

Sṛjaya is the name of one of the victims at the *Aśvamedha* ('horse sacrifice') in the *Yajurveda*.¹ What it was is unknown: *Mahidhara* on the *Vājasaneyi* passage calls it a kind of bird; *Sāyaṇa* on the *Taittiriya Saṃhitā* gives the alternatives 'black fly' (when *srjayā* must be read), 'white serpent,' and 'black buffalo.'

¹ *Taittiriya Saṃhitā*, v. 5, 14, 1; | *saneyi Saṃhitā*, xxiv. 23. Cf. *Zimmer*, *Maitrāyaṇī Saṃhitā*, iii. 14, 14; *Vāja-* | *Altindisches Leben*, 99.

Sṛñjaya is the name of a people mentioned as early as the *Rigveda*. **Sṛñjaya** (that is, the king of this people) **Daivavāta** is celebrated as victorious over the **Turvaśas** and the **Vṛci-vants**,¹ and his sacrificial fire is referred to.² In connexion with **Daivavāta** is also mentioned **Sāhadevyā Somaka**,³ no doubt another prince; for in the *Aitareya Brāhmaṇa*⁴ we find **Somaka Sāhadevyā** and his father, **Sahadeva** (originally **Suplan**) **Sārñjaya**, as kings who were anointed by **Parvata** and **Nārada**. The *Rigveda*⁵ has also a **Dānastuti** ('praise of gifts') of **Prastoka**,⁶ a **Sṛñjaya**, who is lauded along with **Divodāsa**. Moreover, **Vitahavya**⁷ seems to have been a **Sṛñjaya**, though *Zimmer*⁸ prefers to take the derivative word, **Vaitahavya**, not as a patronymic, but as an epithet.

It seems probable that the **Sṛñjayas** and the **Tṛtsus** were closely allied, for **Divodāsa** and a **Sṛñjaya** prince are celebrated together,⁹ and the **Turvaśas** were enemies of both.¹⁰ This view is borne out by the *Śatapatha Brāhmaṇa*,¹¹ which recognizes **Devabhāga Śrautarṣa** as **Purohita** of the **Kurus** and the **Sṛñjayas**.

¹ Rv. vi. 27, 7.

² Rv. iv. 15, 4.

³ Rv. iv. 15, 7.

⁴ vii. 34, 9.

⁵ Rv. vi. 47, 22, 25.

⁶ Cf. *Sāṅkhāyana Śrauta Sutra*, xvi. 11, 11.

⁷ Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 212; Hillebrandt, *Vedische Mythologie*, I, 105.

⁸ *Altindisches Leben*, 132 (on *vaitahavya*).

⁹ Cf. also the connexion of the **Bharadvājas** and **Divodāsa** (Rv. vi. 16, 5; 31, 4; Hillebrandt, *op. cit.*, I, 104), and their connexion with the **Sṛñjayas** (**Vitahavya** in Rv. vi. 15, 2, 3, and see vi. 27, 7, both passages that can safely be accepted as derived from the **Bharadvāja** family).

¹⁰ See, on the one hand, Rv. vii. 18 (**Turvaśas** and **Tṛtsus**), and, on the other, vi. 27, 7.

¹¹ ii. 4, 4, 5.