

Ruru is one of the victims at the Aśvamedha ('horse sacrifice') in the Yajurveda.¹ A kind of deer is meant. The Rigveda² mentions 'deer-headed' (*ruru-śīrṣan*) arrows, meaning such as have points made of deer's horn.

¹ Taittirīya Saṃhitā, v. 5, 19, 1; Vājasaneyi Saṃhitā, xxiv. 27. 39; Maitrāyaṇi Saṃhitā, iii. 14, 9.

² vi. 75, 15.
Cf. Zimmer, *Altindisches Leben*, 83.

Ruśama is mentioned three times in the Rigveda¹ as a protégé of Indra. The Ruśamas occur in another passage of the Rigveda² with their generous king Rṇamcaya; they are also referred to, with their king Kaurama, in a passage of the Atharvaveda.³

¹ viii. 3, 13; 4. 2; 51. 9.

² v. 30, 12-15.

³ xx. 127, 1.

Cf. Zimmer, *Altindisches Leben*, 129; Ludwig, Translation of the Rigveda,

3, 154; Oldenberg, *Buddha*, 409; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 214; Bloomfield, *Hymns of the Atharvaveda*, 690.

Ruśamā is mentioned in the Pañcaviṃśa Branmaṇa (xxv. 13, 3), where she is said to have run round Kurukṣetra, and so to have defeated Indra, who understood her challenge to refer to the earth proper. The story indicates the connexion of the Ruśamas with the Kurus.

Ruśatī in one passage of the Rigveda¹ denotes, according to Ludwig,² a maiden who was married to Śyāva. On the other hand, Roth³ treats the word as *ruśatī*, 'white,' and *ruśatīm* seems clearly to be the reading of the text. It is doubtful what the meaning is, and whether Śyāva is a proper name at all.⁴

¹ i. 117, 8.

² Translation of the Rigveda, 3, 150.

³ St. Petersburg Dictionary, s.v. *ruśant*.

⁴ Cf. Oldenberg, *Rgveda - Noten*, 1, 110, who suggests that Kṣoṇa may be a man's name.

Rekṇas in the Rigveda¹ denotes 'inherited property,' and then 'property' in general.

¹ i. 31, 14; 121, 5; 158, 1; 161, 2; vi. 20, 7; vii. 4, 7; 40, 2, etc.