

of its bite is spoken of,⁵ as well as the torpidity of the reptile in winter, when it creeps into the earth.⁶ The cast skin is used as an amulet against highwaymen.⁷ Mention is made of a mythical horse, Paidva, which the Aśvins gave to Pedu as a protection against snakes,⁸ and which is invoked as a destroyer of serpents.⁹ The ichneumon (*nakula*) is regarded as their deadly enemy, and as immune against their poison through the use of a healing plant,¹⁰ while men kill them with sticks¹¹ or strike off their heads.¹²

Many species of snakes are mentioned: see **Aghāśva**, **Ajagara**, **Asita**, **Kaṅkaparvan**, **Karikrata**, **Kalmāśagrīva**, **Kasarṇīla**, **Kumbhīnasa**, **Tiraścarāji**, **Taimāta**, **Darvi**, **Daśonasi**, **Puṣkarasāda**, **Prdāku**, **Lohitāhi**, **Śarkoṭa**, **Śvitra**, **Sarpa**.

⁵ Rv. vii. 104, 7; Av. x. 4, 4 *et seq.*;
6, 56.

⁶ Av. xii. 1, 46.

⁷ Av. i. 27.

⁸ Rv. i. 117-119

⁹ Av. x. 4, 6, 10.

¹⁰ Av. vi. 139, 5; viii. 7, 23.

¹¹ Av. x. 4, 9.

¹² Av. vi. 67, 2. See Zimmer, *Altindisches Leben*, 94, 95.

Ahinā Aśvatthya was a sage (*muni*) who achieved immortality by knowledge of a certain rite (*sāvītram*).¹

¹ Taittiriya Brāhmaṇa, iii. 10, 9, 10. The form of the first name is remarkable. The second may be compared with **Aśvattha**.

A

Ākull.—This mythical priest plays, together with **Kirāta**, a part in the later tale of **Asamāti** and the **Gaupāyanas**.

Āktākṣya is mentioned as a teacher who had peculiar views on the fire ritual (*agni-citi*), which are rejected in the Śatapatha Brāhmaṇa.¹

¹ vi. 1, 2, 24. Cf. Lévi, *La Doctrine du Sacrifice*, 140.

Ā-kramaṇa.—In the Jaiminiya Upaniṣad Brāhmaṇa¹ (i. 3) this word is used with the specific sense of 'steps to climb trees.'