

Ā-srāva ('discharge') denotes a disease, thrice referred to in the Atharvaveda,¹ the precise nature of which is uncertain. The Scholiast² in one place interprets it as painful urination (*mūtrātīsāra*), while Lanman³ suggests diabetes. Bloomfield⁴ takes it to be diarrhoea, and Zimmer⁵ argues that as the remedy is called 'wound healer' (*arus-srāṇa*), the sense is 'the flux from unhealed wounds.' Whitney⁶ renders it 'flux,' and questions Bloomfield's rendering. Ludwig⁷ translates it vaguely by 'sickness' and 'cold.'

¹ i. 2, 4; ii. 3, 2; vi. 44, 2.

² On Av. i. 2, 4. Cf. on ii. 3, 2.

³ In Whitney's Translation of the Atharvaveda, 3.

⁴ *American Journal of Philology*, 7, 467; *Journal of the American Oriental Society*,

13, cxiii; *Hymns of the Atharvaveda*, 233, 234.

⁵ *Altindisches Leben*, 392.

⁶ *Op. cit.*, 3, 41.

⁷ Translation of the Rigveda, 3, 507, 509.

Āhanasyā ('unchaste').—This word in the plural ('lascivious verses') denotes a section (xx. 136) of the Kuntāpa hymns of the Atharvaveda, which are of an obscene character.¹

¹ Aitareya Brāhmaṇa, vi. 36; Kauṣītaki Brāhmaṇa, xxx. 7. Cf. Bloomfield, *Atharvaveda*, 99.

Ā-hāva denotes a pail or bucket, especially in conjunction with a well (*Avata*).¹

¹ Rv. i. 34, 8; vi. 7, 2; x. 101, 5; 112, 6; *Nirukta*, v. 26.

Āhneya.—Patronymic of *Sauca* (*Taittirīya Āraṇyaka*, ii. 12).

I.

Ikṣu, the generic name for the sugar-cane, is first found in the Atharvaveda¹ and the later *Saṃhitās*.² Whether it grew wild, or was cultivated, does not appear from the references.

¹ i. 34, 5.

² *Maitrāyaṇī Saṃhitā*, iii. 7, 9; iv. 2, 9 (*ikṣu-hāṇḍa*). In *Vājasaneyī Saṃhitā*, xxv. 1; *Taittirīya Saṃhitā*, vii. 3, 16, 1;

Kāthaka Aśvamedha, iii. 8, 'eyelash' is meant. Cf. Zimmer, *Altindisches Leben*, 72; Roth, *St. Petersburg Dictionary*, s.v.