

name of the boa-constrictor. Elsewhere<sup>3</sup> it is called Vāhasa. It denotes a person at the snake feast in the Pañcaviṃśa Brāhmaṇa.<sup>4</sup>

<sup>3</sup> Taittirīya Saṃhitā, v. 5, 13, 1; | <sup>4</sup> xxv. 15, in the form of Ajagāva, Vājasaneyi Saṃhitā, xxiv. 34. | with which cf. Ajakāva.

**Aja-mīdha.**—The Ājamīdhas, or descendants of Ajamīdha, are referred to in a hymn of the Rigveda.<sup>1</sup> Ludwig<sup>2</sup> and Oldenberg<sup>3</sup> deduce from the use of this patronymic that Ajamīdha was the seer of that hymn.

<sup>1</sup> iv. 44, 6.

<sup>2</sup> Translation of the Rigveda, 3, 123.

<sup>3</sup> Zeitschrift der Deutschen Morgenlän-  
dischen Gesellschaft, 42, 215.

135.

**Aja-sṛṅgī.**—This plant ('goat's horn'), equated by the commentator with Viṣāṇin (the *Odina pinnata*), is celebrated as a demon-destroyer in the Atharvaveda.<sup>1</sup> Its other name is Arātakī.<sup>2</sup> Weber<sup>3</sup> suggests that it is the *Prosopis spicigera* or *Mimosa sumu*.

<sup>1</sup> iv. 37.

<sup>2</sup> iv. 37, 6.

<sup>3</sup> Indische Studien, 18, 144. Cf.

Bloomfield, *Hymns of the Atharvaveda*,  
408, 409; Zimmer, *Altindisches Leben*,  
68; Caland, *Altindisches Zauberritual*, 89.

**Ajāta-śatru.**—He is mentioned as a King of Kāśī (Kāśya) in the Bṛhadāraṇyaka<sup>1</sup> and Kauṣītaki<sup>2</sup> Upaniṣads, where he instructs the proud Brāhmaṇa Bālāki as to the real nature of the self. He is not to be identified with the Ajātasattu of the Buddhist texts.<sup>3</sup>

<sup>1</sup> ii. 1, 1.

<sup>2</sup> iv. 1.

<sup>3</sup> Cf. Weber, *Indische Studien*, 1, 213;

Hoernle, *Osteology*, 106; Keith, *Zeit-  
schrift der Deutschen Morgenländischen  
Gesellschaft*, 62, 138.

**Ajñāta-yakṣma**, the 'unknown sickness,' is mentioned in the Rigveda,<sup>1</sup> Atharvaveda,<sup>2</sup> and Kāthaka Saṃhitā.<sup>3</sup> It is referred to in connection with Rājanyakṣma. Gröhmann<sup>4</sup> thinks that the two are different forms of disease, hypertrophy and atrophy, the purpose of the spell in the Rigveda being thus the removal of all disease. From the Atharvaveda<sup>5</sup> he deduces its identity with Balāsa. Zimmer,<sup>6</sup> however, points out that this

<sup>1</sup> x. 161, 1 = Av. iii. 11, 1.

<sup>2</sup> vi. 127, 3.

<sup>3</sup> xiii. 16.

<sup>4</sup> *Indische Studien*, 9, 400.

<sup>5</sup> vi. 127, 3

<sup>6</sup> *Altindisches Leben*, 377, 378.

Cf. Bloomfield, *Hymns of the Athar-  
vaveda*, 342; Atharvaveda, 60; Jolly,  
*Medicin* (in Bühler's *Encyclopædia*),  
89.