

imperial seat¹⁰ is to be shoulder-high, of Udumbara wood, and wound all over with cords of Balvaja grass (*Eleusina indica*). Elsewhere¹¹ the seat is a span high, a cubit in width and depth, of Udumbara wood, and covered with reed-grass cords, and daubed with clay.

¹⁰ xiv. 1, 3, 8 *et seq.*

¹¹ vi. 7, 1, 12 *et seq.*

Cf. Zimmer, Altindisches Leben, 155.

Āsandī-vant, 'possessing the throne,' is the title of the royal city of **Janamejaya Pāriksita**, in which the horse, for his famous **Aśvamedha**, was bound. The authorities both cite a **Gāthā** for the fact, but they differ as to the priest who celebrated the rite. In the **Śatapatha Brāhmaṇa**¹ he is stated to have been **Indrota Daivāpa Śaunaka**, but in the **Aitareya**² **Tura Kāvāṣeya**.

¹ xiii. 5, 4, 2.

² viii. 21. *Cf. Śāṅkhāyana Śrauta* | *Sūtra, xvi. 9, 1. Pāṇini, viii. 2, 12,*

knows the name.

Ā-sāda, 'seat,' occurs in the **Atharvaveda**¹ as a description of part of the settle (**Āsandī**) of the **Vrātya**. It seems best to regard it with **Whitney**² as the seat proper; **Aufrecht**,³ **Zimmer**,⁴ and **Roth**⁵ render it as the 'cushion for the seat,' but that is sufficiently described by the word **Āstarāṇa**.

¹ xv. 3, 8.

² Translation of the **Atharvaveda**,
771.

³ *Indische Studien, I, 131.*

⁴ *Altindisches Leben, 155.*

⁵ *St. Petersburg Dictionary, s.v.*

Āsurāyaṇa is mentioned as a pupil of **Traivāṇi** in the first two **Vaṃśas**¹ (lists of teachers) of the **Bṛhadāraṇyaka Upaniṣad** in both recensions, but as a pupil of **Āsuri** in the third **Vaṃśa**.²

¹ ii. 6, 3; iv. 6, 3.

² vi. 5, 2. *Cf. Weber, Indische Studien, I, 434, n.*

Āsuri occurs in the first two **Vaṃśas**¹ (lists of teachers) of the **Bṛhadāraṇyaka Upaniṣad** as a pupil of **Bhāradvāja** and teacher of **Aupajandhani**, but in the third² as a pupil of **Yājñavalkya** and teacher of **Āsurāyaṇa**. He appears as a

¹ ii. 6, 3; iv. 6, 3.

² vi. 5, 2.