

**Vyā-khyāna** in one passage of the Satapatha Brāhmaṇa<sup>1</sup> clearly denotes a 'narrative' merely—viz., that of the dispute of Kadrū and Suparṇī. In other passages<sup>2</sup> the word means simply 'commentary.' In the Bṛhadāranyaka Upaniṣad,<sup>3</sup> used in the plural, it signifies a species of writing, apparently 'commentaries,' though its exact relation to **Anuvyākhyāna** must remain obscure. Sieg<sup>4</sup> thinks that the Vyākhyānas were forms of narrative like **Anvākhyāna** and **Anuvyākhyāna**.

<sup>1</sup> iii. 6, 2, 7.

<sup>2</sup> vi. 1, 27, 33; vii. 2, 4, 28.

<sup>3</sup> ii. 4, 10; iv. 1, 6 (Mādhyandina = 2 Kāṇva); 5, 11.

<sup>4</sup> *Die Sagenstoffe des Rgveda*, 21, 34.

**Vyāghra**, 'tiger,' is never found in the Rigveda, but frequently occurs in the Atharvaveda,<sup>1</sup> as well as the lion. This fact is legitimately regarded as an indication that the Atharvaveda belongs to a period when the Vedic Indian had approached and entered the territory of Bengal. Later,<sup>2</sup> also, mention of the tiger is quite common. The Taittirīya Saṃhitā<sup>3</sup> preserves a reference to the danger of waking a sleeping tiger. The destructive character of the animal is often alluded to,<sup>4</sup> the man-eater (*puruṣād*)<sup>5</sup> being also mentioned. Like the lion, the tiger passes as a symbol of strength.<sup>6</sup> This idea is illustrated by the fact that the king at the **Rājasūya** ('royal consecration') steps<sup>7</sup> on a tiger's skin to win himself the strength of the animal. Cf. also **Śārdūla**, **Petva**.

<sup>1</sup> iv. 3, 1; 36, 6; vi. 38, 1; 103, 3; 140, 1; xii. 1, 49; 2, 43; xix. 46, 5; 49, 4.

<sup>2</sup> Taittirīya Saṃhitā, vi. 2, 5, 5; Kāthaka Saṃhitā, xvii. 2; Maitrāyaṇi Saṃhitā, ii. 1, 9; Vājasaneyi Saṃhitā, xiv. 9; xix. 10; Aitareya Brāhmaṇa, vii. 5, 3; Śatapattha Brāhmaṇa, xii. 7, 1, 8; Chāndogya Upaniṣad, vi. 9, 3; 10, 2, etc.

<sup>3</sup> v. 4, 10, 5.

<sup>4</sup> Cf. Av. iv. 36, 6; viii. 5, 11, and see **Śaśayu**.

<sup>5</sup> Av. xii. 1, 49.

<sup>6</sup> Av. iv. 8, 4, 7. Cf. Yāska, Nirukta, iii. 18.

<sup>7</sup> Av. iv. 8, 4. Cf. Eggeling, *Sacred Books of the East*, 41, 92. He does not wear the skin, as Zimmer, *Altindisches Leben*, 79, says.

Cf. Schrader, *Prehistoric Antiquities* 249, 250.

**Vyāghra-padya** is a false reading in the Chāndogya Upaniṣad (v. 16, 1) for **Vaiyāghrapadya**.