

ful. See also Aryamaṇḥ Panthā,<sup>27</sup> Nakṣatra, and Sapta Sūryāḥ.

<sup>27</sup> Ludwig, Translation of the Rigveda, 3, 188, finds in the Rigveda, i. 110, 2, a mention of the inclination of the ecliptic to the equator, and in x. 86, 4, a reference to the axis of the earth. Cf. Tilak, *Orion*, 158 *et seq.*; Oldenberg, *Rigveda-Noten*, I, 102, 105. These views are clearly quite wrong. The notions of the sun given in the Brāhmaṇas are all very naive and simple: the distance of heaven and the sun from the earth is the height of a thousand cows one on the top of the other (Pañcaviṃśa Brāhmaṇa, xvi. 8, 6), or forty-four days' journey

for a horse (*ibid.*, xxv. 10, 16), or a thousand days' journey for a horse (Aitareya Brāhmaṇa, ii. 17, 8), or a hundred leagues (Kauṣṭhiki Brāhmaṇa, viii. 3). They record also such facts as that the sun rises from and sets in the waters (Aitareya Brāhmaṇa, iv. 20, 13; cf. Nirukta, vi. 17; Kauṣṭhiki Brāhmaṇa, xxiv. 4, 5; xxvi. 1), and that it sets in the west (*ibid.*, xviii. 9). The Śatapatha Brāhmaṇa calls the sun circular (vii. 4, 1, 17), and also four-cornered (*catuḥ-śrākti*) in xiv. 3, 1, 17, and so on. See Weber, *Indische Studien*, 9, 358 *et seq.*

Sūrya-nakṣatra is found in the Śatapatha Brāhmaṇa<sup>1</sup> in a passage where Sāyaṇa takes it as denoting a Nakṣatra, which gives out rays of light like the sun. But the real sense (as the Kāṇva text helps to show) is that the sacrificer may take the sun for his Nakṣatra—*i.e.*, he may neglect the Nakṣatras altogether and rely on the sun.

<sup>1</sup> ii. 1, 2, 19. Cf. Eggeling, *Sacred Books of the East*, 12, 288.

Sūrya-candramasā or Sūrya-candramasau denotes 'sun and moon' as a pair of luminaries in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> i. 102, 2; v. 51, 15; x. 190, 3.

<sup>2</sup> Bṛhadāraṇyaka Upaniṣad, iii. 8, 9; Chāndogya Upaniṣad, vii. 12, 1.

Cf. Weber, *Nakṣatra*, 2, 293; *Jyotiṣa* 28, 50; *Indische Studien*, 9, 112.

Śṛka in a couple of passages of the Rigveda<sup>1</sup> denotes a weapon of Indra, perhaps a 'lance.'

<sup>1</sup> i. 32, 12; x. 180, 2. Cf. *sṛkāyān*, 'hand,' in the Śatarudriya, Vājasaneyi *sṛkā-kasta*, 'bearing a lance in his | Samhitā, xvi. 21. 61, etc.

~~Sūrya~~, 'jackal,' is not found until the Śatapatha Brāhmaṇa (iii. 5, 2, 5), but is common in the Epic.