

Setu appears in the Rigveda<sup>1</sup> and later<sup>2</sup> to denote merely a raised bank for crossing inundated land,<sup>3</sup> a 'causeway,' such as are common all the world over. This sense explains best the later meaning of 'boundary.' The word in Vedic literature is probably always metaphorical.

<sup>1</sup> ix. 41, 2.

<sup>2</sup> Taittirīya Saṃhitā, iii. 2, 2, 1; vi. 1, 4, 9; 5, 3, 3; vii. 5, 8, 5; Kāṭhaka Saṃhitā, xxviii. 4; Aitareya Brāhmaṇa, iii. 35; Taittirīya Brāhmaṇa, ii. 4, 2, 6; Śatapatha Brāhmaṇa,

xiii. 2, 10, 1; Bṛhadāraṇyaka Upaniṣad, iv. 4, 24; Chāndogya Upaniṣad, viii. 4, 1, 2, etc.

<sup>3</sup> Max Müller, *Sacred Books of the East*, I, 130, n. 2.

Cf. Zimmer, *Altindisches Leben*, 237.

Senā denotes primarily a 'missile,' a sense found in the Rigveda<sup>1</sup> and the Atharvaveda,<sup>2</sup> and then a 'host' or 'army,' which is its normal meaning.<sup>3</sup> See Saṃgrāma.

<sup>1</sup> Rv. i. 66, 7; 116, 1 (*senā-jū*, 'swift as an arrow'); 143, 5; 186, 9; ii. 33, 11; v. 30, 9; vii. 3, 4; viii. 75, 7; x. 23, 1.

<sup>2</sup> viii. 8, 7; xi. 10, 4.

<sup>3</sup> Rv. i. 33, 6; vii. 25, 1; ix. 96, 1; x. 103, 1, 4, 7; 142, 4; 156, 2; Av. iii. 1, 1; 19, 6; iv. 19, 2; v. 21, 9, etc.

Cf. von Bradke, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 46, 456; Bloomfield, *ibid.*, 48, 549, 550; Pischel, *Vedische Studien*, 1, 231, n. 2, denies that Senā ever means 'missile,' and compares *exercitus effusus*, *agmen effusum*.

Senā-nī, 'leader of an army,' is the title of the royal 'general.' He is mentioned in the Rigveda,<sup>1</sup> where also<sup>2</sup> the word is used metaphorically. He is also referred to in the Śatarudriya,<sup>3</sup> as well as elsewhere in the Yajurveda Saṃhitās and Brāhmaṇas.<sup>4</sup> He is one of the Ratnins of the king.<sup>5</sup> Presumably he was appointed by the king, not by the people, to command in war when the king became too important to lead every little fray in person. In the Aitareya Brāhmaṇa<sup>6</sup> this official is called Senā-pati.

<sup>1</sup> vii. 20, 5; ix. 96, 1; x. 84, 2.

<sup>2</sup> x. 34, 12 (the gambling hymn).

<sup>3</sup> Vājasaneyi Saṃhitā, xvi. 17; Kāṭhaka Saṃhitā, xvii. 11; Maitrāyaṇi Saṃhitā, ii. 9, 4; Taittirīya Saṃhitā, iv. 5, 2, 1.

<sup>4</sup> Vājasaneyi Saṃhitā, xv. 15; Kāṭhaka Saṃhitā, xvii. 9; Maitrāyaṇi

Saṃhitā, ii. 8, 10; Śatapatha Brāhmaṇa, viii. 6, 1, 21.

<sup>5</sup> Taittirīya Saṃhitā, i. 8, 9, 1; Taittirīya Brāhmaṇa, i. 7, 3, 4; Maitrāyaṇi Saṃhitā, ii. 6, 5; iv. 3, 8; Kāṭhaka Saṃhitā, xv. 4; Śatapatha Brāhmaṇa, v. 3, 1, 1.

<sup>6</sup> viii. 23, 10.