

Akṣā-vapana. See Akṣa.

Akṣu.—The word occurs in two passages of the Atharvaveda¹ and one of the Rigveda.² Roth³ renders it by 'net,' while Böhlingk⁴ suggests 'axle of a car.' Geldner⁵ sees in it a stake or pole used with a fishermen's net (Jāla),⁶ the pole of a wagon,⁷ and the pole of a house, whether vertical or horizontal, he leaves uncertain (see Vamśa).⁸ Bloomfield⁹ takes it as a covering of wickerwork stretched across a beam and sloping down to both sides—like a thatched roof, and this best explains the epithet 'thousand-eyed' (*i.e.*, with countless holes) ascribed to it. In the other Atharvaveda passage¹⁰ he accepts the sense 'net,' and doubts if the word in the Rigveda is not an adjective (*a-kṣu*) as it is taken by Sāyaṇa. See also Gṛha.

¹ viii. 8, 18 (*aḥṣujālābhyām*); ix. 3, 18.

² i. 180, 5.

³ St. Petersburg Dictionary, *s.v.*

⁴ Dictionary, *s.v.*

⁵ *Vedische Studien*, i, 136.

⁶ Av. viii. 8, 18.

⁷ Av. i. 180, 5.

⁸ ix. 3, 18.

⁹ *Hymns of the Atharvaveda*, 598.

¹⁰ Av. viii. 8, 18.

Cf. Zimmer, *Altindisches Leben*, 153, 265; Whitney, *Translation of the Atharvaveda*, 506, 526; Oldenberg, *Rgveda-Noten*, i, 179.

Agasti.—This form of Agastya's name occurs once in the Atharvaveda,¹ where he appears as a favourite of Mitra and Varuṇa.

¹ iv. 9, 3. Cf. Sieg, *Die Sagenstoffe des Rgveda*, 127, n. 5.

Agastya.—This is the name of a sage, of mythical character, who plays a great part in the later literature. He was a Māna,¹ and therefore is called Mānya² and son of Māna, and only once is there a reference³ to the legend prevalent in later times that he was a son of Mitra and Varuṇa.

His greatest feat was the reconciliation of Indra and the Maruts after Indra had been annoyed at his proposing to give the Maruts an offering to the exclusion of Indra. This feat is the subject of three hymns of the Rigveda,⁴ and is often referred

¹ Rv. vii. 33, 10 (Agastya), 13 (Māna).

² Rv. i. 165, 15 = 166, 15 = 167, 11 = 168, 10; 165, 14; 177, 5; 184, 4 (Mānya); i. 189, 8; 117, 11 (*Mānasya sinu*).

³ Rv. vii. 33, 13. Cf. Geldner, *Vedische Studien*, 2, 138 *et seq.*

⁴ Rv. i. 165; 170; 171.