

women who go to the feast (**Samana**),⁷ or courtezans (*viśyā*, 'of the people'),⁸ or, metaphorically,⁹ the hymns compared with courtezans: these senses are perhaps adequate.

⁷ Rv. i. 124, 8.

⁸ Rv. i. 126, 5.

⁹ Rv. iv. 1, 16; x. 123, 2; Av.,
| *loc. cit.*

Vraja denotes in the first instance, in the Rigveda,¹ the place to which the cattle resort (from *vraj*, 'go'), the 'feeding ground' to which the milk-giving animals go out² in the morning from the village (**Grāma**), while the others stay in it all day and night.³ Secondly it denotes the 'herd'⁴ itself. This is **Geldner's** view,⁵ which seems clearly better than that of **Roth**⁶ who regards **Vraja** as primarily the 'enclosure' (from *vṛj*), and only thence the 'herd'; for the **Vraja** does not normally mean an 'enclosure' at all: the Vedic cattle were not stall-fed as a general rule. In some passages, however, 'pen,'⁷ in others 'stall,'⁸ is certainly meant. The word is often used in the myth of the robbing of the kine.⁹ It occasionally denotes a 'cistern.'¹⁰

¹ Rv. ii. 38, 8; x. 26, 3, and perhaps 97, 10; 101, 8. Cf. *Medhātithi* on *Manu*, iv. 45. and *Mahābhārata*, i. 41, 15, where *go-vraja* is equal to *gavāṃ pracārāḥ*, 'the pastures of the kine,' in i. 40, 17.

² Rv. ii. 38, 8.

³ Cf. *Sāyaṇa* on *Aitareya Brāhmaṇa*, ii. 18, 14.

⁴ Rv. v. 35, 4; vii. 27, 1; 32, 10; viii. 46, 9; 51, 5.

⁵ *Vedische Studien*, 2, 282 et seq.; *Rigveda, Glossar*, 174. Cf. *Hopkins, Journal of the American Oriental Society*, 13, 77.

⁶ *St. Petersburg Dictionary*, s.v. *But cf. Böhtlingk, Dictionary*, s.v.

⁷ Av. iii. 11, 5; iv. 38, 7; *Śāṅkhāyana Āraṇyaka*, ii. 16. Metaphorically, in the *Bṛhadāraṇyaka Upaniṣad*, vi. 4, 22, *Mādhyandina*, it is a pen with a bolt (*śarvaśa*) and with a palisade (*sa-pari-*

śraya). The sense of 'pen' is also possible in Rv. x. 97, 10; 101, 8, and is not radically opposed to it, for **Vraja** denotes the place where the cattle are fed, and can therefore be applied to the stall where they are during the night. Cf. *Goṣṭha*.

⁸ Rv. x. 4, 2, where the 'warm **Vraja**' to which the cows resort is alluded to, and iv. 51, 2, where the Dawns open wide the doors of the **Vraja** of darkness; *Taittiriya Brāhmaṇa*, iii. 8, 12, 2, where the **Vraja** is said to be made of *Aśvattha* wood. The sense of 'stall' is probable in *Vājasaneyi Saṃhitā*, i. 25.

⁹ See *Geldner, op. cit.*, 2, 283 et seq.

¹⁰ *Vājasaneyi Saṃhitā*, x. 4 = *Taittiriya Brāhmaṇa*, i. 8, 11, 1 = *Maitrāyaṇi Saṃhitā*, ii. 6, 7.