

Vyādhi, 'disease,' occurs several times in Vedic literature.¹ The specific diseases are dealt with under the separate names, but the Vedic texts also mention innumerable bodily defects. The list of victims² at the Puruṣamedha ('human sacrifice') includes a 'dwarf' (*vāmana*, *kubja*), a 'bald' person (*khalatī*),³ a 'blind' man (*andha*),⁴ a 'deaf' man (*badhira*),⁵ a 'dumb' man (*mūka*),⁶ a 'fat' man (*pīvan*), a 'leper' (*sīdhmala*, *kilāsa*),⁷ a 'yellow-eyed' man (*hary-akṣa*), a 'tawny-eyed' man (*pīṅg-ākṣa*), a 'cripple' (*pīṭha-sarpiṇ*), a 'lame' man (*srāma*), a 'sleepless' man (*jāgarāṇa*), a 'sleepy' man (*svaṇana*), one⁸ 'too tall' (*ati-dīrgha*), one 'too short' (*ati-hrasva*), one 'too stout' (*ati-sthāla* or *aty-amsala*), one 'too thin' (*ati-kṛśa*), one 'too white' (*ati-śukla*), one 'too dark' (*ati-kṛṣṇa*), one 'too bald' (*ati-kulva*), and one 'too hairy' (*ati-lomaśa*).

In the Maitrāyaṇī Saṃhitā⁹ the man with bad nails and the man with brown teeth are mentioned along with sinners like the *Didhiśupati*. The Śatapatha Brāhmaṇa¹⁰ mentions a 'white-spotted (*śukla*), bald-headed man, with projecting teeth (*viklidha*) and reddish-brown eyes.' Interesting is Zimmer's¹¹ suggestion that *kirmira* found in the Vājasaneyi Saṃhitā¹² means 'spotty' as an intermixture of races, but it is only a conjecture, apparently based on a supposed connexion of the word with *kṛ*, 'mix.' In the Vājasaneyi Saṃhitā¹³ and the

¹ Chāndogya Upaniṣad, iv. 10, 3; Ṣaḍviṃśa Brāhmaṇa, v. 4; Śāṅkhāyana Śrauta Sūtra, iii. 4, 8.

² Vājasaneyi Saṃhitā, xxx. 10, 17, 21; Taittirīya Brāhmaṇa, iii. 4, 6, 11, 14, 1; 17, 1.

³ Cf. Śatapatha Brāhmaṇa, xiii. 3, 6, 5

⁴ Cf. Bṛhadāranyaka Upaniṣad, vi. 2, 9; Chāndogya Upaniṣad, v. 1, 9; 13; 2; viii. 4, 2; 9, 1; 10, 1; Kauṣītaki Upaniṣad, iii. 3.

⁵ Bṛhadāranyaka Upaniṣad, vi. 2, 10; Chāndogya Upaniṣad, v. 1, 10; Kauṣītaki Upaniṣad, loc. cit.

⁶ Kauṣītaki Upaniṣad, loc. cit.

⁷ *Kilāsa* also in Pañcaviṃśa Brāhmaṇa, xiv. 3, 17; xxiii. 16, 11, etc.

⁸ Vājasaneyi Saṃhitā, xxx. 22; Taittirīya Brāhmaṇa, iii. 4, 19, 1, where are added the man who winks too much (*ati-mirmira*), has too prominent teeth (*ati-dantura*) or too small teeth (*ati-hriṣṭa*), and who stares excessively (*ati-memiṣa*). Cf. Weber, *Indische Streifen*, I, 84, n. 4.

⁹ iv. 1, 9; Taittirīya Brāhmaṇa, iii. 2, 3, 9. Cf. Av. vii. 65, 3.

¹⁰ xiii. 3, 6, 5. See Eggeling, *Sacred Books of the East*, 44, 323, n.

¹¹ *Altindisches Leben*, 428.

¹² xxx. 21.

¹³ xxx. 15, especially *avijātā* and *vijarjavā*, beside *avatokā* and *paryāyini*; *atitvari* and *atiṣkadvari* are also possibly so to be understood. Cf. Weber, *Indische Streifen*, I, 80.