

the host eats, water should be offered to him, and so forth. The Taittiriya Upaniṣad² also lays stress on hospitality, using the expression 'one whose deity is his guest' (*atithi-deva*). In the Aitareya Āraṇyaka³ it is said that only the good are deemed worthy of receiving hospitality. The guest-offering forms a regular part of the ritual,⁴ and cows were regularly slain in honour of guests.⁵

² i. 11, 2.

³ i. 1, 1.

⁴ Śatapatha Brāhmaṇa, vii. 3, 2, 1.

⁵ Cf. Bloomfield, *American Journal of Philology*, 17, 426; Hillebrandt, *Ritual-litteratur*, 79.

Atithi-gva.—This name occurs frequently in the Rigveda, apparently applying, in nearly all cases, to the same king, otherwise called **Divodāsa**. The identity of the two persons has been denied by Bergaigne,¹ but is certainly proved by a number of passages, when the two names occur together,² in connection with the defeat of **Śambara**. In other passages³ Atithigva is said to have assisted Indra in slaying Parṇaya and Karañja. Sometimes he is only vaguely referred to, while once⁴ he is mentioned as an enemy of Turvaśa and Yadu. Again⁵ Atithigva is coupled with Āyu and Kutsa as defeated by **Tūrvayāna**.

A different Atithigva appears to be referred to in a Dānastuti⁷ ('Praise of Gifts'), where his son, **Indrota**, is mentioned.

Roth⁸ distinguishes three Atithigvas—the Atithigva Divodāsa, the enemy of Parṇaya and Karañja, and the enemy of Tūrvayāna. But the various passages can be reconciled, especially if it is admitted that Atithigva Divodāsa was already an ancient hero in the earliest hymns, and was becoming almost mythical.

¹ *Religion Védique*, 2, 342 et seq.

² Rv. i. 51, 6; 112, 14; 130, 7; iv. 26, 3; vi. 47, 22.

³ Rv. i. 53, 8; x. 48, 8.

⁴ Rv. vi. 26, 3.

⁵ Rv. vii. 19, 8. There is no ground for assuming the reference here to be to a later Atithigva.

⁶ Rv. i. 53, 10; ii. 14, 7; vi. 18, 13; viii. 53, 2.

⁷ Rv. viii. 68, 16, 17.

⁸ St. Petersburg Dictionary, s.v.

Cf. Ludwig, Translation of the Rigveda, 3, 123; Bloomfield, *American Journal of Philology*, 17, 426, who renders the name 'presenting cows to guests.'

Ati-dhanvan Śaunaka.—He is mentioned as a teacher in the Chāndogya Upaniṣad¹ and the Vamśa Brāhmaṇa.²

¹ i. 9, 3.

² *Indische Studien*, 4, 384.