

Ākhu.—The exact sense of this word is uncertain. Zimmer¹ renders it 'mole,' while Roth² prefers 'mouse' or 'rat.' It is frequently mentioned in the later Samhitās,³ and is known to the Rigveda,⁴ where, however, the word is regarded by Pischel⁵ as having acquired the secondary sense of 'thief.' This is denied by Hillebrandt.⁶

¹ *Altindisches Leben*, 84, 85, followed by Bloomfield, *Hymns of the Atharvaveda*, 142.

² St. Petersburg Dictionary, s.v., followed by Whitney, Translation of the Atharvaveda, 317, 318.

³ Taittirīya Samhitā, v. 5, 14, 1; Maitrāyaṇī Samhitā, iii. 14, 7; Vāja-

saneyi Samhitā, iii. 57; xxiv. 26; 28; Av. vi. 50, 1.

⁴ ix. 67, 30.

⁵ *Vedische Studien*, 2, 246; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 701.

⁶ *Zeitschrift*, 48, 418; *Vedainterpertation*, 7.

Ā-khyāna.—In the Aitareya Brāhmaṇa¹ we hear of the Śaunaḥśepa Ākhyāna, 'the story of Śunaḥśepa,' which is told by the Hotṛ priest at the Rājasūya ('royal inauguration'). The series of stories² used at the Aśvamedha ('horse sacrifice') during the year while the sacrificial horse is allowed to wander at its will is called the 'cyclic' (*pari-plavam*). The Aitareya Brāhmaṇa³ mentions also Ākhyāna-vids ('men versed in tales'), who tell the Sauparna legend, elsewhere⁴ known as a **Vyākhyāna**. Yaska, in the Nirukta,⁵ frequently uses the term, sometimes in a pregnant sense as denoting the doctrine of the Aitihāsikas or traditional interpreters of the Rigveda.⁶

¹ vii. 18, 10. Cf. Śāṅkhāyana Śrauta Sūtra, xv. 27.

² Śatapatha Brāhmaṇa, xiii. 4, 3, 2, 15.

³ iii. 25, 1.

⁴ Śatapatha Brāhmaṇa, iii. 6, 2, 7.

⁵ v. 21; vii. 7.

⁶ xi. 19; 25.

Cf. Sieg, *Die Sagenstoffe des Rgveda*, 16 et seq.

Ā-khyāyikā.—This word occurs apparently but once in the Vedic literature, in the late Taittirīya Āraṇyaka,¹ where its significance is doubtful.

¹ i. 6, 3. Cf. Sieg, *Die Sagenstoffe des Rgveda*, 20, n.

Āgastya appears as a teacher in the Aitareya (iii. 1, 1) and Śāṅkhāyana (vii. 2) Āraṇyakas.