

mentioned.⁶ In the Atharvaveda⁷ Vipatha appears to denote a rough vehicle used for bad tracks. The wagon was usually drawn by oxen (**Anadvāh**), as in wedding processions.⁸ The wagon of Dawn is described as drawn by ruddy cows or bulls.⁹

⁶ Rv. viii. 91, 7; Jaiminiya Upaniṣad Brāhmaṇa, i. 3.

⁷ xv. 2, 1.

⁸ Rv. x. 85, 11

⁹ Macdonell, *Vedic Mythology*, 47. Cf. Zimmer, *Altindisches Leben*, 246; Geldner, *Vedische Studien*, 2, 4.

Anās. See **Dasyu**.

Anitabhā in the Rigveda¹ is taken by Max Müller² to denote some river.

¹ v. 53, 9.

² *Sacred Books of the East*, 32, 323; but of. **Rasā**.

Anu, Ānava.—Grassmann and Roth¹ see in these words designations of people foreign to the Aryans. But it is clear² that they denote a special people, the Anus, who are mentioned with the **Yadus, Turvaśas, Druhyus**, and **Pūrus**,³ with the **Druhyus**,⁴ and with the **Turvaśas, Yadus, and Druhyus**.⁵ It is also a fair conclusion from their mention in a passage of the Rigveda⁶ that they dwelt on the Paruṣṇī. The inference that the **Bhṛḡus** were connected with this tribe is much more doubtful,⁷ for it rests solely on the fact that in one place⁸ the **Bhṛḡus** and **Druhyus** are mentioned together, and not **Anus** and **Druhyus**. **Ānava** is used as an epithet of **Agni**,⁹ but also in the sense of 'Anu prince,'¹⁰ in one case in conjunction with **Turvaśa**.¹¹

¹ St. Petersburg Dictionary.

² Zimmer, *Altindisches Leben*, 125.

³ Rv. i. 108, 8.

⁴ Rv. vii. 18, 14.

⁵ viii. 10, 5.

⁶ Rv. viii. 74, 15, compared with vii. 18, 14.

⁷ Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 221, n.1.

⁸ Rv. vii. 18, 4.

⁹ Rv. viii. 74, 4. Cf. Rv. v. 31, 4, where the Anus prepare the chariot of the **Aśvins**.

¹⁰ Rv. vii. 18, 13.

¹¹ viii. 4, 1. Apparently as prince also in vi. 62, 9. Cf. **Kuruṅga**.

Cf. Ludwig, Translation of the Rigveda, 3, 205; Hillebrandt, *Vedische Mythologie*, 3, 153; Macdonell, *Sanskrit Literature*, 154.

Anu-kṣatṭr.—This word occurs in the list of victims at the **Puruṣamedha**,¹ and means, according to **Mahīdhara**,² 'an attendant on the door-keeper,' and, according to **Sāyaṇa**, 'an attendant on the charioteer' (**sārathi**). See also **Kṣatṭr**.

¹ *Vajasaneyi Saṃhitā*, xxx. 11; 73; *Taittirīya Brāhmaṇa*, iii. 4, 9, 1.

² On *Vajasaneyi Saṃhitā*, *loc. cit.*

³ On *Taittirīya Brāhmaṇa*, *loc. cit.*