

ance in the desert found out. It is said, indeed, in the Vājasaneyi Saṃhitā²¹ that the five rivers go to the Sarasvatī, but this passage is not only late (as the use of the word *Deśa* shows), but it does not say that the five rivers meant are those of the Panjab. Moreover, the passage has neither a parallel in the other Saṃhitās, nor can it possibly be regarded as an early production; if it is late it must refer to the later Sarasvatī.

Hillebrandt,²³ on the whole, adopts this view of the Sarasvatī,²³ but he also sees in it, besides the designation of a mythical stream, the later Vaitaraṇī,²⁴ as well as the name of the Arghandab in Arachosia.²⁵ This opinion depends essentially on his theory that the sixth Maṇḍala of the Rigveda places the scene of its action in Iranian lands, as opposed to the seventh Maṇḍala: it is as untenable as that theory itself.²⁶ Brunnhofer²⁷ at one time accepted the Iranian identification, but later²⁸ decided for the Oxus, which is quite out of the question. See also **Plakṣa Prāsravaṇa**.

²¹ xxxiv. 11.

²² *Vedische Mythologie*, I, 99 et seq.; 3. 372-378.

²³ He sees this sense in the Rigveda everywhere, except in the passages indicated in notes 24 and 25.

²⁴ vii. 95, 6; x. 17, 7; Av. vii. 68, 2; xiv. 2, 20; Pañcaviṃśa Brāhmaṇa, xxxv. 10, 11.

²⁵ Rv. vi. 49, 7; 61; possibly Vājasaneyi Saṃhitā, xxxiv. 11.

²⁶ See *Dīvodāsa*.

²⁷ *Bezenberger's Beiträge*, 10, 261, n. 2.

²⁸ *Iran und Turan*, 127.

Cf. Muir, *Sanskrit Texts*, 5, 337 et seq.; Macdonell, *Sanskrit Literature*, 141, 142; *Vedic Mythology*, pp. 86-88; von Schroeder, *Indiens Literatur und Cultur*, 84, 164.

Sarah in the Rigveda¹ and later² denotes 'bee.' Cf. **Saragha**.

¹ i. 112, 21.

² *Taittirīya Saṃhitā*, v. 3. 12, 12; *Śatapatha Brāhmaṇa*, xiii. 3, 1, 4. The stem is given as Saraṭ in the Uṇādi-

sūtra, 1, 133; but **Saragh** shows that Sarah must be meant (cf. Macdonell, *Vedic Grammar*, p. 238, n. 2).

Cf. Zimmer, *Altindisches Leben*, 97.

Sarit denotes 'stream' in the Rigveda¹ and later.²

¹ iv. 58, 6; vii. 70, 2; Av. xii. 2, 41; Vājasaneyi Saṃhitā, xxxiv. 11; *Taittirīya Brāhmaṇa*, i. 2, 1, 11, etc.