

his priests, the Gaupāyanas, is found only in the later Brāhmana.<sup>1</sup> It appears to be based on a misreading of the Rigveda,<sup>2</sup> where *asamāti* is merely an adjective. The later story is that the king was induced to abandon his family priests by two Asuras, Kirāta and Ākuli, who by their magic compassed the death of Subandhu, one of the brother priests, and that the others revived him by the use of the hymns (Rigveda, x. 57-60).

<sup>1</sup> Jaiminiya Brāhmana, iii. 167 (*Journal of the American Oriental Society*, 18, 41 *et seq.*); Sātyāyanaka, cited in Sāyaṇa on Rv. x. 57, 1; 60, 7; Bṛhaddevatā, vii. 83 *et seq.*, with Macdonell's notes; Pañcaviṃśa Brāhmana, xiii. 12, 5.

<sup>2</sup> x. 60, 2, 3; Av. vi. 79, 1. Cf. Bloomfield, *Hymns of the Atharvaveda*, 499; Max Müller, *Journal of the Royal Asiatic Society*, 1866, 426-465; Böhtlingk's Dictionary, s.v.; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 48, n. 1.

Asi usually denotes the sacrificial knife,<sup>1</sup> but occasionally appears to mean a knife used in war.<sup>2</sup> Mention is made of a sheath (*vavri*)<sup>3</sup> to which a belt (*vāla*)<sup>4</sup> was attached. The word *asi-dhara*<sup>5</sup> also denotes 'sheath.'

<sup>1</sup> Rv. i. 162, 20; x. 79, 6; 86, 18; Av. ix. 3, 9; x. 1, 20, etc.

<sup>3</sup> Kāthaka Samhitā, xv. 4.

<sup>2</sup> Av. xi. 9, 1. The use of the 'sword' increases in the Epic period. See Hopkins, *Journal of the American Oriental Society*, 13, 284.

<sup>4</sup> *Ibid.*; Maitrāyaṇī Samhitā, ii. 6, 5.

<sup>5</sup> Jaiminiya Upaniṣad Brāhmana, iii. 139.

Asiknī ('black') is the name in the Rigveda<sup>1</sup> of the river known later as Candra-bhāgā, and to the Greeks as Akesines, now the Chenab in the Punjab.

<sup>1</sup> viii. 20, 25; x. 75, 5; Nirukta, ix. 26. Cf. Zimmer, *Altindisches Leben*, 12.

1. Asita is a name of the 'black snake,' referred to in the later Samhitās.<sup>1</sup>

<sup>1</sup> Av. iii. 27, 1; v. 13, 5, 6; vi. 56, 2; Maitrāyaṇī Samhitā, iii. 14, 18; perhaps etc.; Taittirīya Samhitā, v. 5, 10, 1; Vājasaneyi Samhitā, xxiv. 37.

2. Asita.—(a) A mythical sage of this name figures as a magician in the Atharvaveda in conjunction with *Gaya*<sup>1</sup> or with *Jamadagni*.<sup>2</sup> In the Śatapatha Brāhmana<sup>3</sup> he appears as

<sup>1</sup> Av. i. 14, 4.

<sup>2</sup> Av. vi. 137, 1.

<sup>3</sup> xiii. 4, 3, 11.