

are frequently referred to (*aśva-pāla*,¹⁴ *aśva-ṣa*,¹⁵ *aśva-pati*).¹⁶ Stallions were frequently castrated (*vadhri*).¹⁷

Besides reins (*raśmayah*), reference is made to halters (*aśvābhidhāni*),¹⁸ and whips (*aśvājani*).¹⁹ See also **Ratha**.

Horses from the Indus were of special value,²⁰ as also horses from the **Sarasvatī**.

¹⁴ Sāṅkhāyana Śrauta Sūtra, xvi, 4, 5.

¹⁵ Vājasaneyi Saṃhitā, xxx. 11; Taittirīya Brāhmaṇa, iii, 4, 9, 1.

¹⁶ Vājasaneyi Saṃhitā, xvi, 24; Kāthaka Saṃhitā, xvii, 13.

¹⁷ Rv. viii, 46, 30.

¹⁸ Av. iv, 36, 10; v, 14, 6; Aitareya Brāhmaṇa, vi, 35; Śatapatha Brāhmaṇa, vi, 3, 1, 26; xiii, 1, 2, 1.

¹⁹ Rv. v, 62, 7; vi, 75, 13; Vājasaneyi Saṃhitā, xxix, 30.

²⁰ Bṛhadāranyaka Upaniṣad, vi, 2, 13; Sāṅkhāyana Āraṇyaka, ix, 7; *vājiniṣati* as epithet of Sindhu, Rv. x, 75, 8, of Sarasvatī, i, 3, 10; ii, 41, 18; vi, 61, 3, 4; vii, 96, 3; Pischel, *op. cit.*, i, 10. Cf. Zimmer, *op. cit.*, 230-232.

Aśva-tara, **Aśva-tarī** are respectively the masculine and feminine name of 'mule.' These animals are mentioned frequently from the Atharvaveda¹ onwards. They were known not to be fruitful,² and were probably considered inferior to horses,³ but a mule-car was quite common.⁴

¹ iv, 4, 8; viii, 8, 22; Aitareya Brāhmaṇa, iii, 47; iv, 9; Śatapatha Brāhmaṇa, xii, 4, 1, 10, etc.; Jaiminiya Upaniṣad Brāhmaṇa, i, 4, 4.

² Taittirīya Saṃhitā, vii, 1, 1, 2, 3. Cf. Adbhuta Brāhmaṇa in *Indische Studien*, I, 40.

³ As were asses, Taittirīya Saṃhitā,

v, 1, 2, 2; Śatapatha Brāhmaṇa, vi, 4, 4, 7.

⁴ Aitareya Brāhmaṇa, iv, 9; Chāndogya Upaniṣad, iv, 2, 1 (in both passages *aśvatarī-ratha*). Cf. Oertel, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 175.

1. **Aśva-ttha** ('horse-stand') is one of India's greatest trees, the *Ficus religiosa*, later called *pippala*¹ (now Peepal). Vessels made of the wood of the Aśvattha are mentioned in the Rigveda,² and the tree itself is constantly referred to later.³ Its hard wood formed the upper of the two pieces of wood used for kindling fire, the lower being of **Śamī**.⁴ It planted its roots in shoots of other trees, especially the **Khadira**, and destroyed them;⁵ hence it is called 'the destroyer' (*vaibādha*). Its berries

¹ The word *pippala* as a neuter occurs once in the Rv. (i, 164, 20) designating the berry of the Peepal-tree.

² i, 135, 8; x, 97, 5.

³ Atharvaveda, iii, 6, 1; iv, 37, 4, etc.

⁴ Av. vi, 11, 1; Śatapatha Brāhmaṇa, xi, 5, 1, 13.

⁵ Av. iii, 6.