

Āgni-veśi Śatri.—A prince of this name appears to be referred to in a Dānastuti ('Praise of Gifts') in the Rigveda.¹

¹ v. 34, 9. Cf. Ludwig, Translation of the Rigveda, 3, 155.

Āgni-veśya.—Several teachers of this name are mentioned in the Vaṃśas or Genealogies of the Brhadāranyaka Upaniṣad. In the Mādhyandina recension¹ Āgniveśya is a pupil of **Saitava**. In the Kāṇva recension he is a pupil of **Sāṇḍilya** and **Ānabhimlāta** in one Vaṃśa,² and of **Gārgya** in the second Vaṃśa.³

¹ ii. 5, 21; iv. 5, 27.

² ii. 6, 2.

³ iv. 6, 2.

Ā-ghāṭi is a musical instrument, the 'cymbal,' used to accompany dancing. It is known to the Rigveda¹ and Atharvaveda.²

¹ x. 146, 2.

² iv. 37, 4 (*āghāṭa*). Cf. Zimmer, *Altindisches Leben*, 289.

Āngirasa is a title denoting a claim to be of the family of **Āngiras**, borne by many sages and teachers, like **Kṛṣṇa**, **Ājigarti**, **Cyavana**, **Ayāsyā**, **Samvarta**, **Sudhanvan**, etc.

Āja-keśin is the name of a family in which, according to the Jaiminiya Upaniṣad Brāhmaṇa (i. 9, 3), **Baka** used violence against Indra.

Ājani.—This word is used to denote a 'goad' in the Atharvaveda (iii. 25, 5).

Ājāta-śatrava. See **Bhadrasena**.

Āji is constantly used in the Rigveda¹ and the later literature to express the sense of 'a race,' and only seldom denotes 'a battle.' Horse-racing was one of the favourite amusements of the Vedic Indian,² the other being dicing

¹ v. 37, 7; vi. 24, 6, etc.

² Zimmer, *Altindisches Leben*, 291; | Geldner, *Vedische Studien*, 1, 120; 2, 1 seq.