

of the Dānastuti⁴ gives him a son Svanad-ratha, really a mere epithet, and makes him a descendant of Yadu.

⁴ viii. 1, 31. 32. Cf. Ludwig, Translation of the Rigveda, 3, 159; Hopkins, *Journal of the American Oriental Society*, 17, 89; Griffith, *Hymns of the Rigveda*, 2, 106, 107; Oldenberg, *Rgveda-Noten*, 1, 354.

Ā-sandī.—This is a generic term for a seat of some sort, occurring frequently in the later Saṃhitās¹ and Brāhmanaś,² but not in the Rigveda. In the Atharvaveda³ the settle brought for the Vrātya is described at length. It had two feet, lengthwise and cross-pieces, forward and cross-cords, showing that it was made of wood and also cording. It was also covered with a cushion (Āstarāṇa) and a pillow (Upabarhāṇa), had a seat (Āsāda) and a support (Upasraya). Similar seats are described in the Kauṣītaki Upaniṣad⁴ and the Jaiminīya Brāhmana.⁵ The seat for the king at the royal consecration is described in very similar terms in the Aitareya Brāhmana,⁶ where the height of the feet is placed at a span, and the lengthwise and cross-pieces are each to be a cubit, while the interwoven part (*vivayana*) is to be of Muñja grass, and the seat of Udumbara wood. In another passage of the Atharvaveda⁷ Lanman seems to take the seat meant as a 'long reclining chair.' There also a cushion (Upadhāna) and coverlet (Upavāsana) are mentioned. The Śatapatha Brāhmana repeatedly describes the Āsandī in terms showing that it was an elaborate seat. In one place⁸ it is said to be made of Khadira wood, perforated (*vi-ṭṣṇā*), and joined with straps (*vardhra-yutā*) like that of the Bhāratas. At the Sautrāmaṇī rite⁹ (an Indra sacrifice) the seat is of Udumbara wood, is knee-high, and of unlimited width and depth, and is covered with plaited reed-work. The

¹ Av. xiv. 2, 65; xv. 3, 2 *et seq.*; Taittirīya Saṃhitā, vii. 5, 8, 5; Vājasaneyi Saṃhitā, viii. 56; xix. 16; 86, etc.

² Aitareya Brāhmana, viii. 5; 6; 12; Śatapatha Brāhmana, iii. 3, 4, 26; v. 2, 1, 22; 4, 4, 1, etc.

³ xv. 3, 2 *et seq.*

⁴ i. 5. Cf. Weber, *Indische Studien*,

1, 397; Keith, *Sāṅkhayana Aranyaka*, 19.

⁵ ii. 24.

⁶ viii. 5; 6; 12.

⁷ xiv. 2, 65. See his note in Whitney's Translation of the Atharvaveda, 765.

⁸ v. 4, 4, 1.

⁹ xii. 8, 3, 4 *et seq.*