

(*phalakāstīrṇa*). The others,¹⁰ subordinate to the leader, had garments with fringes of red (*valūkāntāni dāmatūṣāṇi*), two fringes on each, skins folded double (*dviṣaṃhitāny ajināni*), and sandals (**Upānah**). The leader wore also an ornament (**Niṣka**) of silver, which Rājārām¹¹ converts into a silver coinage. The Vrātyas, on becoming consecrated, were expected to hand over their goods to the priest. Many other details are given in the Sūtras (e.g., that the shoes or sandals were of variegated black hue and pointed), but these are not authenticated by the Pañcaviṃśa Brāhmaṇa.

The locality in which the Vrātyas lived cannot be stated with certainty, but their nomad life¹² suggests the western tribes beyond the Sarasvatī. But they may equally well have been in the east: this possibility is so far supported by the fact that the Sūtras make the Brahmin receiving the gift of the Vrātya's outfit an inhabitant of **Magadha**. The Atharvaveda¹³ does not help, for it treats the Vrātya in so mystical a way that he is represented as being in all the quarters. Indeed, Roth¹⁴ believed that it was here not a case of the Vrātya of the Pañcaviṃśa Brāhmaṇa at all, but of a glorification of the Vrātya as the type of the pious vagrant or wandering religious mendicant (**Parivrājaka**). This view is clearly wrong, as the occurrence of the words *uṣṇīsa*, *vipatha*, and *pratoāa* shows. It is probable that the 15th Book of the Atharvaveda, which deals with the Vrātya, and is of a mystical character, exalts the converted Vrātya as a type of the perfect **Brahmacārin**, and, in so far, of the divinity.¹⁵

¹⁰ *Ibid.*, xvii. 1, 15. The exact sense of the passages is obscure; and was, as Lātyāyana shows, already obscure in his time and earlier; the translations given are all vague. Cf. Weber, *Indische Studien*, 1, 32 et seq.; *Indian Literature*, 67, 68; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 31, 32; Rājārām, *loc. cit.*

¹¹ *Op. cit.*, 361.

¹² Which is indicated by their name, 'belonging to a roving band' (*vrāta*), 'vagrant.'

¹³ See Whitney, Translation of the Atharvaveda, 770 et seq., with Lanman's additions.

¹⁴ St Petersburg Dictionary, s.v.

¹⁵ Boomfield, *Atharvaveda*, 94.

Cf. Weber, *Indische Studien*, i. 33, 52, 445, n.; *Indian Literature*, 67, 78, 110-112, 14, 146; Aufrecht, *Indische Studien*, 1, 130 et seq.; Ludwig, Translation of the Rīgveda, 3, xxvi et seq.; Zimmer, *Altindisches Leben*, 216.