

'seasons, Ārtavas, months, half-months, days and nights, day',<sup>5</sup> and in the Vājasaneyi Saṃhitā 'months, seasons, Ārtavas, the year',<sup>6</sup> or simply with the seasons.<sup>7</sup>

<sup>5</sup> xvi. 8, 18.

<sup>6</sup> xxii. 28.

<sup>7</sup> Av. v. 28, 2. 13; x. 6, 18; 7. 5; xi. 3, 17; 6, 17; Taittirīya Saṃhitā,

vii. 2, 6, 1. 3. Kauṣītiki Upaniṣad, i. 3. cited in this sense in the St. Petersburg Dictionary, is not so to be understood, as the word there is merely adjectival.

Ārtanī denotes the end of the bow to which the bow-string (*ḥyā*) was attached.<sup>1</sup> The string was not normally kept fastened to both ends of the bow, but when an arrow was to be shot it was strung taut.<sup>2</sup> On the other hand, the legend of the death of Viṣṇu, told in the later Saṃhitās<sup>3</sup> and Brāhmaṇas,<sup>4</sup> expressly contemplates his leaning on his strung bow, which cleaves his head by the sudden springing apart of the two ends when the bow-string is gnawed through.

<sup>1</sup> Rv. vi. 75, 4; Av. i. 1, 3; Maitrāyaṇī Saṃhitā, ii. 9, 2; Kāṭhaka Saṃhitā, xvii. 11; Vājasaneyi Saṃhitā, xvi. 9, etc.

<sup>2</sup> Rv. x. 166, 3. Cf. Av. vi. 42, 1.

<sup>3</sup> Maitrāyaṇī Saṃhitā, iv. 5, 9.

<sup>4</sup> Pañcaviṃśa Brāhmaṇa, vii. 5, 6; Śatapatha Brāhmaṇa, xiv. 1, 1, 7 *et seq.*

Cf. Zimmer, *Altindisches Leben*, 297, 298; Hopkins, *Journal of the American Oriental Society*, 13, 270.

Ārya is the normal designation in the Vedic literature from the Rigveda<sup>1</sup> onwards of an Āryan, a member of the three upper classes, Brāhmaṇa, Kṣatriya, or Vaiśya, as the formal division is given in the Śatapatha Brāhmaṇa.<sup>2</sup> The Ārya stands in opposition to the Dāsa,<sup>3</sup> but also to the Śūdra. Sometimes<sup>4</sup> the expression is restricted to the Vaiśya caste,

<sup>1</sup> Rv. i. 51, 8; 130, 8; 156, 5, etc.

<sup>2</sup> iv. 1, 6 (Kāṇva recension).

<sup>3</sup> Rv. i. 51, 8, 9; 103, 3; vi. 20, 10; 25, 2, 3, etc. (opposed to Dāsa); Av. iv. 20, 4, 8; Maitrāyaṇī Saṃhitā, iv. 6, 6; Vājasaneyi Saṃhitā, xiv. 30, etc. (opposed to Śūdra).

<sup>4</sup> Zimmer, *Altindisches Leben*, 205, 215, finds this use—understanding Ārya as meant—in Atharvaveda, xix. 32, 8, and 62, 1, as well as in passages where Śūdrāryau is found. Lanman, in

Whitney's Translation of the Atharvaveda, 948, 1003, quotes his view with approval; but Whitney's version leaves no doubt that he read and understood the text as Ārya, the Āryan, not the Vaiśya. For Whitney's view, Av. iv. 20, 4, 8 may be cited; and so Roth, St. Petersburg Dictionary, s.v., takes the passages. In Taittirīya Saṃhitā, iv. 3, 10, 8, Śūdrāryau must mean Śūdra and Vaiśya; but the Padapāṭha takes it as Ārya, and so does Zimmer.