

sinking of a ship which is leaking (*bhinnā*) ; though the language here employed can be made to fit the theory that the ship was only a canoe, it cannot naturally be so interpreted. Moreover, there is mention made in the Rigveda⁶ of men who go to the ocean (**Samudra**) eager for gain (*saṁśyavaḥ*). It is not altogether satisfactory to restrict such references with Zimmer⁷ to the broad stream of the Indus after the union of that river with the tributaries of the Panjab. In the Rigveda⁸ too it is said that the *Aśvins* rescued **Bhujyu** in the ocean with a ship of a hundred oars (*śatāritra*). It is not easy to refuse to recognize here the existence of larger vessels with many oars used for sea voyages. The Baudhāyana Dharma Sūtra,⁹ at any rate, clearly refers to maritime navigation. See also **Samudra**.

⁶ Rv. i. 56, 2 ; iv. 55, 6.

⁷ *Altindisches Leben*, 22, 23.

⁸ i. 116, 3 *et seq.*

⁹ i. 2, 4 ; ii. 2, 2. But it is not of very early date.

Cf. Zimmer, *op. cit.*, 255-257.

Nyag-rodha, 'growing downwards,' is the name of the *Ficus indica*, a tree remarkable for sending down from its branches fibres which take root and form new stems. Though the tree is not mentioned by name in the Rigveda, it appears to have been known, as Pischel¹ has shown from a hymn² in which its characteristics may be recognized. It is frequently mentioned in the Atharvaveda³ and the later literature.⁴ The sacrificial bowls (**Camasa**) were made of its wood.⁵ It was doubtless of the greatest importance, as in modern times, to the Vedic village. The sister tree, the *Aśvattha* (*Ficus religiosa*), already occurs in the Rigveda.

¹ *Vedische Studien*, i, 113, 114.

² i. 24, 7, where *stūpa* seems to denote the crest or crown of the tree above the main trunk.

³ iv. 37, 4 ; v. 5, 5.

⁴ *Aitareya Brāhmaṇa*, vii. 30. 31 ;

Śatapatha Brāhmaṇa, v. 3. 5, 13 xiii. 2, 7, 3 ; *Chāndogya Upaniṣad*, vi. 12, 1, etc.

⁵ *Taittirīya Saṁhitā*, vii. 4, 12, 1 ; *Vājasaneyi Saṁhitā*, xxiii. 13.

Cf. Zimmer, *Altindisches Leben*, 58.

Ny-aṅka in the dual denotes in the *Taittirīya Saṁhitā*¹ and *Brāhmaṇa*² some part of the chariot, parallel with **Aṅka**. The *Pañcaviṁśa Brāhmaṇa*³ has **Nyaṅkū**, the dual of **Nyaṅku**.

¹ i. 7, 7, 2.

² i. 3, 5, 4 ; ii. 7, 8, 1.

³ i. 7, 5 ; *Lāṭyāyana Śrauta Sūtra*, ii. 8, 9.