

hardly be regarded, in accordance with Bloomfield's view,¹⁹ as a defeat of the Śr̥ñjayas.

¹⁹ *Hymns of the Atharvaveda*, 433. So also Zimmer, *op. cit.*, 132. Cf. Weber, *Indische Studien*, I, 208; 3, 472; 18, 237; *Episches im vedischen Ritual*, 31; Ludwig, *Translation of the Rigveda*, 3, 153; Oldenberg, *Buddha*, 405.

Śr̥ñī is found certainly in one,¹ and probably also in two other² passages of the Rigveda. The sense appears to be 'sickle.' In one other passage Śr̥ñya is coupled with *jetā*:³ the sense is doubtful, Roth⁴ conjecturing *cetā*, and Oldenberg⁵ pointing out that *chettā* is also possible. Hopkins⁶ thinks that a 'hook' is here meant.

¹ i. 58, 4, where *sr̥nyā*, according to Geldner, *Vedische Studien*, I, 116, n. 1, and to Pischel, *ibid.*, 2, III, stands for *sr̥nyābhīh*, and, as an adjective agreeing with *juhūbhīh*, means 'sickle-shaped sacrificial ladles.' But this is very doubtful.

² x. 101, 3 (*Nirukta*, v. 28); 106, 6 (*ibid.*, xiii. 5). It is certain in *Satapatha Brāhmaṇa*, vii. 2, 2, 5.

³ iv. 20, 5.

⁴ *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, III.

⁵ *Rgveda-Noten*, I, 284.

⁶ *Journal of the American Oriental Society*, 17, 85, n.

Cf. Zimmer, *Altindisches Leben*, 238: Oldenberg, *op. cit.*, I, 58.

Śr̥ñya. See Śr̥ñī.

Śr̥binda is the name of a foe of Indra¹ in the Rigveda.² The word may denote a real foe, since it has no obvious Āryan derivation.

¹ Cf. Macdonell, *Vedic Mythology*, p. 162.

² viii. 32, 2.

Śr̥m̥ara is the name of an unknown animal at the *Aśvamedha* ('horse sacrifice') in the *Yajurveda Saṃhitā*.¹

¹ *Taittiriya Saṃhitā*, v. 5, 16, 1 (according to *Sāyana* = *camara*); *Maitrāyaṇī Saṃhitā*, iii. 14, 20; *Vājasaneyi Saṃhitā*, xxiv. 39 (where *Mahidhara* identifies it with the *Gavaya*).