

Atharvaveda<sup>9</sup> as applicable to the occasion of the payment of a debt after the creditor's decease. For the payment of a debt by a relation of the debtor the evidence is still less clear.<sup>10</sup>

Zimmer<sup>11</sup> thinks that payments of debt were made in the presence of witnesses who could be appealed to in case of dispute. This conclusion is, however, very uncertain, resting solely on a vague verse in the Atharvaveda.<sup>12</sup>

<sup>9</sup> vi. 117-119. The name for unpaid debt is in Av. vi. 117, 1, *apamityam apratitām*. In the Taittiriya Saṁhitā, iii. 3, 8, 1, *kuśidam apratitām*; in the Maitrāyaṇī Saṁhitā, iv. 14, 17, and Taittiriya Āraṇyaka, ii. 3, 1, 8, *kuśidam apratitām*; in the Mantra Brāhmaṇa, ii. 3, 20, *apradattam*.

<sup>10</sup> Cf. Rv. iv. 3, 13 (a brother's sin or debt); Jolly, *Recht und Sitte*, 99, 100.

<sup>11</sup> *Altindisches Leben*, 181. This suggestion is ignored by Bloomfield, *op. cit.*, 375, and Whitney, *op. cit.*, 304.

<sup>12</sup> vi. 32, 3 = viii. 8, 21. Cf. Śāṅkh-āyana Āraṇyaka, xii. 14, and see Jāṅṅī. Cf. Zimmer, *op. cit.*, 181, 182; 259.

**RṂam-caya**, a prince of the Rūśamas, is celebrated in a Dānastuti ('Praise of Gifts') of the Rigveda (v. 30, 12. 14) for his generosity to a poet named Babhru.

Cf. Zimmer, *Altindisches Leben*, 129; Bṛhaddevatā, ed. Macdonell, 2, 169, 174.

**Rtu**, 'season,' is a term repeatedly mentioned from the Rigveda<sup>1</sup> onwards. Three seasons of the year are often alluded to,<sup>2</sup> but the names are not usually specified. In one passage of the Rigveda<sup>3</sup> spring (*vasanta*), summer (*grīṣma*), and autumn (*śarad*) are given. The Rigveda knows also the rainy season (*prā-ṛṣ*) and the winter (*himā, hemanta*). A more usual<sup>4</sup> division (not found in the Rigveda) is into five seasons,

<sup>1</sup> i. 49, 3; 84, 18, etc.

<sup>2</sup> Cf. Rv. i. 164, 2 (*tri-nābhi*), 48 (*triyi nabhyāni*); also perhaps the Rbhus as the genii of the three seasons and the three dawns. Cf. Macdonell, *Vedic Mythology*, p. 133; Hillebrandt, *Vedische Mythologie*, 2, 33 *et seq.*; Śatapatha Brāhmaṇa, xiv. 1, 1, 28, and the *cāturmāsyaṇi*, or four-monthly sacrifices performed at the beginning of the seasons in the ritual (Weber, *Naxatra*, 2, 309 *et seq.*).

<sup>3</sup> i. 90, 6. Hillebrandt, *op. cit.*, 2, 35, finds in Rv. v. 14, 4; ix. 91, 6, reference to three seasons in the triad *gāvah* (? spring), *āpah* (rains), *sva*

(= *gharma*), and in the ritual literature (Āpastamba Śrauta Sūtra, viii. 4, 2) in the threefold division into *ṛta, gharma*, and *ośadhi*.

<sup>4</sup> Av. viii. 2, 22; 9, 15; xiii. 1, 18; Taittiriya Saṁhitā, i. 6, 2, 3; iv. 3, 3, 1, 2; v. 1, 10, 3; 3, 1, 2; 4, 12, 2; 6, 10, 1; 7, 2, 4; vii. 1, 18, 1, 2; Maitrāyaṇī Saṁhitā, i. 7, 3; iii. 4, 8; 13, 1; Kāthaka Saṁhitā, iv. 14; ix. 16; Vājasaneyi Saṁhitā, x. 10-14; Śatapatha Brāhmaṇa, i. 3, 5, 11; vi. 2, 2, 3, etc.; Taittiriya Brāhmaṇa, iii. 10, 4, 1; 11, 10, 4, etc. Cf. Rv. i. 164, 13. See also Weber, *op. cit.*, 2, 352.