

Āśvina, or **Āśvīna**, designates, in the Atharvaveda¹ and two Brāhmaṇas,² the length of journey made in a day by a horseman (*aśvin*). The exact distance is not defined. In the Atharva it appears to exceed five leagues, being mentioned immediately after a distance of three or five *Yojanas*; in the Aitareya Brāhmaṇa the heavenly world is placed at a distance of a thousand *Āśvinas*.

¹ vi. 131, 3.

² Aitareya Brāhmaṇa, ii. 17; Pañ-

caviṃśa Brāhmaṇa in *Indische Studien*,
I, 34.

Āśāḍhi Sausromateya.—According to the Śatapatha Brāhmaṇa,¹ he was ruined because the heads were put on at the Agniciti in a certain manner, and not correctly.

¹ vi. 2, 1, 37. Eggeling has *Aśāḍhi*, but as it is a patronymic of *Aśāḍha*, the form *Āśāḍhi* seems correct.

Āṣṭrā seems in the Kāṭhaka Samhitā (xxxvii. 1) to denote the ploughman's goad.

Āṣṭrī.—In the Rigveda¹ the word seems to denote a fire-place. The evil bird is entreated not to settle there on the hearth.

¹ x. 165, 3. Cf. Schrader, *Prehistoric Antiquities*, 347.

Āsaṅga Plāyogi is a king who appears in a *Dānastuti* ('Praise of Gifts') in the Rigveda¹ as a generous patron. Owing, however, to the addition of a curious phallic verse to the hymn, and its early misunderstanding,² a legend was invented that he lost his manhood and became a woman, but by the intercession of **Medhyātithi** was transformed into a man, much to the delight of his wife, **Śasvatī**, whose existence is based on a misunderstanding of the phrase 'every woman' (*śasvatī nārī*) in the added verse.³ Another misunderstanding

¹ viii. 1, 32, 33.

² viii. 1, 34. See Hopkins, *Religions of India*, 150, n. 1; Brhaddevatā, ii. 83; vi. 41, with Macdonell's notes. Dyādvi. eḍa gives the tale at length in Vedic

words taken from the *Nighaṅṭu*, a curious *jeu d'esprit*. See the extract from the *Nītimañjarī* given by Sieg. *Die Sagenstoffe des Rgveda*, 40, 41.

³ viii. 1, 34.