

Kṣura, and where the sense 'blade' is adequate. In the third passage<sup>4</sup> there seems to be a reference to the sharpening of a razor on a grindstone<sup>5</sup> (*bhurijos*, the dual denoting precisely, as Pischel<sup>6</sup> points out, the two sides of the apparatus, between which the stone revolved like the modern grindstone). But Muir,<sup>7</sup> following another view of Roth,<sup>8</sup> adopts the sense 'the edge of scissors,' which, however, hardly suits the other passage, one in the Atharvaveda,<sup>9</sup> where a Kṣura is described as moving about on the *bhurijos*,<sup>10</sup> as the tongue on the lip. The meaning 'razor' is perfectly clear in the Atharvaveda,<sup>11</sup> where shaving by means of it is mentioned; in many other passages<sup>12</sup> either sense is adequate. A *kṣuro bhrjvān* occurs in the Yajurveda:<sup>13</sup> it seems to denote, as Bloomfield<sup>14</sup> suggests, a razor with a strop (in the shape of a small grinding apparatus). Kṣura-dhārā<sup>15</sup> denotes 'the edge of a razor,' like *kṣurasya dhārā*.<sup>16</sup> In the Upaniṣads<sup>17</sup> a razor-case (Kṣura-dhāna) is mentioned. See also Śmaśru.

<sup>4</sup> viii. 4, 16 (*saṃ naḥ śīśiki bhurijor iva kṣuram*, 'sharpen us like a razor on a grindstone or stropping apparatus').

<sup>5</sup> Roth, St. Petersburg Dictionary, s.v.

<sup>6</sup> *Vedische Studien*, I, 243.

<sup>7</sup> *Sanskrit Texts*, 5, 466.

<sup>8</sup> St. Petersburg Dictionary, s.v. *bhurij*.

<sup>9</sup> xx. 127, 4.

<sup>10</sup> Bloomfield, *Hymns of the Atharvaveda*, 197, translates *bhurijos* by 'on a strop.'

<sup>11</sup> vi. 68, I. 3; viii. 2, 7.

<sup>12</sup> Śatapatha Brāhmaṇa, ii. 6, 4, 5; iii. 1, 2, 7; *kṣura-pavi*, Av. xii. 5, 20, 55; Taittirīya Saṃhitā, ii. 1, 5, 7; 5, 5, 6; v. 6, 6, 1; Śatapatha Brāh-

maṇa, iii. 6, 2, 9, etc.; Maitrāyaṇi Saṃhitā, i. 10, 14; Kāṭhaka Saṃhitā, xxxvi. 8; Nirukta, v. 5.

<sup>13</sup> Taittirīya Saṃhitā, iv. 3, 12, 3. Cf. Maitrāyaṇi Saṃhitā, ii. 8, 7; Vājasaneyi Saṃhitā, xv. 4; Śatapatha Brāhmaṇa, viii. 5, 2, 4.

<sup>14</sup> *American Journal of Philology*, 17, 418.

<sup>15</sup> Jaiminīya Upaniṣad Brāhmaṇa, iii. 13, 9.

<sup>16</sup> Bṛhadāraṇyaka Upaniṣad, iii. 3, 2.

<sup>17</sup> Kauṣītaki Upaniṣad, iv. 20.

Cf. Zimmer, *Altindisches Leben*, 266; Pischel, *Vedische Studien*, I, 239-243; Schrader, *Prehistoric Antiquities*, 38 et seq.

Kṣetra, 'field.' The use of this word in the Rīgveda points clearly to the existence of separate fields<sup>1</sup> carefully measured off,<sup>2</sup> though in some passages the meaning is less definite,

<sup>1</sup> x. 33, 6. Cf. iii. 31, 15; v. 62, 7.

<sup>2</sup> i. 110, 5.