

Āvika ('coming from the sheep,' *avi*) is a term for 'wool,' which occurs first in the Bṛhadāraṇyaka Upaniṣad (ii. 3, 6). Cf. *Avi*.

Avi-kṣita.—Patronymic of **Marutta**,¹ the **Āyogava**.

¹ Aitareya Brāhmaṇa, viii. 21; Śatapatha Brāhmaṇa, xiii. 5, 4, 6.

Ā-śarīka appears to denote a disease in a hymn of the Atharvaveda¹ celebrating the powers of the **Jaṅgida** plant. Zimmer² thinks that it merely denotes the pain in the limbs accompanying fever. Whitney³ suggests taking the word as merely an epithet.

¹ xix. 34, 10.

² *Altindisches Leben*, 65, 391.

³ Translation of the Atharvaveda,

953. Cf. Bloomfield, *Hymns of the Atharvaveda*, 673.

Ā-śir ('admixture') denotes the mixing, and more especially the milk mixed with the juice, of the Soma before it was offered to the gods. In this sense it is not rare from the Rigveda¹ onwards. Not milk alone was employed for this purpose. The epithet 'having three admixtures' applied to Soma² is explained by the other epithets, 'mixed with milk' (*gavāśir*), 'mixed with curds' (*dadhy-āśir*), and 'mixed with grain' (*yavāśir*)—all referring to Soma.

¹ i. 134, 6; iii. 53, 14; viii. 2, 10, 11, etc.; Av. ii. 29, 1, etc.; Nirukta, vi. 8; 32.

² Rv. v. 27, 5; cf. viii. 2, 7. Cf. Hillebrandt, *Vedische Mythologie*, I, 209 et seq.

Āśi-viṣa, occurring only in the Aitareya Brāhmaṇa,¹ is understood by Roth² as designating a particular kind of snake, and perhaps means 'having poison (*viṣa*) in its fangs' (*āśi*).

¹ vi. 1.

² St. Petersburg Dictionary, s.v. It

is a common word in the Epic and later.

Āśu, the 'swift,' is frequently used without **Āśva** to denote the chariot steed from the Rigveda¹ onwards.

¹ ii. 16, 3; 31, 2; 38, 3, etc.; Av. ii. 14, 6; iv. 27, 1; xiii. 2, 2; Taittirīya

Samhitā, i. 8, 10; Śatapatha Brāhmaṇa, v. 3, 3, 3, etc.