

A formal race, however, is a feature of the ritual of the Rājasūya or royal consecration.²²

²² Taittiriya Saṃhitā, i. 8, 15; Taittiriya Brāhmaṇa, i. 7, 9; Kāthaka Saṃhitā, xv. 8; Vājasaneyi Saṃhitā, x. 19 *et seq.*; Satapatha Brāhmaṇa, v. 4, 2; 3. Cf. Oldenberg, *R̥gveda-Noten*, i. 43.

Ājigarti.—See **Śunaḥśepa**, who bears this patronymic in the Aitareya Brāhmaṇa.¹ He is called an Āngirasa in the Kāthaka Saṃhitā.²

¹ vii. 17. Cf. Śāṅkhāyana Sruta Sūtra, xvi. 11, 2.

² xix. 11.

Ājya. See **Ghr̥ta**.

Āñjana.—A salve frequently referred to in the Atharvaveda,¹ which came from Mount **Trikakubh**² in the Himālaya, and was used to anoint the eyes.³ The region of the Yamunā⁴ is also given as a possible place of origin, and the ointment is declared as potent to remove jaundice, **Yakṣma**, **Jāyānya**, and other diseases.⁵ A female ointment-maker is mentioned in the list of victims of the **Puruṣamedha** ('human sacrifice').⁶

¹ iv. 9; vi. 102, 3; ix. 6, 11; xix. 44.

² Av. iv. 9, 9, 10; xix. 44, 6.

³ Cf. Av. iv. 9, 1 (*ah̥syam*); Aitareya Brāhmaṇa, i. 3. Hence the legend in the Taittiriya Saṃhitā, vi. 1, 1, 5; cf. i. 2, 1, 2; Maitrāyaṇi Saṃhitā, i. 6, 3; Śatapatha Brāhmaṇa, iii. 1, 3, 15; Vājasaneyi Saṃhitā, iv. 3.

⁴ Av. iv. 9, 10.

⁵ Av. xix. 44, 1 *et seq.*

⁶ Vājasaneyi Saṃhitā, xxx. 14 (*āñjanī-kāri*); Taittiriya Brāhmaṇa, iii. 4, 10, 1.

Cf. Zimmer, *Altindisches Leben*, 5, 69; Bloomfield, *Hymns of the Atharvaveda* 381 *et seq.*; *American Journal of Philology*, 17, 405, 406; Whitney, *Translation of the Atharvaveda*, 159.

Āṭikī is the name of the wife of **Uṣasti** in the **Chāndogya Upaniṣad** (i. 10, 1).

Āṭpāra.—Patronymic of **Para**.

Āḍambara was a kind of 'drum.' A 'drummer' (*āḍambarā-ghāta*) is mentioned in the list of victims at the **Puruṣamedha** ('human sacrifice') in the **Vājasaneyi Saṃhitā**.¹

¹ xxx. 19. Cf. Satapatha Brāhmaṇa, xiv. 4, 8, 1.