

is mentioned in the later Samhitās¹ and the Pañcaviṃśa Brāhmaṇa.²

¹ Taittirīya Samhitā, v. 2, 1, 6; Kāthaka Samhitā, xix. 12 (*Indische Studien*, 3, 470); Maitrāyaṇī Samhitā, iii. 2, 2.

² xii. 11, 25. Cf. Śatapatha Brāhmaṇa, vi. 7, 4, 1.

Vadhaka is the name of some sort of 'reed' in the Atharva-veda¹ and the Śatapatha Brāhmaṇa.²

¹ viii. 8, 3.

² v. 4, 5, 14.

Cf. Zimmer, *Altindisches Leben*, 72; St. Petersburg Dictionary, s.v.

Vadhar means a 'weapon' generally; it is used not merely of a divine,¹ but also of a human² weapon in the Rigveda.

¹ i. 32, 9, etc.

² Rv. iv. 22, 9; viii. 22, 8; 24, 27.

Cf. Schrader, *Prehistoric Antiquities*, 221.

1. **Vadhū** is a frequent word for 'woman' in the Rigveda¹ and later.² It denotes, according to Delbrück,³ the woman as either married or as seeking a husband, or as a bride in the wedding ceremony. The word appears to be derived from a form of the root *vah*, 'to carry,' as is *vahatu*, 'the bridal procession,' thus meaning 'she who is to be or has been conducted home.' Zimmer,⁴ however, objects to this explanation, regarding *vadhū* as a derivative from a different root meaning 'to marry.'

¹ v. 37, 3; 47, 6; vii. 69, 3; viii. 26, 13; x. 27, 12; 85, 30; 107, 9.

² Av. i. 14, 2; iv. 20, 3; x. 1, 1; xiv. 2, 9, 41, etc.

³ *Die indogermanischen Verwandtschaftsnamen*, 414, 439.

⁴ *Altindisches Leben*, 108.

2. **Vadhū** is in one passage of the Rigveda¹ taken by Roth² to denote a 'female animal,' while Zimmer³ urges that it means a 'female slave.' As far as the use of *Vadhū* goes, either meaning is abnormal, for if *Vadhū* never elsewhere

¹ viii. 19, 36. Cf. also v. 47, 6, as taken by Pischel, *Vedische Studien*, 2, 319.

² St. Petersburg Dictionary, s.v. 3.

³ *Altindisches Leben*, 108, 109.