

Vaiyāska is read in one passage of the Rigveda Prātiśākhya,<sup>1</sup> as the name of an authority on the metres of the Rigveda. Roth<sup>2</sup> is clearly right in thinking that Yāska is meant.<sup>3</sup>

<sup>1</sup> xvii. 25.

<sup>2</sup> St. Petersburg Dictionary, s.v.

<sup>3</sup> The name not being a patronymic

from Viyāska, but standing for *vai* Yāskuh. Cf. Vaijāna.

Vaira<sup>1</sup> and Vaira-deya<sup>2</sup> seem to have in the later Saṃhitās and the Brāhmanas the definite and technical sense of 'wergeld,' the money to be paid for killing a man as a compensation to his relatives. This view is borne out by the Sūtras of Āpastamba<sup>3</sup> and Baudhāyana.<sup>4</sup> Both prescribe the scale of 1,000 cows for a Kṣatriya,<sup>5</sup> 100 for a Vaiśya, 10 for a Śūdra, and a bull over and above in each case. Āpastamba leaves the destination of the payment vague, but Baudhāyana assigns it to the king. It is reasonable to suppose that the cows were intended for the relations, and the bull was a present to the king for his intervention to induce the injured relatives to abandon the demand for the life of the offender. The Āpastamba Sūtra<sup>6</sup> allows the same scale of wergeld for women, but the Gautama Sūtra<sup>7</sup> puts them on a level with men of the Śūdra caste only, except in one special case. The payment is made for the purpose of *vaira-yātana* or *vaira-niryātana*, 'requital of enmity,' 'expiation.'

The Rigveda<sup>8</sup> preserves, also, the important notice that a man's wergeld was a hundred (cows), for it contains the epithet *śata-dāya*, 'one whose wergeld is a hundred.' No doubt the values varied, but in the case of Śunaḥsepa the amount is a hundred (cows) in the Aitareya Brāhmana.<sup>9</sup> In the Yajurveda Saṃhitās<sup>10</sup> *śata-dāya* again appears.

<sup>1</sup> Pañcaviṃśa Brāhmana, xvi. 1, 12. Cf. Taittirīya Saṃhitā, i. 5, 2, 1; Kāthaka Saṃhitā, ix. 2; Kapiṣṭhala Saṃhitā, viii. 5; Maitrāyaṇī Saṃhitā, i. 7, 5, all of which have *vīram* for *vairam*, perhaps wrongly.

<sup>2</sup> Rv. v. 61, 8 (on the exact sense of which, cf. Max Müller, *Sacred Books of the East*, 32, 361; Hillebrandt, *Vedische Mythologie*, 1, 92; Oldenberg, *Rigveda-Noten*, 1, 354); Kāthaka Saṃhitā, xxiii. 8; xxviii. 2, 3, 6.

<sup>3</sup> i. 9, 24, 1-4.

<sup>4</sup> i. 10, 19, 1, 2.

<sup>5</sup> The crime of slaying a Brahmin is too heinous for a wergeld. See Āpastamba, i. 9, 24, 7 *et seq.*; Baudhāyana, i. 10, 18, 18.

<sup>6</sup> i. 9, 24, 5.

<sup>7</sup> i. 10, 19, 3.

<sup>8</sup> ii. 32, 4.

<sup>9</sup> vii. 15, 7.

<sup>10</sup> See n. 1. The word is not found in the Taittirīya.