

Nivānya-vatsā and Nivānyā in the Śatapatha Brāhmaṇa<sup>1</sup> denotes a 'cow with a calf to which she has to be won over,' that is, with a calf substituted for one of her own which has died. Nivānyā<sup>2</sup> is a contracted form of the compound term. Similar expressions are *abhivānya-vatsā*,<sup>3</sup> *abhivānyā*,<sup>4</sup> *vānyā*,<sup>5</sup> and *api-vānya-vatsā*.<sup>6</sup>

<sup>1</sup> xii. 5, 1, 4.

<sup>2</sup> ii. 6, 1, 6.

<sup>3</sup> Aitareya Brāhmaṇa, vii. 2.

<sup>4</sup> Taittiriya Brāhmaṇa, i. 6, 8, 4.

<sup>5</sup> *Ibid.*, ii. 6, 16, 2.

<sup>6</sup> Kauṣika Sūtra, lxxxii. 22.

*Cf.* Lanman in Whitney's Translation of the Atharvaveda, 880.

Ni-vid denotes a brief invocation of the deity that is invited in a liturgy in honour of the god. The Brāhmaṇas<sup>1</sup> repeatedly mention Nivids as inserted in the Śastras (recitations), and the *Khilas* of the Rigveda<sup>2</sup> preserve among them a set of Nivids. But it is doubtful<sup>3</sup> whether the habit of using such brief formulas—the Nivid is usually not more than a Pada or quarter-verse in length—is known to the Rigveda, though it has been seen even there,<sup>4</sup> and the word Nivid is several times found in that Saṃhitā,<sup>5</sup> but hardly in the technical sense of the Brāhmaṇas. In the later Saṃhitās<sup>6</sup> the technical sense is common.

<sup>1</sup> Aitareya Brāhmaṇa, ii. 33. 34; iii. 10. 11; vi. 33. 35; Kauṣitaki Brāhmaṇa, xiv. 1; Śatapatha Brāhmaṇa, iii. 9. 3, 28; xiii. 5. 1, 9, etc.; Aitareya Āraṇyaka, i. 5. 2; Śāṅkhāyana Āraṇyaka, i. 3, etc.

<sup>2</sup> See Scheftelowitz, *Die Apokryphen des Rgveda*, 137-143.

<sup>3</sup> The antiquity of the Nivids was asserted by Haug, *Aitareya Brāhmaṇa*, 1, 26 *et seq.*, and often since, e.g., by Tilak, *Orion*, 206; Scheftelowitz, *op. cit.*, 3. It is shown to be most improbable by Weber, *Indische Studien*, 9, 265, 355, and Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 242

*et seq.*; *Göttingische Gelehrte Anzeigen*, 1907, 232, 233.

<sup>4</sup> i. 86, 4; Bezzenberger's *Beiträge*, 9, 192. So Oldenberg, *Sacred Books of the East*, 46, 119, 122, takes Rv. i. 96, 2, to refer to the Nivids in the technical sense, but not to the Nivids as preserved.

<sup>5</sup> i. 89, 3; 96, 2; 175, 6; ii. 36, 6; iv. 18, 7; vi. 67, 10.

<sup>6</sup> Av. v. 26, 4; xi. 7, 19; Vājasaneyi Saṃhitā, xix. 25, etc.

*Cf.* Hillebrandt, *Ritualliteratur*, 102; Oldenberg, *Religion des Veda*, 387, n. 2; Muir, *Sanskrit Texts*, 1<sup>2</sup>, 241.

Nivid-dhāna, 'containing a Nivid,' is found several times as an epithet of a hymn or verse in the Brāhmaṇas.<sup>1</sup>

<sup>1</sup> Aitareya Brāhmaṇa, iii. 17; Kauṣitaki Brāhmaṇa, xxi. 6; xxiv. 4; Śata-

patha Brāhmaṇa, xiii. 5, 1, 12; Aitareya Āraṇyaka, i. 2, 2; 5, 3.