

Rkṣikā, a word found in the Atharvaveda,¹ the Vājasaneyi Saṃhitā,² and the Śatapatha Brāhmaṇa,³ appears to denote a demon. Harisvāmin, however, in his commentary on the Śatapatha Brāhmaṇa, connects the word with **Rkṣa**, as meaning 'bear.'

¹ xii. 1, 49.

² xxx. 8.

³ xiii. 2, 4, 2. 4. Cf. Eggeling, *Sacred Books of the East*, 44, 307.

Rg-veda, the formal name of the collection of Ṛcs, first appears in the Brāhmaṇas,¹ and thereafter frequently in the Āraṇyakas² and Upaniṣads.³

¹ Aitareya Brāhmaṇa, i. 32, and implied in Taittiriya Brāhmaṇa, iii. 12, 9, 1; Śatapatha Brāhmaṇa, vi. 5, 4, 6; 8, 3; xii. 3, 4, 9.

² Aitareya Āraṇyaka, iii. 2, 3, 5; Śāṅkhāyana Āraṇyaka, viii. 3, 8.

³ Bṛhadāraṇyaka Upaniṣad, i. 5, 12; ii. 4, 10; iv. 1, 6; 5, 11; Chāndogya Upaniṣad, i. 3, 7; iii. 1, 2, 3; 15, 7; vii. 1, 2, 4; 2, 1; 7, 1.

Rjīsvan is mentioned several times in the Rigveda,¹ but always in a vague manner, as if very ancient. He assists Indra in fights against demoniac figures like Pipru and the dusky brood (*kṛṣṇa-garbhāh*). According to Ludwig,² he was called Auśija's son,³ but this is doubtful. He is twice⁴ clearly called Vaidathina, or descendant of Vidathin.

¹ i. 51, 5; 53, 8; 101, 1; vi. 20, 7; viii. 49, 10; x. 99, 11; 138, 3.

² Translation of the Rigveda, 3, 143, 149.

³ Rv. x. 99, 11. Cf. Auśija.

⁴ Rv. iv. 16, 13; v. 29, 11.

Cf. Macdonell, *Vedic Mythology*, p. 161 (C).

Rjūnas is mentioned once only in the Rigveda¹ along with six other Soma sacrificers.

¹ viii. 52, 2. Cf. Ludwig, Translation of the Rigveda, 3, 163.

Rjrāśva appears in the Rigveda¹ as one of the Vārṣāgiras, along with Ambarīṣa, Surādhas, Sahadeva, and Bhayamāna, and as apparently victorious in a race. Elsewhere² in the

¹ i. 100, 16, 17.

² i. 116, 17; 117, 16, 17.