

authority.<sup>4</sup> In the Vamśas, or Genealogies of the Bṛhadāraṇyaka Upaniṣad,<sup>5</sup> he is named as the pupil of Ābhūti Tvāṣṭra.

<sup>4</sup> Pañcaviṃśa Brāhmaṇa, xiv. 3, 22 ; xvi. 12, 4 ; xi. 8, 10 ; Bṛhadāraṇyaka Upaniṣad, i. 3, 8. 19. 24 ; Kauṣītaki Brāhmaṇa, xxx. 6.

<sup>5</sup> ii. 6, 3 ; iv. 6, 3 (in both recensions).

Cf. Ludwig, Translation of the Rigveda, 3, 136 ; Hillebrandt, *Vedische Mythologie*, 2, 159 ; Weber, *Indische Studien*, 1, 255, n. ; Fischel, *Vedische Studien*, 3, 204.

**Ayogū** is a word of quite doubtful meaning, found in the list of victims in the Vājasaneyi Saṃhitā.<sup>1</sup> It may, like the late *āyogava*, denote a member of a mixed caste (theoretically a descendant of a Śūdra by a Vaiśya wife).<sup>2</sup> Weber<sup>3</sup> rendered it as 'unchaste woman.'<sup>4</sup> Zimmer thinks it denotes a brotherless maiden who is exposed to the dangers of prostitution (cf. *āyogava*).

<sup>1</sup> xxx. 5 ; Taithriya Brāhmaṇa, iii. 4, 1, 1.

<sup>2</sup> St. Petersburg Dictionary, s.v.

<sup>3</sup> *Indische Streifen*, 1, 76, n. b. In the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 18, 277, he thought it re-

ferred to dicing (*ayas*). Risley, *Peoples of India*, 250, regards the *Āyogavas* as a functional caste of carpenters (cf. Manu, x. 48).

<sup>4</sup> *Altindisches Leben*, 328.

**Ara.** See **Ratha**.

**Araṭu.**—A plant<sup>1</sup> (*Colosanthus Indica*) from the wood of which the axle of a chariot was sometimes made.<sup>2</sup>

<sup>1</sup> Av. xx. 131, 17.

<sup>2</sup> Rv. viii. 46, 27.

Cf. Zimmer, *Altindisches Leben*, 62, 247.

**Aranya.**—This term denotes the uncultivated land—not necessarily forest land—beyond the village. It is contrasted with home (*amā*),<sup>1</sup> and with the plough land (*kṛṣi*),<sup>2</sup> being spoken of as apart (*tiras*) from men.<sup>3</sup> It is also contrasted with the **Grāma**,<sup>4</sup> and it is the place where thieves live.<sup>5</sup> The character of the forest is described in a hymn of the Rigveda<sup>6</sup> to the forest spirit (*Aranyānī*). The dead are carried there for burial,<sup>7</sup> and hermits live there.<sup>8</sup> Forest fires were common.<sup>9</sup>

<sup>1</sup> Rv. vi. 24, 10.

<sup>2</sup> Av. ii. 4, 5.

<sup>3</sup> Śatapatha Brāhmaṇa, xiii. 6, 2, 20.

<sup>4</sup> Av. xii. 1, 56 ; Rv. i. 163, 11 ; Vājasaneyi Saṃhitā, iii. 45 ; xx. 17.

<sup>5</sup> Śatapatha Brāhmaṇa, v. 2, 3, 5 ; xiii. 2, 4, 4.

<sup>6</sup> x. 146.

<sup>7</sup> Bṛhadāraṇyaka Upaniṣad, v. 11.

<sup>8</sup> Chāndogya Upaniṣad, viii. 5. 3.

<sup>9</sup> Rv. i. 65, 4 ; 94, 10. 11 ; ii. 14, 2 ; x. 92, 1 ; 142, 4 ; Av. vii. 50, etc.

Cf. Zimmer, *Altindisches Leben*, 48, 142.