

Sheep as well as kine were captured from the enemy.<sup>3</sup> The Soma sieve was made of sheep's wool, and is repeatedly referred to (*avi, meṣī, avya, avyaya*).<sup>4</sup> Considerable herds must have existed, as Rjṛāśva is said<sup>5</sup> to have slain one hundred rams, and in a Dānastuti ('Praise of Gifts')<sup>6</sup> a hundred sheep are mentioned as a gift. The (*meṣa,*<sup>7</sup> *vr̥ṣṇī*<sup>8</sup>) ram was sometimes castrated (*petva*).<sup>9</sup> The main use of sheep was their wool; hence the expression 'woolly' (*ūrṇāvati*)<sup>10</sup> is employed to designate a sheep. In the Vājasaneyi Saṁhitā<sup>11</sup> the ram is described as 'woolly,' and as 'the skin of beasts, quadruped and biped,' with reference to the use of its wool as clothing for men and shelter for animals. Pūṣan is said<sup>12</sup> to weave raiment from the wool of sheep. Normally the sheep stayed out at pasture; in an obscure passage of the Rigveda<sup>13</sup> reference appears to be made to rams in stall. Gandhāra<sup>14</sup> ewes were famous for their wool. Pischel<sup>15</sup> considers that the **Paruṣṇī**<sup>16</sup> was named from its richness in sheep, *parus*<sup>17</sup> denoting the 'flocks' of wool.

<sup>3</sup> Rv. viii. 86, 2.

<sup>4</sup> Rv. ix. 109, 16; 36, 4, etc. See Hillebrandt, *Vedische Mythologie*, I, 203.

<sup>5</sup> Rv. i. 116, 17.

<sup>6</sup> Rv. viii. 67, 3.

<sup>7</sup> Rv. i. 43, 6; 116, 16, etc.

<sup>8</sup> Taittirīya Saṁhitā, ii. 3, 7, 4, etc.

<sup>9</sup> Rv. vii. 18, 17; Av. iv. 4, 8; Taittirīya Saṁhitā, v. 5, 22, 1; Vājasaneyi Saṁhitā, xxix. 58; 59.

<sup>10</sup> Rv. viii. 67, 3. Cf. x. 75, 8; so *urā*, x. 95, 3.

<sup>11</sup> xiii. 50.

<sup>12</sup> Rv. x. 26, 6.

<sup>13</sup> x. 106, 5.

<sup>14</sup> Rv. i. 126, 7.

<sup>15</sup> *Vedische Studien*, 2, 210.

<sup>16</sup> Rv. iv. 22, 2; v. 52, 9.

<sup>17</sup> Rv. ix. 15, 6; *paruan*, iv. 22, 4. Cf. Zimmer, *Altindisches Leben*, 229, 230; Oldenberg, *Rgveda-Noten*, I, 348.

**Āsani**.—Zimmer<sup>1</sup> cites this word from the Rigveda<sup>2</sup> as denoting a sling stone, and compares a similar use of **Adri**.<sup>3</sup> In either case, however, the weapons are mythical, being used in descriptions of Indra's deeds. Schrader<sup>4</sup> also cites *āsani* in this sense, but no Vedic passage requires this sense.

<sup>1</sup> *Altindisches Leben*, 301.

<sup>2</sup> vi. 6, 5. Cf. I, 121, 9.

<sup>3</sup> i. 51, 3.

<sup>4</sup> *Prehistoric Antiquities*, 221.

**Āsma-gandhā** ('rock-smell') is a plant mentioned in the Śatapatha Brāhmaṇa,<sup>1</sup> probably identical with the late *asva-gandhā*, 'horse-smell' (*Physalis flexuosa*).

<sup>1</sup> xiii. 8, 1, 16, with Eggeing's note in the *Sacred Books of the East*, 44, 427.