

Iṣa Śyāvāsvi is mentioned in a Vaṃśa ('list of teachers') of the Jaiminiya Upaniṣad Brāhmaṇa (iv. 16, 1) as a pupil of Agastya.

Iṣikā, 'a stalk of reed grass,' occurs frequently from the Atharvaveda<sup>1</sup> onwards, often as an emblem of fragility. In the Sāṅkhāyana Āraṇyaka<sup>2</sup> it seems to denote the pin fixed in the bar of a pen to keep cattle in (*argaleṣṭike*, 'bolt and pin'). A basket (*śūrpa*) of Iṣikā is referred to in the Śatapatha Brāhmaṇa.<sup>3</sup>

<sup>1</sup> Av. vii. 56, 4; xii. 2, 54; Śatapatha Brāhmaṇa, iv. 3, 4, 16, etc.; Jaiminiya Brāhmaṇa, i. 9; ii. 134; Chāndogya Upaniṣad, v. 24, 3; Kāthaka Upaniṣad, ii. 6, 17, etc.; Nirukta, ix. 8.

<sup>2</sup> ii. 16 (v. l. *ṣike*).

<sup>3</sup> i. 1, 4, 19.

Cf. Zimmer, *Altindisches Leben*, 71; Oertel, *Journal of the American Oriental Society*, 19, 122, n. 3.

Iṣu is the usual name for 'arrow' from the Rigveda<sup>1</sup> onwards. Other names are Śarya, Śārī, and Bāṇa. In the hymn of the Rigveda,<sup>2</sup> which gives a catalogue of armour, two kinds of arrows are distinctly referred to: the one is poisoned (*ālāktā*), and has a head of horn (*vuru-śīrṣṇī*); the other is copper-, bronze-, or iron-headed (*ayo-mukham*). Poisoned (*digdhā*) arrows are also referred to in the Atharvaveda.<sup>3</sup> The arrows were feathered.<sup>4</sup> The parts of an arrow are enumerated in the Atharvaveda<sup>5</sup> as the shaft (*śalya*), the feather-socket (*parṇa-āhi*), the point (*śrṅga*), the neck of the point in which the shaft is fixed (*kulmala*), and the Apaskambha and Apāṣṭha, which are of more doubtful significance. In the Aitareya Brāhmaṇa<sup>6</sup> the parts of an arrow are given as the point (*anika*), the *śalya*, *tejana*, and the feathers (*parṇāni*), where *śalya* and *tejana* must apparently mean the upper and lower parts of the shaft, since it is reasonable to suppose that the arrow is described as a whole consecutively. So in the Atharvaveda<sup>7</sup> the arrow of Kāma is described as having feathers, a shaft

<sup>1</sup> ii. 24, 8; viii. 7, 4, etc.; Av. i. 13, 4, etc.; Vājasaneyi Samhitā, xvi. 3, etc.; Nirukta, ix. 18.

<sup>2</sup> vi. 75, 15.

<sup>3</sup> iv. 6, 7; v. 18, 8, 15; 31, 4.

<sup>4</sup> Rv. x. 18, 14; vi. 75, 11; Av. v. 25, 1.

<sup>5</sup> iv. 6.

<sup>6</sup> i. 25.

<sup>7</sup> Av. iii. 25, 2.