

**Svanaya Bhāvya** is the name of a prince on the **Sindhu** (Indus) who bestowed gifts on **Kakṣivant**, according to the **Rigveda** (i. 126, 1. 3). He is called **Svanaya Bhāvayavya** in the **Śāṅkhāyana Śrauta Sūtra** (xvi. 11, 5).

**Svapna**, 'dream,' is referred to in the **Rigveda**<sup>1</sup> and later.<sup>2</sup> Evil dreams<sup>3</sup> are often mentioned. The **Āraṇyakas** of the **Rigveda**<sup>4</sup> contain a list of dreams with their signification, as well as of *pratyakṣa-darśanāni*, 'sights seen with one's own eyes.'

<sup>1</sup> ii. 28, 10; x. 162. 6.

<sup>2</sup> Av. vii. 101, 1; x. 3, 6; *Vājasaneyi Samhitā*, xx. 16; *Śatapatha Brāhmaṇa*, iii. 2, 2, 23, etc.

<sup>3</sup> Rv. ii. 28, 10; Av. x. 3, 6.

<sup>4</sup> *Aitareya Āraṇyaka*, iii. 2, 4; *Śāṅkhāyana Āraṇyaka*, xi. 3. Cf. *Kauśika Sūtra*, xlv. 9 *et seq.*; *Atharvaveda Pariśiṣṭa*, lxviii.

**Svar** denotes the 'sun'<sup>1</sup> and the 'heaven of light' in the **Rigveda**<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> i. 71, 2; 105, 3; 148, 1, etc.; *Nirukta*, ii. 14.

<sup>2</sup> Rv. iii. 2, 7; v. 83, 4; x. 66, 4, 9, etc.; Av. iv. 11, 6; 14, 2, etc.

**Svara** denotes in the **Upaniṣads**<sup>1</sup> the sound of a vowel: these are described<sup>2</sup> as being *ghoṣavant*, 'sonant,' and also as *balavant*, 'uttered with force.' The precise word for a mute is *sparsa*,<sup>3</sup> 'contact,' while *ūṣman* denotes a 'sibilant,' and *svara* a 'vowel,' in the **Aitareya**<sup>4</sup> and **Śāṅkhāyana Āraṇyakas**.<sup>4</sup> The semivowels are there denoted by *anta-sthā* ('intermediate')<sup>5</sup> or *akṣara*.<sup>6</sup> Another division in the **Aitareya Āraṇyaka**<sup>7</sup> is into *ghoṣa*, *ūṣman*, and *vyañjana*, apparently 'vowels,' 'sibilants,' and 'consonants' respectively. *Ghoṣa* elsewhere in that **Āraṇyaka**<sup>8</sup> seems to have the general sense of 'sounds.' The **Taittirīya Upaniṣad**<sup>9</sup> refers to *mātrā*, a 'mora';<sup>10</sup> *bala*, 'force' of utterance, and *varṇa*, 'letter,' an expression found elsewhere<sup>11</sup> in the explanation of *om*, as compacted of *a + u + m*.

<sup>1</sup> *Chāndogya Upaniṣad*, ii. 22, 5; *Taittirīya Upaniṣad*, i. 2, 1.

<sup>2</sup> *Chāndogya Upaniṣad*, *loc. cit.*

<sup>3</sup> iii. 2, 1, etc.

<sup>4</sup> viii. 1, etc.

<sup>5</sup> *Aitareya Āraṇyaka*, iii. 2, 1.

<sup>6</sup> *Śāṅkhāyana Āraṇyaka*, viii. 1.

<sup>7</sup> ii. 2, 4.

<sup>8</sup> ii. 2, 2. Cf. Keith's edition, p. 213.

<sup>9</sup> *Loc. cit.*

<sup>10</sup> Also *Aitareya Āraṇyaka*, iii. 1, 5; *Śāṅkhāyana Āraṇyaka*, vii. 13.

<sup>11</sup> *Aitareya Brāhmaṇa*, v. 32, 2; *Kauṣītaki Brāhmaṇa*, xxvi. 5; *Āśvalāyana Śrauta Sūtra*, x. 4; Weber, *Indische Studien*, v. 32.