇyaka Upaniṣad in the Mādhyaṃdina recension (ii. 5, 20; iv. 5, 25). He was a pupil of Śaṅdilya and Rauhināyana.

**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 Śāyana,² the compound denotes a ‘driver out of cows.’ Perhaps it means a ‘tormentor of cows,’ as the St. Petersburg Dictionary takes it. Weber³ renders it as ‘knacker of cows,’ Eggeling as ‘one who approaches cows.’

¹ Vājasaneyi Ṣamhitā, xxx. 18; Taittiriya Brāhmaṇa, iii. 4, 16, 1. Cf. Kāthaka Ṣamhitā, xv. 4.
² On Taittiriya Brāhmaṇa, *loc. cit.*
³ *Indische Streifen*, 1, 82, n. 11. This interpretation is supported by the use of the word in the Kāṭhaka, where it replaces the Govikartana of other texts. See Ratnīn (p. 200).

**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 Śatapatha Brāhmaṇa, vii. 4, 1, 27. Cf. Av. vi. 50, 2.
² Av. iii. 28, 2, where a worm is certainly not meant.
Vyadhvara, 'perforating,' designates a worm in one passage of the Atharvaveda, where there seems to be no good reason to alter the reading to Vyadvara, though Whitney thinks that it may rather be connected with vi-adhvan than with the root vyadh, 'pierce.' The term occurs with Maśaka, 'fly,' in the Hiranyakesi Grhya Sūtra, and perhaps also in another passage of the Atharvaveda where, however, both Whitney and Shāṅkar Pañḍit read Vyadvara.

Vyalkaśā is the name of a plant in the Rigveda.

Vy-aśva is the name of a Rṣi, a protégé of the Aśvins, mentioned in several hymns of the eighth Maṇḍala, which may have been the composition of a descendant of his, Viśva-manas. In two other passages he is referred to only as a Rṣi of the past, and Oldenberg points out that none of his own work appears in the Samhitā. The Rigveda also mentions the Vyaśvas, with whom Ludwig is inclined to connect Vaśa Aśvya. An Āṅgirasa Vyaṣva occurs as a seer of Sāmans or Chants in the Pañcaviṃśa Brāhmaṇa.

Vy-aṣṭi is the name of a mythical teacher in the first two Vamśas (lists of teachers) in the Bhādāraṇyaka Upaniṣad.
Vyākhyāna in one passage of the Satapatha Brāhmaṇa\(^1\) clearly denotes a 'narrative' merely—viz., that of the dispute of Kadrū and Suparnī. In other passages\(^2\) the word means simply 'commentary.' In the Brhadāraṇyaka Upaniṣad,\(^3\) used in the plural, it signifies a species of writing, apparently 'commentaries,' though its exact relation to Anuvākhyāna must remain obscure. Sieg\(^4\) thinks that the Vyākhyānas were forms of narrative like Anuvākhyāna and Anuvākhyāna.

Vyāghra, 'tiger,' is never found in the Rigveda, but frequently occurs in the Atharvaveda,\(^1\) as well as the lion. This fact is legitimately regarded as an indication that the Atharvaveda belongs to a period when the Vedic Indian had approached and entered the territory of Bengal. Later,\(^2\) also, mention of the tiger is quite common. The Taittirīya Saṁhitā\(^3\) preserves a reference to the danger of waking a sleeping tiger. The destructive character of the animal is often alluded to,\(^4\) the man-eater (purasād)\(^5\) being also mentioned. Like the lion, the tiger passes as a symbol of strength.\(^6\) This idea is illustrated by the fact that the king at the Rājasūya ('royal consecration') steps\(^7\) on a tiger's skin to win himself the strength of the animal. Cf. also Śārdūla, Petva.

Vyāghra-padya is a false reading in the Chāndogya Upaniṣad (v. 16, 1) for Vaiyāghrapadya.
Vyādhi, 'disease,' occurs several times in Vedic literature. The specific diseases are dealt with under the separate names, but the Vedic texts also mention innumerable bodily defects. The list of victims at the Puruṣamedha ('human sacrifice') includes a 'dwarf' (vāmana, kubha), a 'bald' person (khalati), a 'blind' man (andha), a 'deaf' man (badhira), a 'dumb' man (mūka), a 'fat' man (pīvan), a 'leper' (sidhmala, kilāsa), a 'yellow-eyed' man (hary-akṣa), a 'tawny-eyed' man (piṅg-ōkṣa), a 'cripple' (piṭha-sarpin), a 'lame' man (srāma), a 'sleepless' man (jāgaraṇa), a 'sleepy' man (svaṃpaṇa), one 'too tall' (ati-dīrgha), one 'too short' (ati-hrasva), one 'too stout' (ati-sthūla or aty-āṃsala), one 'too thin' (ati-krṣa), one 'too white' (ati-śukla), one 'too dark' (ati-krṣya), one 'too bald' (ati-kulva), and one 'too hairy' (ati-lomaśa).

In the Maitrāyaṇī Saṃhitā the man with bad nails and the man with brown teeth are mentioned along with sinners like the Didhiśūpāti. The Śatapatha Brāhmaṇa mentions a 'white-spotted (śukla), bald-headed man, with projecting teeth (viklidha) and reddish-brown eyes.' Interesting is Zimmer's suggestion that kirmira found in the Vājasaneyi Saṃhitā means 'spotty' as an intermixture of races, but it is only a conjecture, apparently based on a supposed connexion of the word with kṛṣ, 'mix.' In the Vājasaneyi Saṃhitā and the

1 Chandogya Upaniṣad, iv, 10, 3; Śaḍviṃśa Brāhmaṇa, v, 4; Śaṅkhāyana Śrauta Śūtra, iii, 4, 8.
2 Vājasaneyi Saṃhitā, xxx. 10. 17. 21; Taittiriya Brāhmaṇa, iii, 4, 6, 1; 14, 1; 17, 1.
3 Cf. Śatapatha Brāhmaṇa, xiii, 3.
4 Cf. Brhadāraṇyaka Upaniṣad, vi, 2, 9; Chandogya Upaniṣad, vi, 1, 9; 13, 2; viii, 4, 2; 9, 1; 10, 1; Kauṣitaki Upaniṣad, iii, 3.
5 Brhadāraṇyaka Upaniṣad, vi, 2, 10; Chandogya Upaniṣad, v, 1, 10; Kauṣitaki Upaniṣad, loc. cit.
6 Kauṣitaki Upaniṣad, loc. cit.
7 Kilāsa also in PañcarāJA Brāhmaṇa, xiv, 3, 17; xxiii, 16, 11, etc.
8 Vājasaneyi Saṃhitā, xxx, 22; Taittiriya Brāhmaṇa, iii, 4, 19, 1, where are added the man who winks too much (ati-mūmra), has too prominent teeth (ati-dantura) or too small teeth (ati-kriṣṭa) and who stars excessively (ati-maṃsa). Cf. Weber, Indische Streifen, 1, 84, n. 4.
9 iv, 1, 9; Taittiriya Brāhmaṇa, iii, 2, 8, 9. Cf. Av. vii, 65, 3.
10 xi, 3, 6, 5. See Eggeling, Sacred Books of the East, 44, 323, n.
11 Altindisches Leben, 428.
12 xxx, 21.
13 xxx, 15, especially avijāta and vijaryar, beside avatokā and paryāyinī; atiśvarī and atiśhādārī 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-pādī) and ‘bull-toothed’ (vrṣa-dāta), probably refer to bodily defects.

14 iiii. 4, 11, 1, where apashadvarī and paryārīṇa are read.

Vrā 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 Pārasārya (‘descendant of Pārasāra’) is the name of a mythical sage who in the Vedic period is found only as a pupil of Viśvakṣena in the Vamśa (list of teachers) at the end of the Śamavidhāna Brāhmaṇa and in the late Taittirīya Āraṇyaka.

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 Viś, 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

1 Av. vi. 137, 2; Taittirīya Saṃhitā, v. 1, 1, 4; 2, 5, 1, etc.

2 Śatapatha Brāhmaṇa, x. 2, 3, 1, 2; i. 2, 5, 14; viii. 1, 1, 37, where the scholiast equates it to 4 Aratnis or cubits (while the scholiast on Āśvalāyana Grhyāṇa Śūtra, ix. 1, 9, regards it as equal to 5 Aratnis). According to the Śulva Śūtra of Baudhāyana, the Aratni equals 24 angula (= ⅛ inch). See Fleet, Journal of the Royal Asiatic Society, 1912, 231, 233, 234.

3 See Eggeling, Sacred Books of the East, 41, 309, n. 5.

1 i. 9, 2. Cf. Weber, Indische Studien, 1, 156; 4, 377; Indian Literature, 184, n. 199.

2 i. 124, 8; 126, 5; iv. 1, 16; viii. 2, 6; x. 123, 2. He omits i. 121, 2, where Böhtlingk, Dictionary, s.v., treats the word as a feminine (vrā).

3 ii. 1, 1, a confused passage, on which see Whitney, Translation of the Atharvaveda, 37, 38.

4 Allindisches Leben, 162.

5 Vedische Studien, 2, 121, 313 et seq.

6 Rv. i. 121, 2; vii. 2, 6 (female elephants).
women who go to the feast (Samana),^{7} or courtezans (visya, 'of the people'),^{8} or, metaphorically,^{9} the hymns compared with courtezans: these senses are perhaps adequate.

^{7} Rv. i. 124, 8. \textit{loc. cit.}
^{8} Rv. i. 126, 5. \textit{loc. cit.}

\textbf{Vraja} denotes in the first instance, in the Rigveda,\(^1\) the place to which the cattle resort (from vraj, 'go'), the 'feeding ground' to which the milk-giving animals go out\(^2\) in the morning from the village (Gräma), while the others stay in it all day and night.\(^3\) Secondarily it denotes the 'herd'\(^4\) itself. This is Geldner's view,\(^5\) which seems clearly better than that of Roth\(^6\) who regards Vraja as primarily the 'enclosure' (from \textit{vṛj}), and only thence the 'herd'; for the Vraja does not normally mean an 'enclosure' at all: the Vedic cattle were not stall-fed as a general rule. In some passages, however, 'pen,'\(^7\) in others 'stall,'\(^8\) is certainly meant. The word is often used in the myth of the robbing of the kine.\(^9\) It occasionally denotes a 'cistern.'\(^10\)

\(^1\) Rv. ii. 38, 8; x. 26, 3, and perhaps 97, 10; 101, 8. Cf. Medhātithi on Manu, iv. 45, and Mahābhārata, i. 41, 15, where \textit{go-vraja} is equal to \textit{gadāya pracāraka}, 'the pastures of the kine,' in i. 40, 17.

\(^2\) Rv. ii. 38, 8.

\(^3\) Cf. Śāyana 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; Sāukhāyana Aranyaka, ii. 16. Metaphorically, in the Bṛhadāranyaka Upaniṣad, vi. 4, 22, Mādhyamāndina, it is a pen with a bolt (sargala) and with a palisade (sa-fari-śraya). The sense of 'pen' is also possible in Rv. x. 97, 10; 101, 8, and is not radically opposed to it, for Vraja denotes the place where the cattle are fed, and can therefore be applied to the stall where they are during the night. Cf. \textit{Gostha}.

\(^8\) Rv. x. 4, 2, where the 'warm Vraja' to which the cows resort is alluded to, and iv. 51, 2, where the Dawns open wide the doors of the Vraja of darkness; Taittiriya Brāhmaṇa, iii. 8, 12, 2, where the Vraja is said to be made of Aśvatha wood. The sense of 'stall' is probable in Vājasaneyi Śāṁhitā, i. 25.

\(^9\) See Geldner, \textit{op. cit.}, 2, 283 et seq.

\(^10\) Vājasaneyi Śāṁhitā, x. 4 = Taittiriya Brāhmaṇa, i. 8, 11, 1 = Maitrāyaṇi Śāṁhitā, ii. 6, 7.
**Vrata** ('vow') in the later Samhitas\(^1\) and the Brāhmaṇas\(^2\) has the peculiar sense of the 'milk' used by one who is living on that beverage alone as a vow or penance.

1 Av. vi. 133, 2; Taittiriya Samhītā, vi. 2, 5, 3. 4; Vājasaneyi Samhītā, iv. 11, etc.
2 Śatapatha Brāhmaṇa, iii. 2, 2, 10. 14. 17; 4, 2, 15; ix. 2, 1, 18. Cf. ghṛta-

Vrata, Pañcaviṃśa Brāhmaṇa, xviii. 2, 5. 6, and vrata-dughā, the 'cow that gives the Vrata milk;' Śatapatha Brāhmaṇa, iii. 2, 2, 14; xiv. 3, 1, 34, etc.

Vratati in the Rigveda\(^1\) and later\(^2\) 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. Zimmer\(^2\) thinks that this refers to the heads of families being subordinate in war to the village headman (Grāmāṇī), but Whitney\(^3\) 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 Av. vi. 9, 2 ('host of the living'); Taittiriya Samhītā, i. 8, 10, 2; Vājasaneyi Samhītā, xvi. 25; Pañcaviṃśa Brāhmaṇa, vi. 9, 24; xvii. 1, 5, 12, etc.
2 Av. ii. 9, 2 ('host of the living'); v. 53, 11. Cf. iii. 26, 2, where śardha is not mentioned.
4 Altindisches Leben, 162.

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-vṛājīn.

Vṛāta is found in several passages of the Rigveda\(^1\) and later\(^2\) in the sense of 'troop.' In one passage of the Rigveda\(^3\) the troops of the Maruts are referred to by three different terms—śardha, vṛāta, and gana. From this fact Zimmer\(^4\) has

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.
deduced that a Vedic host fought according to clan (Viṣ), village (Grāma), and family, but this conclusion is hardly warranted, there being nothing to show that there is any intention to present a distinct series of divisions. It is not probable that the word ever has the technical sense of 'guild,' as Roth⁵ thinks. Cf. Vṛātapatī.

Vṛātapatī, 'lord of troops,' is an epithet included in the names of Rudra in the Yajurveda Saṃhitās,¹ along with the epithet Gaṇa-patī, 'lord of groups.' The exact sense is quite uncertain, but the term may allude to the chief of a band of robbers, as Zimmer² thinks.

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 (mīḍita); those who become outcasts at an early age, apparently by living among outcasts; and those old men who, being impotent (sama-nīcāmeṇahra), 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 Rājāram Rām-

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¹ Vājasaneyi Saṃhitā, xxx. 8; Taittirīya Brāhmaṇa, iii. 4, 5, 1.  
² xv. 1, 1 et seq.  
³ xvii. 1-4.  
⁴ Kātyāyanā Srauta Sūtra, xii. 1; xxii. 4; Lāṭyāyanā 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 said\(^7\) 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 said\(^8\) 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 (Gr̥hapati) or householder wore a turban (Uṣṇīṣe), carried a whip (Pratoda), a kind of bow (Jyāhroda), was clothed in a black (krṣṇaśa) garment and two skins (Ājina), black and white (krṣṇa-valakṣa), and owned a rough wagon (Vijatha) covered with planks.

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\(^5\) 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.
The others, subordinate to the leader, had garments with fringes of red (valūkāntāṁi dāmatiśaṇī), two fringes on each, skins folded double (dvīsaṁhitāṁy aśiṇāṁ), and sandals (Upānah). The leader wore also an ornament (Niśka) of silver, which Rājārām\(^\text{11}\) converts into a silver coinage. The Vrātyas, on becoming consecrated, were expected to hand over their goods to the priest. Many other details are given in the Sūtras (e.g., that the shoes or sandals were of variegated black hue and pointed), but these are not authenticated by the Pañcavimśa Brāhmaṇa.

The locality in which the Vrātyas lived cannot be stated with certainty, but their nomad life\(^\text{12}\) suggests the western tribes beyond the Sarasvatī. But they may equally well have been in the east: this possibility is so far supported by the fact that the Sūtras make the Brahmin receiving the gift of the Vrātya’s outfit an inhabitant of Magadhā. The Atharvaveda\(^\text{13}\) does not help, for it treats the Vrātya in so mystical a way that he is represented as being in all the quarters. Indeed, Roth\(^\text{14}\) believed that it was here not a case of the Vrātya of the Pañcavimśa Brāhmaṇa at all, but of a glorification of the Vrātya as the type of the pious vagrant or wandering religious mendicant (Parivṛājaka). This view is clearly wrong, as the occurrence of the words uṣṇisa, vipātha, and pratoda shows. It is probable that the 15th Book of the Atharvaveda, which deals with the Vrātya, and is of a mystical character, exalts the converted Vrātya as a type of the perfect Brahmacārin, and, in so far, of the divinity.\(^\text{15}\)

\(^{10}\) Ibid., xvii. i, 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.


\(^{12}\) Which is indicated by their name, 'belonging to a roving band' (vrāda), 'vagrant.'

\(^{13}\) See Whitney, Translation of the Atharvaveda, 770 et seq., with Lanman’s additions.

\(^{14}\) St. Petersbourg Dictionary, s.v.

\(^{15}\) Bloomfield, Atharvaveda, 94.

Vrīhi, ‘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 (āśu), and large rice (mahā-vrīhi) are found. Probably the swift-growing variety is that later known as ṇasṭika, ‘ripening in sixty days.’ Vrīhi and Yava, ‘barley,’ are normally conjoined in the texts. Cf. Plāśuka.

1 To take dhānya bija in Rv. v. 53, 13, as ‘rice seeds’ is unnecessary and very improbable, nor is there better reason to see in dhānya rasa in Av. ii. 26, 5, a ‘rice drink.’

2 vi. 140, 2; viii. 7, 20; ix. 6, 14, etc.

3 Taittirīya Samhitā, vii. 2, 10, 3, where it is said to ripen in autumn; Kāthaka Samhitā, x. 6; xi. 5; Maitrāyaṇī Samhitā, iii. 10, 2; iv. 3, 2; Vājasaṇeyi Samhitā, xviii. 12; Altareya, Brāhmaṇa, ii. 8, 7; ii. 12; viii. 16.

Vleška. See Bleška.

Śaṃyu is the name of a mythical son of Brhaspati. He is quoted as a teacher in the texts of the Yajurveda.

Śakaṭa, Śakati, 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 Taittirīya Samhitā, ii. 6, 10, 1; 8, 11; Satapatha Brāhmaṇa, i. 9, 1, v. 2, 6, 4; Taittirīya Brāhmaṇa, iii. 3, 24; Taittirīya Āraṇyaka, i. 5, 2.

Cf. Lévi, La Doctrine du Sacrifice, 113.
Saka-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.'

Sakan. See Sakṛt.

Saka-pūta ('purified by cow-dung') is the name, apparently, of a prince, in one hymn of the Rigveda (x. 132, 5).

Sakaṁ-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.

Sakā is the name of one of the victims at the Āsvamedha ('horse sacrifice') in the Yajurveda Saṁhitās. It is uncer-

1 vi. 128, r. 3. 4, and in the Nakṣatra Kalpa.
2 Omina und Portenta, 363; Indische Studien, 5, 257; 10, 65; Naxatra, 2, 272, n.: 293.
4 Translation of the Atharvaveda, 377, 378.
5 St. Petersburg Dictionary, s.v.
6 Cf. Zimmer, Altindisches Leben, 353:
7 Caland, Altindisches Zauberrițual, 175, n. 3.
8 Translation of the Atharvaveda, 250.

1 Translation of the Rigveda, 3, 510.
2 Hundert Lieder, 154.
3 Hymns of the Atharvaveda, 445, 446.
4 Vājasaneyi Saṁhitā, xxiv. 32.
tain whether a kind of bird\(^2\) or fly,\(^3\) or long-eared beast\(^4\) is intended.

\(^2\) Mahidhara on Vājasaneyi Saṃhitā, loc. cit.
\(^3\) Sāyaṇa on Taittirīya Saṃhitā, v. 5, 12, 1; 18, 1.

Sākuna, ‘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 \(kύκνος\), which also is a bird of omen.

\(^1\) Rv. ii. 42, 2.
\(^2\) Av. xii. 1, 51; 3, 13; xx. 127, 4; Taittirīya Saṃhitā, i. i., 2, 6, 2; Vājasaneyi Saṃhitā, xviii. 53, etc.
\(^3\) Av. xi. 2, 24, as compared with Vāyas; Nirukta, iii. 18.
\(^4\) Cf. Kauśitaki Brāhmaṇa, vii. 4; Maitreyaṇi Upaniṣad, vi. 34, etc.
\(^5\) Altindisches Leben, 430.

Sākuni, ‘bird,’ is used practically like Sākuna, but with a much clearer reference to divination. It was smaller than the Śyena or Suparnā,\(^1\) gave signs,\(^2\) and foretold ill-luck.\(^3\) When it is mentioned\(^4\) in the list of sacrificial victims at the Āśvamedha (‘horse sacrifice’), a special species must be meant: later the falcon is so called, but the ‘raven’ may be intended; the commentator on the Taittirīya Saṃhitā thinks that it is the ‘crow.’ It is mentioned several times elsewhere.\(^5\)

\(^1\) Rv. ii. 42, 1; 43, 3.
\(^2\) Av. x. 3, 6.
\(^3\) Taittirīya Saṃhitā, v. 5, 19, 1; Vājasaneyi Saṃhitā, xxiv. 40; Maitreyaṇi Saṃhitā, iii. 14, 21.
\(^4\) Av. ii. 25, 2; vii. 64, 1; xi. 9, 9;

Kāṭhaka Saṃhitā, xxv. 7; Aitareya Brāhmaṇa, ii. 15, 12; iv. 7, 3; Sātapatra Brāhmaṇa, xiv. 1, 1, 31; Chāndogya Upaniṣad, vi. 8, 2, etc.


Sākuni-mitra is one of the names of Vipaścīt Pārāśarya in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 41, 1).

Sākunta is a name for ‘bird’ in the Atharvaveda (xi. 6, 8).
Sakuntaka,¹ Sakuntikā,² are diminutives, meaning ‘little bird’ in the Saṃhitās.

¹ Khila after Rv. ii. 43; Vajasaneyi Saṃhitā, xxiii. 23. ² Rv. i. 191, 1; Vajasaneyi Saṃhitā, 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 Nāḍapiti, an epithet of Sakuntalā.


Sakunti is found in the Rigveda (ii. 42, 3; 43, 1) denoting a ‘bird’ of omen.

Sakula in the later Saṃhitās¹ 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 Kariśa). For the use of the smoke of dung or of a dung fire for prognosticating the weather, see Sakadhūma.

¹ Used only in nominative and accusative: Rv. i. 161, 10; Av. xii. 4, 9; Taittirīya Saṃhitā, vii. 1, 19, 3, etc. ² In the oblique cases Sakan is the base, Av. xii. 4, 4; Taittirīya Saṃhitā, v. 7, 23, 1; Vajasaneyi Saṃhitā, xxxvii. 9. Cf. Zimmer, *Altindisches Leben*, 236.

¹. Śakti is said in the Jaiminiya Brāhmaṇa¹ to have been the son of Vasiṣṭha, and to have been cast into the fire by the Viśvāmitras. According to Śaḍguruśiṣya,² who appears to follow the Śatyāyanaka,³ the story of Śakti is as follows: Viśvāmitra, being defeated in a contest by Śakti, had recourse

to Jamadagni, who taught him the Sasarpə; later he revenged himself on Śakti by having him burnt in the forest. The Brhaddevatā⁴ relates the first part of the tale only. Geldner⁵ sees in the Rigveda⁶ a description of the death struggle of Śakti, but this interpretation is more than doubtful.⁷

2. Śakti Āṅgirasa (‘descendant of Āṅgiras’) is the name of a seer of a Sāman or Chant in the Paṅcavimśa Brāhmaṇa.¹

Śakvari, fem. plur., denotes the Śakvari verses, known also as the Mahānāmni verses, to which the Śakvara Sāman (chant) is sung. This sense seems to occur in the Rigveda,¹ and is certain later.²

Śaṅku in the Rigveda¹ and later² denotes a ‘wooden peg.’ Thus the term is used of the pegs by which a skin is stretched out in the Satapatha Brāhmaṇa,³ and of the pin of hobbles (Pabdisa).⁴ In the Chāndogya Upaniṣad⁵ it may mean ‘stalk’⁶ or ‘fibre of a leaf.’⁷

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¹ vii. 33, 4 ; x. 71, 14 ; Nirukta, i. 8.
² Av. xiii. i, 5 ; Taittiriya Śamhitā, ii. 2, 8, 5 ; 6, 2, 3 ; iii. 4, 4, 1 ; v. 4, 12, 2 ; Kāṭhaka Śamhitā, xxvi. 4 ; Paṅcavimśa Brāhmaṇa, x. 6, 5 ; xii. 13.
³ ii. 1, 10.
⁴ Bhadāranyaka, vi. 2, 13 (Mādhyam-dina = 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 īḍaci in Jaimintya Brāhmaṇa, ii. 10; Jaimintya Upaniṣad Brāhmaṇa, i. 10, 3.
1. Saṅkha in the Atharvaveda, with the epithet Kaśana, 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.

1 iv. 10, 1. See Lanman in Whitney, Translation of the Atharvaveda, 161.  
2 Brhadāraṇyaka Upaniṣad, ii. 4, 9; iv. 5, 10.

2. Saṅkha Kauṣya is mentioned as a teacher whom Jāta Śākāyānya criticized in the Kāṭhaka Saṃhitā (xxii. 7; cf. 6).

3. Saṅkha Bābhravya ('descendant of Babhru') is the name of a teacher, a pupil of Rāma, in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 41, 1; iv. 17, 1).

Saṅkha-dhma, a 'conch-blower,' is enumerated among the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda, and is mentioned in the Brhadāraṇyaka Upaniṣad.

1 Vājasaneyi Saṃhitā, xxx. 19; Taittiriya Brāhmaṇa, iii. 4, 13, 1.  
2 ii. 4, 9; iv. 5, 10.

Saṅga Śātyāyani ('descendant of Śātyāyana') Ātreya ('descendant of Atri') is the name of a teacher, a pupil of Nagarin, in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 40, 1).

Saśīvant is apparently the name of a man in one passage of the Rigveda, where the vocative Saśīvaḥ occurs. But Roth prefers to read Saśī ca instead.

1 x. 74, 5.  
2 St. Petersburg Dictionary, s.v.  

Saṇa 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 Jaṅgida as a remedy against Viṣkandha. It also occurs in the Satapatha Brāhmaṇa.
Śānda is joined with Marka as a Purohita of the Asuras in the Yajurveda Saṃhitās² and Brāhmaṇas.¹

¹ Taittirīya Saṃhitā, vi. 4, 10, 1; Maitrāyaṇi Saṃhitā, iv. 6, 3; Vāja-saneyi Saṃhitā, vii. 12. 13 (Marka in 16. 17).
² Śatapatha Brāhmaṇa, iv. 2, 1, 4; Taittirīya Brāhmaṇa, i. 1, 1. 5.

Śaṇḍika is found in one passage of the Rigveda¹ in the plural. According to Ludwig,² the hymn is a prayer for victory over the Śaṇḍikas and their king.

¹ iii. 30, 8. ² Translation of the Rigveda, 3, 153.

Śata-dyumna (‘possessing a hundred glories’) is the name of a man who, along with Yajñēṣu, was made prosperous by the priest Mātsya through his knowledge of the exact moment for sacrifice, according to the Taittirīya Brāhmaṇa (i. 5, 2, 1).

Śata-pati occurs in a verse of the Maitrāyaṇi Saṃhitā¹ and the Taittirīya Brāhmaṇa² as an epithet of Indra, who is described as alone the ‘lord of a hundred’ among men. To interpret the expression as ‘lord of a hundred gods,’ as does the commentary on the Taittirīya Brāhmaṇa, is obviously impossible. It seems clear that there is a reference to an analogous human functionary—viz., the lord of a hundred villages, known in the later law³—who was probably at once a judicial deputy of the sovereign and a revenue collector, an ancient magistrate and collector.

¹ iv. 14, 12. ² ii. 8, 4, 2. ³ See Foy, Die königliche Gewalt, 74.

Śata-balākṣa Maudgalya (‘descendant of Madgala’) is the name of a grammarian in the Nirukta (xi. 6).

Śata-māna. See Māna and Kṛṣṇalā.
Sha-yaatu (‘having a hundred magic powers’) is the name of a Rishi in the Rigveda. He is enumerated after Parasara and before Vasishta. Geldner thinks he may have been a son of Vasishta.

1 vii. 18, 21. 2 Vedische Studien, 2, 132.

Cf. Ludwig, Translation of the Atharvaveda, 3, 139.

Sha-rudriya, Sha-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 Kathaka Samhita, xxi. 6; Satapatha Brhma, ix. 1, 1; 2, 1; x. 1, 5, 3, 15. 2 Taittiriya Samhita, v. 4, 3, 1; 5, 9, 4; 7, 3, 3; Taittiriya Brhma, iii. t, 9, 9, etc. 3 Taittiriya Samhita, iv. 5, t-t;

Kathaka Samhita, xvii. 11-16; Maitrayani Samhita, ii. 9, t et seq.; Vajasaneyi Samhita, xvi. 1 et seq.


Sha-sarada 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.

Sha-nika Satrjita is mentioned in the Aitareya Brhma and the Satapatha Brhma as a great king who defeated Dhrtarahtra, the prince of Kasi, 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 = Vajasaneyi Samhita, xxxiv. 52, in connexion with the Daksha-yanas.

Sha-tri Agni-vesi (‘descendant of Agnivesa’) is the name of a generous patron in the Rigveda.


Sha-tru denotes ‘enemy’ in the Rigveda and later.

1 i. 33, 12; 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.
Śaṁ-tanu is the hero of a tale told by Yāska, and often found later. 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. Sieg endeavours to trace this story in the Rigveda, but all that is there stated is that Devāpi Ārṣṭiṣena obtained (no doubt as priest) rain for Śaṁtanu (no doubt a king). There is no hint of relationship at all.

1 Nirukta, ii. 10. 2 Brhaddevatā, vii. 155 et seq., with Macdonell's notes; Sieg, Die Sagenstoffe des Rigveda, 129 et seq.

Śapatha in the Rigveda and later denotes a 'curse,' not an 'oath,' as a judicial process. But that an oath of such a kind was possible as it was later, is shown by at least one passage of the Rigveda, where the speaker, possibly Vasiṣṭha, impregates death on himself if he is a wizard, and death on his foes if he is not.

1 x. 87, 15; Nirukta, vii. 3. 2 Av. iii. 9, 5; iv. 9, 5; 18, 7; 19, 7, etc. 3 vii. 104, 15. Cf. Muir, Sanskrit Texts, 18, 326, 327.

1. Śapaha, 'hoof,' comes to be used to denote the fraction 'one-eighth,' because of the divided hoofs of the cow, just as Pada, the 'foot' of a quadruped, also means a 'quarter.' This sense in found as early as the Rigveda, and is not rare later.

1 viii. 47, 17. 2 Av. vi. 46, 3; xix. 57, 1; Taittirīya Saṁhitā, vi. 1, 10, 1; Satapatha Brāhmaṇa, iii. 3, 3, 3, etc. Cf. Hopkins, Journal of the American Oriental Society, 16, 278; 17, 47; Zimmer, Alindisches Leben, 259.

2. Śapaha in the Brāhmaṇa 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. 458, n. 4; 476.
Saphaka is the name of some plant in the Atharvaveda. It is also mentioned in the Āpastamba Śrauta Sūtra, 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).

Śaphāla is the name of Rūparṇa's kingdom in the Baudhāyana Śrauta Sūtra.  

Sabara is the name of a wild tribe who in the Aitareya Brāhmaṇa are classed as Dasyus, with the Andhras, Pulindas, Mūtibas, and Puṇḍras.

Śamitṛ denotes the 'man who cuts up' the slaughtered animal in the Rigveda and later, sometimes having merely the sense of 'cook.'

Śamī is the name of a tree in the Atharvaveda and later. It is described in the Atharvaveda as destructive to the hair, as producing intoxication, and as broad-leaved. These characteristics are totally wanting in the two trees, Prosopis spicigera or Mimosa suma, with which the Śamī is usually identified.
From the soft wood of the Śamī was formed the lower of the two sticks (aranī) used for kindling the sacred fire, the upper one (the drill) being of Aśvattha. The fruit of the tree is called Śamīdhānya.

Śambara is the name of an enemy of Indra in the Rigveda. He is mentioned along with Śuṣṇa, Pipru, and Varcin, being in one passage called a Dāsa, son of Kulitara. In another passage he is said to have deemed himself a godling (devaka). His forts, ninety, ninety-nine, or a hundred in number, are alluded to, the word itself in the neuter plural once meaning the 'forts of Śambara.' His great foe was Divodāsa Atithigva, who won victories over him by Indra's aid.

It is impossible to say with certainty whether Śambara was a real person or not. Hillebrandt is strongly in favour of the theory that he was a real chief as enemy of Divodāsa: he relies on the statistics 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 Mandala, 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.

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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 Mandala i; four in ii; two in iv; six in vi; two in vii. These references show primâ facie greater reality in Mandala 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.
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).

Sammad Āngirasā ('descendant of Āngiras') is the name of the seer of a Sāman or Chant in the Pañcavimśa 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

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1. x. 31, 10.
2. Av. vi. 138, 4; xx. 136, 9; Taittirīya Saṃhitā, vi. 2, 7, 1; Pañcavimśa Brāhmaṇa, xxv. 10, 4; Śatapatha Brāhmaṇa, xi. 5, 2, 7, etc.
3. Taittirīya Brāhmaṇa, i. 6, 1, 1; Śatapatha Brāhmaṇa, i. 1, 1, 22; 2, 1, 16 et seq.; v. 2, 3, 2, etc.
4. Rv. iii. 33, 13; Śatapatha Brāhmaṇa, iii. 3, 4, 25; Taittirīya Saṃhitā, i. 6, 8, 3.
6. Cf. xi. 1, 6; xv. 7, 6; Grierson, Bihar Peasant Life, 194, and illustration, p. 33; Cumingham, The Stūpa of Bharhut, Plate xxviii.; Caland and Henry, L'Agnisītoma, 49.

Sayanāḍaka. See Sayanāḍaka.

Sayana in the Atharvaveda¹ and later² denotes a 'couch.' Cf. Talpa, Vahya.

1. iii. 25, 1; v. 29, 8. 2. Śatapatha Brāhmaṇa, xi. 5, 1, 2; 7, 4.

Sayāṇḍaka is the form in the Taittirīya Saṃhitā¹ of the name of an animal which in the Maitrāyaṇī² and Vājasaneyi Saṃhitās³ is written as Sayanāḍaka. Some sort of bird is meant according to Roth,⁴ but the commentator on the Taittirīya Saṃhitā equates the word with Kṛkalāsa, 'chameleon.'

**ýarabha**  
NAMES—REED—A WILD ANIMAL 357

**Ýayu** is the name in the Rigveda of a protégé of the Aśvins, who made his cow to give milk.  

1 i. 112, 16; 116, 22; 117, 20; 118, 8; 119, 6; vi. 62, 7; vii. 68, 8; x. 39, 13; 40, 8.

1. **Ýara** in the Rigveda and later denotes a kind of ‘reed’ (Saccharum Sāra). Its use for arrow shafts, and its brittleness, are expressly referred to in the Atharvaveda. Cf. **Ýarya**.

1 i. 191, 3.  
2 Av. iv. 7, 4; Taittirīya Saṁhitā, v. 2, 6, 2; vi. 1, 3, 3; Kāthaka Saṁhitā, xi. 5; xxiii. 4; Satapatha Brāhmaṇa, i. 2, 4, 1; iii. 1, 3, 13; Brhadāraṇyaka Upaniṣad, vii. 4, i, 11, etc.; Nirukta, v. 4, etc.

2 Av. i. 2, 1; 3, 1.  
3 Av. viii. 8, 4.  

2. **Ýara Areatka** (‘descendant of Rcatka’) is the name of a Rṣi in the Rigveda. It is very doubtful, however, whether Areatka is really a patronymic.

1 i. 116, 22; cf. perhaps i. 112, 16; cf. Ludwig, Translation of the Rigveda, Oldenberg, *Rigveda-Noten*, 1, 103. Cf. 3, 150.

3. **Ýara Šaura-devya** (‘descendant of Šūradeva’) is the name of a generous prince in the Rigveda, who gave one calf to three singers. That this Dānastuti (‘praise of gifts’) is ironical seems certain.

1 viii. 70, 13-15.  
2 Pischel, Vedische Studien, 1, 5-7; i. 3, 163; 5, 175.  

**Šarada.** See Rtu.

1. **Šarabha** is the name of some wild animal in the Atharvaveda and later. In the classical literature it is a fabulous, eight-legged beast, dwelling in the snowy mountains, a foe of lions and elephants: the commentator Mahīḍhara sees this sense, but without reason, in the Vājasaneyi Saṁhitā. The

1 ix. 5, 9. Cf. **Šalabha.**

1 Brāhmaṇa, ii. 8, 5; Satapatha Brāhmaṇa, i. 2, 3, 9, etc.

2 Taittirīya 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 Av., loc. cit.; Satapatha Brâhmaṇa, loc. cit. Eggeling, Sacred Books of the East, 12, 52, n. 1, accepts the traditional rendering.

Cf. Zimmer, Altindisches Leben, 89.

2. Śarabha is the name of a Ṛṣi in the Rigveda.1

Śaravyā, ‘arrow-shot,’ is an expression found in the Rigveda and later.2

Śarāva is a measure of corn in the Brāhmaṇas.1

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 Atharvaveda enumerates many parts of the body with some approach to accuracy and orderly arrangement.3 It mentions the heels (pārśnī), the flesh (māṃsa), the ankle-bones (gulphau), the fingers (aṅgulīḥ), the apertures (kha), the two metatarsi (uchlakau), the tarsus (pratiṣṭhā), the two knee-caps (aśṭhi-vantau), the two legs (jaṅghe), the two knee-joints (jāmunok sandhi). Then comes above the two knees (jānī) the four-sided (catusṭaya), pliant (sīthira) trunk (kabandha). The two hips (sronī) and the two thighs (ūrī) are the props of the frame

1 vi. 75, 16; x. 87, 13. xii. 5, 25. 29; Taittirīya Saṃhitā, iv. 5. 1, 1, etc.
2 Av. i. 19, i. 3; v. 18, 9; xi. 10, 6.

1 Saptadasa-śarāva, Taittirīya Brāhmaṇa, i. 3, 4, 5; 6, 8; Śatapatha Brāhmaṇa, v. 1, 4, 12.

1 Rv. i. 32, 10; x. 16, 1, etc.; Av. v. 9, 7; xviii. 3, 9, etc.; Vājasaneyi Saṃhitā, xxxiv. 55; Taittirīya Saṃhitā, i. 7, 2, i; Aitareya Brāhmaṇa, ii. 6, 13; 14, 2; Śatapatha Brāhmaṇa, x. i, 4, 1; Taittirīya Brāhmaṇa, i. 2, 1, 8.

2 x. 2.

Next come the breast-bone (uras), the cervical cartilages (grīvāḥ), the two breast pieces (stanau), the two shoulder-blades (kaphodau), the neck-bones (skandhau), and the backbones (prṣṭiḥ), the collar-bones (ansau), the arms (bāhū), the seven apertures in the head (saṇṭa khāṁi śīṛṣāṇi), the ears (karṇau), the nostrils (nāsike), the eyes (cakṣau), the mouth (mukha), the jaws (hanū), the tongue (jihvā), the brain (mastiṣka), the forehead (lalāṭa), the facial bone (kakāṭika), the cranium (kapāla), and the structure of the jaws (cityā hanvoh).

This system presents marked similarities with the later system of Caraka and Suśruta, which render certain the names ascribed to the several terms by Hoernle. Kaphodau, which is variously read in the manuscripts, is rendered ‘collar-bone’ by Whitney, but ‘elbow’ in the St. Peters burg Dictionary. Skandha in the plural regularly denotes ‘neck-bones,’ or, more precisely, ‘cervical vertebræ,’ a part denoted also by uṣṇihā in the plural. Prṣṭi denotes not ‘rib,’ which is parṣu, but a transverse process of a vertebra, and so the vertebra itself, there being in the truncal portion of the spinal column seventeen vertebræ and thirty-four transverse processes. The vertebræ are also denoted by kikasā in the plural, which sometimes is limited to the upper portion of the vertebral column, sometimes to the thoracic portion of the spine. Anūka also denotes the vertebral column, or more specially the lumbar or thoracic portion of the spine; it is said in the Śatapatha Brāhmaṇa.
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 karūkara,\textsuperscript{16} which, however, is usually found in the plural\textsuperscript{17} denoting the transverse processes of the vertebrae, a sense expressed also by kuntāpa.\textsuperscript{18}

Grīvā, in the plural, denotes cervical vertebrae, the number seven being given by the Śatapatha Brāhmaṇa,\textsuperscript{19} but usually\textsuperscript{20} the word simply means windpipe, or, more accurately, the cartilaginous rings under the skin. Jatru, also in the plural, denotes the cervical cartilages,\textsuperscript{21} or possibly the costal cartilages, which are certainly so called in the Śatapatha Brāhmaṇa,\textsuperscript{22} where their number is given as eight.

Bhāmysas, which occurs thrice in the Atharvaveda,\textsuperscript{23} seems to denote the pubic bone or arch rather than the ‘buttocks’ or ‘fundament,’ as Whitney\textsuperscript{24} takes it.

In the Śatapatha Brāhmaṇa\textsuperscript{25} the number of bones in the the human body is given as 360. The number of the bones of the head and trunk are given in another passage\textsuperscript{26} as follows: The head is threefold, consisting of skin (tvāc), bone (asthi), brain (matiśka); the neck has 15 bones: 14 transverse processes (karūkara) and the strength (vīrya)—i.e., the bone of the centre regarded as one—as the 15th; the breast has 17: 16 cervical cartilages (jatru), and the sternum (uras) as the 17th; the abdominal portion of the spine has 21: 20 trans-

\textsuperscript{16} Av. xi. 9, 8; Bloomfield, \textit{Hymns of the Atharvaveda}, 124.
\textsuperscript{17} Satapatha Brāhmaṇa, xii. 2, 4.
\textsuperscript{18} Ibid., xii. 2, 4, 12.
\textsuperscript{19} Ibid., xii. 2, 4, 10.
\textsuperscript{20} Rv. vi. 163, 2 = Av. ii. 33, 2; Av. vi. 134, 1; ix. 7, 3; x. 9, 20; xi. 8, 15; Hoernle, \textit{Journal}, 1906, 916 et seq.
\textsuperscript{21} Rv. vii. 1, 12 = Av. xiv. 2, 12.
\textsuperscript{22} xii. 2, 4, 11. Cf. vii. 6, 2, 10; Hoernle, \textit{Journal}, 1906, 922 et seq.
\textsuperscript{23} Av. ii. 33, 5; ix. 8, 21, with a fuller version in the Paippalāda recension (Whitney, \textit{Translation of the Atharvaveda}, 77, 551). In viii. 6, 5, it denotes vulva: Hoernle, 16-18.
\textsuperscript{24} \textit{Loc. cit.}
\textsuperscript{25} x. 5, 4, 12; xii. 3, 2, 13; Hoernle, \textit{Osteology}, 238, 239, and the criticism in 106-109, which shows how far removed the Satapatha Brāhmaṇa is from a scientific system. Cf. Keith, \textit{Zeitschrift der Deutschen Morgenländischen Gesellschaft}, 62, 135 et seq.
\textsuperscript{26} xii. 2, 4, 9-14; Hoernle, \textit{Osteology}, 240.
verse processes (kuntāpa), and the abdominal portion (udara) as the 21st; the two sides have 27: 26 ribs (parsu), 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 Samhitas. They include the hair (lomāni), skin (tvac), flesh (māṇsa), bone (asthi), marrow (majjan), liver (yakṛt), lungs (kloman), kidneys (matasne), gall (pitta), entrails (āntrāṇi), bowels (gudāḥ), spleen (plīhan), navel (nābhi), belly (udara), rectum (vanīśhu), womb (yonī), penis (plāśi and šepa), face (mukha), head (śiras), tongue (jihvā), mouth (āsan), rump (pāyu), leech (vāla), eye (caksus), eyelashes (pakṣmāmi), eyebrows (utāṇi), nose (nas), breath (vyāna), nose-hairs (nasyāni), ears (karnau), brows (bhrū), body or trunk (ātman), waist (upāstha), hair on the face (śmaśrāṇi), and on the head (keśāḥ). Another enumeration gives śiras, mukha, keśāḥ, śmaśrāṇi, prāṇa (breath), caksus, śrotra (ear), jihvā, vāc (speech), manas (mind), aṅgulīḥ, aṅgāni (limbs), bāhū, hastau (hands), karnau, ātmā, uras (sternum), prśṭh (vertebrae), udara, aṃsaau, grīvāḥ, sronī, ārū, aratnī (elbows), jānūni, nābhi, pāyu, bhasat (fundament), āṇḍau (testicles), pasas (membrum virile), jaṅghā, pad (foot), lomāni, tvac, māṇsa, asthi, majjan. Another set of names includes vanīśhu, purītat (pericardium), lomāni, tvac, lohita (blood), medas (fat), māṃsaṇi, snāvāni (sinews), asthīni, majjānaḥ, retas (semen), pāyu, kośya (flesh near the heart), pārśvya (intercostal flesh), etc.

The bones of the skeleton of the horse are enumerated in the Yajurveda Samhitas.

In the Aitareya Āraṇyaka the human body is regarded as made up of one hundred and one items; there are four parts,
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), the arm (dos), the collar-bone (akṣa), and the shoulder-blade (aṃsa-phalaka). In the two lower portions there are five four-jointed toes, the thigh, the leg, and three articulations, according to Śāyaṇa’s commentary.

The Śaṅkhāyana Arāṇyaka enumerates three bones in the head, three joints (parvāṇi) in the neck, the collar-bone (akṣa), three joints in the fingers, and twenty-one transverse processes in the spine (anūka). The Maitrāyaṇī Saṃhitā enumerates four constituents in the head (prāṇa, caṅsūs, śrotra, vać), but there are many variations, the number going up to twelve on one calculation. In the Taittiriya 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 Arāṇyaka couples majjānah, snāvāni, and asthīni. Other terms relating to the body are kaṅkuṣa, perhaps a part of the ear, yoni (female organ), kakṣa (armpit), Danta (tooth), nakha (nail), praḥada (forepart of the foot), halikṣa (gall).

33 This is contrary to fact: Hoernle, Osteology, 122, 123.
34 Perhaps the armpit regarded as in some way double; Keith, Aitareya Arāṇyaka, 175.
36 ii. 3. See Keith, Śaṅkhāyana Arāṇyaka, 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 Śaṅkhāyana 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 Arāṇyaka, 185, 192, 195. The numbers vary and are fanciful, being of no scientific importance.
42 i. 7, i.
43 vi. 29, 4.
44 iii. 2, i. 2; Śaṅkhāyana Arāṇyaka, viii. i. 2.
45 Av. ix. 8, 2, where the Paippalāda recension has kaṅkuṣa.
46 Zimmer, Altindisches Leben, 378.
47 Av. vi. 127, 2. Cf. kakṣa, Maitrāyaṇī Saṃhitā, iv. 5, 9.
48 Av. ii. 33, 5, with Lanman’s note in Whitney’s Translation, p. 77; Keith, Aitareya Arāṇyaka, 204. In that Arāṇyaka the passage ii. 1, 4 makes the sense ‘toe’ improbable.
Śarū denotes in the Rigveda\(^1\) and Atharvaveda\(^2\) a missile weapon, often certainly an 'arrow,'\(^3\) but perhaps sometimes a 'dart' or 'spear.'\(^4\)

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\(^1\) 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 ब्रह्मति is applied to it, and where 'lance' seems the best sense, the use being metaphorical.

Cf. Schrader, Prehistoric Antiquities, 223; Zimmer, Altindisches Leben, 301.

Śarkara, fem. plur., denotes in the later Sanshītas\(^1\) and the Brāhmaṇas\(^2\) 'grit' or 'gravel.'

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\(^1\) Av. xi. 7, 21; Taittirīya Sanshītā, v. 1, 6, 2; 2, 6, 2; 6, 4, 4, etc.
\(^2\) Taittirīya Brāhmaṇa, i. 1, 3, 7;

Śarkaraṅkhya. See Śarkarāṅkṣa.

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.

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\(^1\) vii. 56, 5.
\(^2\) St. Petersburg Dictionary, s.v., comparing the later Karkoṭaka.
\(^3\) Altindisches Leben, 95.
\(^4\) Hundert Lieder,\(^2\) 183.
\(^5\) Le livre vii de l’Atharvaveda, 82.
\(^6\) Hymns of the Atharvaveda, 554, 555.

Śardha. See Vṛata.

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.

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\(^1\) 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-

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\(^1\) 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. शार, 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.  

Šaryaṇāvant occurs in several passages of the Rigveda, in all of which Sāyaṇa sees a local name. According to his account, Šaryanaḥ (masc. plur.) is a district in Kurukṣetra, Šaryaṇāvant being a lake not far from it in the back part (jaghanārdhe) of Kurukṣetra. The unusual consistency of his statements on this point is in favour of the word being a place name; it is also to be noted that Kurukṣetra contained the lake Anyataḥplakṣā. Roth, however, thought that in two passages the word denoted merely a ‘lake,’ literally ‘(water) covered with a thicket of reeds’ (śaryaṇa), and in the others a Soma vessel. Zimmer inclines to this rendering. On the other hand, Pischel accepts Sāyaṇa’s view. Hillebrandt also sees in the word a place name, but he is inclined to locate it among the ‘five tribes,’ which is not quite inconsistent with its being in Kurukṣetra, for the connexion of the Pūrus with the later Kurus is known; or perhaps, he suggests, Šaryaṇāvant is an old name for the Wular sea of Kaśmīr, which was only a reminiscence in Vedic times. This is not probable; still less so is Ludwig’s hypothesis that the Šaryaṇāvant is the later eastern Sarasvatī. Bergaigne regards the name as that of a celestial preparer of Soma.

Šaryāta is mentioned once in the Rigveda as a protégé of the Aśvins. Of him in the Satapatha Brāhmaṇa and the

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6 Hillebrandt, Vedische Mythologie, 1, 52, takes śaryāṇi in Rv. ix. 68, 2, as denoting the outer husk of the Soma plant. See also Geldner, Vedische Studien, 2, 255, n. 1.

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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 Vedische Studien, 2, 217. So Max Müller, Sacred Books of the East, 32, 398, 399.

6 Vedische Mythologie, 1, 126 et seq.

7 This is deduced, not with any certainty, from Rv. ix. 65, 22.

8 Hillebrandt, op. cit., i, 142, n. 4; Ludwig, Translation of the Rigveda, 3, 205.


10 Religion Védique, 1, 206.

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1 i. 112, 17.

2 iv. 1, 5, 2.
Jaiminiya Brähmana\textsuperscript{3} is told a story how Cyavana was annoyed by the Śaryātas, and appeased by the gift of Sukanyā, Śaryāta’s daughter, as a wife, and how Cyavana was then restored to youth by the Aśvins. He is there called Mānava (‘descendant of Manu”). He appears also as Śaryāta Mānava, a sacrificer, in the Jaiminiya Upaniṣad Brähmana.\textsuperscript{4}

\textsuperscript{3} iii. 120-122 (\textit{Journal of the American Oriental Society}, xi, cxlv).
\textsuperscript{4} iv. 7, i; 8, 3, 5.

**Śarva-datta** (‘given by the god Śarva’) Gārgya (‘descendant of Garga’) is the name of a teacher in the Vamsa Brähmana.\textsuperscript{1}

\textsuperscript{1} \textit{Indische Studien}, 4, 372.

\begin{itemize}
  \item Šala is explained by the St. Petersburg Dictionary as a measure of length in the Atharvaveda,\textsuperscript{1} Kāthaka Saṁhitā,\textsuperscript{2} and Taittiriya Brähmana.\textsuperscript{3} Whitney\textsuperscript{4} objects that the sense in all\textsuperscript{5} these passages is not suited by this meaning.

\begin{itemize}
  \item \textsuperscript{1} viii. 7, 28.
  \item \textsuperscript{2} xii. 10 (\textit{Indische Studien}, 3, 464).
  \item \textsuperscript{3} i. 5, 10, 1 (where this is the interpretation of the commentator).
  \item \textsuperscript{4} Translation of the Atharvaveda, 501.
  \item \textsuperscript{5} He does not notice the Kāthaka. Against his criticism it must be noted that in every one of the passages a numeral is compounded with Šala, as tri-šala, etc.
\end{itemize}

\end{itemize}

\textit{Śalabha}, ‘locust,’ appears in the Paippalāda recension of the Atharvaveda\textsuperscript{1} for Šarabha, the reading of the received text, and is regarded by Whitney\textsuperscript{2} as making better sense.

\begin{itemize}
  \item \textsuperscript{1} ix. 5, 9.
  \item \textsuperscript{2} Translation of the Atharvaveda, 534. But the mention of the goat in the passage strongly supports Šarabha. See Śatapatha Brähmana, i. 2, 3, 9.
\end{itemize}

\textit{Śalali} denotes the ‘quill’ of the porcupine, used for parting the hair and anointing the eyes.\textsuperscript{1}

\begin{itemize}
  \item \textsuperscript{1} Kāthaka Saṁhitā, xxiii. i; Taittiriya Brähmana, i. 5, 6, 6; Śatapatha Brähmana, ii. 6, 4, 5.
\end{itemize}
Saluna is found in the Atharvaveda denoting a 'worm.' The Paippalada recension reads Śalūla, and Śāyaṇa Śalga.

Śalka denotes in the later Śāmhitās and the Brāhmaṇas 'chip' or 'shaving' used for kindling a fire, etc.

Śalmali is the name of the 'silk cotton tree' (Salmalia Malabarica). Its fruit is regarded as poisonous in the Rigveda, but the car of the bridal procession is made of its wood. It is described as the tallest of trees.

Śalya. See Iśu.

Śalyaka denotes in the Vājasaneyi Śāmhitā and later the 'porcupine.'

Śavarta is the name of a species of 'worm' in the Atharvaveda and the Taittirīya Śāmhitā.

Śavas is the name of a teacher, a pupil of Agnibhū Kāśyapa in the Vamśa Brāhmaṇa.
**Śastra**] A PATRON—YOUNG GRASS—SLAUGHTERER

Śavasa occurs only in the false reading Śavasa - Uśinareṣu in the Gopatha Brāhmaṇa (i, 2, 9) for sa-Vaśośinareṣu. See Vaśa.

Śaviṣṭha is, according to Ludwig,¹ the name of a generous patron in the Rigveda.²

1 Translation of the Rigveda, 3, 163.  
2 viii. 74, 14. 15.

Śaśa, 'hare,' is found once in the Rigveda,¹ where it is said to have swallowed a razor. The animal is occasionally mentioned later also.²

1 x 28, 2. Later, a goat supplants the hare in this curious story; see Böthling, Proceedings of the Saxon Academy, 1894, et seq.  
2 Vājasaneyi Samhitā, xxiii. 56;

Śaśayu, 'pursuing the hare,' is the epithet of some animal (Mṛga) in the Atharvaveda.¹ Zimmer² thinks the tiger is meant, but this is not likely. Roth³ considers that a bird of prey is intended, while Whitney,⁴ following the commentator, renders the word by 'lurking.'

1 iv. 3, 6.  
2 Altindisches Leben, 79, 84.  
3 In Whitney, Translation of the Atharvaveda, 149  
4 Loc. cit.  
Cf. Bloomfield, Hymns of the Atharvaveda, 368.

Śaśvati. See Āsaṅga.

Śaśpa in the later Saṃhitās and the Brāhmaṇas¹ denotes 'young or sprouting grass.'

1 Vājasaneyi Samhitā, xix. 13, 81; 8, 4; Śatapatha Brāhmaṇa, xii. 7, 2, 8; xxi. 29; Aitareya Brāhmaṇa, viii. 5, 3; 9, 1, 2, etc.

Śastṛ in the Rigveda (i. 162, 5) and the Atharvaveda (ix. 3, 3) denotes the slaughterer of an animal.
**Sāstra** is the technical term\(^1\) for the ‘recitation’ of the Hotṛ priest, as opposed to the **Stotra** of the Udgāṭ. The recitations at the morning offering of Soma are called the Ājya and Prauga; at the midday offering, the Marutvatīya and the Niṣkevalya; at the evening offering, the Vaiśvadeva and the Agnimārūta.

1 Taṅtirīya Saṃhitā, iii. 2, 7, 2, etc.; Kāṭhaka Saṃhitā, xxix. 2, etc.; Vājasaneyi Saṃhitā, xix. 25. 28, etc.; Śatapatha Brāhmaṇa, iv. 2, 4. 20, etc.  

**Sākaṭāyana,** ‘descendant of Śakaṭa,’ is the patronymic of a grammarian referred to by Yāska\(^1\) and in the Prātiśākhya,\(^2\) as well as often later.

1 Nirukta, i. 3, 12 et seq.  
2 Rigveda Prātiśākhya, i. 3; xiii. 16; Vājasaneyi Prātiśākhya, iii. 8, etc.  

**Sāka-dāsa Bhāditāyana** (‘descendant of Bhaḍīta’) is mentioned in the Vaṃśa Brāhmaṇa\(^1\) as the pupil of **Vicakṣaṇa Tāṇḍya.**

1 *Indische Studien*, 4, 373

**Sāka-pūṇi,** ‘descendant of Śakapūṇa,’ is the name of a grammarian often mentioned in the Nirukta.\(^1\)

1 iii. 11; viii. 5. 6. 14; xii. 19; xiii. 10. 11.  

**Śākala** in the Aitareya Brāhmaṇa\(^1\) denotes the ‘teaching of Śākalya’ according to the St. Petersburg Dictionary. But Böhtlingk\(^2\) seems right in taking it as a kind of snake in that passage.

1 iii. 43. 5 (Weber, *Indische Studien*, 9, 277).  
2 Dictionary, s.v.

**Śākalya,** ‘descendant of Śakala,’ is the patronymic of **Vidagdha** in the Śatapatha Brāhmaṇa,\(^1\) and of **Sthavira** in the Aitareya\(^2\) and Śāṅkhāyana Āraṇyakas.\(^3\) An undefined Śākalya

1 xi. 6, 3. 3; Brhadāraṇyaka Upaniṣad, iii. 9, 1; iv. 1. 7, etc.  
2 iii. 2, 1. 6.  
3 vii. 16; viii. 1. 11.
is mentioned in the same Áraṇyakas,⁴ in the Nirukta,⁶ 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

Śākāyanin, in the plural, denotes the followers of Śākāyanya in the Satapatha Brāhmaṇa (x. 4, 5, 1).

Śākāyanya, 'descendant of Śāka,' is the patronymic of Jāta in the Kāthaka Saṁhitā.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

Śākhā in the Rigveda¹ and later² denotes the 'branch' of a tree. Vaya is more often used in this sense in the Rigveda.

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⁴ Aitareya, iii. 1, 1; Śaṅkhāyana, vii. 1.
⁵ vi. 28.
⁶ Indian Literature, 32, 33.
⁷ Prolegomena, 380, n.
⁸ Vedische Studien, 3, i44-i46.
⁹ Keith, Aitareya Áraṇyaka, 239, 240.
¹ Aitareya Brāhmaṇa, iii. 19, 4; xii. 13, 10; xxv. 7, 2; Apastamba Satapatha Brāhmaṇa, xii. 8, 3, 7; Śrauta Sūtra, xxiii. 11, 14; xxiv. 10, Pañcaviṁśa Brāhmaṇa, xi. 5. 14; 6. 8.
² Translation of the Rigveda, 3, 155; Griffith, Hymns of the Rigveda, 1, 521, n.
³ v. 52, 17.
⁴ i. 8, 8; vii. 43, 1; x. 94, 3.
⁵ Av. iii. 6, 8; x. 7, 21; xi. 2, 19, etc.
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, where Guṇākhya is given as the authority for that work. In the Śrauta Sūtras the name of Śāṅkhāyana never occurs, but the Grhya Sūtras seem to recognize as a teacher Suyajña Śāṅkhāyana. In later times the school flourished in Northern Gujarat. Śāṅkhāyana appears in the Taittirīya Prātiṣākhyā along with Kāṇḍamāyana.

Śātyāyana, 'descendant of Śātya,' is the patronymic of a teacher mentioned twice in the Satapatha Brāhmaṇa and often in the Jaiminiya Upaniṣad Brāhmaṇa. In a Vamśa (list of teachers) in the latter work he is called a pupil of Jvalāyana, while in the Vamśa at the end of the Śāmavidhāna Brāhmaṇa he appears as a pupil of Bādarāyana. The Śātyāyanins, his followers, are frequently mentioned in the Sūtras, the Śātyāyani Brāhmaṇa and the Śātyāyanaka being also referred to in them. It has been shown by Oertel that this Brāhmaṇa bore a close resemblance to, and probably belonged to the same period as, the Jaiminiya Brāhmaṇa.

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1 xv. i. 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 Śrauta Sūtra, i, viii et seq.
3 Śāṅkhāyana Grhya Sūtra, iv. 10; vi. 10; Śambavya Grhya Sūtra in Indische Studien, 15, 154; Āśvalāyana Grhya Sūtra, iii. 4, 4. Cf. Kārikā in Nārāyaṇa on Śāṅkhāyana Grhya Sūtra, i, 1, 10; Anartiya on Śāṅkhāyana Śrauta Sūtra, i, 2, 18.
4 Bühler, Sacred Books of the East, 2, xxxi.
5 xv. 7.
Cf. Weber, Indian Literature, 32, 44, 50 et seq.; 80, 313, 314; Macdonell, Sanskrit Literature, 45, 191, 205, 245, 249.

1 vii. 1, 4, 9; x. 4, 5, 2.
2 i. 6, 2; 30, i; ii. 2, 8; 4, 3; 9, 10; iii. 13, 6; 28, 5.
3 iv. 16, 1.
4 Lāṭyāyana Śrauta Sūtra, iv. 5, 18; Anupada Sūtra, i. 8; ii. 9; iii. 2, 11; iv. 8, etc.; Weber, Indische Studien, 1, 44.
5 Āpastamba Śrauta Sūtra, v. 23, 3.
6 Ibid., x. 12, 13, 14; Lāṭyāyana Śrauta Sūtra, i, 2, 24; Āśvalāyana Śrauta Sūtra, i, 4, 13.
7 Journal of the American Oriental Society, 16, ccxli; 18, 20 et seq.
Cf. Macdonell, Sanskrit Literature, 203; Aufrecht, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 151, 152.
Sāndilya, ‘descendant of Sāndila,’ is the name of a man in the Rigveda who is praised for his generosity. It is not likely that he is identical with Purupanṭā mentioned in the next verse.


Sāndila, masc. plur. is the term applied to the ‘descendants of Sāndilya’ in the Taittirīya Āraṇyaka (i. 22, 10).

Sāndilī-putra, ‘pupil of a female descendant of Sāndila,’ is the name of a teacher, a pupil of Rāthitarīputra, in the last Vāṃśa (list of teachers) of the Brhadāraṇyaka Upaniṣad.

1 vi. 4, 32 (Mādhyāṃḍina = vi. 5, 2 Kāṇva).

Sāndilya, ‘descendant of Sāndila,’ is the patronymic of several teachers (see Udara and Suyajña). The most important Sāndilya is the one cited several times as an authority in the Śatapatha Brāhmaṇa, where his Agni, or ‘sacrificial fire,’ is called Sāndila. From this it appears clearly that he was one of the great teachers of the fire ritual which occupies the fifth and following books of the Śatapatha Brāhmaṇa. In the Vāṃśa (list of teachers) at the end of the tenth book he is given as a pupil of Kuśri and a teacher of Vātsya; another list at the end of the last book in the Kāṇva recension gives him as a pupil of Vātsya, 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 Brhadāraṇyaka Upaniṣad he is said to be the pupil of various persons—Kaiśorya Kāpya, Vaiśṭapureya, Kauśika, Gautama, Baijavāpa, and Āna-
bhimlāta.\textsuperscript{11} No doubt different Śāṇḍilyas may be meant, but the lists are too confused to claim serious consideration.


Śāṇḍilyāyana, ‘descendant of Śāṇḍilya,’ is the patronymic of a teacher in the Śatapatha Brāhmaṇa.\textsuperscript{1} Apparently he is identical with Celaka, also mentioned in that text;\textsuperscript{2} it is thus reasonable to suppose that Cailaki Jivala\textsuperscript{3} was his son. It is much more doubtful whether he was\textsuperscript{4} the grandfather of Pravāhana Jaivala, who was a prince rather than a Brahmin.

\section*{Śata-parṇeya} ‘descendant of Śataparnā,’ is the patronymic of Dhīra in the Śatapatha Brāhmaṇa (x. 3, 3, 1).

Śāda denotes ‘grass’ in the Rigveda\textsuperscript{1} and later.\textsuperscript{2}

\section*{Śāpa} in the Rigveda\textsuperscript{1} and later\textsuperscript{2} denotes the ‘drift’ brought down by streams, possibly conceived as the ‘curse’ of the waters.\textsuperscript{3}

Śāmulya in the marriage hymn of the Rigveda\textsuperscript{1} denotes a ‘woollen garment’ worn at night.

\section*{References}

\textsuperscript{1} xi. 5, 1, 64.
\textsuperscript{2} x. 4, 5, 3. The name Śāṇḍilyāyana, like that of Šāṇḍilya, is common in the Sūtras. See Weber, *Indische Studien*, 1, 45 et seq.
\textsuperscript{3} Śatapatha Brāhmaṇa, ii. 3, 1, 34.
\textsuperscript{4} Weber, \textit{op. cit.}, i, 259.
\textsuperscript{1} Vedische Studien, 3, 184, 185.

\textsuperscript{1} vii. 18, 5; x. 28, 4.
\textsuperscript{2} Av. iii. 24, 3; Śānkhāyana Āraṇyaka, xii. 11.
Šāmula in the Jaiminiya Upaniṣad Brāhmaṇa seems to have much the same sense as Šāmulya, 'a woollen shirt,' generally. Roth emends to șamila, 'pieces of Šami wood.'

1 i. 38. 4. Cf. Oertel, Journal of the American Oriental Society, 16, 116, 233; Lāṭyāyana Śrauta Sūtra, ix. 4, 7; Kauśika Sūtra, lxix. 3.


Śāmula. See Śārkarākṣa.

Śāmbara, properly an adjective in the sense of 'relating to Šambara,' appears in one passage of the Rigveda (iii. 47, 4) to be used as a substantive denoting 'the contest with Šambara.'

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 Grhya Sūtra of the Śāṃbavyas.

1 xix. 39, 5, where Whitney, Translation of the Atharvaveda, 960, retracts the emendation Bhṛgubhyāḥ for Śambubhyāḥ in the text.


Śāyasthi is the name of a teacher in the Vamśa Brāhmaṇa.

1 Indische Studien, 4, 372.

Śārada. See Pur.

1 Śārī 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.

1 Taittiriya Saṃhitā, v. 5, 12, 1; Maitrāyaṇi Saṃhitā, iii. 14, 14; Viśasaneyi Saṃhitā, xxiv. 33.

2 Altindisches Leben, 90, 91.
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 i. Śārī is quite possible.\(^2\)

\(^1\) i. 112, 16. \(^2\) Oldenberg, Rgveda-Noten, i, 103.

Śārisākā is an utterly obscure expression found in one passage of the Atharvaveda.\(^1\) Weber\(^2\) thinks it means ‘dung (śakaṇ) of the Śāri bird’; Grill\(^3\) sees in the word the śārikā, ‘the hooded crow’; Roth\(^4\) suggests the emendation (śāriḥ (=śāliḥ) saka iva, ‘like rice in manure’; and Bloomfield\(^5\) emends śāri-sukeva, ‘like starlings and parrots.’

\(^1\) iii. 14, 5. \(^2\) Indische Studien, 17, 246. \(^3\) Hundert Lieder, 1 i. 112. \(^4\) In Whitney, Translation of the Atharvaveda, i. 110. \(^5\) Hymns of the Atharvaveda, 351. But see Lanman’s note in Whitney, loc. cit.

Śārkarakṣa is found in the Vanśa Brāhmaṇa\(^1\) as the patronymic of a teacher, Śāmba, perhaps by a blunder for Śārkarakṣya, ‘descendant of Śarkarakṣa.’ In the Kāthaka Saṁhitā\(^2\) a teacher, Śarkarakhya, occurs, again probably a blunder, in this case for Śarkarakṣa himself. The patronymic Śārkarakṣi is found in the Āśvalāyana Śrāuta Sūtra.\(^3\)

\(^1\) Indische Studien, 4, 372. \(^2\) xxii. 8. \(^3\) xii. 10, 10.

Śārkarakṣya, ‘descendant of Śarkarakṣa,’ is the patronymic of Jana in the Śatapatha Brāhmaṇa\(^1\) and the Chāndogya Upaniṣad.\(^2\) In the plural they occur in the Aitareya Āraṇyaka\(^3\) and the Taittiriya Āraṇyaka.\(^4\) It is not necessary to assume that the form is incorrect for Śārkarakṣa.

\(^1\) x. 6, i, i. \(^2\) v. ii, i; i5, i. \(^3\) ii. i, 4. \(^4\) Indische Studien, 4, 382. Cf. Keith, Aitareya Āraṇyaka, 204; Weber, Indische Studien, i, 388; 3, 259.

Śārja is the name of a bird in the list of victims at the Āsvamedha (‘horse sacrifice’) in the Yajurveda Saṁhitās.\(^1\) Sāyaṇa on the Taittiriya Saṁhitā calls it the ‘wild Caṭaka.’

\(^1\) Taittiriya Saṁhitā, v. 5, 19, i; saneyi Saṁhitā, xxiv. 33. Cf. Zimmer, Maitrāyaṇi Saṁhitā, iii. 14, 14; Vāja- Altindisches Leben, 93.
Śārṅga.—The Anukramaṇi (Index) of the Rigveda ascribes a hymn of that text to the Śārṅgas, Jaritṛ, Droṇa, Sārisṛkva, and Stambamitra. The Mahābhārata contains a tale describing how the four Śārṅgas, 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 Sāyaṇa on Rv. x. 142; Śaḍguruṣīya on the Sarvānuṣkramaṇi (ed. Macdonell), p. 163.
2 x. 142.
3 i. 8334 et seq.
4 Die Sagenstoffe des Rigveda, 44-50.
5 Zeitschrift der Deutschen Morgenländischen Gesellschaft, 39, 79.

Śārdūla, 'tiger,' is mentioned in the later Saṃhitās and the Brāhmaṇas. Cf. Vyāghra.

1 Taittiriya Saṃhitā, v. 5, 11, 1; Kāṭhaka Saṃhitā, xii. 10; Maitrāyaṇi Saṃhitā, iii. 14, 11; Vājasaneyi Saṃhitā, xxiv. 30.
2 Satapatha Brāhmaṇa, v. 3, 5, 3.

Śāryāta, perhaps 'descendant of Śāryāta,' is the name of a singer in the Rigveda. A Śāryāta appears also in the Aitareya Brāhmaṇa with the patronymic Mānava as the seer of a Rigvedic hymn, and as having been anointed by Cyavana. The same man is evidently meant by Śāryāta in the story of Cyavana in the Satapatha Brāhmaṇa and the Jaiminiya Brāhmaṇa. In both these passages the Śāryātas are mentioned as his descendants, and his daughter is called Śāryātī.

1 i. 51, 12; iii. 51, 7.
2 iv. 32, 7.
3 x. 92.
4 viii. 21, 4.
5 iv. 1, 5, 1 et seq.

Śālāṅkāyaṇa, 'descendant of Śalaṅku,' is the patronymic of a teacher in the Vāṃśa 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, i, 49.
Šalāṅkāyani-putra, ‘son of a female descendant of Šalāṅku,’ is the name of a teacher, a pupil of Vārṣagaṇi-putra in the last Vamśa (list of teachers) of the Mādhyaṃdina recension of the Brhadāraṇyaka Upaniṣad (vi. 4, 31).

Šalā in the Atharvaveda\(^1\) and later\(^2\) denotes a ‘house’ in the wide sense of the word, including such meanings as ‘stall’ for cattle, ‘shed’ for corn, etc.\(^3\) See Gṛha. The householder is called Šalā-pati, ‘lord of the house,’ in the Atharvaveda.\(^4\)

\(^1\) v. 31, 5; vi. 106, 3; viii. 6, 10; ix. 3, i et seq.; xiv. i, 63.
\(^2\) Taikitirīya Brāhmaṇa, i. 2, 3, i; Satapatha Brāhmaṇa, iii. i, i, 6, etc.
\(^3\) Av. iii. 12, i et seq., and cf. ix. 3, i et seq.
\(^4\) ix. 3, 12.

Śalāvataya, ‘descendant of Šalāvant,’ is the patronymic of Śilaka in the Chandogya Upaniṣad (i. 8, 1), and of Galūnasa Ārkṣakāyaṇa in the Jaiminiya Upaniṣad Brāhmaṇa (i. 38, 4).

Śalī, a later word for ‘rice,’ is conjectured by Roth to be the equivalent of Śari in the word Śāriśākā in the Atharvaveda.

Śalūka in the Atharvaveda\(^1\) denotes the edible roots of the lotus.

\(^1\) iv. 34, 5. Cf. Zimmer, Altindisches Leben, 70; Whitney, Translation of the Atharvaveda, 207.

Śalva as the name of a people is found in the Gopatha Brāhmaṇa\(^1\) coupled with that of the Matsyas.

\(^1\) i. 2, 9. Cf. Salva.

Śāvasāyana, ‘descendant of Śavas,’ is the patronymic of Devataras in the Vamśa Brāhmaṇa.\(^1\)

\(^1\) Indische Studien, 4, 373.

Śāsa denotes in the Brāhmaṇas\(^1\) a ‘sword’ or ‘knife.’

\(^1\) Aitareya Brāhmaṇa, vii. 17, 5; Śāṅkhāyana Śrauta Sūtra, xv. 25, i (of the knife to be used in slaying Šunaḥ-śeṇa); Satapatha Brāhmaṇa, iii. 8, 1, 4. 5; xiii. 2, 3, 16.
Simśapā is the name of a tree (Dalbergia Sisu) in the Rigveda¹ and later.² It is a stately and beautiful tree.


Simśu-māra,¹ or Śisu-māra,² is the name of an aquatic creature in the Rigveda and the later Samhitās. It is either the 'crocodile,' the 'alligator,'³ or the 'porpoise'⁴ (Delphinus Gangeticus).

¹ Rv. i. 116, 18; Taittiriya Saṃhitā, v. 5, 11; Av. xi. 2, 25. In Śāṅkhāyana Aranyaka, xii. 28, the reading is doubtful.
² Maitrāyaṇī Saṃhitā, iii. 14, 2; Vājasaneyi Saṃhitā, xxiv. 30, and the Paippalāda recension of the Av.; Taittiriya Aranyaka, ii. 19.
⁴ St. Petersburg Dictionary, s.v. Śisu-māra; Bloomfield, Hymns of the Atharvaveda, 157; Whitney, Translation of the Atharvaveda, 624.

Simśapā in the Atharvaveda¹ and later² seems to mean a carrying 'sling' of rope.³

¹ Av. xi. 3, 6, where Whitney suggests that it may be an ornamental hanging appendage. See Lanman in Whitney, Translation of the Atharvaveda, 526. Whitney's alternative rendering 'slings' is better. See Bloomfield, Hymns of the Atharvaveda, 597. Cf. perhaps Av. xiii. 4, 8.
² Taittiriya Saṃhitā, v. 2, 4, 2. 3; 6, 9, 1, etc.
³ This is pretty clearly the meaning in Śatapatha Brāhmaṇa, v. 5, 4, 28; vi. 7, 1, 16. Cf. Eggeling, Sacred Books of the East, 41, 268, n. 3.

Śikha and Anuśikha are the names of two priests who served as Nešṭṛ and Potṛ at the snake festival in the Pañcaviṃśa Brāhmaṇa.¹


Śikhaṇḍa denotes a 'tuft' or 'lock,' as a mode of wearing the hair, in the later Saṃhitās and the Brāhmaṇas.¹

¹ Taittiriya Saṃhitā, vii. 3, 16, 2 (in the plural); catuh-śikhaṇḍa, Taittiriya Brāhmaṇa, i. 2, 1, 27; iii. 7, 6, 4 (corresponding to catuh-kaparda, Rv.) x. 114, 3). So Śikhaṇḍin means 'wearing a tuft of hair,' and is found in Av. iv. 37, 7; xi. 2, 12, etc.
Śīkhaṇḍīna Yājñasena (‘descendant of Yajñasena’) is mentioned in the Kauśitaki Brāhmaṇa (vii. 4) as a priest of Keśin Dālbya. (*suivān Ṣ3*).

Śīkhara as a ‘peak’ of a mountain is found in the Kauśitaki Brāhmaṇa (xxvi. 1), and often in the Epic.

Śīkhā denotes in the Śatapatha Brāhmaṇa 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.1

Śīgru is the name of a tribe occurring in the passage of the Rigveda, in which they are mentioned with the Ajas and the Yakṣus as having been defeated by the Tptṣus and King Sudās. It is impossible to say whether they were or were not under the leadership of Bheda, as Ludwig plausibly suggests. If Śīgru is connected with the later śīgru, ‘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. The Matsyas (‘Fishes’) were probably Āryan.

Śīṅjāra is the name of a Ṛṣi twice mentioned in the Rigveda along with Kaṇva, Priyamedha, Upastuta, and Atri. Geldner takes the word either as a name of Atri or an adjective.

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1. i. 3, 3. 5.  
2. Āśvalāyana Gṛhya Sūtra, iv. 2, 9.  


4. vii. 18, 19.  

Śiti-kaksi in the Taittiriya Samhitā is explained by Śāyāna 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 Aiṣakpta Naimīśi is mentioned as a sacrificer in the Jaiminīya Brāhmaṇa, where it is recorded that a monkey ran off with his sacrificial cake.

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.

Śipavitnuka 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

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1 Ry. iii. 32, 1; v. 36, 2; viii. 76, 10; x. 96, 10, 9; 105, 5, all according to Roth, St. Petersburg Dictionary, s.v. Geldner, Rigveda, Glossar, 179, who treats the word as a neuter (śipra), takes it in i. 101, 10, as ‘lip’ (cf. Zimmer, Altindisches Leben, 249, n.), and sees in iii. 32, 1; viii. 76, 10; x. 96, 9, the sense of ‘moustache.’ Yāska, Nirukta, vi. 17, gives the alternative senses of ‘jaw’ and ‘nose.’

2 Ry. 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, hiranya-śipra, hari-śipra, and hiri-śipra, the word probably has the extended sense of ‘helmet,’ described as ‘of iron,’ ‘of gold,’ or ‘yellow.’ Similarly śiprin would mean ‘wearing a helmet.’

Śipāh is found in one passage of the Rigveda, where Sāyaṇa 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 Varṣisṭhiya 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 Sāyaṇa, the flower of the Śālmali (=Śalmbali), ‘silk-cotton tree.’
Śimyu occurs in the Rigveda\(^1\) as the name of one of the peoples or kings who were defeated by Sudās in the Dāśarājña (‘battle of the ten kings’). Since in another passage\(^2\) the Śimyus are coupled with the Dasyus, Zimmer\(^3\) plausibly concludes that they were non-Āryans.

\(^1\) 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.

Śirimbiṭha occurs in one passage of the Rigveda,\(^1\) where the name of a man may possibly be meant, the Anukramaṇī (Index) ascribing the hymn in which the word occurs to his authorship. Yāska,\(^2\) however, renders the term by ‘cloud.’

\(^1\) x. 155, 1. \(^2\) Nirukta, vi. 30. Cf. Ludwig, Translation of the Rigveda, 3, 167.

Śilaka Śālāvatya (‘descendant of Śalāvant’) is the name of a teacher, a contemporary of Caikitāyana Dālbhya and Pravāhana Jaivala, in the Chāndogya Upaniṣad (i. 8, 1).

1. Śilpa means ‘art,’ of which three kinds—ṛṣṭya, ‘dance’; gītā, ‘song’; and vāḍita, ‘instrumental music,’ are enumerated in the Kauśitaki Brāhmaṇa (xxix. 5).

2. Śilpa Kaśyapa is named in the last Vamśa (list of teachers) in the Brhadāraṇyaka Upaniṣad\(^1\) as a teacher, a pupil of Kaśyapa Naidhruti.

\(^1\) vi. 4, 33 (Madhyāṃdina = vi. 5, 3 Kāṇva).

Śīva as the name of a people occurs once in the Rigveda,\(^1\) where they share with the Alinas, Pakthas, Bhalānases, and Viśāṇins the honour of being defeated by Sudās, not of being, as Roth\(^2\) thought, his allies. There can hardly be any doubt

\(^1\) vii. 18, 7. \(^2\) Zur Literatur und Geschichte des Veda, 95 et seq.; once accepted by Zimmer, Altindisches Leben, 126.
of their identity with the Σίβαι³ or Σίβοι⁴ of the Greeks, who dwelt between the Indus and the Akesines (Asiknī) in Alexander's time. The village of Śīva-pura, mentioned by the scholiast on Pāṇini⁵ as situated in the northern country, may also preserve the name. Cf. Śībl.

Śīśira. See Rtu.

Śīśu Āṅgirasa (‘descendant of Āṅgiras’) is the name of the seer of a Śāman or Chant in the Pañcaviṃśa Brāhmaṇa.¹

Śīṣuka in the Atharvaveda¹ seems to be an adjective meaning ‘young,’ but according to Bloomfield² it has the sense of ‘foal.’ The commentator, Sāyaṇa, reads Śuṣuka, which he explains as a ‘wild animal so called.’ Cf. Āśumga.


2 Hymns of the Atharvaveda, 464.

1. Śiśumāra. See Śiṃśumāra.

2. Śiśumāra is a term applied to Śarkara in the Pañcaviṃśa Brāhmaṇa (xiv. 5, 15), where he is called a Śiśumārarṣi, explained by the commentator to mean a Rṣi in the form of a Śiśumāra.

Śiśna-deva, occurring twice in the Rigveda¹ in the plural, means ‘those who have the phallus for a deity.’ The term most probably refers to the phallus worship of the aborigines.

¹ vii. 21, 5; x. 99, 3. Cf. Zimmer, Altindisches Leben, 118; Hopkins, Religions of India, 150; von Schroeder, Vienna Oriental Journal, 9, 237; Mac-
Śīpāla is the name of a water plant (*Blyxa Octandra*) mentioned in the Rigveda. Its later name is Śāivala.


Śīpāla is found once in the Atharvaveda, where it may mean either a 'pool abounding in Śīpāla plants' or the proper name of a river or lake.


Śīpudru is merely an incorrect reading in the text of the Atharvaveda for Cipudru.

1 vi. 127, 1. See Whitney, Translation of the Atharvaveda, 376.

Śīraśakti is a common word for 'headache' in the Atharvaveda.

1 i. 12, 3; ix. 8, 1; xii. 2, 19; 5, 23. *Cf. Bloomfield, Journal of the American Oriental Society, 16, xxxv; Hymns of the Atharvaveda, 252; American Journal of Philology, 17, 416,* who sees in it śīraśakti (*cf. Macdonell, Vedic Grammar, 64, 2.* Bühltingk, Proceedings of the Saxon Academy, 1897, 50, thinks the word means 'a stiff neck, with head awry.' See Lanman in Whitney, Translation of the Atharvaveda, 14. In Av. xix. 39, 10, śīra-soka is used for 'headache.'

Śīraśaṇya in the Brāhmaṇas denotes the 'head' of a couch (Asandī).

1 Aitareya Brāhmaṇa, viii. 5, 3; 12, 3; 17, 2; Kauṭītaki Upaniṣad, i. 5 Sāṅkhāyana Śrauta Sūtra, xvii. 2, 8.

Śīraśāmaya, 'disease of the head,' is mentioned in the Atharvaveda (v. 4, 10; ix. 8, 1).

Śīṣṭa occurs only in a Vālakhilya hymn of the Rigveda, where the word seems to be the name of an unimportant clan.

Śuka, 'parrot,' is mentioned in the Rigveda,¹ where a desire is expressed to transfer to the Śuka and the Ropanākā the yellowness of jaundice. The bird is included in the list of sacrificial victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.² It is described as yellow and as 'of human speech' (puruṣa-vāc).³ According to Bloomfield,⁴ this word is the correct reading for the second half of the obscure Śāriśākā of the Atharvaveda.⁵

Śukti Āṅgirasa ('descendant of Āṅgiras') is the name of the seer of a Sāman or Chant in the Pañcaviṃśa Brāhmaṇa (xii. 5, 16).

1. Śukra, according to Tilak,¹ has in two passages of the Rigveda² the sense of a planet. This is most improbable. Cf. Manthin.

2. Śukra Jābāla ('descendant of Jabāla') 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.
Sucanti is the name of a protégé of the Aśvins in the Rigveda.¹


Śuci-vṛkṣa Gaupālayana (‘descendant of Gopāla’) is the name of the priest of Vṛddhadyumna Abhiprātārīṇa in the Aitareya Brāhmaṇa.¹ He is also mentioned in the Maitrāyaṇī Saṃhitā.²

² iii. 10, 4.

Śutudrī, twice mentioned in the Rigveda,¹ is the name of the most easterly river of the Panjāb, 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

³ iv. 33, 1; x. 75, 5; Nirukta, ix, 26.

² In Arrian’s time the Sutlej flowed independently into the Rann of Cutch: Imperial Gazetteer of India, 23, 179.

Śunaḥ-pucha, ‘Dog’s tail,’ is the name of a brother of Śunaḥsepa.¹

² Ibid.
³ Cf. Zimmer, Altindisches Leben, 10, 11.

Śunaḥ-sepa, ‘Dog’s tail,’ is the name of a man with the patronymic Ājīgardi. According to a tale told in the Aitareya Brāhmaṇa¹ and the Śānkhaṇa 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 vii. 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 Śunaḥ-śepa’s deliverance from peril of death by the divine help, and the Yajurvedas⁴ simply say that he was seized by Varuṇa (perhaps with dropsy),⁵ but saved himself from Varuṇa’s bonds.

⁴ Taîtiriya Saṃhitā, v. 2, 1, 3; Kāṭhaka Saṃhitā, xix. 11. The story is not found in Maitrāyaṇi Saṃhitā, iii 2, 1.
⁵ Cf. Varuṇa grīhita.
  
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,¹ son of Śibi or of Baśkiha,² who performed a certain rite, the Sarvasvāra, and so died without disease.

¹ Baudhāyana Śrauta Sūtra, xxi. 17; Caland, Über das rituelle Sūtra des Baudhāyana, 28.
² Pañcaviṃśa Brāhmaṇa, xvii. 12, 6.

Śuna-hotra, in the plural, denotes a family of seers in the Rigveda (ii. 18, 6; 41, 14, 17).

Śunā-sīra, in the dual, occurs in the Rigveda¹ and later² as the names of two agricultural deities, the personifications, probably, of ‘the share and the plough,’ as Roth³ thinks.

¹ iv. 57, 5. 8.
² Av. iii. 17, 5; Maitrāyaṇi Saṃhitā, i. 7, 12; Vājasaneyi Saṃhitā, xii. 69, etc.
³ St. Petersburg Dictionary, s.v. For the native explanations, see Brhad-devatā, v. 8 et seq., with Macdonell’s notes. Whitney, Translation of the Atharvaveda, 116, 117, renders śunam adverbially as ‘successfully.’

Śuno-lāṅgula, ‘Dog’s tail,’ is the name of a brother of Śunaḥ-śepa.¹

¹ Aitareya Brāhmaṇa, vii. 15, 7; Sāṅkhāyana Śrauta Sūtra, xv. 20, 1.
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.

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.

Śuṣuka. See Asuṣma and Śiṣuka.

Śuṣulūka is found in the Rigveda in the compound śuṣulūka-yātu, the name of a demon. According to Śāyaṇa, the word means a ‘small owl.’ It appears in the feminine form, Śuṣulūkā, in the list of victims at the Aśvamedha (‘horse sacrifice’) in the Maitrāyaṇī Saṃhitā.

Śuṣka-bhrṅgāra is the name of a teacher in the Kauśitaki Upaniṣad.

Śuṣmiṇa is a name of Amitratapana, a king of the Śibis, in the Aitareya Brāhmaṇa.
Sūdra is the designation of the fourth caste in the Vedic state (see Varna). It is quite unknown in the Rigveda except in the Puruṣasūkta¹ ('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 Dasyu and Dāsa, both as aborigines independent of Aryan control and as subdued 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 Aryans. 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 Aryan 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 Aryan neighbours: it could, in fact, be applied to all beyond the pale of the Aryan 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 Aryan,² and the colour of the Sūdra is compared with that of the Aryan,³ just as his ways are so contrasted.⁴ The Aitareya Brāhmaṇa,⁵ in its account of the castes, declares that the

¹ x. 90, 12. See Muir, Sanskrit Texts, 12, 8 et seq.
² Av. iv. 20, 4; xix. 32, 8; 62, 1; Vājasaneyi Saṁhitā, xiv. 30; xxii. 30; 51; Taittirīya Saṁhitā, iv. 2, 10, 2; vii. 4, 19, 3; Kāthaka Saṁhitā, Aśvamedha, iv. 7; xvii. 5; Maitrāyaṇī Saṁhitā, ii. 8, 6; iii. 13, 1, etc. See also Ārya and Arya. In Taittirīya Saṁhitā, i. 8, 3, 1; Vājasaneyi Saṁhitā, xx. 17; Kāthaka Saṁhitā, xxxviii. 5. Sūdra is opposed to Arya.
³ Kāthaka Saṁhitā, xxxiv. 5; Pañca-vimśa Brāhmaṇa, v. 5, 17. Cf. Satapatha Brāhmaṇa, vii. 4, 4, 9; Bṛhadāraṇyaka Upaniṣad, i. 4, 25; Aitareya Brāhmaṇa, viii. 4, 5; Taittirīya Brāhmaṇa, i. 2, 6, 7; Weber, Indische Studien, 10, 4; Muir, op. cit., 12, 140; Mahābhārata, xii. 188, 5.
⁴ Aitareya Brāhmaṇa, vii. 17, 3, 4; Śāṅkhāyana Śrauta Sūtra, xv. 24.
⁵ vii. 29, 4; Muir, Sanskrit Texts, 12, 439.
Śūdra is anyasya pṛesya, 'the servant of another'; kāmoothāpya, 'to be expelled at will'; and yathākāmavaadhya, 'to be slain at will.' All these terms well enough describe the position of the serf as the result of a conquest: the epithets might have been applied to the English serf after the Norman Conquest with but slight inaccuracy, especially if his master had received a grant of jurisdiction from the Crown. The Pañcaviṃśa Brāhmaṇa⁶ explains that even if prosperous (bahu-paśu, 'having many cows') a Śūdra could not be other than a servant: his business was pādāvanejya, 'the washing of the feet' of his superiors. The Mahābhārata⁷ says out and out that a Śūdra has no property (na hi svam asti śūdrasya, 'the Śūdra has nothing he can call his own'). On the other hand, just as in England the royal justice would protect the serf in life and limb,⁸ so it appears that the slaying of a Śūdra involved a wergeld of ten cows according to both Baudhāyana⁹ and Āpastamba.¹⁰ It may, indeed, be held that this wergeld was only due in case of murder by another than the master, but such limitation is nowhere stated.

In sacred matters the distinction between Āryan and Śūdra was, of course, specially marked. The texts¹¹ do not hesitate to declare that the upper castes were 'all,' ignoring the Śūdras; the Śūdra is prohibited¹² from milking the cow for the milk required at the Agnihotra ('oblation to Agni'); and the Śatapatha Brāhmaṇa¹³ forbids a man who has been consecrated (dīkṣita) for a sacrifice to speak to a Śūdra at all for the time, though the Śātyāyanaka¹⁴ seems to have relaxed this rule by confining it to cases in which the Śūdra was guilty of some sin.

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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 Śūtra, i. 10, 19, 1.
¹⁰ Dharma Śūtra, i. 9, 24, 3.
¹¹ Śatapatha Brāhmaṇa, ii. 1, 4, 2; iv. 2, 2, 14, etc. Cf. Eggeling, Sacred Books of the East, 12, xvi et seq.; 26, 292. Cf. Hopkins, op. cit., 13, 73. 75, n.
¹² Kāṭhaka Samhitā, xxxi. 2; Maitrāyaṇi Samhitā, iv. 1, 3. So the sthāṇī, 'cooking vessel,' is to be prepared by an Āryan, Maitrāyaṇi Samhitā, i. 8, 3.
¹³ iii. 1, 1, 10. Cf. v. 3, 2, 2.
¹⁴ Quoted by Āpastamba, cited in the scholiast on Kāṭyāyana Śrauta Sūtra, vii. 5, 7. The sense is not quite certain, but that given in the text seems reasonable. Cf. Weber, op. cit., 10, 11.
At the sacrifice itself the Śudra could not be present in the śāla, ‘hall’; he is definitely classed in the Śatapatha Brāhmaṇa and the Pañcaviṃśa Brāhmaṇa as unfit for ‘sacrifice’ (ayajñiya); and declared in the Kāthaka Saṁhitā not to be admitted to drink Soma. At the Pravargya (introductory Soma) rite the performer is not allowed to come in contact with a Śudra, who here, as in the Kāthaka Saṁhitā, is reckoned as excluded from a share in the Soma-draught. On the other hand, the Śudra is one of the victims at the Puruṣa-medha (‘human sacrifice’) in the Yajurveda, and a fight between an Āryan and a Śudra, in which, of course, the former wins, forms a part of the Mahāvṛata 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 Śudra, 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 Śudras are mentioned in the early texts, just as Śudra gaṅapatis, ‘householders,’ occur in the Buddhist texts, and Śudra kings in the legal literature. Sin against Śudra and Āryan is mentioned; prayers for glory on behalf of Śudras, as well as of the other castes occur; and the desire to be dear to Śudra as well as to Āryan is expressed.

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15 iii. 1, 1, 10. See also Maitrāyaṇī Saṁhitā, vii. 1, 1, 6; Lévi, La Doctrine du Sacrifice, 82.
16 vi. 1, 11.
17 xi. 10, where he therefore does not receive Kariras.
18 Śatapatha Brāhmaṇa, xiv. 1, 1, 31.
19 Vājasaneyi Saṁhitā, xxx. 5; Taittirīya Brāhmaṇa, iii. 4, 1, 1; Śatapatha Brāhmaṇa, xiii. 6, 2, 10. He is also present at the Rājasūya, Kāthaka Saṁhitā, xxxvii. 1.
20 Keith, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 64, 534.
21 Maitrāyaṇī Saṁhitā, iv. 2, 7, 10; Pañcaviṃśa Brāhmaṇa, vi. 1, 11. Some of the kings’ ministers were Śudras: Śatapatha Brāhmaṇa, v. 3, 2, 2, with Sāyaṇa’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, cxliii.
23 Kāthaka Saṁhitā, xxxviii. 5; Taittirīya Saṁhitā, i. 8, 3, 1; Vājasaneyi Saṁhitā, xx. 17.
24 Taittirīya Saṁhitā, v. 7, 6, 4; Kāthaka Saṁhitā, xi. 13; Maitrāyaṇī Saṁhitā, iii. 4, 8; Vājasaneyi Saṁhitā, xviii. 48. On the other hand, the Śudra uses magic just as an Ārya does, Av. x. 1, 3.
25 Av. xix. 32, 8; 62, 1; Vājasaneyi Saṁhitā, xxvi. 2, etc.
The Sūtras also, while they emphasize as general rules points earlier not insisted on, such as their inferiority in sitting, etc., their exclusion from the study of the Vedas, the danger of contact with them or their food, still recognize that Śūdras can be merchants, or even exercise any trade.

Moreover, the Sūtras permit the marriage of a Śūdra woman with members of all castes. Though it was a reproach to Vatsa and to Kavaṣa 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 Saṁhitās of the Yajurveda.

The origin of the term Śūdra is quite obscure, but Zimmer points out that Ptolemy mentions Σουδρομ as a people, and he thinks that the Brāhui may be meant. Without laying any stress on this identification, it is reasonable to accept the

26 Gautama Dharma Sūtra, xii. 7; Āpastamba Dharma Sūtra, ii. 10, 27, 15. So he can be insulted with impunity, Gautama, xii. 13, and is punished for insult by mutilation, ibid., xii. 1; Āpastamba, ii. 10, 27, 14.
27 Gautama, xii. 4-6.
28 Āpastamba, i. 5, 17, 1; ii. 2, 3, 4, etc.
29 Āpastamba, i. 5, 16, 2, etc.
30 Gautama, x. 60. Cf. x. 50-67 for an exhaustive account of the Śūdra's duties in theory. His relations to his master are those of mutual support.
31 Viṣṇu, ii. 14.
32 Pāraskara 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 Pancavinśa Brāhmaṇa, xiv. 6, 6.
34 Aitareya Brāhmaṇa, ii. 19, 1.
35 Ārya and Śūdra: Vājasaneyi Saṁhitā, xxiii. 30; Taittirīya Saṁhitā, viii. 4, 19, 3; Maitrāyaṇi Saṁhitā, iii. 13, 1; Kāṇṭaka Saṁhitā, Aṣvamedha, iv. 8; Śūdra and Āryā: Vājasaneyi Saṁhitā, 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, 1, 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, 1, 347, n. 7), a term admirably applicable to Dravidians, but ludicrous as applied to the Turco-Iranian type. It is much more plausible to assume that the Brāhuis are a mixed race, which in course of time has lost most of its Dravidian features. On the relation of Dravidians and speakers of Mundā tongues, the Vedic texts throw no light.
view that the term was originally the name of a large tribe opposed to the Āryan invasion. See also Niṣāda.

Sūdra denoted a Sūdra woman in the Atharvaveda and later.

Sūra is the regular word in the Rigveda and occasionally later, to denote a 'hero' or 'brave warrior.'

Śūra-vīra Māṇḍūkya (‘descendant of Māṇḍūka’) is the name of a teacher in the Āranyakas of the Rigveda.

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.
Śūla, denoting the ‘spit,’ used for roasting flesh on, is found in the Rigveda\(^1\) and the later Brāhmaṇas.\(^2\)

1. Śūsa Vārśna (‘descendant of Vṛṣni’) is mentioned in the Taittirīya Brāhmaṇa (iii. 10, 9, 15) as having been honoured by a consecration with Āditya.

2. Śūsa Vāhneya (‘descendant of Vahni’) Bhāradvāja (‘descendant of Bharadvāja’) is the name of a teacher, a pupil of Arāda Dātreyā Saunaka, in the Vāṃśa Brāhmaṇa.\(^1\) Cf. Śruṣa.

Śṛṅga 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.\(^3\)

Śṛṅga-vṛṣ is the name of a man in one hymn of the Rigveda.\(^1\) According to Ludwig,\(^2\) he is father of Pṛdākusānu.

Śerabha and Śerabhaka are names of snakes or demons in the Atharvaveda.\(^1\)

Śeva-dhi denotes ‘treasure’ in the Rigveda\(^1\) and later.\(^2\)
Ševrdha and Ševrdhaka are the names of snakes or demons in the Atharvaveda.1

1 ii. 24, r. Cf. Whitney, Translation of the Atharvaveda, 64.

Sešaňa in the Atharvaveda (vii. 109, 5), means the ‘leaving’ of the dice as opposed to Glahana (grahana), the ‘taking up’ of them for the throw. Cf. Glaha.

Sešas 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.

Saibya, ‘belonging to the Śibis,’ is a designation of king Amitratapana Šušmiña in the Aitareya Brāhmaṇa (viii. 23, 10). In the Praśna Upaniṣad (i. 1; v. 1) Saibya is the patronymic of a teacher, Satyakāma.

Śailana, in the plural, is the name of a school of teachers in the Jaiminiya Upaniṣad Brāhmaṇa (i. 2, 3; ii. 4, 6).

Śailāli, ‘descendant of Śilālin,’ is the name of a ritual teacher in the Śatapatha Brāhmaṇa.1 A Śailāli Brāhmaṇa is mentioned in the Āpastamba Śrauta Sūtra,2 and the school of the Śailālins often occurs in the Śūtras.3

1 xiii. 5, 3, 3. 2 vi. 4, 7. 3 Anupada Sūtra, iv. 5, etc. Cf. Weber, Indische Studien, 1, 156; Indīan Literature, 197, who compares the Nata Sūtra attributed to Śilālin by Pāṇini, iv. 2, 110, 111.

Śallina or Śailini, ‘descendant of Śilina,’ is the patronymic of Jitvan in the Śatapatha Brāhmaṇa.1 Perhaps Śailana should be compared.

1 Śailina in Bṛhadāranya- Upani- ṣad, iv. 1, 5 Mādhyāṃdina; 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 Śaṃhitā, xxx. 6; Taittiriya Brähmana, iii. 4, 2, 1. Cf. Zimmer, Altindisches Leben, 290; Weber, Indian Literature, iii, 196, 197. The exact sense of Sāluṣa 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 Sātrāsāha, king of Pañcāla and father of Koka, is mentioned in the Satapatha Brähmana as having offered the horse sacrifice, which was attended by the Turvaśās also.


Śauṅgāyani, ‘descendant of Śauṅga,’ is the name of a teacher in the Vamśa Brähmana.

1 Indische Studien, 4, 372, 383. The Śauṅgas are known as teachers in the etc.

Śauṅgī-putra, ‘son of a female descendant of Śuṅga,’ is the name of a teacher, a pupil of Sāṃkrāti-putra in the last Vamśa (list of teachers) in the Brhadāraṇyaka Upaniṣad.

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

Śauca (‘descendant of Śuci’) is the patronymic of a man, called also Āhneya, who is mentioned as a teacher in the Taittiriya Āraṇyaka (ii. 12).

Śaucad-ratha (‘descendant of Śucad-ratha’) is the patronymic of Sunītha in the Rigveda (v. 79, 2).

Śauceya (‘descendant of Śuci’) Prāćīnayogya (‘descendant of Prāćīnayoga’) is the name of a teacher in the Satapatha Brähmaṇa (xii. 5, 3, 1. 8). Śaucaya is also the patronymic of Sārvaseni in the Taittiriya Śaṃhitā (vii. 1, 10, 2).
Saunaka, 'descendant of Sunaka,' is a common patronymic. It is applied to Indrota and Svaidāyana. A Saunaka appears as a teacher of Rauhiṇāyana in the Brhadāraṇyaka Upaniṣad. A Saunaka-yajña, or Saunaka sacrifice, occurs in the Kauśitaki Brāhmaṇa. In the Chāndogya Upaniṣad Atidhanvan Saunaka appears as a teacher. That Upaniṣad and the Jaiminiya Upaniṣad Brāhmaṇa mention a Saunaka Kāpeya who was a contemporary of Abhipratārin Kākṣaseni, whose Purohita Saunaka was according to another passage of the latter Upaniṣad. In the Sūtras, the Brhaddevatā, etc., a Saunaka appears as a great authority on grammatical, ritual, and other matters.

1 Āvānaka-putra, 'son of a female descendant of Sunaka,' is the name of a teacher, a pupil of Kāśyapibālāyāmāthari-putra in the last Vaṃsa (list of teachers) in the Mādhyamādvina recension of the Brhadāraṇyaka Upaniṣad (vi. 4, 30. 31).

Saurpa-ṇāyya, 'descendant of Sūrpaṇāya,' is the patronymic of a teacher, a pupil of Gautama, in the first two Vaṃsās (lists of teachers) in the Mādhyamādvina recension of the Brhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26).

Saulbāyana or Saulvāyana, 'descendant of Sulba,' is the patronymic of a teacher, Udaṅka. According to the Sātpatha Brāhmaṇa, a Saulbāyana was the Adhvaryu, or sacrificing priest, of those who had Ayasthūṇa as Grhapati ('householder,' the title of the sacrificer who has precedence at a sattā, or sacrificial session).

1 Taittīrīya Samhitā, vii. 4. 5. 4; 5. 4. 2; Brhadāraṇyaka Upaniṣad, iv. 1, 2 Mādhyamādvina.
2 xi. 4, 2, 17 et seq.
Śauṣkāla 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.'

1 Vājasaneyi Saṁhitā, XXX. 16; Taittirīya Brāhmaṇa, iii. 4, 12, 1. Cf. Weber, Indische Streifen, i, 81, n. 7; Eggeling, Sacred Books of the East, 44, 415.

Śruṣṭi 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. Anagnidāgdha). 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 (Prācyāh) made their mounds round.

1 v. 31, 8; x. 1, 18.
2 Taittirīya Saṁhitā, v. 2, 8, 5; 4, 11, 3; Kāṭhaka Saṁhitā, XXI. 4; Maitrāyaṇī Saṁhitā, iii. 4, 7; Satapatha Brāhmaṇa, iv. 5, 2, 15, etc.

Śmaśru in the Rigveda and later means 'beard' and 'moustache,' being sometimes contrasted with Keśa, 'hair of the head.' Shaving was known (see Vapṭṭ and Kṣura). The

1 ii. 11, 17; viii. 33, 6; x. 23, 1, 4; 26, 7; 142, 4.
2 Av. v. 19, 14; vi. 68, 2; Vāja-saneyi Saṁhitā, xix. 92; xx. 5, etc.
3 Satapatha Brāhmaṇa, ii. 5, 2, 48, etc.
wearing of a beard was a sign of manhood according to the Taittiriya Saṁhitā, with which agrees the notice of Megasthenes that the Indians carefully tended their beards up to the day of their death.

Śyāparṇa Śyakāyana 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 Maitrāyanī Samhitās, the name of a man who was instructed by Somadakṣa Kauśreyā.

1 v. 5, 1, 1. 2 x. 5, 1. 3 v. 4, 1, 10. 4 vii. 27. Cf. Eggeling, Sacred Books of the East, 43, 344, 345; Muir, Sanskrit Texts, 1, 437 et seq.; Weber, Indische Studien, 1, 215, 216. 5 Weber, Indische Studien, 3, 471.
**Śyāva** is the name of a protégé of the Aśvins in the Rigveda. He may be identical with Hiranyahasta.

1. **Śyāva** is mentioned in the Rigveda as a generous donor on the Suvāstu river.


2. **Śyāva** is mentioned in the Rigveda as a generous donor on the Suvāstu river.

3. **Śyāva** in one passage of the Rigveda (v. 61, 9) seems clearly, as Sāyaṇa thinks, to denote Śyāvāśva.

**Śyāvaka** is mentioned as a sacrificer and friend of Indra in the Rigveda (viii. 3, 12; 4, 2). He may be identical with 2. **Śyāva**.

**Śyāvasāyana** is the patronymic of Devataras in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 40, 2). The form is perhaps an error for Śāvasāyana.
Šyāvāśva 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 hymns³ Šyāvāśva mentions, apparently as his patrons, Taranta (a son of Vidadāśva) and Purumīlha, 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 Rṣi. The father and son, repulsed, were returning home, when they met on the way Taranta and Purumīlha, former patrons of the father. These showed him respect, while Taranta’s wife, Šaśīyasī, presented Šyāvāśva 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 Šyāvāśva. Sieg⁵ seeks to show that this legend is presupposed in the Rigveda; but it is difficult to accept this view, since the references in the Rigveda are very obscure, and Šaśīyasī 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.

Šyāvāśva’s obtaining gifts from Vaidadaśvi is referred to also in the Śānkhyāna Śrauta Sūtra.⁷ His name occurs in the Atharvaveda⁸ in two lists of persons, of which the former includes Purumīlha, the latter also Arcanānas and Atri. A Śāman is ascribed to him in the Pañcaviṃśa Brāhmaṇa,⁹ and he is perhaps referred to in the Taittirīya Āraṇyaka.¹⁰ In the

¹ v. 52, 1; 61, 5. 9 (Šyāva, 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 Šadgurusīya on Anukramaṇī to RV. v. 61 (ed. Macdonell, p. 117 et seq.); Sāyana on RV. v. 61, 17-19; Nītimaṇjarī 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 vii. 11, 7-9.
⁸ iv. 29, 4; xviii. 3, 15.
⁹ vii. 5, 9. Weber, Episches im vedischen Ritual, 27, n. 4, bases on this an improbable conjecture that he was a Kṣatriya.
¹⁰ i 11, 2. But cf. Sieg, op. cit., 61, n. 4, who takes the word adjectivally, as in Av. xi. 2, 18; Śānkhyāna Śrauta Sūtra, xiv. 33, 26.
Śāṅkhāyana Śrauta Sūtra and the Pañcaviṃśa Brāhmaṇa\textsuperscript{11} he
is styled Ārkanānas, 'son of Arcanānas,' and later\textsuperscript{12} he is called
Ātreyā, 'descendant of Atri.'

\textsuperscript{11} vii. 5, 9.
\textsuperscript{12} The Anukramaṇī calls him and his
father Ātreyā. 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 Gesell-
schaft, 42, 214; Rgveda-Noten, 1, 354;
Max Müller, Sacred Books of the East,
32, 359 et seq.; Lévi, La Doctrine du
Sacrifice, 122.

Śyena is the name in the 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{nr-cakṣas}),\textsuperscript{7} a reference, no doubt, to its lofty flight in air.
It brings the Soma from heaven.\textsuperscript{8}

\begin{footnotesize}
\begin{enumerate}
\item i. 32, 14: 33, 2; 118, 11; 163, 1;
165, 2, etc.
\item Av. iii. 3, 4; vii. 41, 2; xi. 9, 9, etc.
\item Taittiriya Saṃhitā, ii. 4, 7, 1; v. 4,
11, 1; Saḍviṃśa Brāhmaṇa, iii. 8.
\item Rv. ii. 42, 2; Av. v. 21, 6.
\item Kāṭhaka Saṃhitā, xxxvii. 14.
\item Rv. iv. 38, 5. This
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\item vii. 41, 2.
\item See Bloomfield, \textit{Journal of the
American Oriental Society,} 16, 1-24, who
\end{enumerate}
\end{footnotesize}

discusses all relevant passages.
Cf. Zimmer, \textit{Altindisches Leben,} 87,
88, who points out that the epithet
\textit{rjītya}, 'flying upwards,' applied to the
eagle, appears as an actual name of the
eagle in Iranian.

Śraṇayā, '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
Madhyadesa proper.\textsuperscript{3} The Vedic evidence is merely the name
and the fact that Tāpasa, 'ascetic,' follows it in the Brhad-
āraṇyaka Upaniṣad and the Taittiriya Āraṇyaka.

\textsuperscript{1} Brhadāraṇyaka Upaniṣad, iv. 3, 22;
Taittiriya Aranyaka, ii. 7, in \textit{Indische
Studien,} i, 78.
\textsuperscript{2} \textit{Die sociale Gliederung,} 39 et seq.
\textsuperscript{3} Strabo, xv. 1, 49, 60; Arrian,
\textit{Indica,} xii. 8. 9.
Cf. Weber, \textit{Indian Literature,} 27, 28,
129, 138.
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.

Sravistha. See Nakṣatra.

Śrāyasa is the patronymic of Kańva in the Taittirīya Saṃhitā¹ and the Kāthaka Saṃhitā,² where he appears as a teacher, and of Vitahavya in the Taittirīya Saṃhitā³ and the Pañcavimśa Brāhmaṇa.⁴

¹ v. 4, 7, 5. ³ v. 6, 5, 3.
² xxi. 8. ⁴ ix. 1, 9; xxv. 16, 3.

Śrī is the regular word for 'prosperity,' found once in the Rigveda¹ and often later.² Śreṣṭhin.

³ v. 6. ⁴ v. 36, 6. Cf. Ludwig, Trans-

Śrūta-kakṣa is mentioned once in the Rigveda¹ as the Rṣi of a hymn, the authorship of which the Anukramaṇi (Index) ascribes to him. A Śāman or chant of his is mentioned in the Pañcaviṃśa Brāhmaṇa.²

² ix. 2, 7 (Śrūta-kakṣa).

Śrūta-ratha is the name of a young king in the Rigveda.¹ He is also the patron of the Pajra family, including Kakṣivant.²

¹ i. 122, 7. ² R v. v. 36, 6. Cf. Ludwig, Trans-

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.

Already in the Satapatha Brāhmaṇa (xi. 4, 3) she is regarded as a goddess.
Śrutarya occurs once in the Rigveda (i. 112, 9) as the name of a protégé of the Aśvins.

Śrutarvan Ārkṣa (‘descendant of Ārkṣa’) 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).

Śrutar-vid is the name of a man in the Rigveda.1


Śruta-sena is mentioned in the Śatapatha Brāhmaṇa (xiii. 5, 4, 3) and the Śāṅkhāyana Śrauta Sūtra (xvi. 9, 4) as one of the brothers of Janamejaya.

Śruṣa Vāhneya (‘descendant of Vahni’) Kāśyapa (‘descendant of Kāśyapa’) is the name of a teacher, a pupil of Devataras, in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 1). It is much more likely that Śruṣa is a mere misreading for Śūṣa.

Śruṣṭi-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. Petersburgh Dictionary assigns to the word the sense of ‘a man of consequence.’ It is, however, possible that

1 Aitareya Brāhmaṇa, iii. 30, 3; Kaṭṭāki Brāhmaṇa, xxviii. 6; Kaṭṭāki 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. 2 There is a similar doubt in the use of śraisthya, 3 which is perhaps not merely 'the foremost place,' as usually assumed, but definitely 'the presidency of a guild.'

Guilds are referred to in the Dharma Sūtras, 4 and they play a considerable part in the Buddhist texts 5 and the Epic. 6 But the Vedic evidence is inadequate to afford ground for positive assertion or denial of their existence or organization in Vedic times.

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2 Cf. Hopkins, India, Old and New, 168 et seq.
3 Av. i. 9, 3 = Taittirīya Saṃhitā, iii. 5, 4, 2 = Kāṭhaka Saṃhitā, v. 6 = 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 śraisthya 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 1 and later 2 denotes a 'Brahmin learned in holy lore,' 'theologian.'

śrauta-ṛṣi 1 or śrutarṣi, 2 'descendant of Śrutarṣi or Śrutarsi,' is the patronymic of Devabhāga.

śraumatya, 'descendant of Śrumant,' is the name of a teacher in the Śatapatha Brāhmaṇa (x. 4, 5, 1).

śleşman means generally that with which parts of a thing are joined together (from ślīś, 'join'): with reference to a hide, 1

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1 Aitareya Brāhmaṇa, v. 32, 6; Jaiminiya Upaniṣad Brāhmaṇa, iii. 17, 3; Chāndogya Upaniṣad, iv. 17, 4.
'laces' of some sort may be intended; to a chariot, 2 'bonds' or 'cords' are probably meant; and to wood, 3 'glue' is perhaps the sense.

2 Kāthaka Saṁhitā, xxxiv. 9. Cf. Pañcaviṃśa Brāhmaṇa, xvi. 1, 13, where a chariot (Ratha) is called ster-muvant, 'tied with ropes.'

3 Kauśitaki Brāhmaṇa, vi. 12. Cf. the Upaniṣads, cited in n. 1, and Sāṁkhyaṇa Aranyaka, ii. 1, which looks like a bad secondary version of the passage in the Jaiminiya.

Śloka, in the plural, is found enumerated after the Upaniṣads, and before the Śūtras, in the list of literary types given in the Brhadāraṇyaka Upaniṣad. 1 In the Taittirīya Upaniṣad 2 the Śloka-kṛt appears: he is rather the 'poet,' as Max Müller 3 renders it, than merely one who 'calls aloud;' as the St. Petersburg Dictionary explains the term. 4 Exactly what is meant cannot be said: 'verses' generally may be intended, several kinds being preserved in the Brāhmaṇas and called Ślokas. 5

Śloṇya in the Taittirīya Brāhmaṇa 1 denotes 'lameness,' not 'skin disease' (tvag-dosa), as explained by the commentator.

Śva-ghnin in the Rigveda 1 and the Atharvaveda 2 clearly means a 'gamester' or 'professional gambler.' It may originally have denoted a 'hunter.' 3

Śvan in the Rigveda 1 and later 2 is the word for 'dog,' the feminine being Śuni. 3 The dog was a tame animal, 4 and used

1 ii. 4, 10; iv. 1, 6 (Mādhyāndina = iv. 1, 2 Kāṇva): 5, 11.
2 iii. 10, 6.
3 Sacred Books of the East, 15, 69
4 In Av. v. 20, 7, the word has the sense assigned to it by the Dictionary.
5 E.g., Satapatha Brāhmaṇa, xi. 3, 1, 5: 5, 4, 12; xiii. 7, 1, 15; Aitareya Brāhmaṇa, viii. 22, 3; Aitareya Āraṇyaka, ii. 3, 8; Pañcaviṃśa Brāhmaṇa, xxiv. 18, 4; Taittirīya Āraṇyaka, viii. 1; 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.
to guard the house from thieves or other intruders.\(^5\) He was also employed in hunting the boar (\textit{varāha-yu}),\(^6\) but was no match for the lion.\(^7\) A hundred dogs are mentioned as a gift in a Dānastuti (‘Praise of Gifts’) in a Vālakhilya hymn.\(^8\) Elsewhere the dog is regarded as unfit for sacrifice, as being unclean,\(^9\) and is driven away from the sacrifice.\(^10\) To eat dog’s flesh was a last resort of despair and hunger.\(^11\) The bones of the feast were given to the dog.\(^12\) Sārmanā figures in legend as Indra’s faithful dog\(^13\) searching for the cows. Rudra is lord of dogs (\textit{śva-pati}) in the Yajurveda;\(^14\) the ‘dog-keeper’ (\textit{śvanin}) is mentioned in the list of sacrificial victims at the Puruṣamedha (‘human sacrifice’) in the same Śamhitā.\(^15\) The four-eyed (\textit{catur-akṣa}) dogs of certain texts\(^16\) are, of course, mythological.\(^17\) \textit{Cf. Kurkura.}

\(^5\) Rv. vii. 55, 5. \(^6\) Rv. x. 86, 4. \(^7\) Av. iv. 36, 6. \(^8\) Rv. viii. 55, 5. \(^9\) Jaiminīya Brāhmaṇa, i. 51, 4; Satapatha Brāhmaṇa, xii. 4, 1, 4. \(^10\) Rv. ix. 101, 1. \(^11\) Rv. iv. 18, 3. Later, \textit{śva-paca} (‘dog-cooking’) denotes a degraded caste.\(^12\) Av. vi. 37, 3. \textit{Cf. ix. 4, 16.} \(^13\) i. 62, 3; 72, 8, etc. See Macdonell, \textit{Vedic Mythology}, p. 151. \(^14\) Vājāsaneyi Śamhitā, xvi. 28; Kāthaka Śamhitā, xvii. 13; Maitrāyanī Śamhitā, ii. 9, 5. \(^15\) Vājāsaneyi Śamhitā, xvi. 27; xxx. 7; Taittirīya Brāhmaṇa, iii. 4, 3, 1, etc. \textit{Cf. śva-nī (‘dog-leader’), Maitrāyanī Śamhitā, ii. 9, 5.} \(^16\) \textit{Cf. Rv. x. 14, 10, 11; Av. xviii. 2, 11, 12; Taittirīya Āraṇyaka, vi. 3, 1; Taittirīya Brāhmaṇa, iii. 8, 4, 1; Satapatha Brāhmaṇa, xiii. 1, 2, 9, etc.} \(^17\) Bloomfield, \textit{Journal of the American Oriental Society}, 15, 165 et seq.; \textit{Hymns of the Atharvaveda}, 500, thinks that Yama’s two dogs are the sun and the moon (\textit{cf. Divya Śvan}). \textit{Cf. Zimmer, Althindisches Leben, 233; Hopkins, American Journal of Philology, 15, 154-163.}

\textit{Śva-pad} denotes a ‘savage animal,’ ‘beast of prey,’ in the Atharvaveda (viii. 5, 11; xix. 39, 4).

\textit{Śvayatha} in the Satapatha Brāhmaṇa\(^1\) means ‘swelling.’ Possibly \textit{śyathu}, the disease prevalent in \textit{Videha} according to the Baudhāyana Śrauta Sūtra,\(^2\) was a kind of ‘swelling’ (? goitre).

\(^1\) iv. 2, 1, 11 (of the eye, in a \textit{myth}). \(^2\) ii. 5; Caland, \textit{Über das rituelle Sūtra des Baudhāyana}, 35, 36.
**Śvājani**] **WORM—FATHER-IN-LAW—MOTHER-IN-LAW** 407

Śvā-varta, 'found in dogs,' is, according to some manuscripts, the name of a species of worm in the Atharvaveda (ix. 4, 16). See Śavarta.

Śva-sūra from the Rigveda onwards¹ denotes the 'father-in-law' of the wife; not till the Sūtra period does it include the 'father-in-law' of the husband.² The daughter-in-law (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 (samrājñī) over him and his wife.⁴ In the plural⁵ the word denotes the 'parents-in-law.'

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¹ Rv. 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; Kāṭhaka Saṃhitā, xii. 12 (Indische Studien, 5, 260); Aitareya Brāhmaṇa, iii. 22, 7.
⁴ Rv. x. 85, 46. See Patī.
⁵ Rv. x. 95, 12; Av. xiv. 2, 27; Kāṭhaka Saṃhitā, loc. cit. Or it may be a plural majestatis, but not a sign of polyandry.


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Śvaśrū denotes 'mother-in-law' of the husband¹ as well as of the wife.² She, together with her husband, if he became unable to manage the family,³ fell under the daughter-in-law's sway, but otherwise was entitled to regard.⁴ The gambler in the Rigveda⁵ complains of his having lost the favour of his wife's mother as one of the misfortunes brought upon him by dicing.

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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.


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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, in the Atharvaveda, and occasionally later.

Śvā-vidh ('dog-piercing') is the name of the 'porcupine' in the Atharvaveda and later. It is called 'long-eared' (karna).

Śvikna is the name of a people twice mentioned in the Śatapatha Brāhmaṇa in connexion with their king, Rṣabha Yājñatura. Cf. Śvalkna.

Śvitra ('white') is the name of a species of serpent in the Atharvaveda and the later Śamhitās.

Śvitrya. See Śvaitreya.
Sveta-ketu Āruṇeya\(^1\) (‘descendant of Āruṇa’) or Auddālaki\(^2\) (‘son of Uddālaka’) is mentioned repeatedly in the Śatapatha Brāhmaṇa and the Chāndogya Upaniṣad. In the Kaśītīkī Upaniṣad\(^3\) he appears as Sveta-ketu, son of Āruṇi, and as a Gautama. In the Kaśītīkī 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 Kaśītīkins, 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 Jātukārṇya was lucky enough to become the Purohita of three peoples or kings, of Kāśi, Kosala, and Videha. Seeing this, Sveta-ketu 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 Sveta-ketu belong to the latest period of Vedic literature. It is, therefore, not surprising that the Āparānta 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; Bhadāraṇyaka Upaniṣad, iii. 7, 1; vi. 1, 1 (Mādhyāmdina = 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.

\(^6\) Bhadāraṇyaka Upaniṣad, vi. 1, 1 (Mādhyāmdina = 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); Bhadāraṇyaka Upaniṣad, iii. 7, 1, where he shares the usual fate of defeat in argument by Yājñavalkya.

\(^8\) xvi. 27, 6 et seq. The exact sense of kṛtsnake brahmabandhau vyajñātisī 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 Rṣi 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-stuti1 ('praise of rivers') to be a stream, probably a tributary of the Indus.2

Śvaikna, ‘king of the Śviknas,’ is the title of Pratidārasa, who was, according to the Śatapatha Brāhmaṇa,1 one of those who offered the Dākṣaṇāyaṇa sacrifice. He also taught Suplan Sārṇjaya the sacrifice: hence Weber2 has inferred a connexion of the Śviknas and the Śrṇjayas.

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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.

Śaṅda is the name of a priest at the snake festival described in the Pañcavimśa Brāhmaṇa. Cf. Kuśanda.

Śaṅḍika is mentioned in the Maitrāyaṇī Samhitā as a contemporary of Keśin. Probably Khaṇḍika should be read as usual elsewhere.

Sam-rudh and Sam-likhta 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 Samhitās and Brāhmaṇas, 360 days, divided into 12 months, being, no doubt, roughly a lunar synodic year, which, however, it exceeded in length by 6 days. As a solar year it appears only in the Nidāna Sūtra of the Sāmaveda, where the sun is stated to spend 13\(\frac{1}{2}\) 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, Udvatsara;\(^8\) or Saṃvatsara, Parivatsara, Idāvatsara, Anuvatsara, Iduvatsara; or Saṃvatsara, Iduvatsara, Anuvatsara, Iduvatsara.\(^9\) But it must be noted not merely that the names vary considerably, but that four only are mentioned in some places,\(^10\) in others\(^11\) three, in others\(^12\) two, and in yet others\(^13\) 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 Pañcavimśa Brāhmaṇa,\(^14\) where the several Cāturmāsyā (‘four-monthly’) sacrifices are equated

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\(^5\) Vājasaneyi Saṃhitā, xxvii. 45.

\(^6\) Taittiriya Saṃhitā, v. 5, 7, 3. 4.

\(^7\) Taittiriya 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, Pañcavimśa Brāhmaṇa, xvii. 13, 17; Taittiriya Brāhmaṇa, i. 4, 10, 1.


\(^12\) Saṃ-, Pari-vatsara, Av. vii. 8, 23; Taittiriya Āraṇyaka, x. 80.


\(^14\) Cf. Weber, Nāxatra, 2, 298, n. 1; Max Müller, Rigveda, 4\(^2\), xxv., n. 1.
with the different years. 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 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. 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. There can be little doubt that this view is wrong, and that the 12 days are merely the 'reflection of the year' (saṃvatsarasasya pratimā) 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 in the peculiar dating of certain notices in the Baudhāyana Śrauta Sūtra, but this view is improbable.

17 See this legend, Macdonell, Vedic Mythology, p. 133: Oldenberg, Religion des Veda, 236.
18 See also Atharvaveda, iv. 11, 11; Weber, Omina und Portenta, 388.
19 Kāthaka Sāmpitā, vii. 15; Taittiriya Brāhmaṇa, i. 1, 9, 10; Kauṣitaki Brāhmaṇa, xxv. 15. See also Atharvaveda, iv. 11, 11; Weber, Omina und Portenta, 388.
20 Gavām Ayana, 137, 138.
21 ii. 12; iii. 1; xxvi. 18; xxx. 3. See also Kauṣitaki Brāhmaṇa, i. 3; Śatapatha Brāhmaṇa, xi. 1, 1, 7.
22 Caland, Über das rituelle Sūtra des Baudhāyana, 36, 37, gives a much more reasonable explanation of the anomaly.

Saṃvaraṇa is the name of a Rṣi mentioned in one passage of the Rigveda.
Samvarga-jit Lāmakāyana is the name of a teacher, a pupil of Śākadāsa in the Vāṃśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 373.

1. **Sam-varta** occurs once in the Rigveda¹ with Kṛṣa as an ancient sacrificer. He may be identical with the next.


2. **Sam-varta Āngirasa** (‘descendant of Āngirasa’) is said in the Aitareya Brāhmaṇa² to have consecrated Marutta.


Sam-śravas Sauvarcanasa 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.’

Saip-sarpa. See Māsa.

Sam-skandha (‘having the shoulders together’) is the name of a disease mentioned with Viṣkandha in the Atharvaveda.¹ Whitney,² however, thinks it is intended as an adjective implying the sense of ‘counteracting the disease Viṣkandha.’

¹ xix. 34, 5, with Śāyaṇa’s note.
² Translation of the Atharvaveda, 952.

Saipgati] SCHOOL—GROATS—VULTURE—ASSEMBLY 415

Saṃhotra occurs once in the Rigveda,¹ where Geldner² thinks the sense of ‘school,’ referring to a school of pupils of the ritual, is most appropriate.

¹ x. 86, 10. ² Vedische Studien, 2, 38.

Saktu in the later Samhitās and the 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 Samhitā, vi. 4, 10, 6; Vājasaneyi Samhitā, xix. 21 et seq.; Śatapatha Brāhmaṇa, i. 6, 3, 16; ii. 1, 8 (cf. Gavedhukā), etc.; Kāṭhaka Samhitā, xv. 2 (cf. Apāmārga). Cf. Kuvāla, Karkandhu, Badara: Śatakṣa Brāhmaṇa, v. 5, 4, 22, etc.
² x. 71, 2.

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; ii. 9; 13, 5, etc. So sakhitva and sahyya, ‘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 Samhitā¹ and the Taittirēya Brāhmaṇa.²

¹ iii. 2, 1, 1. ² ii. 8, 6, 1; Böhtlingk, Dictionary, s.v. (‘vulture’). Cf. Zimmer, Altindisches Leben, 88.

Saṅga Prayogi seems to be mentioned as a teacher in the Maitrayani Samhitā (iii. 1, 9).

Saṃgati in one passage of the Rigveda (x. 141, 4) seems to have the sense of Samiti, ‘assembly of the people.’
**Samgava** 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; Maiträyaṇi Saṃhitā, iv. 2, 11; Taittiriya Brāhmaṇa, i. 4, 9, 2; 5, 3, 1; ii. 1, 1, 3; Śatapatha Brāhmaṇa, ii. 2, 3, 9; Chāndogya Upaniṣad, ii. 9, 4; Jaiminiya Upaniṣad Brāhmaṇa, i. 12, 4.  
*Cf.* St. Petersburg Dictionary, s.v.; Geldner, *Vedische Studien*, 3, 112 et seq.

**Samgavini** 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 Saṃgavini, apparently a shed or an enclosure in which during the heat of the day they were milked.


**Saṃgrahīṭr** 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 Sāyaṇa\(^3\) in some passages inclines to think that the meaning is 'treasurer' of the king.

\(^1\) Taittiriya Saṃhitā, i. 8, 9, 2; Kāṭhaka Saṃhitā, xv. 4; Maiträyaṇi Saṃhitā, ii. 6, 5; iv. 3, 8 (as a Ratnins); in the Śatarudriya in the plural: Taittiriya Saṃhitā, iv. 5, 4, 2; Kāṭhaka Saṃhitā, xvii. 13; Maiträyaṇi Saṃhitā, ii. 9, 4; Vājasaneyi Saṃhitā, xvi. 26.  
\(^2\) Taittiriya 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 Taittiriya Saṃhitā, i. 8, 9, 2, and optionally on i. 8, 16; but as 'charioteer' on i. 8, 15; Taittiriya Brāhmaṇa, i. 7, 10, 6.  

**Saṃgrāma** 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 (Taittiriya Saṃhitā, iv. 7, 15, 2; Maiträyaṇi Saṃhitā, iii. 16, 5) have saṃgrāmam.  
\(^3\) v. 21, 7; xi. 9, 26.  
\(^4\) Taittiriya 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, Savyasṭhā). 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, but in the Epic relations (Jñāti) 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 carisnu 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,\(^{15}\) no doubt because of the booty (\textit{Udāja, Nirāja}) 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})\(^{16}\) were used by the combatants.

\(^{15}\) 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).

\(^{16}\) 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{Sam-ghāta} seems in a few passages\(^1\) to have the sense of ‘battle.’

\(^1\) Kāṭhaka Saṁhitā, xxix. 1; Vājasaneyi Saṁhitā, i. 16; Śatapatha Brāhmaṇa, i. 1, 4, 18.

\textit{Sacīva} ‘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}.\(^1\)

\(^{1}\) Stubbs, \textit{Select Charters}, 57.

\textit{Sa-jātā} (‘born together’) is found once in the Rigveda,\(^1\) and very often later.\(^2\) The word must clearly mean a ‘relative,’ and then more widely a man of the same position or rank, but the senses cannot be distinguished, so much do they merge into each other. The Sajātās of a king are of course princes;\(^3\) of an

\(^{1}\) i. 109, 1.

\(^{2}\) Av. i. 9, 3; 19, 3; ii. 6, 4; iii. 3, 6; vi. 5, 2; 73, 1; xi. 1, 6, 7; Taittirīya Saṁhitā, ii. 1, 3, 2; 2, 1, 2; 6, 9, 7; Maitrāyaṇi Saṁhitā, ii. 1, 6; Kāṭhaka Saṁhitā, xi. 12, 13; xii. 1; Vājasaneyi Saṁhitā, v. 23; x. 29; xxvii. 5, and often in the Brāhmaṇas.

\(^{3}\) 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 Sajātīś ('man of the same caste'). The disputes of Sajātas were notorious. 6

4 Śatapatha Brāhmaṇa, v. 4, 4, 19 (the Sajātas of a Grāmaṇi).
5 Manu, ix. 87; x. 41, etc. The abstract sajāṭya ('kinship') is found in Rv. ii. 1, 5; iii. 54, 16; viii. 18, 19; 20. 21; 27, 10; x. 64, 13; but even it has no definite caste reference.
6 Cf. Taittirīya Brāhmaṇa, iii. 7, 12, 2.

Saṃ-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. 2

1 v. 4, 3, 5; iii. 7, 11; Kātyāyana Śrauta Sūtra, i. 3, 42, etc.
1 2 Śatapatha Brāhmaṇa, i. 9, 2, 4; iii. 1, 3, 28; Lātyāyana Śrauta Sūtra,

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. Bhṛatṛvya.

1 x. 19, 6.
2 Av. iii. 30, 4; vii. 52, 1; xi. 1, 26, etc.; Taittirīya Saṃhitā, v. 2, 3, 2;

Sata is the name of a vessel of some kind mentioned in the ritual. 1

1 Vājasaneyi Saṃhitā, xix. 27. 88; Śatapatha Brāhmaṇa, xii. 7, 2, 13; 8, 3, 14.

Satīna-kaṅkata is, in the Rigveda, the name of some animal, according to Śāyana an 'aquatic snake.' 3

1 The literal meaning seems to be 'having a real comb.'
2 i. 191, 1.
3 Cf. Zimmer, Altindisches Leben, 98.
Satya-kāma ('lover of truth') Jābāla ('descendant of Jabālā') is the name of a teacher, the son of a slave girl by an unknown father. He was initiated as a Brahmačarin, or religious student, by Gautama Hāridrumata according to the Chāndogya Upaniṣad. He is often cited as an authority in that Upaniṣad and in the Brhadāraṇyaka Upaniṣad, where he learns a certain doctrine from Jānaki Ayasthūṇa. He is also mentioned in the Aitareya and the Śatapatha Brāhmaṇas.

Satya-yajña ('true sacrificer') Pauluṣi ('descendant of Puluṣa') Prācinayogya ('descendant of Prācinayoga') is the name of a teacher in the Śatapatha Brāhmaṇa, the Chāndogya Upaniṣad, and the Jaiminīya Upaniṣad Brāhmaṇa. In the latter text he is said to have been the pupil of Puluṣa Prācinayogya.

Satya-vacas ('true-speaking') Rāthitara ('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 Śaucadratha.

Satya-havis is the name of a mythical Adhvaryu, or sacrificial priest, in the Maitrāyaṇī Saṃhitā (i. 9, 1, 5).

Satyādhivāka Cāitrarathī ('descendant of Citrarathī') is the name of a man in the Jaiminīya Upaniṣad Brāhmaṇa (i. 39, 1).
Satvan in the Rigveda, and occasionally later, has the sense of ‘warrior.’

1. i. 133, 6; 173, 5; ii. 25, 4; 30, 10; v. 20, 8; vi. 65, 3; Vājasaneyi Saṁhitā, xvi. 8, 20, etc.

Satvant is the name of a people who are stated in the Aitareya Brāhmaṇa to belong to the south. In the Śatapatha Brāhmaṇa the defeat by Bharata of the Satvants, and his taking away the horse which they had prepared for an Āṣvamedha (‘horse sacrifice’), are referred to: this reference clearly shows that in another passage of the Aitareya Brāhmaṇa the text must be altered from satvanāṁ to Satvatāṁ, ‘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 Upaniśad, but it is certain that the reading there is not Satvan-Matsyesu, but sa-Vaša-Matsyesu.

Sadana. See Gṛha.

Sadānīdi. See Takman.

Sadas. See Gṛha.

Sadasya. See Ṛtvij.

Sadānirā, ‘having water always’ (‘perennial’), is the name of a stream which, according to the Śatapatha Brāhmaṇa, was the boundary between the Kosalas and the Videhas. The river is identified by the native lexicographers with the Karaṇya, but this seems to be too far east. Weber’s identification

1. i. 4, 1, 14 et seq. 2 See Imperial Gazetteer of India, 15, 24. 3 Indische Studien, 1, 172, 181.
of it with the Gaṇḍakī⁴ is probably correct; for though the Mahābhārata⁵ distinguishes the two rivers, there is nothing to show that this is due to any good tradition.

⁴ See s.v. Great Gandak, Imperial Gazetteer of India, 12, 125. ⁵ ii. 794. Cf. Oldenberg, Buddha, 398, n.

Sadā-pṛṇa is the name of a Ṛṣi in the Rigveda.¹

¹ v. 44, 12. Cf. Ludwig, Translation of the Rigveda, 3, 139.

Sadyan in the Taittirīya Brāhmaṇa (ii. 8, 6, 1) is a mis-reading of Saghan.

Sadhri is the name of a Ṛṣi in the Rigveda.¹


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

¹ iii. 233 (Journal of the American Oriental Society, 18, 38). ² Translation of the Rigveda, 3, 147. ³ i. 33. 4. ⁴ Geldner, Rigveda, Glossar, 189.

Sanaga. See Sanātana.

Sanat-kumāra is the name of a mythical sage in the Chāndogya Upaniṣad (vii. 1, 1; 26, 2).

Sana-śrūta (‘famed of old’) Arimdama (‘tamer of foes’) is mentioned as a Mahārāja in the Aitareya Brāhmaṇa (vii. 34, 9).

Sanāc-chava is perhaps the proper name of a teacher in the Kāṭhaka Saṁhitā.¹ The Kapiṣṭhala Saṁhitā² has Śahanāśchiva. Very probably the reading of both texts is bad.

¹ xx. 1. ² xxxi. 3 (von Schroeder, Kāṭhaka Saṁhitā, 2, 18, n. 5).
Sanatana is the name of a mythical Rṣi in the Taittirīya Saṁhitā. In the Brhadāraṇyaka Upaniṣad he appears in the first two Vamśas (lists of teachers) as the pupil of Sanaga and the teacher of Sanāru, both equally mythical persons.

1 iv. 3. 3 1.  
2 ii. 5, 22; iv. 5, 28 (Mādhyāṃdina =ii. 6, 3; iv. 6, 3 Kāṇva).

Sanāru. See Sanatana.

Sanisrasa. See Māsa.

Saṁ-damśa. See Gṛha.

Saṁ-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; Taittirīya Saṁhitā, ii. 4, 7, 2; Satapatha Brāhmaṇa, xiv. 3, 1, 22, etc.

Saṁ-dhā denotes in the later Saṁhitās and the Brāhmaṇas an ‘agreement’ or ‘compact.’

1 Av. xi. 10, 9, 15; Taittirīya Saṁhitā, i. 7, 8, 4; Taittirīya Brāhmaṇa, i. 7, 1, 6; ii. 1, 1, 3; Kauśitaki Upaniṣad, iii. 1.

Saṁ-dhi denotes the ‘juncture’ of heaven and earth, the ‘horizon,’ in the Satapatha 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 Saṁhitā, xxiv. 25; Taittirīya Brāhmaṇa, i. 4, 5, 1; ii. 2, 9, 8; dual: Satapatha Brāhmaṇa, i. 6, 3, 55; ix. 4, 4, 13, etc. The later term is Saṁdhyā.

Saṁ-nahana in the later Saṁhitās and the Brāhmaṇas denotes a ‘band’ or ‘rope.’

1 Taittirīya Saṁhitā, i. 1, 2, 2; Satapatha Brāhmaṇa, i. 3, 3, 6; ii. 6, 1, 15, etc.
Sa-patna, 'rival,' is a common word in the later Saṁhitās, being also found in the tenth Maṇḍala of the Rigveda. It is a curious masculine formed by analogy from Sa-patni, 'co-wife,' and so 'female rival.'

1 Av. i. 19, 4; x. 6, 30; xii. 2, 46; Taïttriyā Saṁhitā, i. 6, 2, 2; iii. 2, 8, 5, etc.

Sa-patni occurs in the Rigveda in the sense of 'co-wife'; in the first and the last Maṇḍalas it means co-wife as a 'rival.'

1 iii.1, 10; 6, 4.
2 i. 105, 8; x. 145, 1-5 (cf. in verse 2, patim ne kevalam kuru, 'make my husband exclusively mine').

Sapta-gu is the reputed author of a Rigvedic hymn in a verse of which he is mentioned.


Sapta Sindhavaḥ, 'the seven rivers,' occur only once in the Rigveda as the designation of a definite country, while elsewhere the seven rivers themselves are meant. Max Müller thinks that the five streams of the Panjab, with the Indus and the Sarasvatī, are intended; others hold that the Kubha should be substituted for the Sarasvatī, or that perhaps the Oxus must originally have been one of the seven. Zimmer is probably right in laying no stress at all on any identifications; 'seven' being one of the favourite numbers in the Rigveda and later.

1 viii. 24, 27.
2 Rv. i. 32, 12; 34, 8; 35, 8; 71, 7; 102, 2; iv. 28, 1; viii. 96, 1, etc.; Vājasaneyi Saṁhitā, xxxviii. 26; Atharvaveda, iv. 6, 2; Taïttriyā Saṁhitā, iv. 3, 6, 1, etc.
3 Chips, i. 63. Cf. Muir, Sanskrit Texts, i2, 490, n.
Sapti [ SEVEN SUNS—SEVEN TRIBES—A SAGE—STEED 425

Sapta Sūryāḥ, the ‘seven suns’ referred to in the Saṃhitās,\(^1\) are named in the Taittirīya Āranyaka\(^2\) as Aroga, Bhrāja, Patara, Pataṅga, Svarṇara, Jyotiśimant, and Vibhāsa, but these occur very rarely even later.\(^3\) Weber at one time\(^4\) thought that the seven planets (see Graha) were meant by the phrase, but later he abandoned the idea.\(^5\) Probably the ‘seven rays’ of the Rigveda\(^6\) are meant.

1 Av. xiii. 3, 10; Kāṭhaka 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.

Sapta-mānuṣa is found in one passage of the Rigveda\(^1\) as an epithet of Agni, ‘belonging to the seven tribes.’ Hopkins\(^2\) 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 sapta-mānuṣa is equivalent to vaisvānara.

1 viii. 39, 8. 2 *Journal of the American Oriental Society*, 16, 278. 3 St. Petersburg Dictionary, s.v.

Sapta-vadhri is the name of a protégé of the Aśvins, who appear from several passages of the Rigveda\(^1\) to have rescued him from a tree in which he had got fastened. He is mentioned in the Atharvaveda.\(^2\) According to Geldner,\(^3\) he is identical with Atri.

1 v. 78, 5; viii. 73, 9; x. 39, 9. 2 iv. 29, 4. 3 *Rigveda, Glossar*, 190. Cf. Ludwig, Translation of the Rigveda, 3, 156; Baunack, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 268.

Sapti in the Rigveda\(^1\) and later\(^2\) denotes a ‘swift steed.’

1 i. 85, 1. 6; 162, 1; ii. 34, 7; iii. 22, 1, etc. 2 Vājasaneyi Samhitā, xxii. 19, 22.
Saptya in one passage of the Rigveda (viii. 41, 4) seems to denote a 'racecourse.'

Sa-bandhu ('of the same kin') in the Rigveda\(^1\) and later\(^2\) denotes 'related.'

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 Rigveda\(^1\) and later,\(^2\) but its exact character is not certain. The hall was clearly used for dicing,\(^3\) presumably when the assembly was not transacting public business: a dicer is called sabhā-sthānu, 'pillar of the assembly hall,' doubtless because of his constant presence there.\(^4\) The hall also served, like the Homeric λέσχη, as a meeting-place for social intercourse and general conversation about cows and so forth,\(^5\) possibly for debates and verbal contests.\(^6\)

According to Ludwig,\(^7\) the Sabhā was an assembly not of all the people, but of the Brahmins and Mañhavans ('rich patrons'). This view can be supported by the expressions

\(^1\) vii. 1, 10; viii. 20, 21, 253, 256

\(^2\) Av. vi. 15, 2; viii. 2, 26; xv. 8, etc.

(Mahīdhara on Vājasaneyi Saṁhitā, iii. 45), or partiality in deciding disputes (Mahīdhara, \textit{ibid.}, xx. 17). But it may refer to gambling or other non-political activity, as Eggeling, \textit{Sacred Books of the East}, 12, 398, takes it, though he renders it differently, \textit{ibid.}, 44, 265.

\(^5\) Av. vii. 12, 2, the assembly is hailed as nariṣṭā, 'merriment.' But the same hymn (vii. 12, 3) contains a clear reference to serious speech in the Sabhā. For the blending of serious political work and amusement, \textit{cf.} Tacitus, \textit{Germania}, 22.

\(^6\) So Zimmer, \textit{op. cit.}, 174, takes sabhēya in Rv. ii. 24, 13.

\(^7\) Translation of the Rigveda, 3, 253-256. He quotes for this view Rv. viii. 4, 9; x. 71, 10 (passages which are quite vague). \textit{Cf.} also Rv. vii. 1, 4; Av. xix. 57, 2.
Sabhā-cara, ‘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 Grāmaṇi. 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’ (sabhyā) 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.

8 Rv. ii. 24, 13. Cf. i. 91, 20; Av. xx. 128, 1; Vājasaneyi Saṃhitā, xxii. 22, etc. Max Müller, Sacred Books of the East, 32, 276, sees in sabhāya the implication of ‘courtly manners,’ but this is rather doubtful; manner is not conspicuous in Vedic society as in Homeric.

9 Rv. iv. 2, 5; in i. 167, 3, sabhāvali is applied to ‘speech,’ or perhaps to yopā, ‘woman.’


11 Av. viii. 10, 5 (where the sense is, however, clearly ‘assembly’; see viii. 10, 6); Taитtirīya Saṃhitā, iii. 4, 8, 6; Taитtirīya 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 Grāmaṇi 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 Maitrāyaṇi Saṃhitā, iv. 7, 4.


Sabhā-cara is one of the victims at the Puruṣamedha (‘human sacrifice’) in the Yajurveda.1 The St. Petersburg

Vājasaneyi Saṃhitā, xxx. 6; Taитtirīya Brāhmaṇa, iii. 4, 2, 1, with Sāyaṇa’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 Saṁhitā, xvi. 24; Taittirīya Saṁhitā, iv. 5, 3, 2; Kāṭhaka Saṁhitā, xvii. 13, etc.

**Sabhā-pala** is found in the Taittirīya Brāhmaṇa (iii. 7, 4, 6), where the sense may be 'guardian of an assembly hall.'

**Sabhāvin** in the Taittirīya Brāhmaṇa (iii. 4, 16, 1) denotes, according to the commentator Sāyaṇa, the 'keeper of a gambling hall.'

**Sabhā-sad,** 'sitter in the assembly,' is probably a technical description of the assessors who decided legal cases in the assembly (cf. *Sabhācara*). The term, which is found in the Atharvaveda² and later,³ 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 Saṁhitā, viii. 7; Maitrā.
³ yaṇi Saṁhitā, i. 6, 11; Taittirīya Brāhmaṇa, i. 2, 1, 26; Aitareya Brāhmaṇa, viii. 21, 14.

**Sabhā-sthāṇu.** See *Sabhā.*

**Sabheya.** See *Sabhā.*
Samāṅka 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 courtesans to make profit of the occasion.\(^13\)

1 St. Petersburg Dictionary, s.v.
2 Rv. vi. 75, 3-5; ix. 96, 9; x. 143, 4; Av. vi. 92, 2; Vāj̣asaneyi Saṃhitā, ix. 9.
3 Rv. ii. 16, 7; vi. 60, 2; vii. 2, 5; viii. 12, 9; ix. 97, 47; x. 55, 5; 86, 10; Av. ii. 36, 1.
4 *Vedische Studien*, 2, 314.
5 Rv. i. 124, 8 (cf. *Vṝṇ*); iv. 58, 8; vi. 75, 4; vii. 2, 5; x. 86, 10; 168, 2.
6 Rv. ii. 16, 7; ix. 97, 47. Cf. Geldner, *Vedische Studien*, 2, 38.
7 Rv. vi. 75, 3, 5.
8 Rv. ix. 96, 9; Av. vi. 92, 2.
9 Rv. i. 48, 6, which Roth takes as referring to men going to business.
10 Rv. x. 69, 11. Cf. vii. 9, 4.
11 Av. ii. 36, 1.
12 Rv. vii. 2, 5.
13 Rv. iv. 58, 8, where, as in vi. 75, 4; x. 168, 2, Roth sees the sense of ‘embrace.’ The parallel with the festivals of Greece, where only young girls were able freely to mix with strangers, and which afforded the basis of so many of the comedies of the later school, is striking (cf. Mahaffy, *Greek Literature*, 1, 2, 259 et seq.). Cf. Geldner, *Rigveda*, Glossar, 190.

Samara in the sense of ‘battle’ is found in the Kauśitaki Brāhmaṇa,\(^1\) and, according to Geldner,\(^2\) in the Rigveda.\(^3\)

1 vii. 9; Sānkhyāna Śrauta Śūtra, 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 Atharva-veda*, 36.
Hence it also denotes more generally ‘season,’ a rare use.\(^2\) More commonly it is simply ‘year’;\(^3\) but in one place the Śatapatha 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.

*Cf.* Zimmer, *Altindisches Leben*, 372;
Schrader, *Prehistoric Antiquities*, 301.

**Samāṇa.** See Prāṇa.

**Samāṇa-gotpa**\(^1\) and **Samāṇa-jana**\(^2\) mean ‘belonging to the same family’ and ‘class’ respectively in the Brāhmaṇas. **Samāṇa-bandhu,** ‘having the same kin,’ is found in the Rigveda.\(^3\)

\(^{1}\) Kauśitaki Brāhmaṇa, xxv. 15.

\(^{2}\) Pañcaviṃśa Brāhmaṇa, xvi. 6, 9;
Lāṭyāyana Śrauta Sūtra, viii. 2, 10.

\(^{3}\) i. 113, 2; Śatapatha Brāhmaṇa,
iii. 5, 1, 25.

**Samānta** (‘having the same boundary’), ‘neighbour,’ and therefore ‘foe,’ occurs in the Maitrāyaṇi 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 Brahmans if they desired, though the Sabhā was their special assembly. This view is not probable, nor is that of Zimmer,\(^5\) that the Sabhā was the village assembly. Hillebrandt appears to be right in holding that Samiti and Sabhā are much the same, the one being the assembly, the other primarily the place of assembly.

\(^{1}\) i. 95, 8; ix. 92, 6; x. 97, 6; 166, 4;
191, 3.

\(^{2}\) Av. v. 19, 15; vi. 88, 3; vii. 12, 1;
xii. 1, 56, etc.

\(^{3}\) Av. vii. 12, 1; xii. 1, 56; xv. 9,
2, 3; viii. 10, 5, 6.

\(^{4}\) Translation of the Rigveda, 3, 253
et seq.

\(^{5}\) Altindisches Leben, 172 et seq.

\(^{6}\) *Vedische Mythologie*, 2, 124, n. 6.
The king went to the assembly7 just as he went to the Sabha. That he was elected there, as Zimmer8 thinks, is as uncertain as whether he was elected at all (see Rājan). But there are clear signs that concord between king and assembly were essential for his prosperity.9

It is reasonable to assume that the business of the assembly was general deliberation on policy of all kinds, legislation so far as the Vedic Indian cared to legislate, and judicial work (cf. Sabhāsad). But of all these occupations there is, perhaps as a result of the nature of the texts, little or no evidence directly available.

The gods had a Samiti, hence called daivī, '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.

Sam-idh in the Rigveda1 and later2 denotes the 'fuel' for kindling fire. Geldner3 inclines to see in one passage4 the name of a priest, the later Agnidh.

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, but not only do Max Müller and Lassen assert it, but even Zimmer, who is inclined to restrict their knowledge of the sea as far as possible, admits it in one passage of the Rigveda, and of course later. 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, the lower and the upper oceans, etc. In other passages he thinks that Samudra denotes the river Indus when it receives all its Panjáb tributaries. 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, perhaps pearls or the gains of trade, and the story of Bhujyú seems to allude to marine navigation.

That there was any sea trade with Babylon in Vedic times cannot be proved: the stress laid on the occurrence in the Hebrew Book of Kings of qof and tukhîm, '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.

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1 Étude sur la géographie du Védā, 62 et seq. Cf. Wilson, Rigveda, i, xli.
2 Sacred Books of the East, 32, 61 et seq., quoting Rv. i. 71, 7; 190, 7; v. 78, 8; vii. 49, 2; 95. 2; x. 58.
3 Indische Alterthumshilinde, 18, 883. Cf. Maxon, Sanskrit Literature, 143, 144. vii. 95. 2.
4 Av. iv. 10, 4 (pearl shell); vi. 105, 3 (the outflow, vi-kara, of the ocean); xix. 38, 2; Taittirīya Samhitā, vii. 4, 13, 1, etc.
6 Rv. vii. 6, 7; x. 98, 5.
7 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.
8 Cf. Rv. i. 47, 6; vii. 6, 7; ix. 97, 44.
9 Cf. Rv. i. 48, 3; 56, 2; iv. 55, 6; and the general parallelism of the Dioscuri and the Aśvins.
10 E.g., by Weber, Indian Literature, 3.
11 Cf. Av. vi. 22.
12 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.\(^{16}\)

\(^{15}\) Taittiriya Samhitā, ii. 4, 8, 2; vii. 5, 1, 2. It is described as unfailing in the Aitareya Brāhmaṇa, v. 16, 7 (cf. iii. 39, 7); it encircles the earth, ibid., viii. 25, 1. The eastern and western oceans in Śatapatha Brāhmaṇa, i. 6, 3, 11 (cf. x. 6, 4, 1), though metaphorical, probably indicate an acquaintance with both seas, the Indian Ocean and the Arabian Sea.

Cf. Hillebrandt, Vedische Mythologie, 3, 14-19; Pischel and Geldner, Vedische Studien, i, xxiii.

**Samrāj** in the Rigveda\(^1\) and later\(^2\) means 'superior ruler,' 'sovereign,' as expressing a greater degree of power than 'king' (Rājan). In the Śatapatha Brāhmaṇa,\(^3\) in accordance with its curious theory of the Vājapeya and Rājasūya, the Samrāj is asserted to be a higher authority than a king, and to have become one by the sacrifice of the Vājapeya. There is, however, no trace of the use of the word as 'emperor' in the sense of an 'overlord of kings,' probably because political conditions furnished no example of such a status, as for instance was attained in the third century B.C. by Asoka. At the same time Samrāj denotes an important king like Janaka of Videha.\(^4\) It is applied in the Aitareya Brāhmaṇa\(^5\) as the title of the eastern kings. Cf. Rājya.

\(^1\) iii. 55, 7; 56, 5; iv. 21, 1; vi. 27, 8; viii. 19, 32.

\(^2\) Vājasaneyi Samhitā, v. 32; xiii. 35; xx. 5, etc.

\(^3\) v. 1, 1, 13. Cf. xii. 8, 3, 4; xiv. 1, 3, 8.

\(^4\) Śatapatha Brāhmaṇa, xi. 3, 2, 1, 6; 2, 2, 3; Brhadāraṇyaka Upaniṣad, iv. 1, 1; 3, 1. Cf. Weber, Über den Vājapeya, 8.

\(^5\) viii. 14, 2. 3. The other names are given as follows: For the northerners it is Virāj; for the southerners, Svarāj; for the Satvants, Bhoja; for the middle people (Kuru-Paścāla, Vaśa, and Uśinara), Rājan simply. This is probably a sound tradition.

**Saragh,\(^1\) Saraghā,\(^2\)** both denote 'bee' in the Brāhmaṇas. See also Sarah.

\(^1\) Satapatha Brāhmaṇa, iii. 4, 3.

\(^2\) Pañcaviṃśa Brāhmaṇa, xxi. 4, 4; Taittiriya Brāhmaṇa, iii. 10, 10, 1.

**Sarayu** is mentioned thrice in the Rigveda as the name of a river. Citraratha and Arna are said to have been defeated apparently by the Turvaśas and Yadus who crossed the VOL. II.
Saras 

Saras appears in one passage with Sarasvatī and Sindhu, and in another with Rasā, Anitabha, and Kubhā. Later, in the post-Vedic period, Sarayū, rarely Sarayu, is the name of a river in Oudh, the modern Sarju. Zimmer regards this as the river meant in all the Vedic passages, seeing in the last, 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 thinks that the Sarayu is to be found in the west, and Ludwig 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).

1 iv. 30, 18. This passage gives no help, because the possibility is open either to suppose that the Turvaśa-Yadu are not mentioned as defeating the Aryans Citraratha and Arna; or, if they are, to suppose that they may have come east against the two.

2 x. 64, 9.

3 v. 53, 9.

4 This is a tributary joining the Gogrā, the great river of Oudh, on the left of its upper course. The name Sarju is also applied to the Gogrā itself below Bahrāmghāt. A branch of the Lower Gogrā, given off on the right, flowing in an old bed of the Gogrā, and falling into the Ganges after passing Balliā, is called the Chhoti (Lesser) Sarju. Cf. Imperial Gazetteer of India, 22, 109; 12, 302 (Gogrā); 23, 418 (Eastern Tons); 26, Plate 31.

5 Altindisches Leben, 17, 45. Cf. Muir, Sanskrit Texts, 2, xxv; Max Müller, Sacred Books of the East, 32, 323.

6 Religions of India, 34.

7 Translation of the Rigveda, 3, 280.

Saras denotes ‘lake’ in the later Saṃhitās and the Brāhmaṇas.

1 Vājasaneyi Saṃhitā, xxiii. 47, 48; Śatapatha Brāhmaṇa, xiii. 5, 4, 9; Chāndogya Upaniṣad, viii. 5, 3.

2 Aitareya Brāhmaṇa, iii. 33, 6;

Sarasvatī is the name of a river frequently mentioned in the Rigveda and later. In many passages of the later texts it is certain the river meant is the modern Sarasvatī, which loses

1 Literally, ‘abounding in pools,’ perhaps with reference to its condition when the water was low. The name corresponds phonetically to the Iranian Haraqaiti (the modern Helmand).

2 Taittiriya Saṃhitā, vii. 2, 1, 4; Pañcaviṃśa Brāhmaṇa, xxv. 10, 1;
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 Drṣadvatī\(^4\) it formed the western boundary of Brahmāvarta (see Madhyadeśa). It is the holy stream of early Vedic India. The Sūtras\(^5\) mention sacrifices held on its banks as of great importance and sanctity.

In many other passages of the Rigveda,\(^6\) and even later,\(^7\) Roth held that another river, the Sindhu (Indus), was really meant: only thus could it be explained why the Sarasvatī is called the ‘foremost of rivers’ (uḍittamā)\(^8\) 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

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3 Rv. iii. 23, 4 (where the Drṣadvatī appears); x. 64, 9; 75, 5 (where the Sindhu also is mentioned).
4 Probably the modern Chautang, which flows to the east of Thanesar. Cf. Oldham, Journal of the Royal Asiatic Society, 25, 58; Imperial Gazetteer of India, 26, Plate 32.
5 Kātyāyana Śrāuta Sūtra, xii. 3, 20; xxiv. 6, 22; Lātiyāyana Śrāuta Sūtra, x. 15, 1; 18, 13; 19, 4; Āśvalāyana Śrāuta Sūtra, xii. 6, 2, 3; Śāṅkhāyana Śrāuta Sūtra, xiii. 29.
6 i. 89, 3; 164, 19; ii. 41, 16 et seq.; 30, 8; 32, 8; iii. 54, 13; v. 42, 12; 43, 11; 46, 2; vi. 49, 7; 50, 12; 52, 6; vii. 9, 5; 36, 6; 39, 5; 40, 3; viii. 21, 17; 54, 4; x. 17, 7; 30, 12; 131, 5; 184, 2.
7 Av. iv. 4, 6; v. 23, 1; vi. 3, 2; 89, 3; vii. 68, 1; xiv. 2, 15, 20; xvi. 4, 4; xix. 32, 9; Taittirīya Saṁhitā, i. 8, 13, 3; Vājasaneyi Saṁhitā, xix. 93; xxxiv. 11; Śatapatha Brāhmaṇa, i. 6, 2, 4; xi. 4, 3, 3; xii. 7, 1, 12; 2, 5; Brādārāṇyaka Upaniṣad, vi. 3, 8.
8 Rv. ii. 41, 16.
9 Rv. vi. 61, 2, 8; vii. 96, 2.
10 Rv. vii. 21, 18.
11 Rv. vi. 61, 12.
12 Altindisches Leben, 5-10.
13 E.g., Griffith, Hymns of the Rigveda, i, 60; 2, 90, etc.; Ludwig, Translation of the Rigveda, 3, 201, 202.
14 Indische Alterthumskunde, 12, 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; Ghagā, Yamunā, Sarasvatī, Sutudri, the Sarasvatī comes between the Jumna and the Sutlej, the position of the modern Sarsūti (Sarasvatī), which, flowing to the west of Thanesar, is joined in Patiala territory by a more westerly stream, the Ghaggar, and, passing Sirsa, is lost in the desert at Bhatnair; but a dry river bed (Hakra or Ghaggar) can be traced from that point to the Indus. See Imperial Gazetteer of India, 26, Plate 32. Cf. also Oldham, Journal of the Royal Asiatic Society, 25, 49-76.
sea either after union with the Indus or not, being the 'iron citadel,' as the last boundary on the west, a frontier of the Panjab against the rest of India. There is no conclusive evidence of there having been any great change in the size or course of the Sarasvatī, though it would be impossible to deny that the river may easily have diminished in size. But there are strong reasons to accept the identification of the later and the earlier Sarasvatī throughout. The insistence on the divine character of the river is seen in the very hymn\textsuperscript{17} which refers to it as the support of the five tribes, and corresponds well with its later sacredness. Moreover, that hymn alludes to the \textit{Pārāvatas}, a people shown by the later evidence of the Pañca-vimśa Brāhmaṇa\textsuperscript{18} to have been in the east, a very long way from their original home, if Sarasvatī means the Indus. Again, the \textit{Pūrūs}, who were settled on the Sarasvatī,\textsuperscript{19} could with great difficulty be located in the far west. Moreover, the five tribes might easily be held to be on the Sarasvatī, when they were, as they seem to have been, the western neighbours of the \textit{Bharatas} in \textit{Kurukṣetra}, and the Sarasvatī could easily be regarded as the boundary of the Panjab in that sense. Again, the 'seven rivers' in one passage\textsuperscript{20} clearly designate a district: it is most probable that they are not the five rivers with the Indus and the \textit{Kubhā} (Cabul river), but the five rivers, the Indus and the Sarasvatī. Nor is it difficult to see why the river is said to flow to the sea: either the Vedic poet had never followed the course of the river to its end, or the river did actually penetrate the desert either completely or for a long distance, and only in the Brāhmaṇa period was its disappear-

\textsuperscript{17} Rv. ii. 41, 16 (devitame).
\textsuperscript{18} See \textit{Pārāvata}, and cf. Brsaya.
\textsuperscript{19} Rv. vii. 95, 96. Ludwig, \textit{op. cit.}, 3, 175, admits that the Indus cannot be meant here. See Hillebrandt, \textit{Vedische Mythologie}, i, 115.
\textsuperscript{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' (\textit{saptasvasā}). In vii. 36, 6, she is called the 'seventh,' which makes the Sarasvatī one of the rivers. If the former passages are to be treated as precise, then \textit{saptasvasā} 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 \textit{Sapta Sindhavah}); but the expression may be loosely meant for one of seven sisters.
ance in the desert found out. It is said, indeed, in the Vājasaneyi 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 Prāsravāṇa.

Sarah in the Rigveda and later denotes 'bee.' Cf. Saragh.

Sarit denotes 'stream' in the Rigveda and later.

References:
21 xxxiv. ii.
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 Sūtra, i, 133; but Saragh shows that Sarah must be meant (cf. Macdonell, Vedic Grammar, p. 238, n. 2).
26 See Divodāsa.
27 Bezzenberger's Beiträge, 10, 261, n. 2.
28 Iran und Turan, 127.
29 Cf. Muir, Sanskrit Texts, 5, 337 et seq.; Macdonell, Sanskrit Literature, 141, 142; Vedic Mythology, pp. 86-88; von Schroeder, Indiens Literatur und Cultur, 84, 164.
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, 1; 48, 3, etc.

Sarpa, 'serpent,' occurs once in the Rigveda,¹ where Ahi is the usual word, but often later.²

1 x. 16, 6.    2 Av. x. 4, 23; xi. 3, 47; Taittirīya Samhitā, i. 5, 4, 1; iii. 1, 1, 1, etc.

Sarpa-rājñī, 'serpent-queen,' is the alleged authoress of a hymn of the Rigveda¹ according to the Taittirīya Samhitā.²

1 x. 189.    2 i. 5, 4, 1; vii. 3, 1, 3; Taittirīya Brahmaṇa, i. 4, 6, 6; ii. 2, 6, 1; Aitareya Brahmaṇa, v. 23, i. 2.

Sarpa-vidyā, the 'science of snakes,' is enumerated in the Śatapatha Brāhmaṇa among branches of learning. It must have been reduced to fixed rules, since a section (parvan) of it is referred to as studied. The Gopatha Brāhmaṇa² has the form Sarpa-veda.

1 xiii. 4, 3, 9. Cf. Sānikhāyana Śrauta Sūtra, xvi. 2, 25. The Āśvalāyana Śrauta Sūtra, x. 7, 5, has Viṣa-vidyā, and the Chāndogya Upaniṣad (vii. 1) has sarpa-devajana-vidyā.²

1 xii. 3, 45; Taittirīya Samhitā, ii. 10, 1, etc.

Sarpi Vātsi ('descendant of Vatsa') is the name of a teacher in the Aitareya Brāhmaṇa.¹

1 vi. 24, 15. Aufricht, Aitareya Brāhmaṇa, 424, takes the name to be Sarpīr. The point is, of course, doubtful, since the word occurs in the nominative only.

Sarpis denotes 'melted butter,' whether in a liquid or solidified condition, and not differing from Ghṛta according to the St. Petersburg Dictionary. Roth there rejects the definition cited by Sāyaṇa in his commentary on the Aitareya Brāhmaṇa,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, i; v. 6, 9; x. 18, 7.    3 Av. i. 15, 4; ix. 6, 41; x. 9, 12;
Sarva-caru is found in a passage of the Aitareya Brāhmaṇa¹ and of the Kauśitaki Brāhmaṇa,² where the gods are referred to as holding a sacrifice sarvacarau. The word is the name of a man according to the St. Petersburg Dictionary; the name of a place³ seems possible, or even a mere adjective may be meant.⁴

¹ vi. i, i.
² xxix. i.
³ Sāyaṇa on Aitareya Brāhmaṇa, loc. cit.
⁴ Aufrecht, Aitareya Brāhmaṇa, 425, n. i, who suggests that yajñe is to be supplied.

Sarva-vedasa denotes in the later Saṃhitās and the Brāhmaṇas either a sacrifice in which the sacrificer gives his all to the priests,¹ or the whole property of a man.²

¹ Taittirīya Brāhmaṇa, i. 4, 7, 7; Kauśitaki Brāhmaṇa, xxv. 14; Pañcaviṃśa Brāhmaṇa, ix. 3, 1.
² Taittirīya Saṃhitā, vii. i, i, 3;

Sarṣapa, denoting 'mustard' or 'mustard seed,' occurs only a few times in later Vedic texts.¹

¹ Chāndogya Upaniṣad, iii. 14, 3. Cf. Śaṅviṃśa Brāhmaṇa, v. 2; Śāṅkhāyana Srauta Sūtra, iv. 15, 8, etc. It is common in the later language.

Salā-vṛkī. See Sālavṛka.

Salila-vāta occurs in the Yajurveda Saṃhitās¹ as an adjective meaning 'favoured with a wind from the water.'² It probably refers to the wind from the ocean, the south-west monsoon.³

¹ Taittirīya Saṃhitā, iv. 4, 12, 3; Kāṭhaka Saṃhitā, xxiv. 4; Maitrāyaṇi Saṃhitā, iii 16, 4.
² Or, according to the commentator, salilākhyena vāta-viśeṣena anugṛhitah, 'favoured by a kind of wind called Salila.'
³ Indian Empire, i, 110. The 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,¹ which records a boast by Śyāparṇa Sāyakāyana that if a certain rite of his had been completed, his race would have been the nobles, Brahmins, and peasants of the Salvas, and even as it was his race would surpass the Salvas. This people appears also to be alluded to as Sālvīḥ (praśāḥ) in the Mantra Pāṭha,² where they are said to have declared that their king was Yaugandhari when they stayed their chariots³ on the banks of the Yamunā. There is later evidence⁴ indicating that the Salvas or Śalvas 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.⁵

Savya-ṣṭhā,⁶ Savya-ṣṭhr,⁶ Savye-ṣthā,³ and Savya-stha⁴ 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 commentators⁶ are inclined to see in the Savyaṣṭhā merely another ‘charioteer,’ but this is quite unjustifiable,⁸ and is perhaps due to later caste prejudice against a Śūdra charioteer.

Salva in the Rigveda¹ denotes ‘herb’ or ‘grass.’¹ The word is also applied to the Soma plant² and the sacrificial straw.³

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³ On Śatapatha Brāhmaṇa, v. 3, i, 8; Taittiriya Brāhmaṇa, loc. cit.
⁴ Mahābhārata, iv. 1, 12; viii. 44 (45), 14. The Yugandharas are also referred to in a Kārikā quoted in the Kāṣṭikā Vṛti on Pāṇini, iv. 1, 173.
⁵ Cf. Weber, Indische Studien, 1, 215. Later, they may have been found in Rājasthān, Lassen, Indische Alterthumskunde, i, 760.

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¹ i. 51, 3; x. 79, 3. ² iii. 5, 6; iv. 5, 7, etc. ³ v. 21, 4.
Sasarparī is a word occurring in two curious verses of the Rigveda. A later interpretation designates a particular kind of skill in speech which Viśvāmitra obtained from Jamadagni. What it was is quite uncertain.

1 iii. 53, 15. 16. 2 Bṛhaddevatā, iii. 113, with Macdonell's notes. Cf. Geldner, Vedische Studien, 2, 159.

Sasya in the Atharvaveda and later regularly denotes 'corn' generally. It corresponds to the Avestan hahya. See Kṛṣi.


Saha in the Atharvaveda is, according to Roth, the name of a plant, but Bloomfield thinks the word is only an adjective meaning 'mighty.'

1 vii. 11, 1; viii. 10, 24. 2 Taittirīya Sanōhitā, iii. 4, 3, 3; Sanōhitā, iv. 2, 2, etc. Cf. Schrader, Prehistoric Antiquities, 284.

Saha-deva is the name of a prince in the Rigveda, where he is victorious over the Śimyus and Dasyus. It is quite probable that he is identical with King Sahadeva Sārṇijaya, who is mentioned in the Śatapatha Brāhmaṇa as having once been called Suplan Sārṇijaya, and as having changed his name because of his success in performing the Dākṣāyana sacrifice. In the Aitareya Brāhmaṇa he is mentioned with Somaka Sāhadevyā, who also appears in the Rigveda.

1 xi. 6, 15. Cf. Sāmavidhāna Brāhmaṇa, ii. 6, 10. 2 St. Petersburg Dictionary, s.v. 2b. 3 Hymns of the Atharvaveda, 648. Cf. Whitney, Translation of the Atharvaveda, 642; Zimmer, Altindisches Leben, 72.

Saha-devi is the name of a plant in the Atharvaveda according to the reading of the commentary.

1 vi. 100, 17. 2 ii. 4, 4, 3, 4. Cf. xii. 8, 2, 3. 3 vii. 34, 9. 4 iv. 15, 7 et seq. Cf. Zimmer, Altindisches Leben, 132; Hillebrandt, Vedische Mythologie, 1, 105, 106.

1 vi. 59, 2. Cf. Grill, Hundert Lieder, 163; Whitney, Translation of the Atharvaveda, 325; Bloomfield, Hymns of the Atharvaveda, 490, who does not accept this reading. A plant called Sahadeva occurs in the Sāmavidhāna Brāhmaṇa, ii. 6, 10.
Sahamāna is the name of a plant in the Atharvaveda (ii. 25, 2; iv. 17, 2; viii. 2, 6; 7, 5).

Sahojāt. See Jaitrāyaṇa.

Sāṃvarāṇi is found in the Rigveda in one passage, where it naturally seems to be a patronymic ('descendant of Sāṃvarāṇa') of Manu. According to Bloomfield, it is a corruption for Sāvarṇi, a reference to Manu's birth from the savarna, '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 sāṃvarāṇam, '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 Sāṃvarāṇi; or take Manu as one name, Sāṃvarāṇi as another; or admit that Manu Sāṃvarāṇi is simply Manu with a patronymic derived from an unknown legend.

1 viii. 51, 1.
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. i).

Sāmkṛti-putra ('son of a female descendant of Saṃkṛta') is the name of a teacher, a pupil of Ālambayāniputra or Ālambiputra, in the last Vamśa (list of teachers) of the Brhadāraṇyaka Upaniṣad.

1 Brhadāraṇyaka Upaniṣad, vi. 5, 2 Kāṇva. 2 Ibid., vi. 4, 32 Mādhyaṃdina.

Sāmkṛtya, 'descendant of Saṃkṛti,' is the name of a teacher whose pupil was Pārāśarya in the first two Vamśas (lists of teachers) in the Mādhyaṃdina recension of the Brhadāraṇyaka Upaniṣad.

1 ii. 5, 20; iv. 5, 26. A Sāmkṛtya occurs also in the Taittiriya Prātiṣākhya, viii. 21; x. 21; xvi. 16.
Sācī-guṇa is mentioned, apparently as a place in the territory of the Bharatas, in a verse occurring in the Aitareya Brāhmaṇa. Leumann, however, thinks an epithet of Indra, Sācīgu, may be meant.

Sāmjīvī-putra, 'son of Sāmjīvī,' is the name of a teacher who appears in the Vāṃśa (list of teachers) at the end of the tenth Kāṇḍa of the Satapatha Brāhmaṇa, and at the end of the fourteenth Kāṇḍa in the Kāṇva recension, as a pupil of Māṇḍūkāyana. In the Vāṃśas at the end of the Brhadāraṇyaka Upaniṣad in both recensions he is given as a pupil of Prāśnīputra Āsurīvāsin. It seems clear that he united in himself two lines of teachers—that of the tradition of the fire-cult from Śāṇḍilya, and that of the tradition of Yājñavalkya.

Sāti Auṣtrākṣi ('descendant of Uṣṭrākṣa') is the name of a teacher in the Vāṃśa Brāhmaṇa.

Sātya-kāmi ('descendant of Satyakāma') is the patronymic of Keśīn in the Taittirīya Śaṁhitā (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 Śatapatha Brāhmaṇa (iii. 1, 1, 4).

I. Sātya-yajñī ('descendant of Satyayajñī') is the patronymic of Somaśuṣma in the Śatapatha Brāhmaṇa (xi. 6, 2, i. 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 Kārīṛadis.

**Sātya-havya** (‘descendant of Satyahavya’) is the patronymic of a Vasiṣṭha who is mentioned as a contemporary of Atyārāti Jānaṁtapi in the Aitareya Brāhmaṇa (viii. 23, 9), and of Devabhāga in the Taittirīya Saṁhitā (vi. 6, 2, 2).

**Sātrājīta** (‘descendant of Satrājit’) is the patronymic of Śatānika.1

1 Aitareya Brāhmaṇa, viii. 21, 5; Śatapatha Brāhmaṇa, xiii. 5, 4, 19. 21.

**Sātra-sāha** (‘descendant of Satrāsāha’) is the patronymic of Śoṇa.

1 Śatapatha Brāhmaṇa, xiii. 5, 4, 16. 18.

**Sādin** in the Atharvaveda1 denotes the ‘rider’ of a horse as opposed to a-sāda, ‘pedestrian.’ An aśva-sādin, ‘horse-rider,’ is known to the Vājasaneyi Saṁhitā.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 courtezan.

1 i. 167, 4.
2 Sacred Books of the East, 32, 277.
Cf. Zimmer, Altindisches Leben, 332;
Sāpta in the Rigveda may be a proper name, but the sense is quite uncertain.

\(^1\) viii. 55, 5. Cf. Ludwig, Translation of the Rigveda, 5, 552; Griffith, Hymns of the Rigveda, 2, 266.

Sāptaratha vāhāni (‘descendant of Saptarathavāhana’) is the patronymic of a teacher, a pupil of Śāṇḍilya, in the Śatapatha Brāhmaṇa.\(^1\)


Sāpya or Sāyya is the patronymic of Namī in the Rigveda (vi. 20, 6).

Sāmā-veda, ‘the Veda of the Sāman chants,’ is the name of a collection of verses for chanting, often mentioned in the Brāhmaṇas.\(^1\) The Sāman itself is repeatedly referred to in the Rigveda,\(^2\) and the triad Ṛc, Yajus, and Sāman is common from the Atharvaveda onwards.\(^3\) These texts know also the Sāma-ga, the ‘Sāman-chanter,’\(^4\) who occurs later.\(^5\)

1 Taittirīya Brāhmaṇa, iii. 12, 9, 1; Aitareya Brāhmaṇa, v. 32, 1; Śatapatha Brāhmaṇa, xi. 5, 8, 3; xii. 3, 4, 9; Aitareya Āraṇyaka, iii. 2, 3; Bṛhadāraṇyaka Upaniṣad, i. 5, 13 (Mādhyaṁdina = i. 5, 5 Kāṇva); ii. 4, 10; iv. 1, 6 (= iv. 1, 2); 5, 11; Chāndogya Upaniṣad, i. 3, 7; iii. 3, 1, 2; 15, 7; vii. 1, 2, 4; 2, 1; 7, 1, etc.

2 i. 62, 2; 107, 2; 164, 24, etc. Cf. Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 38, 439 et seq.

3 x. 7, 14; xi. 7, 5; Vājasaneyi Saṁhitā, xxxiv. 5, etc.

4 Ṛv. ii. 43, 1; x. 107, 6; Av. ii. 12, 4.

5 Aitareya Brāhmaṇa, ii. 22, 3; 37, 4; iii. 4, 1.

Sāma-śravas (‘famed for chants’) occurs in the Bṛhadāraṇyaka Upaniṣad.\(^1\) According to Max Müller,\(^2\) the word is an epithet of Yājñavalkya, but Böhtlingk\(^3\) takes it as the name of a pupil of that teacher.

1 iii. 1, 3. \(^{2}\) Sacred Books of the East, 15, 121. \(^{3}\) Translation, 36.

Sāma-śravasa (‘descendant of Sāma-śravas’) is the patronymic of Kuśitaka in the Pañcaviṃśa Brāhmaṇa (xvii. 4, 3).
Sāmudri ('descendant of Samudra') is the name of a mythical sage, Aśva, in the Śatapatha Brāhmaṇa (xiii. 2, 2, 14).

Sāmmada ('descendant of Saṁmada') is the patronymic of the mythical Matsya in the Śatapatha Brāhmaṇa (xiii. 4, 3, 12).

Sāmrājya. See Samrāj and Rājya.

Śāya\(^1\) denotes 'evening' in the Rigveda and later, usually appearing in the adverbial form Śayam,\(^2\) 'in the evening.' Cf. Ahar.

1 Taittirīya Brāhmaṇa, i. 5, 3, 3; Kauśitaki Brāhmaṇa, ii. 8; Śatapatha Brāhmaṇa, vii. 3, 2, 18.
2 Rv. v. 77, 2; x. 146, 4; Av. iii. 12, 3;

1. Śayaka denotes 'arrow' in the Rigveda (ii. 33, 10; iii. 53, 23; x. 48, 4).

2. Śayaka Jāna-śruteya ('descendant of Janaśruta') Kāṇḍavya is the name of a teacher, a pupil of Janaśruta Kāṇḍavya, in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 40, 2).

Śayakāyana ('descendant of Śayaka') is the patronymic of Śyāparṇa in the Śatapatha Brāhmaṇa,\(^1\) and also of a teacher, a pupil of Kauśikāyani in the second Vāṃśa (list of teachers) in the Brhadāraṇyaka Upaniṣad.\(^2\)

1 x. 3, 6, 10; 5, 2, 1.
2 iv. 5, 27 (Mādhyāmādina = iv. 6, 3 Kāṇva).

Śāyya. See Sāpya.

Sārathi denotes the 'charioteer' as opposed to the 'warrior' (Savyaṣṭhā) in the Rigveda\(^1\) 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, 1. 7, 9, 1; Maitrāyaṇi Samhitā, iv. 3, 8, etc.
Sārameya, 'descendant of Saramā,' Indra's mythical dog, is applied to a dog on earth in the Rigveda, as also to the dogs of Yama. 1

Sārṇāya is found in the Rigveda 1 in a Dānastuti ('praise of gifts') where the word probably denotes the 'Sārṇāya king' rather than a 'descendant of Sārṇāya.' According to the Śānkhaśyana 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 (unless that passage be deemed to refer to the souls of the departed).
2 x. 14, 10.

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Sārva-seni ('descendant of Sarvasena') is the patronymic of Sauceya in the Taittirīya Samhitā (vii. 1, 10, 3).

Sālā-vṛka is found twice in the Rigveda 1 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 Sālavṛkas. Sālā-vṛkeya 3 is a variant form of the same word, meaning literally 'descendant of a Sālavṛka.' The feminine is Sālavṛkī, 4 but in the Taittirīya Samhitā 5 it appears as Sālavṛkī. Cf. Tarakṣu.

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Sāvayasa ('descendant of Sāvayasa') is the patronymic of Aśādha, or Aśādha, in the Śatapatha Brāhmaṇa (i. 1, 1, 7).

Sā-varṇi is found as a patronymic in the Rigveda\(^1\) together with Sāvarṇya.\(^2\) It is clear that no man called Savarna ever existed, though Roth\(^3\) accepted that view, and that the reference is to the mythical Manu Sāvarṇi, the descendant of the sa-varṇā female, who, according to the legend,\(^4\) took the place of Saranyū.


Simha denotes the 'lion' in the Rigveda\(^1\) 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' (mṛgō bhima upahatnuḥ)\(^6\) to which Rudra is compared. When Agni, who has entered the waters, is compared to a lion,\(^7\) the reference may be to the lion's habit of springing on animals at drinking places. That a jackal should defeat the lion is spoken of as a marvel.\(^8\) The lion, being dangerous to men,\(^9\) was trapped,\(^10\) lain in wait for in ambush,\(^11\) or chased by hunting bands.\(^12\) But dogs were terrified of lions.\(^13\) The lioness (simhī) 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

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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; Kāṭhaka Samhitā, xii. 10, etc.; Maitrāyaṇi Samhitā, ii. 1, 9; Kauśitaki Upaniṣad, i. 2.
3 See Rv. i. 64, 8; iii. 26, 5. The sound of the drum is compared with it, Av. v. 20, 1.
4 Rv. v. 83, 3; Av. v. 21, 6; viii. 7, 15.
5 Rv. i. 154, 2; x. 160, 2.
6 Rv. ii. 33, 11.
7 Rv. iii. 9, 4.
8 Rv. x. 28, 4.
9 Rv. i. 174, 3.
10 Rv. x. 28, 10.
11 Rv. v. 74, 4.
13 Av. v. 36, 6.
14 Rv. vii. 18, 17.
the Aitareya Brāhmaṇa. The lioness is also mentioned in the Yajurveda Saṃhitās and the Brāhmaṇas. See also Halikṣaṇa.

i. 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 Saṃhitā (xxx. 17) and the Taittirīya Brāhmaṇa (i. 4, 14, 1) as a designation of one of the victims at the Puruṣamedha (‘human sacrifice’). Cf. Kilāsa.

Sinivāli 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.
Sindhu in the Rigveda and the Atharvaveda often means 'stream' merely (cf. Sapta Sindhavah), but it has also the more exact sense of 'the stream' par excellence, 'the Indus.' The name is, however, rarely mentioned after the period of the Samhitās, always then occurring in such a way as to suggest distance. The horses from the Indus (saindhava) were famous.

See Saindhava. Cf. also Sarasvatī.

Sindhu-kṣit is the name of a long-banished but finally restored Rājanyarṣi in the Pañcaviṃśa Brāhmaṇa, probably quite a mythical personage.

Sirī in the Rigveda (x. 71, 9) seems to denote a 'female weaver.'

Sīlācī is, in the Atharvaveda, the name of a healing plant, also called Lākṣā.

Sīlāṇjālā, which the commentator reads as Śalāṇjālā, is the name of a plant, perhaps a 'grain creeper,' in the Atharvaveda. The Kauśika Sūtra reads the word as Śilāṇjālā. Cf. Sīlācī.
Sīcāpu in the list of victims at the Aśvamedha (‘horse sacrifice’) in the Yajurveda seems to denote a kind of bird.

1 Maitrāyaṇī Saṃhitā, iii. 19, 6; Vājasaneyī Saṃhitā, xxiv. 25. Cf. Zimmer, Althindisches Leben, 94.

Sītā, ‘furrow,’ occurs in the Rigveda, and often later.

1 iv. 57, 6, 7 (the most agricultural of Rigvedic hymns, and probably late).
2 Av. xi. 3, 12; Taittirīya Saṃhitā, v. 2, 5, 4; 5, 2; Māṭha Saṃhitā, xxi. 3, 3, etc. Cf. Hopkins, Journal of the American Oriental Society, 17, 86, n.

Sīman denotes the ‘parting’ of the hair in the Atharvaveda and later.

1 ix. 8, 13.
2 Aitareya Brāhmaṇa, v. 7, 4; Paṇca-viṃśa Brāhmaṇa, xiii. 4, 1; xv. 5, 20; Śatapatha Brāhmaṇa, vii. 4, 1, 14. Cf. simanta in Av. vi. 134, 3; Taittirīya Brāhmaṇa, ii. 7, 17, 3.

Sīra, ‘plough,’ is mentioned in the Rigveda, and often later. It was large and heavy, as is shown by the fact that six oxen, or eight, or twelve, or even twenty-four were used to drag it. The animals which drew the plough were oxen, which were, no doubt, yoked and harnessed with traces. The ox was guided by the Aśṭrā, or ‘goad,’ of the ploughman (cf. Vaiśya). Little is known of the parts of the plough. See Lāṅgala and Phāla.

1 iv. 57, 8; x. 101, 3, 4.
2 Av. vi. 30, 1; 91, 1; viii. 9, 16, etc.; Taittirīya Brāhmaṇa, i. 7, 1, 2; ii. 5, 8, 12; Vājasaneyī Saṃhitā, xviii. 7; Mātrāyaṇī Saṃhitā, ii. 11, 4.
3 Av. vi. 91, 1; viii. 9, 16; Taittirīya Saṃhitā, v. 2, 5, 2; Kāṭhaka Saṃhitā, xv. 2; xx. 3; Śatapatha Brāhmaṇa, vii. 2, 2, 6; xiii. 8, 2, 6.
4 Av. vi. 91, 1.
5 Taittirīya Saṃhitā, i. 8, 7, 1; v. 2, 5, 2; Kāṭhaka Saṃhitā, xv. 2; Mātrāyaṇī Saṃhitā, ii. 6, 2, etc.
7 Varātrā is found in RV. iv. 57, 4, and (of the ox in the Mudgala story) in x. 102, 8. It may denote the fastening of the ox to the yoke rather than to the plough by traces.
8 Cf. RV. iv. 57, 4; x. 102, 8. Cf. Zimmer, Althindisches Leben, 236, 237.

Sīla, ‘plough,’ is found in the Kapūṭhala Saṃhitā (xxviii. 8).
Silaṃaṭi in the Rigveda\(^1\) is, according to Ludwig,\(^2\) the name of a river; but this is most improbable.\(^3\) Sāyaṇa thinks the word means 'rich in hemp.'


**Sisa**, 'lead,' occurs first in the Atharvaveda,\(^1\) where it is mentioned as used for amulets.\(^2\) The word is then quite common.\(^3\) The use of lead by the weaver as a weight is perhaps also referred to.\(^4\)

\(^1\) xii. 2, i. 19 et seq., 53. \(^2\) i. 16. 2. 4. \(^3\) Maitrāyaṇī Saṃhitā, ii. 4, 2; Vājasaneyi Saṃhitā, xviii. 13; Taittirīya Brāhmaṇa, iii. 12, 6, 5; Śatapatha Brāhmaṇa, v. i, 2, 14; 4, i, 9; xii. 7, 1, 7; 2, 10; Chāndogya Upaniṣad, iv. 17, 7, etc. \(^4\) Vājasaneyi Saṃhitā, xix. 80; Maitrāyaṇī Saṃhitā, iii. 11, 9; Taittirīya 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 Śatapatha Brāhmaṇa.\(^1\)

\(^1\) iv. 1, 5, 6; 10, 13; Jaiminīya Brāhmaṇa, iii. 121 et seq.

**Su-kaparda.** See Kaparda.

**Su-karīra** in the Maitrāyaṇī Saṃhitā (ii. 7, 5) is a misreading of su-kurīra. See Kurīra.

**Su-kīrti Kākṣīvata** (‘descendant of Kākṣīvant’) is the name of a Ṛṣi to whom the Brāhmaṇas of the Rigveda\(^1\) ascribe the authorship of a Vedic hymn.\(^2\)

\(^1\) Aitareya Brāhmaṇa, v. 15, 4; vi. 29, 1; Kauḍitaki 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 Saṃhitās\(^1\) and the Brāhmaṇas\(^2\) denotes a kind of fragrant grass.

1 Taittirīya Saṃhitā, vi. 2, 8, 4; Satapatha Brāhmaṇa, iii. 5, 2, 17; Kāṭhaka Saṃhitā, xxv. 6.
2 Aitareya Brāhmaṇa, i. 28, 28.

Su-citta Śailana 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 Anukramaṇī (Index) with the authorship of certain hymns of the Rigveda.\(^1\) The word does not occur in those hymns, but it appears as an adjective (‘carrying away Soma’) elsewhere,\(^2\) and may, in a second passage,\(^3\) by a conjecture\(^4\) 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 sutārya bhārāya, as Roth suggests in the St. Petersburg Dictionary, s.v.

Sutvan Kalriśi Bhārgāyaṇa is, in the Aitareya Brāhmaṇa (viii. 28, 18), the name of a king who, being taught a spell by Maitreya Kauṣārava, slew five kings and became great.

Su-dakṣīṇa Kṣaimi (‘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 Pārāśarya (‘descendant of Parāśara’) is in the Jaiminiya Upaṇiṣad 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-dās is the name of the Trāpsu king who won a famous victory over the ten kings, as described in a hymn of the Rigveda.1 At one time Viśvāmitra was his Purohita, and accompanied him in his victorious raids over the Vipās (Beās) and Śutudṛi (Sutlej).2 The Āśvins gave him a queen, Sudevī,3 and also helped him on another occasion.4 He appears with Trasadasyu in a late hymn without hint of rivalry,5 but elsewhere he seems to be referred to as defeated by Purukutsa, Trasadasyu’s father.6 In the Aitareya Brāhmaṇa7 he is recognized as a great king, with Vasiṣṭha as his Purohita, and similarly in the Śāṅkhāyana Śrauta Sūtra,8 where his generosity to his priest is related.

His exact ancestry is a little uncertain, because he is called Paijavana, ‘son of Pijavana,’ as Yāska explains the patronymic. If this explanation is correct, Divodāsa must have been his grandfather. If he was the son of Divodāsa, Pijavana must be understood as a more remote ancestor. The former alternative seems the more probable. Cf. Turvaśa, Dāsarājña. Paijavana, Bharata, Saudāsā.

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, 5, where, however, Roth, St. Petersbourg Dictionary, s.v. 1, takes su-dās as an adjective (‘worshipping well’). 5 RV. vii. 19, 3. 6 RV. i. 63, 7, reading Sudāsam for Sudās with Ludwig, Translation of the Rigvedas, 3, 174. Cf. Hillebrandt, Vedische Mythologie, i, 112, n. 1; Geldner, Vedische Studien, i, 153; Oldenberg, Rigveda-Noten, i, 63. 7 vii. 34, 9. 8 xvi. 11, 14. Cf. Hillebrandt, Vedische Mythologie, ii, 107 et seq.; Weber, Episches im vedischen Ritual, 31 et seq.

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 Āraṇyaka who set forth the expiation for lack of chastity.

1 ii. 18. Cf. x. 1, 8; Weber, Indische Studien, i, 188, n.; 10, 103.

Su-devala was the name of Ṛtuparna as a woman according to the Baudhāyana Śrauta Sūtra (xx. 12).

Su-devī. See Sudās.

Su-dhanvan Āṅgiras (‘descendant of Āṅgiras’) is the name of a teacher in the Brhadārāṇyaka 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 Kāpāṭava is the name of a teacher in the Vamśa Brāhmaṇa.  

1 Indische Studien, 4, 372.

1. Su-parṇa, ‘well-winged,’ designates a large bird of prey, the ‘eagle’ or the ‘vulture,’ in the Rigveda and later. In the passages in which it appears as an eater of carrion it must be the vulture. The Jaiminiya Brāhmaṇa mentions an eagle which separates milk from water like the Kruṇe. In the Rigveda the Suparna is said to be the child of the Śyena, and is distinguished from the latter in another passage: this led Zimmer to think that the falcon is probably meant. The Atharvaveda alludes to its cry, and describes it as living in the hills.

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 Maithrayāṇi Saṃhitā, iv. 9, 19; Taittirīya Āraṇyaka, iv. 29.
5 x. 144, 4.
6 ii. 42, 2.
7 Altindisches Leben, 88.
8 In the post-Vedic period Suparna became a mythical bird, identified with Viṣṇu’s vehicle, Garuḍa, who, however, is also regarded as king of the Suparnas.
9 ii. 30, 3.
10 v. 4, 2.
2. Suparna is personified in the Yajurveda Samhitās\(^1\) as a Rṣi.

    1 Taittirīya Samhitā, iv. 3, 2; Kāṭhaka Samhitā, xxxix. 7.

Su-pitrya, a word occurring once in the Rigveda,\(^1\) is probably an adjective (‘maintaining his paternal character well’). Ludwig,\(^2\) however, regards it, but without any great probability, as a proper name.

    1 x. 115, 6.  
    2 Translation of the Rigveda, 3, 169.

Su-pratīta Aulundya is the name of a teacher, a pupil of Bṛhaspatigupta, in the Vaṃśa Brāhmaṇa.\(^1\)

    1 Indische Studien, 4, 372.

Supalan Sārnjaya is the name of a prince of the Srñjayas who was taught the Dāksāyanā sacrifice by Pratīdarṣa, and took the name of Sahadeva as a token of his success.\(^1\)

    1 Satapatha Brāhmaṇa, ii. 4, 4, 4; Sacrifice, 139; Hillebrandt, Vedische xii. 8, 2, 3. Cf. Lévi, La Doctrine du Mythologie, 1, 105, 106.

Su-bandhu in the hymns of the Rigveda\(^1\) is taken by Sāyaṇa 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. i.  
    3 Bṛhaddevatā, vii. 83 et seq., with Macdonell's notes. See also Asamāti, n. 1.  

Su-brahmaṇya in the Brāhmaṇas\(^1\) denotes a priest who officiates as one of the three assistants of the Udgātṛ (seeṚtivj). His office is Subrahmaṇya.\(^2\)

    1 Pañcaviṃśa Brāhmaṇa, xxv. 4, 6; 18, 4; Satapatha Brāhmaṇa, iii. 3, 4, 9. Cf. Weber, Indische Studien, 10, 362, 374.  
    12; Kauśitaki Brāhmaṇa, xxvii. 6, etc. The priest himself is so styled, Aitareya Brāhmaṇa, vii. 1, 2; Pañcaviṃśa Brāhmaṇa, xviii. 9, 19, etc.
Su-bhagā, in the vocative subhage, is a frequent form of courteous address to women from the Rigveda onwards.\(^1\)

\(^1\) Rv. x. 10, 10. 12; 108, 5; Av. v. 5, 6; vi. 30, 3, etc.

Su-bhadrikā occurs in the Asvamedha ('horse sacrifice') section of the Yajurveda\(^1\) as in some way connected with the rite. Weber\(^2\) thinks that a proper name, that of the wife of the king of Kāmpīla, is intended, but Mahīdhara\(^3\) explains the word merely as a lady with many lovers or a courtezan, a view followed by Roth.\(^4\) Since the Taittirīya\(^5\) and Kāṭhaka\(^6\) Sāṁhitās have no Subhadrikā, but a vocative subhage (see Subhagā), the sense remains very doubtful.

\(^1\) Vājasaṇeyi Sāṁhitā, xxiii. 18 (cf. Satapatha Brāhmaṇa, xiii. 2, 8, 3); Maitrāyaṇī Sāṁhitā, iii. 12, 20.
\(^2\) Indische Studien, i, 183, 184; Indian Literature, 114, 115. Cf. Griffith, Translation of the Vājasaṇeyi Sāṁhitā, 212, n.
\(^3\) On Vājasaṇeyi Sāṁhitā, loc. cit.
\(^4\) St. Petersburg Dictionary, s.v. su-

Sumati-tsaru. See Tsaru.

Su-mantra Bābhṛava ('descendant of Babhru') Gautama ('descendant of Gotama') is the name of a teacher, a pupil of Śūṣa Vāhneya Bhāradvāja, in the Vaṃśa Brāhmaṇa.\(^1\)

\(^1\) Indische Studien, 4, 373.

Su-mitra Vādhryaśva ('descendant of Vadhryaśva') is the name of a Rṣi in the Rigveda,\(^1\) where also\(^2\) 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-mīḥa is the name of a patron in the Rigveda.\(^1\)

\(^1\) vi. 63, 9. Cf. Ludwig, Translation of the Rigveda, 3, 158.
Su-medha occurs in an obscure hymn of the Rigveda\(^1\) either as an adjective (‘of good understanding’) or a proper name, perhaps identical with Nymedha or his brother.


Sumna-yu is mentioned in the Vamśa (list of teachers) at the end of the Śāṅkhāyana Āraṇyaka (xv. 1) as a pupil of Uddālaka.

Su-yajña Śāndilya is the name of a pupil of Kamsa Vārakya in the Jaiminiya Upaniṣad Brāhmaṇa (iv. 17, 1). Another Suyajña is a Śāṅkhāyana, author of the Grhya Sūtra.

Su-yavasa denotes a ‘good pasture’ in the Rigveda\(^1\) and later.\(^2\)

1 i. 42, 8; vi. 28, 7; vii. 18, 4, etc. 2 Taittiriya Saṁhitā, 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 Saṁhitā, i. 3, 3, 2; Śatapatha Brāhmaṇa, xii. 7, 3, 8.

\(^{2}\) Rv. vii. 86, 6; viii. 2, 12; 21, 14; Maitrāyaṇi Saṁhitā, i. 11, 6; ii. 4, 2; iv. 2, 1, etc.


\(^{4}\) Rv. vii. 86, 6; Av. xiv. i, 35. 36; xv. 9, 1, 2.

\(^{5}\) Taittiriya Brāhmaṇa, i. 3, 3, 2.

\(^{6}\) See n. 4.

\(^{7}\) Rv. viii. 2, 12; 21, 14. Cf. Kāṭhaka Saṁhitā, xiv. 6; Śatapatha Brāhmaṇa, i. 6, 3, 4; Maitrāyaṇi Saṁhitā, ii. 4, 2, etc.

\(^{8}\) Sacred Books of the East, 44, 223, n. 2; Caland, Altindisches Zauberritual, 21, n. 1; Zimmer, Altindisches Leben, 280, 281. Cf. Kāṭyāyana Śrauta Sūtra, xix. i, 20-27; Mahīdhara on Vājasaneyi Saṁhitā, xix. i.
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, i; ix. i, 18, 19; Vājasaneyi Saṁhitā, xix. 95. See Hillebrandt, Vedische Mythologie, 1, 251, who attempts to show that Surā and Soma

were rival priestly drinks at one time, belonging to different sections of the people.

\(^12\) Pañcaviṁśa Brāhmaṇa, xiv. 11, 26. Cf. Rv. i. 191, 10.


Surā-kāra, 'maker of Surā,' is included in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.\(^1\)

\(^1\) Vājasaneyi Saṁhitā, xxx. 11; Taittirīya Brāhmaṇa, iii. 4, 7, 1. Cf. Zimmer, Altindisches Leben, 281, who compares Rv. i. 191, 10, which may refer to such a person.

Su-rādhas is the name of a man in the Rigveda (i. 100, 17), where he is mentioned with Ambariśa 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. Vājasaneyi Saṁhitā, xxi. 42; Maitrāyaṇi Saṁhitā, iii. 11, 4; iv. 12, 5. Hillebrandt, Vedische Mythologie, 1, 245 et seq., renders it 'Surā mixed,' which is doubtful.

Su-vārṇa, 'beautiful coloured,' is an epithet of gold (Hiranya), and then comes to be used as a substantive denoting 'gold.'

\(^1\) Taittirīya Brāhmaṇa, i. 4, 7, 4; 8, 9, 1, etc.

\(^2\) Av. xv. i, 2; Taittirīya Brāhmaṇa, iii. 12, 6, 6; Śatapatha Brāhmaṇa, xi. 4, r, 8, etc.; Chāndogya Upaniṣad, i. 6, 6; iii. 19, r; iv. 17, 7, etc.

Su-vasana in the Rigveda denotes a 'splendid garment,'\(^1\) and is also used adjectively, 'clothing well.'\(^2\) Su-vāsas, '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, Altindisches Leben, 262.
Su-vāstu ('having fair dwellings') is the name of a river in the Rigveda.\(^1\) It is clearly the Soastos of Arrian\(^2\) and the modern Swāt, a tributary of the Kubhā (Kabul river) which is itself an affluent of the Indus.


Su-śārada Śaṅkāyana is the name of a teacher, a pupil of Urjayant Aupamanyava, in the Vamśa Brāhmaṇa.\(^1\)

1 *Indische Studien*, 4, 372.

1. Su-śravas is the name of a man in the Rigveda (i. 53, 9) according to Śāyaṇa.

2. Su-śravas is the name of the father of Upagu Sauśravasa in the Pañcaviṃśa Brāhmaṇa (xiv. 6, 8).

3. Su-śravas Kauṣya is the name of a teacher, a contemporary of Kuṣri Vājaśravasa, in the Satapatha Brāhmaṇa (x. 5, 5, 1 et seq.).

4. Su-śravas Vārṣa-gānya ('descendant of Vṛṣagaṇa') is the name of a teacher, a pupil of Prātarahna Kauhala, in the Vamśa Brāhmaṇa.\(^1\)

1 *Indische Studien*, 4, 372.

Su-śāman is the name of a man in one verse of the Rigveda,\(^1\) and probably forms part of the strange name, Varo Suśāman, in other passages.\(^2\) Cf. Varu.

1 viii. 25, 22; possibly 60, 18. Cf. Ludwig, Translation of the Rigveda, 3, 162.

2 vii. 23, 28; 24, 28; 26, 2.

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 viii. 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 Σόανος 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 Pañcaviṃśa 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 mṛga, the combined words apparently meaning ‘wild hog,’ as opposed to Varāha, ‘boar.’

1 The sū- corresponding to Lat. sūs, Gk. ἴφ, Old High German, sū. Cf. Brugmann, Grundriss, 2, 483.
2 vii. 55, 4.
3 Av. ii. 27, 2; v. 14, 1; Maitrāyaṇī 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.). though the Rājanighaṇṭu, vii. 85, gives sūkara as meaning the Batatas edulis.
4 xii. 1, 48. The use of mṛga 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. Mṛga above, 2, 172, n. 3.
Cf. Zimmer, Altindisches Leben, 82; Pischel, Vedische Studien, 1, 100.
**HYMN—NEEDLE—INSECT—COURT OFFICIAL**

**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.\(^3\)

\(^1\) Taittirīya 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; Kaushitaki 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.

**Sūci, 'needle,' is found in the Rigveda\(^1\) and later.\(^2\)**

\(^1\) ii. 32, 4.
\(^2\) Av. xi. 10, 3; Vājasaneyi Saṃhitā, xxiii. 33; Taittirīya Brāhmaṇa, iii. 9, 6, 4; Aitareya Brāhmaṇa, iii. 18, 6; 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 Grāmaṇī. He is one of the eight Viras in the Pañca-vimśa Brāhmaṇa,\(^1\) and of the eleven Ratnins in other texts.\(^2\) He also appears in the Atharvaveda\(^3\) among the kingmakers (Rājakṛt) and in the Śatrarudriya\(^4\) ('section dealing with the hundred Rudras') of the Yajurveda. The commentators are agreed in seeing in him the 'charioteer' (Sārathi) or 'master of the horse,' of the king; this sense is accepted by Roth,\(^5\) by Whitney,\(^6\) and by Bloomfield.\(^7\) But the fact that the Saṃ-

\(^1\) ix. 1, 4, where he follows the chief queen (Mahīṣāi), and precedes the Grāmaṇī in the list.
\(^2\) Kāṭhaka Saṃhitā, xv. 4; Maitrāyaṇī Saṃhitā, ii. 6, 5; iv. 3, 8; Taittirīya Brāhmaṇa, i. 7, 3, 1; Taittirīya Saṃhitā, i. 8, 9, 1; Satapatha Brāhmaṇa, v. 3, 1, 5.
\(^3\) iii. 5, 7.
\(^4\) Taittirīya Brāhmaṇa, iv. 5, 2, 1; Kāṭhaka Saṃhitā, xvii. 2; Maitrāyaṇī Saṃhitā, ii. 9, 3; Vājasaneyi Saṃhitā, xvi. 18. So also in the list of victims at the Puruṣamedha ('human sacrifice'), Vājasaneyi Saṃhitā, xxx. 6; Taittirīya Brāhmaṇa, iii. 4, 2, 1. For other references to the Sūta, see Taittirīya Brāhmaṇa, ii. 7, 18, 4; Satapatha Brāhmaṇa, v. 4, 4, 7; xiii. 4, 2, 5; 7, i. 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.
Sūda, 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 ahanti,\(^11\) 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.

\(^8\) Sacred Books of the East, 41, 62, n. 1.  
\(^9\) Indische Studien, 17, 200.  
\(^11\) Vājasaneyi Śaṁhitā, xvi. 18. This word means 'non-fighter' according to Weber, Indische Studien, 17, 200.  
\(^12\) Taittirīya Saṁhitā, iv. 5, 2, 1.  
\(^13\) Kāṭhaka Saṁhitā, xvii. 2; Maitrāyaṇī Saṁhitā, ii. 9, 3.  
\(^14\) The last two forms appear to be equivalent in sense to ahantya, 'not to be slain,' 'inviolable.'

Sūta-vasā denotes in the Yajurveda\(^1\) a cow barren after having one calf.

1 Taittirīya Saṁhitā, ii. 1, 5, 4; vi. 1, 3, 6; Kāṭhaka Saṁhitā, xxxvii. 5; Taittirīya Brāhmana, ii. 7, 4, 1, etc.

Sūtra has the sense of 'thread' in the Atharvaveda\(^1\) and later.\(^2\) In the sense of a 'book of rules' for the guidance of sacrificers and so forth, the word occurs in the Brhadāraṇyaka Upaniṣad.\(^3\)

1 iii. 9, 3; xviii. 8, 37.  
\(^2\) 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 (Mādhyāṃdina= iv. 1, 2 Kāṇva); 5, 11.  

Sūda, according to the St. Petersburg Dictionary, means 'well'\(^1\) and the 'mud of a dried-up pool.'\(^2\) Pischel,\(^3\) however, shows clearly that Sūda denotes what is added to Soma to

1 Rv. vii. 36, 3; ix. 97, 4.  
\(^2\) Rv. x. 61, 2; Kāṭhaka Saṁhitā, xvi. 13; Taittirīya brāhmaṇa, i. 1, 3, 5;  
\(^3\) Vedische Studien, 1, 72, 73.
make it fit for use, especially the warm milk, and this sense suits all the passages. Eggeling renders it ‘well,’ and Grassmann ‘sweet drink.’

'Süda-dohas' in the Rigveda denotes ‘milking Süda’—i.e., what is requisite to mix with Soma, according to Pischel. According to Roth, it means ‘yielding milk like a well.’

'Süna' means, in the Rigveda and the Atharvaveda, apparently a ‘woven (from sīv, ‘sew’) wickerwork basket’ for holding flesh.

'Sunu' 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 Sunu 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.
Sūrya is the regular word in the Rigveda\(^1\) 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,\(^1\) described as heroes or warriors,\(^2\) and as related to the priests by their patronage\(^3\) or as companions.\(^4\)

\(^1\) i. 31, 7, 12; 48, 24, 54, 11; 73, 5. 8, 9; iii. 31, 14; v. 42, 4; 79, 6; vi. 4, 8; 23, 10; vii. 32, 15; viii. 70, 15; x. 61, 22; 115, 5. 7. 8.  
\(^2\) i. 69, 3; 73, 9; 119, 3; 122, 12; 180, 9; vii. 32, 15.  
\(^3\) i. 97, 3; 4; v. 10, 6; vi. 8, 7; 25, 7; vii. 3, 8; 44, 18; viii. 60, 6; x. 66, 2.  
\(^4\) v. 64, 5; vii. 32, 25; viii. 45, 36; ix. 96, 4; x. 115, 7.  

Cf. Ludwig, Translation of the Rigveda, 3, 236.

Sūrmi denotes in the Rigveda\(^1\) and later,\(^2\) according to the St. Petersburg Dictionary, a kind of ‘tube’ serving as a lamp. In one passage of the Rigveda\(^3\) it means a ‘pipe’ for conveying water. Cf. Avata.

\(^1\) vii. 1, 3.  
\(^2\) Taittiriya Samhitā, i. 5, 7, 6; v. 4, 7, 3; Kāthaka Samhitā, xxii. 9, where it is described as karnakahavyati, rendered by Roth as ‘provided with a handle.’  
\(^3\) viii. 69, 12. Sūrmya in Taittiriya Samhitā, iv. 5, 9, 2, may mean ‘being in pipes or channels.’

Sūrya, the ‘sun,’ plays a great part in Vedic mythology and religion,\(^1\) corresponding with the importance of the sun as a factor in the physical life of the peninsula. In the Rigveda\(^2\) 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,\(^3\) as well as referred to in the Atharvaveda and the literature of the Brāhmaṇas.\(^4\)

In one myth Indra is said to have vanquished Sūrya and to have stolen his wheel;\(^5\) this is possibly a reference to the

\(^1\) See Macdonell, Vedic Mythology, p. 30 et seq.  
\(^2\) E.g., i. 50, 6; 115, 1. 3; 164, 11, 13; 191, 8, 9; vii. 63, 1; x. 37, 4; 85, 9; 88, 11; 139, 3, etc.  
\(^3\) Rv. vii. 34, 19; ix. 107, 20.  
\(^4\) Ehni, Yama, 134; Macdonell, op. cit., p. 31.  
\(^5\) i. 175, 4; iv. 30, 4; x. 43, 5.
obscuriation of the sun by a thunderstorm.\textsuperscript{6} The Aitareya Brāhmaṇa\textsuperscript{7} presents a naive conception of the course of the sun, which it regards as bright on one side only, and as returning from west to east by the same road, but with the reverse side turned towards the earth, thus at night illumining the stars in heaven.\textsuperscript{8} In the Rigveda\textsuperscript{9} wonder is expressed that the sun does not fall.

There are several references to eclipses in the Rigveda. In one passage\textsuperscript{10} 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.\textsuperscript{11} In the Atharvaveda\textsuperscript{12} Rāhu appears for the first time in connexion with the sun. Indra’s defeat of Sūrya\textsuperscript{6} may also be explained as alluding to an eclipse; in two other passages\textsuperscript{13} such an interpretation seems at least probable. Ludwig\textsuperscript{14} 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,\textsuperscript{15} but even endeavours to identify an eclipse referred to in the Rigveda with one that occurred in 1029 B.C. These views are completely refuted by Whitney.\textsuperscript{16}

The sun as a maker of time\textsuperscript{17} determines the year of 360 days, which is the civil year and the usual year (Ṣamvatsara) of

\begin{itemize}
  \item \textsuperscript{6} Macdonell, \textit{loc. cit.}
  \item \textsuperscript{7} iii. 44, 4.
  \item \textsuperscript{8} Macdonell, p. 10, who compares Rv. i. 115, 5; x. 37, 3. See also Speyer, \textit{Journal of the Royal Asiatic Society}, 1906, 723; Thibaut, \textit{Astronomie, Astrologie und Mathematik}, 6.
  \item \textsuperscript{9} Rv. iv. 13, 5.
  \item \textsuperscript{10} Rv. v. 40, 5-9. Cf. Macdonell, p. 160; Pañcavimsa Brāhmaṇa, iv. 5, 2; 6, 14; Kaustabik Brāhmaṇa, xxiv. 3; Tilak, \textit{Orion}, 159.
  \item \textsuperscript{11} Av. xiii. 2, 4. 12. 36; Śatapatha Brāhmaṇa, iv. 3, 4. 21.
  \item \textsuperscript{12} Av. xix. 9, 10; Zimmer, \textit{Altindisches Leben}, 351.
  \item \textsuperscript{13} Rv. iv. 28, 2. 3; v. 33, 4. In x. 27, 20, sūro markah means, according to Roth, St. Petersburg Dictionary, \textit{s.v.}, and Zimmer, \textit{loc. cit.}, a demon of eclipse; but it may also mean the ‘cleansing’ sun. Av. ii. 10, 8, clearly refers to an eclipse. See Lamman, \textit{Festgruss an Roth}, 187-190.
  \item \textsuperscript{14} Proceedings of the Bohemian Academy of Sciences, May, 1885; Translation of the Rigveda, 6, x.
  \item \textsuperscript{15} See Rv. iv. 28, 23; v. 33, 4; x. 37, 3; 138, 4.
  \item \textsuperscript{17} Rv. v. 81, 1.
\end{itemize}
Vedic literature. This solar year is divided into two halves—
the Uttarāyana,\(^{18}\) when the sun goes north, and the Dakṣiṇā-
yana,\(^{10}\) 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 Kauṣitaki 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—i.e., when it is north of the
equator, and when it is in the south, taking as points of depart-
ture 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 Hille-
brandt,\(^{25}\) 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;
Kauśika Śūtra, lxvii. 4; Lāṭyāyana
Śrāuta Śūtra, viii. 1, 1; Gobhila Gṛhya
Śūtra, i. 1, 3; Aśvalāyana Gṛhya Śūtra,
i. 4, etc.; Weber, Naxatra, 2, 201, 212;
Jyotiṣa, 107 et seq.; Yāska, Nirukta,
xiv. 10.

\(^{19}\) The form is late (Manu, i. 67, etc.).
In the Śatapatha Brāhmaṇa, ii. 1, 3,
the two Ayanas are equated each with
three seasons—the northern course with
spring, summer, and rains; the southern
with autumn, winter, and cool season.
But this is merely an inevitable in-
accuracy, since no real season begins
with the winter solstice.

\(^{20}\) xix. 3. Cf. Taittiriya Samhitā,
vi. 5, 3; Brhadāranyaka Upaniṣad,
vi. 1, 18 (Madhyāmḍina = vi. 2, 18
Kāṇva); Weber, Naxatra, 2, 345 et seq.

\(^{21}\) Thibaut, Indian Antiquity, 24, 96;
Astronomie, Astrologie und Mathematik,
10; Oldenberg, Zeitschrift der Deutschen
Morgenländischen Gesellschaft, 48, 631
et seq.; 49, 473 et seq.; Nachrichten der
königlichen Gesellschaft der Wissenschaften
zu Göttingen, 1909, 564, n. 1; Keith,
Journal of the Royal Asiatic Society, 1909,
1103. On the other side, see Tilak,
Orion, 22-31.

\(^{22}\) See Hillebrandt, Vedische My-
thologie, 3, 279-283, who cites Rv. i. 61,
15; v. 29, 5; x. 171, 4; 179, 2. But
none of these passages are conclusive.

\(^{23}\) 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. Cf. Hillebrandt, op. cit., 1,
463-466.

\(^{25}\) Ibid., 3, 467, 468.

\(^{26}\) ix. 71, 9; 76, 4; 86, 32; perhaps
i. 190, 3; Sāmaveda, ii. 9, 2, 12, 1.
Thibaut, op. cit., 6, considers that the
meaning of the passages is merely that
the moon is filled up during the bright
half of the month by light emanating
from the sun.

30—2
ful. See also *Aryamṇah Panthā*, 27 *Nakṣatra*, and *Sapta Suryāḥ*.

27 Ludwig, Translation of the Rigveda, 3, 188, finds in the Rigveda, i. 110, 2, a mention of the inclination of the ecliptic to the equator, and in x. 86, 4, a reference to the axis of the earth. Cf. Tilak, *Orion*, 158 et seq.; Oldenberg, *Rgveda-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 (Pāñcavimśa 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 (catuḥ-ākāti) in xiv. 3, 1, 17, and so on. See Weber, *Indische Studien*, 9, 358 et seq.

**Sūrya-nakṣatra** is found in the Śatapatha Brāhmaṇa1 in a passage where Sāyana 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.


**Sūrya-candramasā** or **Sūrya-candramasau** denotes 'sun and moon' as a pair of luminaries in the Rigveda1 and later.2

1 i. 102, 2; v. 51, 15; x. 190, 3; Chāndogya Upaniṣad, vii. 12, 1. 2 Cf. Weber, *Nakṣatra*, 2, 293; *Jyotiṣa* 28, 50; *Indische Studien*, 9, 112.

**Srka** in a couple of passages of the Rigveda1 denotes a weapon of Indra, perhaps a 'lance.'

1 i. 32, 12; x. 180, 2. Cf. *srhāyaṁ*, 'hand,' in the Śatarudriya, Vājasaneyi *srkā·hasta*, 'bearing a lance in his' *Saṁhitā*, xvi. 21. 61, etc.

**Srōla**, 'jackal,' is not found until the Śatapatha Brāhmaṇa (xii. 5, 2, 5), but is common in the Epic.
Srjaya is the name of one of the victims at the Aśvamedha ('horse sacrifice') in the Yajurveda. What it was is unknown: Mahidhara on the Vājasaṇeyi passage calls it a kind of bird; Sāyaṇa on the Tajtrirīya Saṁhitā gives the alternatives 'black fly' (when srjaya must be read), 'white serpent,' and 'black buffalo.'


Srjaya is the name of a people mentioned as early as the Rigveda. Srjaya (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 Sāhadevyva Somaka, no doubt another prince; for in the Aitareya Brāhmaṇa we find Somaka Sāhadeva and his father, Sahadeva (originally Suplan) Sārṇjaya, as kings who were anointed by Parvata and Nārada. The Rigveda has also a Dānastuti ('praise of gifts') of Prastoka, a Srjaya, who is lauded along with Divodāsa. Moreover, Vītahavya seems to have been a Srjaya, though Zimmer prefers to take the derivative word, Vaitahavya, not as a patronymic, but as an epithet.

It seems probable that the Srjayas and the Trtsus were closely allied, for Divodāsa and a Srjaya prince are celebrated together, and the Turvāsas were enemies of both. This view is borne out by the Satapatha Brāhmaṇa, which recognizes Devabhāga Śrautaśra as Purohita of the Kuruś and the Srjayas.

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. Sāṅkhāyaṇa Śrauta Sūtra, xvi. 11, 11.  
8 Altindisches Leben, 132 (on vaitahavya).

9 Cf. also the connexion of the Bharadvājas and Divodāsa (Rv. vi. 16, 5; 31, 4; Hillebrandt, *op. cit.*, 1, 104), and their connexion with the Srjayas (Vītahavya in Rv. vi. 15, 2, 3, and see vi. 27, 7, both passages that can safely be accepted as derived from the Bharadvāja family).

10 See, on the one hand, Rv. vii. 18 (Turvāsas and Trtsus), and, on the other, vi. 27, 7.

11 ii. 4, 4, 5.
On the other hand, some disaster certainly befell the Srñjayas, at least the Vaitahavyas, for they are said in the Atharvaveda to have offended the Bhrgus and to have ended miserably. There is, it is true, no precise confirmation of this notice, but both the Kāṭhaka Samhitā and the Taittiriya Samhitā, in independent passages, refer to the Srñjayas 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 Srñjayas 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 Srñjayas are to be compared with the Saragyau 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 Tṛtsus, were in the Madhyadesa, and were certainly absorbed in the Kuru.

Of the history of this clan we have one notice. They expelled Duṣṭarītu Paumṣāyana, one of their kings, from the hereditary monarchy—of ten generations—and also drove out Revottaras Pāṭava 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. 2, 2. 3.
16 Herodotus has the form Saragyau and Saragyees, Strabo and Arrian Daragyau. The Avestic is xrayāthin, 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, 1908).
17 Altindisches Leben, 132, 133; Weber, Indische Studien, 1, 232. This is a guess from Rv. i. 100, where Sahadeva occurs and the Sindu is mentioned.
18 Satapatha Brāhmaṇa, xii. 9, 3, 1 et seq.
hardly be regarded, in accordance with Bloomfield’s view, as a defeat of the Srñjayas.

Cf. Weber, Indische Studien, 1, 208; 3, 472; 18, 237; Episches im vedischen Ritual, 31; Ludwig, Translation of the Rigveda, 3, 153; Oldenberg, Buddha, 405.

Srñi is found certainly in one, and probably also in two other passages of the Rigveda. The sense appears to be ‘sickle.’ In one other passage Srñya is coupled with jetā. The sense is doubtful, Roth conjecturing cetā, and Oldenberg pointing out that chettā is also possible. Hopkins thinks that a ‘hook’ is here meant.

1 i. 58, 4, where srñya, according to Geldner, Vedische Studien, 1, 116, n. 1, and to Pischel, ibid., 2, 111, stands for srñyābhiḥ, and, as an adjective agreeing with juhubhiḥ, 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 Rgveda-Noten, 1, 284.
Cf. Zimmer, Altindisches Leben, 238; Oldenberg, op. cit., 1, 58.

Srñya. See Srñī.

Srbinda is the name of a foe of Indra in the Rigveda. 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.

Srmarā is the name of an unknown animal at the Aśvamedha (‘horse sacrifice’) in the Yajurveda Saṃhitās.

1 Taittirīya Saṃhitā, v. 5, 16, 1 (according to Sāyaṇa = camara); Maitrāyaṇī Saṃhitā, iii. 14, 20; Vājasaneyi Saṃhitā, xxiv. 39 (where Mahādhrã identifies it with the Gavayā).
Setu appears in the Rigveda and later to denote merely a raised bank for crossing inundated land, 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 and the Atharvaveda, and then a ‘host’ or ‘army,’ which is its normal meaning. See Sampagrāma.

Senā-nī, ‘leader of an army,’ is the title of the royal ‘general.’ He is mentioned in the Rigveda, where also the word is used metaphorically. He is also referred to in the Śatarudriya, as well as elsewhere in the Yajurveda Saṁhitās and Brāhmaṇas. He is one of the Ratnins of the king. 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 this official is called Senā-pati.

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1 ix. 41, 2. 2 Taittirīya Saṁhitā, iii. 2, 2, 1; vi. 1, 4, 9; v. 3; vii. 5, 8, 5; Kāṭhaka Saṁhitā, xxviii. 4; Aitareya Brāhmaṇa, iii. 35; Taittirīya Brāhmaṇa, ii. 4, 2, 6; Śatapatha Brāhmaṇa, xiii. 2, 10, 1; Brhadāraṇyaka Upaniṣad, iv. 4, 24; Chāndogya Upaniṣad, viii. 4, 1, 2, etc.
2 Max Müller, Sacred Books of the East, I, 130, n. 2.

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1 Rv. i. 66, 7; 116, 1 (senā-jū, ‘swift as an arrow’); 143, 5; 186, 9; ii. 33, 11; v. 30, 9; vii. 3, 4; vii. 75, 7; x. 23, 1.
2 viii. 8, 7; xi. 10, 4.
3 Rv. i. 33, 6; vii. 25, 1; i. 96, 6; x. 103, 1. 4. 7; 142, 4; 156, 2; Av. iii. 1, 1; 19, 6; iv. 19, 2; v. 21, 9, etc.
6 v. 23, 10.

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1 vii. 20, 5; ix. 96, 1; x. 84, 2.
2 x. 34, 12 (the gambling hymn).
3 Vājasaneyi Saṁhitā, xvi. 17; Kāṭhaka Saṁhitā, xvii. 11; Maitrāyaṇi Saṁhitā, ii. 9, 4; Taittirīya Saṁhitā, iv. 5, 2, 1.
4 Vājasaneyi Saṁhitā, xv. 15; Kāṭhaka Saṁhitā, xvi. 9; Maitrāyaṇi Saṁhitā, ii. 8, 10; Śatapatha Brāhmaṇa, viii. 6, 1, 21.
5 Taittirīya Saṁhitā, i. 8, 9, 1; Taittirīya Brāhmaṇa, i. 7, 3, 4; Maitrāyaṇi Saṁhitā, ii. 6, 5; iv. 3, 8; Kāṭhaka Saṁhitā, xv. 4; Śatapatha Brāhmaṇa, v. 3, 1, 1.
6 viii. 23, 10.
Selaga in the Brāhmaṇas appears to denote 'robber.' See Sailaga.

Sailaga is found in the Vājasaneyi Saṃhitā and the Taittiriya Brāhmaṇa 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.

Sailagra is found in the Vajasaneyi Samhita and the Taittiriya Brahmana 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.

Selāga in the Brāhmaṇas appears to denote 'robber.' See Sailaga.

Sehu occurs in a comparison in the Atharvaveda, where it must denote a very sapless (arasa) substance.

Sairya is the name in the Rigveda of some species of grass infested by insects.

Saitava, 'descendant of Setu,' is the name of a teacher in the first two Vamśas (list of teachers) in the Brhadāraṇyaka Upaniṣad. He is described as a pupil of Pārāśarya or of Pārāśaryāyaṇa.

Saindhava, 'coming from the Indus,' is a term applied to water in the Taittiriya Saṃhitā, to Guggulu in the Atharvaveda, to a horse in the Šatapatha Brāhmaṇa, and to salt in the same text.
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. viii. 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 Manḍala of the Rigveda, and six hymns in other Manḍalas, are devoted to its praise.

Nevertheless, little is actually known of the plant. Its twigs or shoots are described as brown (babhrum),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. Kṣip,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, 1; x. 94, 3; 144, 5. Cf. Śatapatha Brāhmaṇa, iv. 5, 10, 1 et seq.
3 Rv. ix. 92, 1. The Soma cow, with which Soma was purchased, is called babhrum or arunā, Śatapatha Brāhmaṇa, iii. 3, 1, 15; Maitrāyaṇī Samhitā, iii. 7, 5, etc.
5 Vedische Mythologie, 1, 14-18; 2, 241-245.
6 Rv. i. 168, 3; iii. 48, 2, etc.
7 Rv. i. 28, 7; iii. 48, 1; iv. 16, 1, etc.
8 ii. 14, 1; 19, 1; 35, 1, etc.
9 Rv. i. 9, 1. Cf. parus, Taittiriya Brāhmaṇa, iii. 7, 13; Vaitāṇa Sūtra, 24.
10 Rv. i. 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), tvuc (ix. 86, 44); Taittiriya Brāhmaṇa, iii. 7, 13, 1; vārī (ibid., 2), vārya (ix. 68, 2), lānya (ix. 78, 1).
13 Cf. Īṣṭhyā in Rv. iv. 20, 4; Hillebrandt, i, 54, 55.
The plant grew on the mountains,\(^\text{14}\) that of \textit{Mujavant} being specially renowned.

These notices are inadequate to identify the plant. It has been held\(^\text{15}\) to be the \textit{Sarcostemma viminale} or the \textit{Asclepias acida} (= \textit{Sarcostemma brevistigma}). Roth\(^\text{16}\) held that the \textit{Sarcostemma acidum} more nearly met the requirements of the case. Watt\(^\text{17}\) suggested the Afghan grape as the real Soma, and Rice\(^\text{18}\) 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\(^\text{19}\) considers that neither hops nor the grape can explain the references to Soma. It is very probable that the plant cannot now be identified.\(^\text{20}\)

In the Yajurveda\(^\text{21}\) the plant is purchased ere it is pressed. Hillebrandt\(^\text{22}\) considers that the sale must be assumed for the Rigveda. It grew on a mountain, and could not be obtained by ordinary people: perhaps some special tribe or prince owned it, like the \textit{Kikatās}.\(^\text{23}\) As it stands, the ritual performance is clearly an acquisition of the Soma from the Gandharvas (represented by a Śūdra), a ritual imitation of the action which may have been one of the sources of the drama. Owing to the difficulty of obtaining the real plant from a great

\(^{14}\) Rv. i. 93, 6; iii. 48, 2; v. 36, 2; 43, 4; 85, 2; ix. 18, 1; 46, 1; 71, 4; 82, 3; AV. iii. 21, 10. So in the Avesta, Yasna, x. 4, etc.


\(^{16}\) \textit{Zeitschrift der Deutschen Morgenländischen Gesellschaft}, 35, 680 et seq. Cf. also 38, 134 et seq.

\(^{17}\) See Hillebrandt, 1, 7 et seq.

\(^{18}\) Ibid., 10.

\(^{19}\) Ibid., 12. The dispute between Max Müller, Roth, J. G. Baker, W. T. Thiselton Dyer, Charles G. Leland, and A. Houtum-Schindler, as to the identity of the plant, is reprinted in Max Müller's \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}.

\(^{20}\) The original Soma plant was, doubtless, identical with the Haoma of the Avesta. On the plant from which the present Parsis of Kermān and 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.

\(^{21}\) \textit{Śatapatha Brāhmaṇa}, iii. 3, 1, 1 et seq.; Hillebrandt, 1, 89 et seq.

\(^{22}\) Ibid., 70.

\(^{23}\) Rv. iii. 53, 14.
distance, several substitutes were allowed in the Brāhmaṇa period.\textsuperscript{24}

The plant was prepared for use by being pounded with stones or in a mortar. The former was the normal method of procedure, appearing in the Rigveda as the usual one. The stones are called grāvan\textsuperscript{25} or adri,\textsuperscript{26} and were, of course, held in the hands.\textsuperscript{27} The plant was laid on boards one beside the other (Adhiṣavana), and, according at least to the later ritual,\textsuperscript{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 Vedi\textsuperscript{29}—which was no longer done in the later ritual—Dhiṣanā in some passages denoting the Vedi.\textsuperscript{30}

Sometimes the mortar and pestle were used in place of the stones.\textsuperscript{31} This use, though Iranian, was apparently not common in Vedic times.

Camū denotes the vessel used for the offering to the god,\textsuperscript{32} Kalāsa and Camasa those used for the priests to drink from. Sometimes\textsuperscript{33} the Camū denotes the mortar and pestle. Perhaps the vessel was so called because of its mortar-like shape.

The skin on which the shoots were placed was called Tvāc,\textsuperscript{34} or twice go ('cow-hide').\textsuperscript{35} Kośa,\textsuperscript{36} Sadhastha,\textsuperscript{37} Dru,\textsuperscript{38}

\textsuperscript{24} See Śatapatha Brāhmaṇa, iv. 5, 10, 11-6, and cf. Eggeling, Sacred Books of the East, 26, xxvii; Pañcaviṃśa Brāhmaṇa, ix. 5, 3.
\textsuperscript{25} i. 83, 6; 135, 7, etc.
\textsuperscript{26} i. 130, 2; 135, 5; 137, i, etc.
\textsuperscript{27} Adri is used oftener with the verb su, 'press,' than grāvan, which is more personally conceived, and so appears with vad, 'speak,' and so forth; Hillebrandt, i, 153, n. 1.
\textsuperscript{28} Kātyāyana Śrauta Sūtra, iv. 4, 28; that ākharas, Rv. x. 94, 5, denotes this is uncertain.
\textsuperscript{29} Rv. v. 45, 7; ix. 11, 5; x. 76, 2, etc.
\textsuperscript{30} Rv. v. 31, 12.
\textsuperscript{31} Rv. i. 28. The pestle is manthā, the mortar ulākhala; in x. 101, 11, vanaspati and vana may have the same senses respectively.
\textsuperscript{32} Not the pressing boards, which are unknown in the Rigveda. Cf. Rv. ix. 99, 8; x. 91, 15, etc.
\textsuperscript{33} Rv. i. 28, 9; iv. 18, 3; vi. 57, 2, etc.; Hillebrandt, i, 170, 173.
\textsuperscript{34} Rv. ix. 65, 25; 66, 29; 70, 7; 79, 4, etc.
\textsuperscript{35} Rv. x. 94, 9; 116, 4.
\textsuperscript{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.
\textsuperscript{37} Rv. iii. 62, 15; ix. 1, 2; 17, 8, etc.
\textsuperscript{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 Kaṇvas seem to have dropped this usage. The juice is described as brown (babhru), tawny (hari), or ruddy (ārūṇa), 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

39 Rv. ii. 14, 9; ix. 66, 9, etc. The word can mean both the vessel into which the Soma was poured after preparation, and the vessel from which it was offered to the gods.

40 Rv. ix. 15, 7; ix. 33, 2, etc. The word, having no definite sense, can denote any of the vessels. The camu, on the other hand, was the cup for the gods, the kalasā that for the priests (later it was also used as = kośa, when camasa had replaced kalasā as cup for the priests; Hillebrandt, 1, 187).

41 Rv. i. 116, 24. Cf. also Amatra and Khāri.

42 This process is technically called āppyāyana, ‘causing to swell.’ Cf. Rv. ix. 74, 9; Maitrāyaṇi Saṁhitā, iv. 5, 5. The exact nature and extent of this process is quite uncertain; Hillebrandt, 193-195; Eggeling, Sacred Books of the East, 26, xxvi.

43 Whether the later practice of purification by means of shoots held in the hands was known to the Rigveda is uncertain, since ii. 14, 8; ix. 71, 3, are quite indecisive. For the various terms used to designate the sieve, see Pavitra.

44 Rv. i. 137, 1; iii. 32, 2; viii. 2, 10, etc.

45 Rv. i. 5, 5; 30, 2; viii. 2, 9, etc.

46 Cf. Rv. viii. 2, 5, 9, 10, 28, etc. The Maitrāyaṇi Saṁhitā, iv. 7, 4, disapproves of the unmixed Soma. Possibly Hillebrandt, 1, 207, 208, may be right in thinking that the Kaṇvas had to lay special stress on the use of the mixtures, because they used a plant which was deficient in the true Soma character.

47 Rv. ix. 33, 2; 63, 4, 6.

48 Rv. ix. 3, 9; vii. 6; vii. 65, 8, 12, 25, etc.

49 Rv. ix. 40, 2; 45, 3; arupa, ix. 61, 21; spoja, ix. 97, 13.

50 Rv. ix. 97, 19; 107, 2.

51 Śatapatha Brāhmaṇa, iv. 1, 3. 6. This passage has been relied on by Eggeling, op. cit., 26, xxv, as a confirmation of the later description, in a medical work, of the plant as ill-smelling. But this plant may have been a different one from that used in Vedic times. The smell may have been due to a substitute being used, or to the genuine plant, brought from a distance, being old and withered.

52 Hillebrandt, 1, 219-222.

53 Ibid., 221.

54 Ibid., 222 et seq.
alluded to with various figurative expressions, as Atka, 'armour'; Vastra or Vásas, 'garment'; Abhiśrī, 'admixture'; rīpa, 'beauty'; śrī, 'splendour'; rasa, 'flavour'; prayas, 'dainty'; and perhaps nabhas, 'fragrance.' The adjective tīvara denotes the 'pungent' flavour of Soma when so mixed. The Soma shoots, after the juice has been pressed out, are denoted by rjīṣa, 'residue.'

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. It seems doubtful if Surā was ever so mixed.

There were three pressings a day of Soma, as opposed to the two of the Avesta. 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. The drinker of Soma and the non-drinker are sharply discriminated in the texts. Localities where Soma was consumed were Ārjīka, Pastyāvant, Śarya-ṇāvant, Suṣomā, the territory of the Pańcajanāḥ or 'five

65 Rv. ix. 69, 4.
66 Ix. 69, 5.
67 Rv. iv. 41, 8; ix. 16, 6.
68 Rv. iii. 48, 1; vi. 47, 1; ix. 97.
69 Rv. i. 23; i. ii. 41, 14; v. 37, 4; vi. 47, 1, etc.
70 Maitrāyaṇi Saṃhitā, iv. 8, 5; Av. ix. 6, 16, etc.; Vājasaneyi Saṃhitā, xix. 72; citation in Nirukta, v. 12, etc. Rjīṣa as an adjective occurs in Rv. i, 32, 6, and rjīṣin in the Rigveda means, according to Hillebrandt, 1, 236, 237, generally 'one to whom the Soma shoots belong,' Soma tiroahnya is 'Soma pressed the day before yesterday.'
71 Rv. ix. 103, 3. Cf. ix. 17, 8; ix. 86, 48; 97, 11; 109, 20.
72 See Surāma. Cf. Maitrāyaṇi Saṃhitā, iv. 12, 5; Vājasaneyi Saṃhitā, xxi. 42, and surā-somā, ibid., xxi. 60.
73 Ix. 69, 5.
74 Hillebrandt, 1, 257 et seq.
75 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; vii. 33, 14; 66, 12, and especially vii. 33, 2, where the Vasiṣṭhas take away Īndra from Pāsadyumna Vāyata's Soma sacrifice to Sudās'. Many famous Soma offerers are mentioned: Atri, v. 51, 8; 72, 1; viii. 42, 5; Śāryātā, i. 51, 12; iii. 51, 7; Vājasaneyi Saṃhitā, vii. 35; Śiṣṭas, viii. 53, 4, etc.; Turvaśa Yadv, viii. 45, 27; Saṃvarta Krāśa, viii. 54, 2; Nipātithi, Medhyātithi, Puṣṭigu, Śruṣṭigu, viii. 51, 1, etc. The ritual lays stress on the need of continuity in Soma-drinking in a family: Talātirṛya 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, \textit{1}, 125-143. It is possible that Soma may have grown on the mountains to the north of Madhyadesa, whatever may have been its original home, on which cf. Roth, \textit{Zeitschrift der Deutschen Morgen-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 (Maitrāyaṇī Saṃhitā, ii. 2, 13 etc.). The Saurāmaṇṭi was a rite designed to expiate the ill caused by vomiting Soma as Indra had done: Taittirīya Saṃhitā, ii. 3, 2, 5, 6; Śatapatha Brāhmaṇa, v. 5, 4, 9; xii. 7, 1, 11. The name of the rite is already found in Av. vii. 3, 2, and the rite itself is no doubt older (see also Viśānkā). 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{Altiindisches Leben}, 275; Rv. i. 91, 13; 118, 3; viii. 2, 12; 17, 6; 48, 12. Perhaps \textit{Vamra} in i. 112, 15, got his name thence.

\textsuperscript{73} Rv. viii. 69, 8-10. Cf. viii. 31, 5; i. 28, 5; Hillebrandt, \textit{1}, 143-147. The evidence is not decisive; the ordinary Soma sacrifice was clearly a sacrifice of rich patrons.  


2. \textit{Soma Prāti-vesya} (‘descendant of Pratīvesya’) is the name of a teacher, a pupil of Pratīvesya, in the Vaṃśa (list of teachers) at the end of the Śāṅkhāyana Āraṇyaka (xv. i).

\textit{Somaka Sāha-devya} (‘descendant of Sahadeva’) is the name of a king of the Śrṇjayas in the Rigveda.\textsuperscript{1} He is mentioned in the Aitareya Brāhmaṇa\textsuperscript{2} as having \textit{Parvata} and \textit{Nārada} as his priests.

\textsuperscript{1} iv. 15, 7-10. \textsuperscript{2} vii. 34, 9. \textit{Cf.} Ludwig, \textit{Translation of the Rig-veda}, 3, 154; Hillebrandt, \textit{Vedische Mythologie}, 1, 105.

\textit{Soma-dakṣa} Kauśreya (‘descendant of Kuśri’) is the name of a teacher in the Kāṭhaka\textsuperscript{1} and the Maitrāyaṇī\textsuperscript{2} Saṃhitās.

\textsuperscript{1} xx. 8; xxi. 9, where Somārakṣa Kośreya is read by the Chambers MS. in xx. 8, and Kośreya in xxi. 9. \textsuperscript{2} iii. 2, 7. \textit{Cf.} Weber, \textit{Indische Studien}, 3, 472, 473.
Somapi-tsaru. See Tsaru.

Soma-śūṣma 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 Prācīnayogya (‘descendant of Prācīnayoga’), who is mentioned as a pupil of Satyayajña in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 2).

Soma-śūṣman 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 Kaśyapa or Traivani, in the second Vamśa (list of teachers) of the Brhadāraṇyaka Upaniṣad.

1 iv. 6, 2 (Kāṇva).

2 iv. 5, 27 (Mādhyaṃdīna)

Sau-jāta Ārāḍhi is the name of a teacher in the Aitareya Brāhmaṇa (vii. 22, 1).

Sautrāmanī. See Soma.

Sau-danti (‘descendant of Sudanta’) occurs in the plural in the Pañcavidya Brāhmaṇa (xiv. 3, 13), apparently as the name of priests who were contemporaries of Viśvāmitra.

Saudāsa in the plural designates the ‘descendants of Sudās,’ who are referred to in the Jaiminīya 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 Śatāyanaka also. Cf. Geldner, Vedische Studien, 2, 159, n. 3

2 Taittiriya Sanhitā, vii. 4, 7, 1; Kaṇṭakya Brāhmaṇa, iv. 8; Pañcavidya Brāhmaṇa, iv. 7, 3. See also Caland, Über das rituelle Sūtra des Baudhāyana, 20.
that Vasistha, his son being slain, desired to avenge himself on the Saudasas, and eventually succeeded. Geldner\(^8\) sees a reference to the story in the Rigveda,\(^4\) but without cause.

\(^8\) _Loc. cit._

\(^4\) iii. 53, 22.

**Sau-dyumni** (‘descendant of Sudyumna’) is the patronymic of king Bharata Dauḥṣanti in the Satapatha Brähmana (xiii. 5, 4, 12).

**Sau-bala,** ‘descendant of Subala,’ is the name of a pupil of Sarpi Vātsi in the Aitareya Brähmana (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 Satapatha Brähmana.\(^1\)

\(^1\) xiii. 5, 3, 2, where Eggeling, *Sacred Books of the East*, 44, 392, has Saumapa.

**Saumāpi,** ‘descendant of Somāpa,’ is the patronymic of a teacher called Priyavrata in the Śāṅkhāyana Āraṇyaka (xv. 1).

**Saumāyana,** ‘descendant of Soma,’ is the patronymic of Budha in the Pañcaviṃśa Brähmana (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 Brähmana, vii. 15, 6; Śāṅkhāyana Śrauta Sūtra, xv. 19, 29.
Sauri is given by Zimmer\(^1\) as the name of an unknown animal at the Aśvamedha ('horse sacrifice') in the Taittirīya Saṃhitā.\(^2\) But this is an error: saurī means 'dedicated to the sun.'

\(^1\) *Altindisches Leben*, 99.  \(^2\) v. 5, 16, i = Vājasaneyi Saṃhitā, i. 14.

Sau-varcanasa is the patronymic of Saṃśravas in the Taittirīya Saṃhitā (i. 7, 2, 1).

Sau-śravasa, 'descendant of Suśravas,' is the patronymic of Upagū 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 Satapatha Brāhmaṇa.\(^1\) Cf. Aśādhi.


Sau-śadmana, 'descendant of Suṣadman,' is the patronymic of Viśvantara in the Aitareya Brāhmaṇa (vii. 27, 1; 34, 7).

Skandhhya, 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.  \(^2\) Taittirīya Saṃhitā, v. 6, 4, i (of Darbha): Taittirīya Brāhmaṇa, ii. 7.
Stambha, 'pillar,' is found in the Kāṭhaka Saṃhitā,¹ and often in the Śūtras. Earlier Skambha² 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 Rigveda¹ and later.²

1 ix. 97, 17.  2 Kāṭhaka Saṃhitā, xxv. 6; Av. vii. 74, 2; Śatapatha Brāhmaṇa, iii. 2, 1, 13, etc.

Stutī in the Rigveda¹ and later² denotes a 'song of praise.'

1 i. 84, 2; vi. 34, 1; x. 31, 5.  2 Śatapatha Brāhmaṇa, vii. 5, 2, 39.

Stupa means 'tuft of hair' in the Vājasaneyi Saṃhitā (ii. 2; xxv. 2) and the Śatapatha Brāhmaṇa (i. 3, 3, 5; iii. 5, 3, 4). See Stukā.

Stūpa in the Rigveda¹ and later² denotes the 'top-knot' of hair as designating the upper part of the head.

1 vii. 2, 1.  Cf. i. 24, 7.  2 Taittirīya Saṃhitā, iii. 3, 6, 5; Pañcaviṃśa Brāhmaṇa, xiii. 4, 4.

Str (used in the instrumental plural only) denotes the 'stars' of heaven.¹

1 i. 68, 5; 166, 11; ii. 2, 5; 34, 2; 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.’\(^3\)

\(1\) Taippirya Samhitā, vii. 7, 11, 1; Vājasaneyi Samhitā, xxvi. 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.  
\(3\) Cf. Zimmer, Altindisches Leben, 178 et seq.

**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 Maghavān or Sūrī.

\(1\) i. 11, 3; 38, 4; iii. 18, 5; vi. 34, 3, etc.  
\(2\) Av. vi. 2, 1; xix. 48, 4.  
\(3\) Rv. i. 124, 10; ii. 1, 16; v. 64, 1; vii. 7, 7; Nirukta, vii. 2.

**Stotra** denotes the ‘song’ of the Udgātr and his assistant priests (see Rtvij), just as Śastra denotes the ‘recitation’ of the Hotṛ and his assistants. The word has this technical sense quite frequently in the later Samhitās and the Brāhmaṇas.\(^1\)

\(1\) Taippirya Samhitā, iii. 1, 2, 4; Kāthiska Samhitā, xxi. 2; Aitareya Brāhmaṇa, ii. 37, 4; iii. 46, 8; iv. 12, 6; Kauṣitaki Brāhmaṇa, xvii. 7; Sastrapatha Brāhmaṇa, iv. 1, 1, 7; vii. 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

Stoma denotes 'song of praise' in the Rigveda. Later the term has the technical sense of the typical forms in which the Stotras are chanted.

1 i. 114, 9; iii. 5, 2; 59, 1, etc. 2 Taittirlya Samhitā, iii. 1, 2, 4; Vājasaneyi Saṁhitā, ix. 33; x. 10, etc. Cf. Weber, Indische Studien, 9, 229, 276; 10, 355; Hillebrandt, Ritual-litteratur, 101.

Strī is the ordinary word in poetry and prose for 'woman,' without special reference to her as a wife or as a maiden. Nārī has the same sense, but disappears in later prose, while Gna refers only to the wives of the gods, and Yośit, with its cognate words, denotes the young woman as ripe for marriage. In the Rigveda Strī stands opposed to Pumāṃs, 'man,' and once to vṛṣan, 'male person'; not until the Atharvaveda 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: 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. Education 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.

Of the exact legal position of daughters the notices are few and meagre. The Rigveda, however, shows that in the place

1 Cf. Delbrück, Die indogermanischen Verwandtschaftsnamen, 417. 2 Rv. i. 164, 16; v. 61, 8, etc. So also often later—e.g., Maitrāyaṇi Saṁhitā, iv. 7, 4; Taittirīya Saṁhitā, vi. 5, 8, 2. 3 xii. 2, 39. Cf. Aitareya Brāhmaṇa, iii. 22, 1. 4 Hopkins, Journal of the American Oriental Society, 13, 349, 350. 5 Cf. Hopkins, op. cit., 351, 352. See Gārgī Vācaknāvi and others enumerated in the Aśvalāyana Grhya Sūtra, iii. 4, 4; Weber, Indische Studien, 10, 118, 119. 6 Taittirīya Saṁhitā, vi. 1, 6, 5; Maitrāyaṇi Saṁhitā, iii. 7, 3; Śatapatha Brāhmaṇa, iii. 2, 4, 3-6. 7 i. 124, 7. Cf. Av. i. 14, 2; 17, 1; Zimmer, Altindisches Leben, 328; Hopkins, op. cit., 341, and see Syāla, Putrikā.
of a father the brother was looked to for aid, and that brotherless maidens were apt to be ruined, though religious terrors were believed to await the man who took advantage of their defencelessness. 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.

8 Rv. iv. 5, 5.  
9 Taittiriya Samhita, vi. 5, 8, 2; Maitrayani Samhita, iv. 6, 4; Satapatha Brhma, iv. 4, 2, 13; Nirukta, iii. 4.  
10 Cf. the Attic ἐξελέγος, Keith, Journal of the Royal Asiatic Society, 1912, 427.

Sthapati is the name of a royal official mentioned in the Atharvaveda, and often later. Revottaras Cakra was the Sthapati of the exiled Duṣṭaritula Paumśāyana, a king of the Śṛṇjayas, 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 Samhita, iv. 5, 2, 2; Kāṭhaka Samhita, xvii. 12; Maitrayani Samhita, ii. 9, 3; Vājasaneyi Samhita, xvi. 19; Pañcaśīla Brhma, xvii. ii, 6, 7; xxiv. 18, 2; Satapatha Brhma, v. 4, 4, 17, etc.  
3 Satapatha Brhma, 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 Srauta Sutra, i. 1, 12; Āpastamba Srauta Sutra, ix. 14, 12, is found Niśāda-sthapati; perhaps 'governor of Niśāda.' But it may also mean (cf. Weber, Indische Studien, 1, 207, n.) a Niśāda as a Sthapati; thus, little can be deduced from this passage in particular. Eggeling, Sacred Books of the East, 41, 111, renders it 'governor.' Cf. also St. Petersburg Dictionary, s.v., and Aupoditi.  
6 Satapatha Brhma, v. 4, 4, 17.
Sthavira, literally ‘elder,’ is used as a sort of epithet of several men; Sthavira Śākalya occurs in the Aitareya Āraṇyaka and the Śāṅkhāyana Āraṇyaka, and Sthavira Jātukarnya in the Kauśitaki Brāhmaṇa. Cf. the names Hrasva and Dirgha.

1 iii. 2, 1. 6.  2 vii. 16; viii. i. 11.  3 xxvi. 5.

Sthāgara in the Taittirīya Brāhmaṇa is applied to an ornament (alamkāra) meaning ‘made of the fragrant substance Sthagara,’ which elsewhere appears as Sthakara.

1 ii. 3, 10, 2; Apastamba Śrūta, xiv. 15, 2.  2 See Weber, Indische Studien, 13, 198; Bloomfield, Hymns of the Atharvaveda, 311, n. 2; Muir, Sanskrit Texts, 5, 265.

Sthānu in the Rigveda and later denotes a ‘stump’ or ‘post’ of wood.

1 x. 40, 13.  2 Av. x. 4, 1; xiv. 2, 48; xix. 49, 10, etc.

Sthārī (‘he who stands’) in the Rigveda denotes the ‘driver’ of horses or a car.

1 i. 33, 5; 181, 3; iii. 45, 2, etc.

Sthā–patya denotes in the Pañcaviṃśa Brāhmaṇa (xvii. ii, 6. 7) the ‘rank or status of a Sthapati.’

Sthāli denotes a ‘cooking pot,’ usually of earthenware, in the Atharvaveda and later.

1 viii. 6, 17.  2 Taittirīya Samhitā, vi. 5, 10, 5; Vājasaneyi Śamhitā, xix. 27, 86; Aitareya Brāhmaṇa, i. 11, 8, etc. Sthāli-pāka, a dish of rice or barley boiled in milk, is mentioned in the Bhadāranyaka Upaniṣad, vi. 4, 18; Aitareya Āraṇyaka, i. 2, 4; Śāṅkhāyana Āraṇyaka, xi. 6, etc.

Sthiraka Gārgya (‘descendant of Garga’) is the name of a teacher in the Vamśa Brāhmaṇa.

1 Indische Studien, 4, 373.

Sthivi occurs once (used in the plural) in the Rigveda, probably meaning ‘bushel.’ The word is also found once in the adjective sthivimant, ‘provided with bushels.’

1 x. 68, 3.  2 Rv. x. 27, 15. Cf. Zimmer, Alttindisches Leben, 238.
**Sthūṇā** in the Rigveda and later 2 denotes the 'pillar' or 'post' of a house.

1 i. 59, 1; v. 45, 2; 62, 7; viii. 17, 14; x. 18, 13 (of the grave).

2 Av. iii. 12, 6 (of the Vamśa, 'beam,' being placed on the pillar); xiv. 1, 63.

**Sthūri** has in the Rigveda 1 and later 2 the sense of 'drawn by one animal' instead of the usual two (see Ratha), and always with an implication of inferiority.

1 x. 131, 3.

2 Taittiriya Brāhmaṇa, i. 8, 2, 4; ixi. 8, 21, 3; Pañcavimśa Brāhmaṇa, xvi. 13, 12; xviii. 9, 7; Aitareya Brāhmaṇa, v. 30, 6; Satapatha Brāhmaṇa, xiii. 3, 3, 9, etc.

**Sthairakāyaṇa, 'descendant of Sthiraka,'** is the patronymic of Mitravarcas in the Vamśa Brāhmaṇa. 1

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**Sthaulāṣṭhīvi, 'descendant of Sthulāṣṭhīva,'** is the patronymic of a grammarian in the Nirukta (vii. 14; x. 1).

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**Snātaka**, the designation of the student 'who has taken the bath,' marking the termination of his studentship under a religious teacher, occurs in the Śatapatha Brāhmaṇa (xii. 1, 1, 10), and repeatedly in the Sūtras. *Cf. Brahmacārin.*

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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 Śrāuta Sūtra. 1

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1 ii. 5 (in a Mantra). *Cf. Caland, Über das rituelle Sūtra des Baudhāyana, 35.*

**Snuṣā** denotes the 'daughter-in-law' in relation primarily to her father-in-law, but also to her mother-in-law. In the latter sense the word appears in the Rigveda 1 in the epithet *su-snuṣā,*

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1 x. 86, 13.
'having a good daughter-in-law,' used of Vṛṣākapāyi, while in the former it occurs in several passages, where the daughter-in-law's respect for her father-in-law is mentioned, a respect which spirituous liquor alone causes to be violated. See also Śvaśura and Patī.

2 Av. viii. 6, 24; Aitareya Brāhmaṇa, iii. 22, 7; Taittirīya Brāhmaṇa, ii. 4, 6, 12.
3 Maitrāyaṇī Saṁhitā, ii. 4, 2; Kāṭhaka Saṁhitā, xii. 12 (Indische Studien, 5, 260).

Spandana in one passage of the Rigveda\(^1\) denotes a certain tree. Roth,\(^2\) however, reads syandana, 'chariot.'

\(^1\) iii. 53, 19. \(^2\) St. Petersburg Dictionary, s.v.

Spāru is apparently the name of a western people in the Baudhāyana Śrauta Sūtra (xxi. 13).

Spaś. See Rājan.

Sphūrjaka denotes a tree (Diospyros embryopteris) mentioned in the Śatapatha Brāhmaṇa (xiii. 8, 1, 16).

Smad-ibha is found once in the Rigveda,\(^1\) where Roth\(^2\) takes the word as perhaps the name of an enemy of Kutsa. Cf. Ibha.

\(^1\) x. 49, 4. \(^2\) St. Petersburg Dictionary, s.v.

Hillebrandt, Vedische Mythologie, 3, 291, n. 5.

Syandana, 'chariot,' is found in the earlier literature only, if at all, in one passage of the Rigveda,\(^1\) where Spandana is the received reading.

\(^1\) iii. 53, 19, according to Roth. A wood called Syandana seems to be meant in the Kauśika Sūtra, viii. 15.
Syāla, a word occurring in only one passage of the Rigveda, 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.¹

¹ i. 109, 2.
² So Śāyāna on Rv., loc. cit.

Cf. Delbrück, Die indogermanischen Verwandtschaftsnamen, 517; Pischel, Vedicte Studien, 2, 79.

Syūma-gabhasti. See Gabhasti.

Syūma-ąṛbh, used of a horse in the Rigveda (vi. 36, 2) seems to mean 'grasping the bit between his teeth,' as a horse does when anxious to break away from control.

Syūman in one passage of the Rigveda¹ denotes, according to Roth,² the strap fastening the door of a house, the Homeric ἰμάς, δεσμός.

¹ iii. 61, 4. ² St. Petersburg Dictionary, s.v.

Syūma-raśmi is the name of a protégé of the Āsvins in the Rigveda.¹

¹ i. 112 16; viii. 52, 2. Cf. Ludwig, Translation of the Rigveda, 3, 150, 163.

Srakti is found in the description of the Dāsarājña in the Rigveda,¹ where Hopkins² thinks the sense of 'spears' essential.


Srajj, 'garland,' is mentioned in the Rigveda¹ and later² as often worn by men when anxious to appear handsome, as at a wedding and so on. The Āsvins are described as 'lotus-wreathed' (puṣkara-srajj).³

¹ iv. 38, 6; v. 53, 4; viii. 47, 15; 56, 3. ² Av. i. 14, 1 (where it means a 'cluster of flowers' from a tree); Pañcaviṃśa Brāhmaṇa, xvi. 4, 1; ³ Rv. x. 184, 3. Cf. Zimmer, 'Altindo-

xisches Leben, 265.
Srāktya is an adjective describing an amulet (Maṇī) 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).

Sruva 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 sva-ja, ‘self-
born,’ but Roth,3 Weber,4 and Zimmer5 prefer to derive it from the root svaj, ‘clasp’, ‘encircle.’ In the Maitréyaṇī Saṃhitā6 the Hariṇa is said to kill the viper.

3 St. Petersburg Dictionary, s.v., gives the alternative vivipara. 4 Taittiriya Saṃhitā, 2, 89, n. 5 Allindisches Leben, 95. 6 iii. 9, 3.

i. Svadhiti in the Rigveda1 denotes the ‘axe’ or ‘knife’ used for dissecting the sacrificial horse. In all the other passages in that Saṃhitā2 the sense of ‘axe’ for cutting wood is adequate; reference is made in one place3 to sharpening the axe on the whetstone (ksnotra). In the Atharvaveda4 the term seems once to denote the copper (lohita)5 knife used to mark the ears of cattle; the carpenter’s knife or axe is also twice referred to there.6 Later the word means ‘axe’ generally.7 As a weapon it does not appear at all.8

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1 i. 162, 9. 18. 20. 2 ii. 39, 7; iii. 2, 10; 8, 6. 11; v. 7, 8; vii. 3, 9; viii. 102, 19; x. 89, 7. Cf. n. 8. 3 ii. 39, 7. 4 vi. 141, 2. Cf. Mantra Brāhmaṇa, i. 8, 7; Whitney, Translation of the Atharvaveda, 386, 387; Geldner, Vedische Studien, 2, 159, who is inclined to compare Paraśu in Rv. iii. 53, 22. 5 Geldner, loc. cit., understands this word to mean ‘red-hot.’ 6 ix. 4, 6 (probably so to be taken); xii. 3, 33. In xviii. 2, 35, the sense is quite different. See Whitney, op. cit., 845. 7 Taittiriya Saṃhitā, vi. 3, 3, 2; Vāja- saneyi Saṃhitā, ii. 15 (the slaughtering-knife); v. 43 (the axe to fell the tree), etc. 8 In Rv. x. 92, 15, Svadhiti may refer to the thunderbolt of Indra.

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2. Svadhiti in certain passages of the Rigveda1 denotes, according to the St. Petersburg Dictionary, a great tree with hard wood. This interpretation seems probable.

1 v. 32, 10; ix. 96, 6. Cf. i. 88, 2.

Svanad-ratha (‘having a rattling car’) is taken by Ludwig1 as a proper name of Āsanga in the Rigveda.2 But the word is most probably only an epithet.

1 Translation of the Rigveda, 3, 159. 2 viii. i, 32.
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. i, i).

Svapna, ‘dream,’ is referred to in the Rigveda and later. Evil dreams are often mentioned. The Āraṇyakas of the Rigveda contain a list of dreams with their signification, as well as of pratyaṅkṣa-darṣanāni, ‘sights seen with one’s own eyes.’

Svāra denotes the ‘sun’ and the ‘heaven of light’ in the Rigveda and later.

Svarā denotes in the Upaniṣads the sound of a vowel: these are described as being ghośavant, ‘sonant,’ and also as balavant, ‘uttered with force.’ The precise word for a mute is sparsa, ‘contact,’ while usman denotes a ‘sibilant,’ and svāra a ‘vowel,’ in the Aitareya and Śāṅkhāyana Āraṇyakas. The semivowels are there denoted by anti-sthā (‘intermediate’) or aksara. Another division in the Aitareya Āraṇyaka is into ghoṣa, usman, and vyañjana, apparently ‘vowels,’ ‘sibilants,’ and ‘consonants’ respectively. Ghoṣa elsewhere in that Āraṇyaka seems to have the general sense of ‘sounds.’ The Taittiriya Upaniṣad refers to mātrā, a ‘mora’; bala, ‘force’ of utterance, and varna, ‘letter,’ an expression found elsewhere in the explanation of om, as compacted of a + u + m.

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1 Chāndogya Upaniṣad, ii. 22, 5; Taittiriya Upaniṣad, i. 2, i.
2 Chāndogya Upaniṣad, loc. cit.
3 iiii. 2, 1, etc.
4 viii. 1, etc.
5 Aitareya Āraṇyaka, iii. 2, 1.
6 Śāṅkhāyana Āraṇyaka, viii. 1.
7 ii. 2, 4.

1 Aitareya Āraṇyaka, iii. 2, 4; Śāṅkhāyana Āraṇyaka, xi. 3. Cf. Kausika Sūtra, xlvi. 9 et seq.; Atharvaveda Pariśīṭa, lxviii.
2 Rv. iii. 2, 7; v. 83, 4; x. 66, 4. 9, etc.; Av. iv. 11, 6; 14, 2, etc.

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1 i. 71, 2; 105, 3; 148, 1, etc.; Nirukta, ii. 14.
2 Rv. iii. 2, 7; v. 83, 4; x. 66, 4. 9, etc.; Av. iv. 11, 6; 14, 2, etc.
3 i. 28, 10; x. 162. 6.
4 Av. vii. 101, 1; x. 3, 6; Vajasaneyi Saṃhitā, xx. 16; Śatapatha Brāhmaṇa, iiii. 2, 2, 23, etc.
5 Rv. ii. 28, 10; Av. x. 3, 6.
The Aitareya Āraṇyaka\textsuperscript{12} and the Śāṅkhāyana Āraṇyaka\textsuperscript{13} recognize the three forms of the Rigveda text as \textit{pratirṇa}, \textit{nirbhuj}, and \textit{ubhayam-antarena}, denoting respectively the Samhitā, Pada, and Krama Pāthas of the Rigveda.\textsuperscript{14} The same authorities\textsuperscript{15} recognize the importance of the distinction of the cerebral and dental \textit{n} and \textit{s}, and refer\textsuperscript{16} to the \textit{Māndūkeyas’} mode of recitation. They also discuss\textsuperscript{17} Sandhi, the euphonic ‘combination’ of letters.

The Prātiṣākhyaś of the several Samhitās develop in detail the grammatical terminology, and Yāska’s Nirukta\textsuperscript{18} contains a good deal of grammatical material. The Śatapatha Brāhmaṇa\textsuperscript{19} distinguishes the genders, and the Pañcaviṃśa Brāhmaṇa\textsuperscript{20} the division of words in the Sāman recitation.

\begin{itemize}
  \item \textsuperscript{12} iii. 1, 3, 5.
  \item \textsuperscript{13} vii. 10, 12.
  \item \textsuperscript{15} Aitareya, iii. 2, 6; Śāṅkhāyana, viii. 11.
  \item \textsuperscript{16} Aitareya, iii. 1, 2, 6; Śāṅkhāyana, vii. 2; viii. 11.
  \item \textsuperscript{17} Aitareya, iii. 1, 2, 3, 5; 2, 2; Śāṅkhāyana, vii. 13; viii. 1, 2.
  \item \textsuperscript{18} See Roth’s edition (1852), p. 222, for a list of teachers cited by Yāska, especially \textit{Kautsa} and \textit{Sākaṭayana}.
  \item \textsuperscript{19} x. 5, 1, 2, 3.
  \item \textsuperscript{20} x. 9, 1, 2.
  \item Cf. von Schroeder, \textit{Indiens Literatur und Cultur}, 701 et seq.
\end{itemize}

\textbf{Sva-rāj, ‘self-ruler,’ ‘king,’ is found frequently in the Rigveda\textsuperscript{1} and later.\textsuperscript{2} It is the technical term for the kings of the west according to the Aitareya Brāhmaṇa.\textsuperscript{3}}

\textbf{Svaru} in the Rigveda\textsuperscript{1} or later\textsuperscript{2} denotes a ‘post,’ or more precisely in the ritual a splinter of the Yūpa, or sacrificial post.\textsuperscript{3}
Svar-jit Nāgna-jita ('descendant of Nagna-jit') is the name of a royal personage in the Satapatha Brāhmaṇa, a Gandhāra prince, whose views on the ritual are referred to with contempt.

Svar-ṇara appears to be the proper name of a sacrificer in two verses of the Rigveda. According to Geldner, it everywhere means a specially sacred lake and the Soma-producing district around it.

Svar-bhānu Asura is the name, in the Rigveda and later, of a demon supposed to have eclipsed the sun. See Sūrya.

Sva-sara, according to the St. Petersburg Dictionary, denotes 'cattle stall,' and more generally 'dwelling-place,' 'house,' and then 'nest of birds.' Geldner, however, shows that the real sense is the 'wandering at will' of cattle, more precisely their 'grazing in the morning,' and in the case of birds their 'early flight' from the nest, while metaphorically it is applied first to the morning pressing of Soma and then to all three pressings.

Svasp is the regular word from the Rigveda onwards for 'sister.' Like the word Bhrātṛ, the term sister can be applied...
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 Zimmer 7 thinks, to brothers being required to arrange marriages for orphan girls, or because sonless fathers were anxious to make their daughters Putrikās, in order that they themselves, instead of the husbands, should count the daughters' sons as their own. 8 See also Jāmi.

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 Brāhmaṇas 1 denotes the study or repetition of the Vedic texts. The Sūtras give rules for it in great detail. Cf. Brāhmaṇa.

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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.).
Hamsa, 'descendant of Svāyu,' is the patronymic of Kūśāmba Lātavya in the Pañcaviṃśa Brāhmaṇa (viii. 6, 8).

Śvā-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 Māṇava Dharma Śāstra (i. 45) explains it as 'flies, mosquitoes, lice, bugs, and so forth.'


Svaipāyana, 'descendant of Sveda,' is the patronymic of a Śaunaka in the Brāhmaṇas.1

1 Śatapatha Brāhmaṇa, xi. 4, 1, 2. 3; Gōpatha Brāhmaṇa, i. 3, 6.

Svaupaśa. See Opāsa.

H.

Haṃsa in the Rigveda1 and later2 denotes the 'gander.' These birds are described as dark in colour on the back (nīla-प्रस्था);3 they fly in troops,4 swim in the water (uda-prut),5 make loud noises,6 and are wakeful at night.7 The Haṃsa is credited with the power of separating Soma from water (as later milk from water) in the Yajurveda.8 It is also mentioned as one of the victims at the Āsvamedha ('horse sacrifice').9

1 i. 65, 5; 163, 10; ii. 34, 5; iii. 8, 9, etc.
2 Av. vi. 12, 1, etc.
3 Rv. vii. 59, 7.
4 Rv. iii. 8, 9.
5 Rv. i. 65, 5; iii. 45, 4.
6 Rv. iii. 53, 10.
7 Av. vi. 12, 1.
8 Kāṭhaka Saṃhitā, xxxviii. 1; Maitrāyaṇī Saṃhitā, iii. 11, 6; Vāja-saneyll Saṃhitā, xix. 74; Taittirīya Brāhmaṇa, ii. 6, 2, 1.
9 Taittirīya Saṃhitā, v. 5, 21, 1; Maitrāyaṇī Saṃhitā, iii. 14, 3; Vāja-.

10 Saṃhitā, xxiv. 22, 35.

10 Saṃhitā, xxiv. 22, 35.
Hamsa-sāci is the name of an unknown bird mentioned in the Taittiriya Saṃhitā¹ 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 Vājasaneyi Saṃhitā, vii. 47; xxii. 19, etc.

Cf. Zimmer, Altindisches Leben, 231

Hara-yāṇa in the Rigveda¹ is clearly the name of a man mentioned along with Uksanyāyana and Susāman.

¹ viii. 28, 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 Maitrāyaṇi Saṃhitā⁷ 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 Taittiriya Saṃhitā, vii. 4, 19, 2 (hariṇī); Vājasaneyi Saṃhitā, xxiii. 30; Maitrāyaṇi Saṃhitā, iii. 13, 1; Kāṭhaka Saṃhitā, Aśvamedha, iv. 8 (also harinī); Taittiriya Brāhmaṇa, iii. 9, 7, 2 (hariṇī).
⁷ iii. 9, 3.
⁸ Taittiriya Saṃhitā, vii. 4, 19, 2, and see n. 6.

Cf. Zimmer, Altindisches Leben, 83; Bloomfield, Hymns of the Atharvaveda, 336, 337.

1. Harita seems to mean ‘gold’ in a few passages of the Saṃhitās.¹

¹ Av. v. 28, 5, 9; xi. 3, 8; Kāṭhaka Saṃhitā, vii. 5.

2. Harita Kaśyapa is mentioned as a teacher, a pupil of Śilpa Kaśyapa, in the last Vāṃśa (list of teachers) of the Brhadāraṇyaka Upaniṣad.¹

¹ vi. 4, 33 (Mādhyamāṇdina = vi. 5, 3 Kāṭva).
Hari-dru in the Śatapatha Brāhmaṇa (xiii. 8, i, 16) is the name of a tree (Pinus deodora).

Hariman in the Rigveda¹ and the Atharvaveda² denotes 'yellowness' as a disease, 'jaundice.'

¹ i. 50, 11 et seq. ² i. 22, 1; ix. 8, 9; xix. 44, 2.


Hari-yūpiyā is mentioned in a hymn of the Rigveda¹ as the scene of the defeat of the Vṛcīvants by Abhyāvartin Cāyamana. It may denote either a place or a river, since many battles seem to have been fought on the banks of rivers. Ludwig² took it as the name of a town on the river Yavyāvati, which is identified with it in Sāyaṇa's commentary on the passage. Hillebrandt³ thinks that it is the river Iryāb (Haliāb), a tributary of the Kurum (Krumu), but this is not at all probable.


Hari-varṇa Āngirasa ('descendant of Āṇgiras') is the name of the seer of a Sāman or chant in the Pañcavimśa 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') Aikśvāka ('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 Sūtra (xv. 17).

Harmya denotes the Vedic 'house' as a unity including the stabling¹ and so forth, and surrounded by a fence or wall of

some sort. It is several times referred to in the Rigveda and later. Cf. Gṛha.

Halikṣṇa or Halikṣṇa is mentioned as one of the victims at the Aśvamedha (‘horse sacrifice’) in the Yajurveda Samhitas. The commentator Mahīdhara thinks that it is a kind of lion, Sāyaṇa that a green Caṭaka bird or a lion (ṭṛṇa-himsa) is meant. In the Atharvaveda Haliksna seems to be some particular intestine, but Weber thinks it may mean ‘gall’.

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.

Haviṣ-kṛt Āṅgīrasa (‘descentant of Aṅgiras’) is the name of the seer of a Sāman or chant according to the Pañcaviṃśa Brāhmaṇa and the Taittirīya Saṁhitā. See the following.

Haviṣmānt Āṅgīrasa is mentioned along with Haviṣkṛt, in the Taittirīya Saṁhitā and the Pañcaviṃśa Brāhmaṇa, as the seer of a Sāman or chant.
OBLATION—HAND-GUARD—ELEPHANT

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 công onwards.  

1 i. 24, 11; 26, 6; 170, 5, etc.  

2 Av. iii. 10, 5; vi. 5, 3, etc.

Hasta. See Nakṣatra.

Hasta-grhna denotes in the Rigveda công 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.  

1 vi. 75, 14; Nirukta, ix. 14. The reading is assured by the parallels in the Saṃhitās: Taittiriya Saṃhitā, iv. 6, 6, 5; Maitrāyaṇi Saṃhitā, iii. 16, 3; Vājasaṇeyi Saṃhitā, xxix. 51.

2 Pischel, Vedische Studien, i, 296; Oldenberg, Rgveda-Noten, i, 416.

3 Śrauta Sūtra, iii. 10, 7.


Hastādana. See Paśu.

Hastin, ‘having a hand,’ with Mrga, ‘beast,’ denotes in the Rigveda công and the Atharvaveda công the ‘elephant.’ Later the adjective alone comes to mean ‘elephant.’  

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).  

It was tamed, as the expression Hastipa, ‘elephant-keeper,’ shows, and tame elephants were used to catch others (see Vārana). But there is no trace of its use in war, though Ktesias and Megasthenes both record such use for

1 i. 64, 7; iv. 16, 14.  
2 xii. 1, 25. Elsewhere Hastin is used alone: iii. 22, 3; iv. 36, 9; vi. 38, 2; 70, 2; xix. 1, 32.

3 Taittiriya Saṃhitā, v. 5, 11, 1; Maitrāyaṇi Saṃhitā, iii. 14, 8; Vājasaṇeyi 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.; Chāndogya Upaniṣad, vii. 24, 2 (coupled with gold), etc.; Jaiminīya Upaniṣad Brāhmaṇa, iii. 22, 1.

4 Av. loc. cit.; Av. iii. 22, 1, 3.

5 Av. iii. 22, 6; vi. 70, 2.

6 Taittiriya Saṃhitā, vi. 4, 5, 7; Maitrāyaṇi Saṃhitā, iv. 5, 7.
their times. The Atharvaveda alludes to its being pestered by mosquitoes.


**Hasti-pa**, 'elephant-keeper,' is mentioned as one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.

1 Vājasaneyi Saṁhitā, xxx. 11; Taittiriya Saṁhitā, 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 Saṁhitā 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; hāyanī, xii. 1, 36 (probably corrupt).

2 xv. 5.

3 v. 3, 3, 6 (the Taittiriya Saṁhitā).

**Hārikarni-putra**, 'son of a female descendant of Hari-karnā,' is the name of a teacher, a pupil of Bhāradvāji-putra, in the last Vamsa (list of teachers) in the Mādhyamādina 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; Taittiriya 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 gotītanaka, 'wagtail.'

3 Rigveda, Glossar, 213.

**Himavant**] NAMES—VEINS—COLD—SNOWY MOUNTAINS 503

Hāridravika is the title of a work by Hāridravin mentioned in the Nirukta.1

1 ix. 5. See Roth, *Nirukta*, xxiii; von Schroeder, Maitrāyaṇī Saṃhitā, i, xiii.

Hāri-drumata, ‘descendant of Haridrumant,’ is the patronymic of a Gautama in the Chāndogya Upanisad (iv. 4, 3).

Hāliṅgava, ‘descendant of Haliṅgu,’ is the name of a teacher in the Śatapatha Brāhmaṇa (x. 4, 5, 1).

Hitā in the Brāhmaṇas1 is the name of certain ‘veins.’ Cf. Hira.

1 Brhadāraṇyaka Upaniṣad, ii. 1, 21; iv. 2, 4; 3, 20; Kauśitaki Upaniṣad, iv. 19.

Hima, denoting ‘cold,’ ‘cold weather,’ is quite common in the Rigveda,1 but less frequent later.2 As ‘snow’ the word appears as a masculine in the Taittirīya Brāhmaṇa,3 and often later as a neuter.4 Cf. Hemanta.

1 i. 116, 8; 119, 6; viii. 32, 26, etc.
2 Av. vii. 18, 2; xiii. i, 46; xix. 49, 5
3 iii. 12, 7, 2.
4 Śańska Brāhmaṇa, vi. 9, etc.

**Himavant,** ‘snowy,’ appears as an epithet of mountains in the Atharvaveda.1 It is also used both there2 and in the Rigveda,3 as well as later,4 as a noun. There seems no reason to deny that in all the passages the word refers vaguely to the mountains now called Himālaya, though it is possible that the name may include mountains not strictly in that system, like the Suleiman hills.5 See also Mūjavant and Trikakubh.

1 xii. 1, 11.
2 vi. 95, 3. See also iv. 9, 9; v. 4, 2, 8; 25, 7; vi. 24, 1 (where reference is made to the rivers of the Himālayas); xix. 30, 1.
3 x. 121, 4.
4 Taittirīya Saṃhitā, v. 5, 11, 1; Vājasaneyi Saṃhitā, xxiv. 30; xxv. 12; Aitareya Brāhmaṇa, viii. 14, 3 (the

Uttara Kurus and Uttara Madras live beyond it; perhaps in Kaśmir), etc.


Himā denotes 'winter' in the combination a 'hundred winters' in the Rigveda\(^1\) and elsewhere.\(^2\)

\(^1\) i. 64, 14; ii. 33, 2; v. 54, 15; Saṁhitā, i. 6, 6, 3; Vājasaneyi Saṁhitā, ii. 27.
\(^2\) Av. ii. 28, 4; xii. 2, 28; Taittiriya

Hiranin, '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.

Hiranyina is found in one passage of the Rigveda,\(^1\) where Ludwig\(^2\) takes the word as a name of Śānḍa. But it seems to be an adjectival form of hieranin, 'golden.'

\(^1\) vi. 63, 9. \(^2\) Translation of the Rigveda, 3, 158.

Hiranya 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 (hiranyāni) are mentioned as given by patrons\(^8\) along with cows and horses. Gold was used for ornaments for neck and breast (Niṣka), 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. 75, 8.
\(^4\) Rv. vi. 61, 7; viii. 26, 18.
\(^5\) Rv. i. 117, 5; Av. xii. 1, 6. 26. 44.
\(^6\) Taittiriya Saṁhitā, 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 Hiranyastūpa as a proper name.
\(^9\) Taittiriya Śatapatha, v. 7, 1, 3; Taittiriya Brāhmaṇa, i. 3, 3, 7; Śatapatha Brāhmaṇa, v. 1, 2, 19; 5, 28.
\(^10\) All that is connected with them is of gold; the horses of the sun are hiranya - 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, asā-tā-prād, occurs in the Saṃhitās, and the golden satamāna, '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. Mega-sthenes bears testimony to the richness in gold of India in his time.

**Hiranya-kaśipu** in the Brāhmaṇas denotes a 'golden seat,' probably one covered with cloth of gold.

**Hiranya-kāra** denotes a 'worker in gold' mentioned in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.
Hiranāya-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.

Hiranāya-nābha is the name of a Kausalya or Kosala prince, whose horse sacrifice appears to be alluded to in the Śāṅkhāyana Śrāuta Sūtra (xvi. 9, 13). He is also referred to in the Praśna Upaniṣad (vi. 1), and may have been connected with Para Āṭñāra. Cf. Hairanya-nābha.

Hiranāya-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 Anukramaṇi (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.

Hiranāya-hasta is in the Rigveda¹ the name of a son given by the Aśvins to Vadhrimatī (who, as her name denotes, was the wife of a eunuch).

₁ i. 116, 13; 117, 24; vi. 62, 7; ² Śyāva in x. 65, 12. Cf. Macdonell, x. 39. 7. He appears to be called Vedic Mythology, p. 52.

Hirā in the Atharvaveda¹ denotes ‘vein,’ like Hitā.

₁ i. 17, 1; vii. 35, 2; Vājasaneyi Saṃhitā, xxv. 8. Cf. Weber, Omina und Portenta, 346.

Hṛtস্যায়া অলাকেয়া is mentioned in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 40, 2) in the Vamśa (list of teachers) as a pupil of Somaśuṣma Sātyayajñī Prācinayogya.

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.
Zimmer, 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.

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 Saṃhitās the word probably denotes angina pectoris.

Heman (used only in the locative singular) denotes 'winter' in the later Saṃhitās and the Brāhmaṇas.

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 Madhyadeśa; hence the references to cold and snow are rather a sign of local than of temporal differences. It is otherwise with the later expansion of the three into four seasons,

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3 Altindisches Leben, 387.
4 Wise, Hindu System of Medicine, 321, 322.
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.
1 Taittiriya Saṃhitā, ii. 6, 1, 1; Brāhmaṇa, i. 4, 10, 10; Śatapatha Kaṭhaka Saṃhitā, xxxvi. 6; Taittiriya Brāhmaṇa, i. 4, 10, 10; xi. 2, 7, 32.
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 Brāhmaṇa 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 Āhṛta in the Maitrāyaṇī Saṃhitā, though the verse is a strange one.

1 iii. 4, 6. See Pāṇini, vi. 4, 170, Vārṭtika, and von Schroeder, Maitrāyaṇī Saṃhitā, 2, ix.

Hairānya-nābha, 'descendant of Hirānyanābha,' is the patronymic of Para Āṭpāra, 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. The word must be derived from hu, 'sacrifice,' as was held by Aurnāvābha; 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 Brahmaṇ 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, 380 et seq.

Hotraka in the Aitareya Brāhmaṇa 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. \(^2\) Pañcavīṃśa 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-

Hrada-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 Māṇḍūka’) is the name of a teacher in the Aitareya Āraṇyaka.\(^1\)

\(^1\) iii. i, 5; 2, i. 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.

Hrāduṇi 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 hruḍa, 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 harūḍu, ‘gold’ (Assyrian huraču 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.

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;  
\(^3\) Hillebrandt, *Vedische Mythologie*, 1.

Zimmer, *Altindisches Leben*, 278, n.;  
\(^3\) Zimmer, *Altindisches Leben*, 278, n.;  
\(^3\) *Vedische Studien*, 2, 20
**ADDENDA AND CORRIGENDA**

**Anāguli,** 'finger-breadth,' is mentioned as the 'lowest measure' in the Śatapatha Brāhmaṇa.¹

¹ x. 2, i. 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.

**Araṇī** is the designation, in the Rigveda¹ and later,² of the two pieces of wood used in producing the sacrificial fire by friction. The upper (uttarā) and the lower (adharā) are distinguished.³ The upper, in the form of a drill, is made of the hard wood of the 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 (bāhubhyām)⁷ by means of cords (rasanābhibh).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, i, 11; iv. 6, 8, 3; xii. 4, 3, 3-10; Kaṭha Upaniṣad, iv. 7; Śvetāsvatara Upaniṣad, i. 14, 15; Āśval-āyana Gṛhya Sūtra, iv. 6.
³ Śatapatha Brāhmaṇa, iii. 4, i, 22; xi. 5, i, 15; Kātyāyana Śrauta Sūtra, v. 1, 30, etc.
⁴ Av. vi. 11, 1; Śatapatha Brāhmaṇa, xi. 5, i, 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.

Fire: Rv. vi. 15, 17; 48, 5, etc. Butter: dugdham mathitam ājayaṁ bhavati,
Taittirīya Saṁhitā, ii. 2, 10, 2; Śatapatha 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.

Arka (Calotropis gigantea) is often referred to in the Śatapatha Brāhmaṇa (ix. i, i, 4. 9; its leaf: arka-paraṇa, 42; arka-
palāśa, i. 2, 3, 12. 13).

Ādhiṇā denotes ‘bridle,’ and especially the ‘bit’ of the bridle in the Yajurveda Saṁhitās.

ʿIia. 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.

Aikṣva. For ‘Vaṁśi’ read ‘Vaṁsa.’

Kakṣa, i, 13i, should be 2. Kaṁsa, coming before Kakara, i, 130, and after Kaṁsa, ‘pot or vessel of metal,’ which should
be i. Kaṁsa.

Kamboja.—For these Iranian connexions, see Kuhn, Avesta, Pehlvi and Ancient Persian Studies in Honour of the late Shams-
ul-ul-ulema Dastur Peshotanji Behramji Sanjana (Strassburg und Leipzig, 1904), 213 et seq.; Grierson, Journal of the Royal
Asiatic Society, 1911, 801, 802; 1912, 255; G. K. Nariman, ibid, 255-257; Muir, Sanskrit Texts, 2, 355, 356.

Kāṇḍā- viṣa, I, 148, should be Kāndā-viṣa.

Kāṇvī-putra, I, 147, should come after Kāṇvāyana.

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.

Kṛṣṇala, line I and note 4, read 'seed' for 'berry.'

Kraivya.—For 'on the Parivakrā' read 'at Parivakrā.'

Krośa.—In note 1, for 'about two miles' read '1½ miles.' See Fleet, Journal of the Royal Asiatic Society, 1912, 237.

Grāma.—The phrase Grāmin, 'possessing a village,' occurs often in the Taittirīya Saṃhitā (ii. I, 3, 2; 6, 7; 2, 8, I; II, 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.

Candraataka in the Śatapatha Brāhmaṇa (v. 2, I, 8) and the Kātāyana Śrauta Sūtra (xiv. 5, 3) denotes an undergarment worn by women.

Camū.—Oldenberg 1 considers that even in the dual the word denotes two vessels into which the Soma, often mixed with water in the Kośa and purified with the sieve, was poured, and that, in the plural, reference is made to these and other vessels into which the Soma was put at the various stages of the

1 Zeitschrift der Deutschen Morgenländischen Gesellschaft, 62, 459-470.
process. **Kalaśa** similarly denoted either one (sing.) or several (plur.) of the vessels, the dual not being used, since the dual of **Camū** was reserved for the two vessels _par excellence_. In the later ritual the Camūs are replaced by the Droṇa-Kalaśa and the Pūtabhṛt, which was, however, assimilated in form and material (being made of clay, not of wood) to the Ādhāvanīya, the later name of the Kośa. The main difficulty of this theory is that it is hard to explain why Kalaśa never occurs in the dual. Geldner² falls back on the older view that in Camū (dual) the two boards of the Soma press are meant.

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.

**Drśadvatī.**—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 **Spījayaś** 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**.

**Nṛmedha.**—For Sumedhas read **Sumedha**.

**Pati**, 1, 489, note 145, line 7, after 'ritual' delete 'of.'

**Parāvṛj**, 1, 493, headline, for '49,' read '493.'
Paśṭhavāḥ in the later literature appears sometimes as Praśṭhavāḥ: 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 *prṣṭhavāḥ,* 'carrying on the back.'

\(^1\) *Journal of the American Oriental Society,* 29, 78 et seq.
\(^3\) *Vedic Grammar,* p. 48.

Pratiṣṭhā.—For the succour of a fugitive offender may be compared the phrase in the Taittirīya Saṃhitā (vi. 5, 6, 3; 8, 4. 5), 'men do not deliver up even one deserving death(*vadhya*) who has come to them for protection (*praṇanna*).’ Cf. Parīdā.

Pravarta.—The sense of ‘ear-ornament’ is justified by Āpastamba Śrauta Sūtra, xix. 23, 11; 24, 10. 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 *parśu,* 'rib.'

\(^1\) *Journal of the American Oriental Society,* 29, 78 et seq.
\(^2\) Wackernagel, *Altindische Grammatik,* p. 43.

Balbūtha, 2, 64, should come after Balbaja, 2, 63.

Bāhīka.—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 Kāthaka Saṃhitā (xxxviii. 12) in the parallel to the passage of the Taittirīya Āraṇyaka (vi. 5, 2), which has *Bhaṅgyaśravas.*

Bhiṣaj, 2, 104, should be *i. Bhiṣaj.*
Matya, 'harrow' or 'roller,' is found in the Brāhmaṇa portions of the Sāṁhitās.1 Sāyana2 takes it as 'manure.'

1 Taittiriya Sāṁhitā, vi. 5, 7, 4; Brāhmaṇa, ii. 9, 2. Cf. sumatiśat Kāthaka Sāṁhitā, xxix. 4; Pañcatiṃśa above, i. 334.
2 On Taittiriya Sāṁhitā, loc. cit.

Māya, 2, 155, should be Māyā.

Māsa, 2, 157, note 10, add: according to Taittiriya Sāṁhitā, iii. 5, 1, 3, the new moon begins the month.

Yuga.—Tilak1 has pressed this word into his theory of the reminiscence in the Vedas of an arctic home. He finds in it the sense of 'month,' interpreting the legend of Dirghatamas (=the sun) as an allusion to the arctic summer of ten months, followed by a night of two, traces of which he thinks exist in the notices of the seasons. This theory is, however, most improbable, as is his explanation2 of the Aitareya Brāhmaṇa3 reference by the theory that it portrays the various stages of the life of the Āryans.

3 vii. 15.

Yojana.—From the attribution of thirty Yojanas to the dawn in the Rigveda, Tilak2 has argued that the dawns of the arctic regions in the interglacial period must be meant. But the reference is apparently to the thirty dawns of the thirty days which constitute the Vedic month. See Māsa.

1 i. 123, 8. Cf. vi. 59, 6, and the thirty dawns of Taittiriya Sāṁhitā, iv. 3, 11, 1.
2 The Arctic Home in the Vedas, 103-107.

Rakṣas in the early Vedic literature normally refers to demons, and is only metaphorically1 applied to human foes. No definite tribe is meant.2

1 Rv. iii. 30, 15-17; vii. 104, i. 2; Muir, Sanskrit Texts, 24, 389 et seq.
2 Cf. Grierson, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 66, 68.

Rājasūya.—Read 'victor' for 'victim' in line 12.

Lāhyāyana, 2, 232, should be Lāhyāyani, and the reference, iii. 3, 1, 2.
1. **Varṣā-hū**, 'frog' ('calling in the rains'), is one of the victims at the Aśvamedha ('horse sacrifice') in the Vājasaneyi Saṃhitā (xxiv. 38).

2. **Varṣā-hū** ('produced in the rains') is the name\(^1\) of a plant (*Boerhavia procumbens*) in the Taittirīya Saṃhitā (iii. 4, 10, 3).

\(^1\) The form seems to show \(h\) for \(bh\), as in other cases given by Wackernagel, *Altindische Grammatik*, i, 2176; varṣā- bhū actually occurs in the same sense in post-Vedic Sanskrit.

**Vāsā** is frequently qualified by *anūbandhyā\(^1\)* ('to be bound for slaughtering'); the economy of killing a barren cow probably tended to produce the sense of *'barren' in the word.*

\(^1\) E.g., Taittirīya Saṃhitā, ii. 2, 9, 7; Kāṭhaka Saṃhitā, x, i.

**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.

2 *Op. cit.*, 64, 104 et 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, *Vajñavalkya*, is connected in tradition with the East. Dr. Grierson's argument would have been stronger had the reference occurred in one of the *Śaṃdilya* books.

**Vātāvata** and **Vātāvant**, 2, 284, should be read for **Vātavata** and **Vātavant**.

**Vāsas.**—In the Taittirīya Saṃhitā (ii. 2, 11, 4) *upādhāyya-pūrvaya*, as an epithet of Vāsas, appears to denote 'fringed (citṛānta) according to Āpastamba Śrauta Sūtra, xix. 20, 2.

**Viṣānakā**, 2, 313, headline, for '31,' read '3I3'.
Vehat occurs in conjunction with Vasā in the Kāthaka Sāmhitā (xxxviii. 10), the Maitrāyaṇī Sāmhitā (iii. ii, ii), the Vājasaneyī Sāmhitā (xxi. 21), and the Taittirīya Brāhmaṇa (ii. 6, 18, 4).

Vairīna, 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.

Vairīna, 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.

Śyāmaijayanta, i, 185, should be Śyāmasujayanta.

Śruṣṭi (more correctly Śnuṣṭi) Āṅgirasa, 2, 397, should come on p. 403, before Śruṣṭigū; and Sukurīra before Sukeśin, 2, 453.

Śamvatsara.—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.

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, i, 63; for Apayā, Āpayā, i, 218; for Amikṣā, Āmikṣā, i, 250; for Aśumga, Āśumga, 2, 387; for Asandī, Āsandī, 2, 383; for Dirghatamas, Dīrghatamas, i, 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, i, 18, 55, 281, 282, 373; 2, 34, 71, 281, 301; for Sānkhyāyana, Sānkhyāyana, 1, 257, 281, 400, 469; 2, 34, 87, 281, 383; for Śatyāyanaka, Śatyāyanaka, i. 407; for Sāvasāyana, Sāvasāyana, 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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