

conclusion is unjustified, leaving the disease unidentified, which seems to accord with its name.

Ajina.—This word denotes generally the skin of an animal—e.g., a gazelle,¹ as well as that of a goat (Aja).² The use of skins as clothing is shown by the adjective 'clothed in skins' (*ajina-vāsin*) in the Śatapatha Brāhmaṇa,³ and the furrier's trade is mentioned in the Vājasaneyi Samhitā.⁴ The Maruts also wear deer-skins,⁵ and the wild ascetics (*muni*) of a late Rigveda hymn⁶ seem to be clad in skins (**Mala**).

¹ Av. v. 21, 7.

² Śatapatha Brāhmaṇa, v. 2, 1, 21.

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³ iii. 9, 1, 12.

⁴ xxx. 15 (*ajina-saṁdha*); Taittiriya

Brāhmaṇa, iii. 2, 13, 1 (*ajina-saṁdhāya*).

⁵ Rv. i. 166, 10.

⁶ x. 136, 2. Cf. Zimmer, *Allindisches Leben*, 262.

Ajira.—He was Subrahmaṇya priest at the snake festival of the Pañcaviṁśa Brāhmaṇa.¹

¹ xxv. 15. See Weber, *Indische Studien*, 1, 35.

Ajigarta Sauyavasa.—This is the name given to the father of Śunaḥśepa in the famous legend of the Aitareya Brāhmaṇa,¹ perhaps invented for the occasion, as Weber² suggests.

¹ vii. 15; 17. Cf. Śāṅkhāyana Srauta Sūtra, xv. 19.

² *Indische Studien*, 1, 460; Roth, *St. Petersburg Dictionary*, s.v.

A-jyeyatā. See Brāhmaṇa.

Anicin Mauna.—He is mentioned as an authority on ritual, and contemporary with Jābāla and Citra Gauśrāyaṇi or Gauśra, in the Kauṣītaki Brāhmaṇa.¹

¹ xxiii. 5.

Anu.—This is the designation in the Vājasaneyi Samhitā¹ and the Bṛhadāraṇyaka Upaniṣad² of a cultivated grain, apparently the *Panicum miliaceum*.

¹ xviii. 12.

² vi. 3, 13 (**Kāva**), where see Dviveda's note.

Atithi ('guest').—A hymn of the Atharvaveda¹ celebrates in detail the merits of hospitality. The guest should be fed before

¹ ix.6.