

with *bheṣajam* and the *Āṅgiras* *vedaḥ* with *ghoram*. He is accordingly a personification of the dark side of the practice of the Atharvaveda.⁵ He is also mentioned in the *Aśvamedha* section of the *Kāthaka Saṃhitā*.⁶

⁵ Bloomfield, *Hymns of the Atharva-veda*, xx, xxi, xxxviii; *Atharvaveda*, 8, 23; Macdonell, *Sanskrit Literature*, 189,

190; Hillebrandt, *Vedische Mythologie*, 2, 160, n. 4.

⁶ i. 1.

Ghoṣa. See **Ghoṣā**.

Ghoṣavant. See **Svara**.

Ghoṣā is mentioned as a protégée of the *Aśvins* in two passages of the *Rigveda*,¹ probably as the recipient of a husband, who is perhaps referred to in another passage² as *Arjuna*, though this is not likely. *Sāyaṇa* finds a reference there to a skin disease, which is considered in the later tradition of the *Brhaddevatā*³ to have been the cause of her remaining unwed, but this view is not tenable. According to *Sāyaṇa*, her son, *Suhastya*, is alluded to in an obscure verse of the *Rigveda*⁴; Oldenberg,⁵ however, here sees a reference to *Ghoṣā* herself, while *Pischel*⁶ thinks that the form (*ghoṣe*) is not a noun at all, but verbal.

¹ i. 117, 7; x. 40, 5. Cf. x. 39, 3. 6.

² i. 122, 5. See Oldenberg, *Rgveda-Notes*, 1, 123.

³ vii. 41-48, with Macdonell's notes.

⁴ i. 120, 5.

⁵ *Op. cit.*, 119. *Suhastya* is apparently invented from x. 41, 3, probably assisted by the fact that *Vadhrimatī* was given

a son, *Hiranyahasta*, by the *Aśvins* (*Rv.* i. 117, 24).

⁶ *Vedische Studien*, 1, 4; 2, 92.

Cf. Ludwig, Translation of the *Rigveda*, 3, 143; *Über Methode bei Interpretation des Rigveda*, 43; Muir, *Sanskrit Texts*, 5, 247; Macdonell, *Vedic Mythology*, p. 52.

C.

Caka is mentioned with *Piśaṅga* as one of the two *Unnetṛ* priests at the snake festival in the *Pañcaviṃśa Brāhmaṇa*.¹

¹ xxv. 15, 3. Cf. Weber, *Indische Studien*, 1, 35, who reads *Cakha*; 10, 142, n. 3, 144.