

(*salya*), and a firm fastening (*kulmala*).⁸ The arrow was shot from the ear, and so is described in the Rigveda⁹ as 'having the ear for its place of birth.'

As a measure of length, the Iṣu was five spans, say three feet.¹⁰ A regular profession of arrow-making existed (*iṣu-kṛt*,¹¹ *iṣu-kāra*).¹²

⁸ See also Maitrāyaṇī Samhitā, iii. 8, i. 2; Kāṭhaka Samhitā, xxv. 1.

⁹ Rv. vi. 75, 3; ii. 24, 8 (*harṇa-yomi*).

¹⁰ Satapatha Brāhmaṇa, vi. 5, 2, 10.

¹¹ Vājasaneyi Samhitā, xvi. 46. Cf. Rv. i. 184, 3.

¹² *Ibid.*, xxx. 7; Taittiriya Brāhmaṇa, iii. 4, 3, 1.

Cf. Zimmer, *Altindisches Leben*, 300; Weber, *Indische Studien*, 18, 29, 286; Hopkins, *Journal of the American Oriental Society*, 13, 275 et seq.; 25, 337.

Iṣu Tri-kāṇḍā is the name given in the Aitareya Brāhmaṇa¹ to some constellation, perhaps Orion's girdle. It is mentioned with Mṛga, Mṛgavyādha, and Rohiṇī.

¹ iii. 33. Cf. Hillebrandt, *Vedische Mythologie*, 2, 205, n.

Iṣu-dhi ('arrow-holder') is the name of the quiver which was carried by every bowman. The word is common from the Rigveda¹ onwards. No trace is to be found in Vedic literature of the later practice of carrying two quivers.² According to Pischel,³ the curious expression *iṣu-kṛt* in the Rigveda⁴ means quiver.

¹ i. 33, 3; vi. 75, 5; x. 95, 3; Av. ii. 33, 2; iv. 10, 6, etc.; Nirukta, ix. 13.

² Hopkins, *Journal of the American Oriental Society*, 13, 274. Each quiver held from ten to twenty arrows.

³ *Vedische Studien*, 1, 17. But see Oldenberg, *Rgveda-Noten*, 1, 182.

⁴ i. 184, 3.

Cf. Zimmer, *Altindisches Leben*, 300.

I.

Iṣā denotes the 'pole of a chariot.' Normally the chariot had one pole (*ekeṣah*),¹ but sometimes two poles are referred to.² The word is often³ compounded with Yuga, 'yoke,' into which it was fastened (see Kha), and tied with ropes.⁴ Exactly how it was attached to the chariot we do not know.⁵ See also Ratha.

¹ Rv. x. 135, 3; iii. 53, 17; viii. 5, 29; Av. viii, 8, 23.

² Cf. Av. ii. 8, 4; Satapatha Brāhmaṇa, i. 1, 2, 12 (*iṣā-yugāni*, but in iii. 9, 4, 3 dual); Kātyāyana Śrauta Sūtra, vii. 9, 14, etc.

³ Av., *loc. cit.*, etc.

⁴ Rv. x. 60, 8. Cf. iii. 6, 6.

⁵ *Vāṇī* in Rv. i. 119, 5 is taken by Zimmer, *Altindisches Leben*, 249, to refer to the front part of the chariot, but it seems simply to be 'voice.'