

Vrihi, 'rice,' is never mentioned in the Rigveda,¹ but is frequently alluded to in the Atharvaveda² and later.³ Rice seems to be indigenous in the south-east of India :⁴ this fact accounts well for the absence of any mention of it in the Rigveda. Black and white rice is contrasted in the Taittiriya Samhitā,⁵ where also⁶ the distinctions of dark, swift-growing (*āśu*), and large rice (*mahā-vrihi*) are found. Probably the swift-growing variety is that later known as *ṣaṣṭika*, 'ripening in sixty days.' Vrihi and Yava, 'barley,' are normally conjoined in the texts.⁷ Cf. Plāsuka.

¹ To take *dhānya bīja* in Rv. v. 53, 13, as 'rice seeds' is unnecessary and very improbable, nor is there better reason to see in *dhānya rasa* in Av. ii. 26, 5, a 'rice drink.'

² vi. 140, 2; viii. 7, 20; ix. 6, 14, etc.

³ Taittiriya Samhitā, vii. 2, 10, 3, where it is said to ripen in autumn; Kāthaka Samhitā, x. 6; xi. 5; Maitrāyaṇī Samhitā, iii. 10, 2; iv. 3, 2; Vājasaneyi Samhitā, xviii. 12; Aitareya Brāhmaṇa, ii. 8, 7; 11, 12; viii. 16,

3, 4; Śatapatha Brāhmaṇa, v. 5, 5, 9; Bṛhadāraṇyaka Upaniṣad, vi. 3, 22 (Mādhyamdina = vi. 3, 13 Kāṇva); Chāndogya Upaniṣad, iii. 14, 3.

⁴ ii. 3, 1, 3. Cf. Taittiriya Brāhmaṇa, i. 7, 3, 4; Kāthaka Samhitā, xii. 4, 5, 6, etc.

⁵ i. 8, 10, 1.

⁶ Av. xi. 4, 13; Jaiminiya Brāhmaṇa, i. 43; Chāndogya Upaniṣad, v. 10, 6, etc.

Cf. Zimmer, *Altindisches Leben*, 239.

Vleška. See Bleška.

S.

Śamyu is the name of a mythical son of Bṛhaspati. He is quoted as a teacher in the texts of the Yajurveda.¹

¹ Taittiriya Samhitā, ii. 6, 10, 1; 8, 11; Śatapatha Brāhmaṇa, i. 9, 1, v. 2, 6, 4; Taittiriya Brāhmaṇa, iii. 3, 24; Taittiriya Āraṇyaka, i. 5, 2.

Cf. Lévi, *La Doctrine du Sacrifice*, 113.

Śakata,¹ Śakati,² are rare words in the older literature for a 'cart.' The creaking of a cart is referred to in the Rigveda² as like the sound heard by night in the forest.

¹ Nirukta, vi. 22; xi. 47; Chāndogya Upaniṣad, iv. 1, 8.

² Rv. x. 146, 3; Saṅgīta Brāhmaṇa, iv. 7.