

Adhri-gu.—This is the name of a man twice referred to in the Rigveda¹ as a protégé of the Aśvins and of Indra respectively.

¹ i. 112, 20; viii. 12, 2. Cf. Hopkins, *Journal of the American Oriental Society*, 17, 90.

Adhvaryu.—In one passage of the Rigveda¹ Hillebrandt² thinks that the five Adhvaryus who are mentioned do not designate actual priests, but refer to the five planets which move about in the heavens like the Adhvaryu priests on the sacrificial ground. See also **Graha**.

¹ iii. 7, 7.

² *Vedische Mythologie*, 3, 423.

An-agni-dagdha, 'not burnt with fire.' See **Agni-dagdha**, 'burnt with fire.'

Anad-vāh (lit. 'cart-drawer').—This is the common¹ name of oxen as employed for drawing carts (**Anas**). Such oxen were normally castrated,² though not always. Female draft cattle were also used (*anaḍuhī*), but rarely.³ See also **Gō**.

¹ Rv. x. 59, 10; 85, 10; iii. 53, 18; Av. iii. 11, 5; iv. 11, 1, etc.; Aitareya Brāhmaṇa, i. 14; Śatapatha Brāhmaṇa, ii. 1, 4, 17, etc.

² Cf. Kātyāyana Śrauta Sūtra, xv. 1, 5 (*anaḍvān sāṃlāh*).

³ Av. iv. 11; Śatapatha Brāhmaṇa, v. 3, 4, 11, 13.

Cf. Weber, *Indische Studien*, 13, 151, n.; Zimmer, *Altindisches Leben*, 226.

Anas.—This is the term¹ used to designate the draft wagon, as opposed to the chariot (*ratha*) for war or sport, with which it is sometimes expressly contrasted,² though Indra is once said to be 'seated in a wagon' (*anar-viś*)³ instead of on a chariot. Though Uśas, Goddess of Dawn, sometimes rides on a chariot (*ratha*), the wagon is her characteristic vehicle.⁴ Of its construction we know little. The bridal wagon on which Sūryā, the daughter of the Sun, was borne in the marriage hymn in the Rigveda had a covering (**Chadis**).⁵ The axle-box (**Kha**) is also

¹ Rv. iv. 30, 10; x. 85, 10; 86, 18, etc.; Śatapatha Brāhmaṇa, i. 1, 2, 5, etc.; Chāndogya Upaniṣad, vii. 15, 1; Kauṣītaki Upaniṣad, iii. 8, etc.

² Rv. iii. 33, 9.

³ Rv. i. 121, 7.

⁴ Rv. ii. 15, 6; iv. 30, 11; viii. 91, 7; x. 73, 6; 138, 5.

⁵ Rv. x. 85, 10.