

Vedic literature. To say, as is there said, that the 'Vedic hymns contain no reference to the route by which the Aryans entered India or to their earlier settlements on the Indus,' and that this is explained by the theory of the entry of the Vedic Indians via Chitral, is to

assert absurdities. The theory is based on the later dialects and their affinities (see Grierson, *Indian Empire*, I, 357 *et seq.*); it can probably not be regarded as at all valid for any period—at any rate, it is not cogent for the eighth century, B.C.

**Madhyam-dina**, 'mid-day,' is a frequent designation of time in the Rigveda,<sup>1</sup> the later Saṃhitās,<sup>2</sup> and the Brāhmaṇas.<sup>3</sup> Cf. Ahan.

<sup>1</sup> iv. 28, 3; viii. 1, 29; 13, 13; 27, 19; x. 151, 5, etc.

<sup>2</sup> Av. ix. 6, 46; Taittirīya Saṃhitā, vi. 2, 5, 4, etc.

<sup>3</sup> Pañcaviṃśa Brāhmaṇa, xv. 9, 16; Taittirīya Brāhmaṇa, i. 5, 3, 2; Śatapatha Brāhmaṇa, ii. 2, 3, 9; Chāndogya

Upaniṣad, ii. 9, 6; 14, 1, etc. The word is sometimes used as an abbreviation for the 'midday libation' (like *mittag* in German for 'midday meal') in Aitareya Brāhmaṇa, iii. 10, 2, 5; Kauṣītaki Brāhmaṇa, xxix. 8.

**Madhyama-vah** occurs in one passage of the Rigveda<sup>1</sup> as an epithet of the chariot. The exact interpretation is doubtful. Roth<sup>2</sup> assigns to it the expression the sense of 'driving with a single horse between the shafts.' According to Sāyana's explanation, it means 'driving with middling speed.' It might mean 'driving in the middle'—that is, 'only half-way.'<sup>3</sup>

<sup>1</sup> ii. 29, 4.

<sup>2</sup> St. Petersburg Dictionary, s.v.

Cf. Oldenberg, *Rgveda-Noten*, I, 210.

The context seems to require the sense of 'keeping away' from the sacrifice. Cf. **Pūrvavah**.

**Madhyama-śi** is found in one passage of the Rigveda,<sup>1</sup> where Roth<sup>2</sup> assigns to the word the meaning of *intercessor*, which Zimmer<sup>3</sup> accepts, in the sense of 'mediator' or 'arbiter,' as a legal term, but which Roth may, as Lanman<sup>4</sup> suggests, have intended to express 'adversary' or 'preventer' of the disease referred to in the hymn. Whitney<sup>5</sup> thinks that it means 'mid-

<sup>1</sup> x. 97, 12 = Av. iv. 9, 4 = Vājasaneyi Saṃhitā, xii. 86.

<sup>2</sup> St. Petersburg Dictionary, s.v.

<sup>3</sup> *Altindisches Leben*, 180. Cf. **Dharma**.

<sup>4</sup> In Whitney's Translation of the

Atharvaveda, 159. But see Roth, *Siebzig Lieder*, 174, which Lanman may have overlooked, since he does not refer to it.

<sup>5</sup> *Loc. cit.*