

so-called Ākhyāna hymns of the Rigveda, in which Oldenberg finds actual specimens of the supposed literary genus, though the prose has been lost, actual remains of ritual dramas. Elsewhere<sup>26</sup> it has been suggested that the hymns in question are merely literary dialogues.

<sup>26</sup> Keith, *Journal of the Royal Asiatic Society*, 1909, 200 *et seq.*

**Id-, Idā-, Idu- Vatsara.** See **Samvatsara.**

**Indra-gopa** ('protected by Indra'), masc., is a designation of the cochineal insect in the Bṛhadāraṇyaka Upaniṣad (ii. 3, 6).

**Indra-dyumna Bhāllaveya Vaiyāghra-padya** is mentioned as a teacher who with others was unable to agree as to the nature of Agni Vaiśvānara, and who was instructed by **Āsvapati Kaikeya**.<sup>1</sup> As Bhāllaveya he is cited several times in the Śatapatha Brāhmaṇa<sup>2</sup> on ritual points.

<sup>1</sup> Śatapatha Brāhmaṇa, x. 6, 1, | <sup>2</sup> i. 6, 1, 19; xiii. 5, 3, 4. Cf. ii. 1, 1 *et seq.*; Chāndogya Upaniṣad, v. 11, | 4 6. 1 *et seq.*

**Indra-bhū Kāsyapa** is mentioned as a pupil of **Mitrabhū Kāsyapa** in the Vaṃśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 1, 374.

1. **Indrota** is twice mentioned in the Rigveda<sup>1</sup> in a Dānastuti ('Praise of Liberality') as a giver of gifts. In the second passage he has the epithet Ātithigva, which shows conclusively that he was a son of Atithigva, as Ludwig<sup>2</sup> holds, and not of Rkṣa, as Roth<sup>3</sup> states.

<sup>1</sup> viii. 68, 10 *et seq.*

<sup>2</sup> Translation of the Rigveda, 3, 163.

<sup>3</sup> St. Petersburg Dictionary, s.v.

2. **Indrota Dalvāpa Śaunaka** is mentioned in the Śatapatha Brāhmaṇa<sup>1</sup> as the priest who officiated at the horse

<sup>1</sup> xiii. 5, 3, 5; 4, 1; Sāṅkhāyana Srāuta Sūtra, xvi. 7, 7; 8, 27.