Vihalha is found in the Atharvaveda<sup>1</sup> apparently as the name of a plant. The forms Vihamla and Vihahla occur as variants.

i vi. 16, 2. Cf. Zimmer, Altindisches Leben, 72.

Vīṇā in the later Samhitās¹ and the Brāhmaṇas² denotes a 'lute.' A Vīṇā-vāda, 'lute-player,' is included in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajur-veda,³ and is also mentioned elsewhere.⁴ The Aitareya Āraṇ-yaka,⁵ which states that the instrument was once covered with a hairy skin, enumerates its parts as Śiras, 'head' (i.e., neck); Udara, 'cavity'; Ambhaṇa, 'sounding board'; Tantra, 'string'; and Vādana, 'plectrum.' In the Śatapatha Brāhmaṇa 6 the Uttaramandrā is either a tune or a kind of lute. Cf. Vāṇa.

- ¹ Taittirīya Samhitā, vi. 1, 4, 1; Kāṭhaka Samhitā, xxxiv. 5; Maitrāyaņī Samhitā, iii. 6, 8.
- <sup>2</sup> Śatapatha Brāhmana, iii. 2, 4, 6; xiii. 1, 5, 1; £ata-tantrī, 'hundredstringed' (like the Vāṇa), at the Mahāvrata rite, Śāṅkhāyana Śrauta Sūtra, xvii. 3, 1, etc.; Jaiminīya Brāhmana, i. 42 (Journal of the American Oriental Society, 15, 235).
- <sup>3</sup> Vājasaneyi Samhitā, xxx. 20; Taittirīya Brāhmaņa, iii. 4, 15, 1.

- <sup>4</sup> Brhadāraņyaka Upanişad, ii. 4, 8; iv. 5, 9.
- <sup>5</sup> iii. 2, 5; cf. Sānkhāyana Āraņyaka,
- 6 xiii. 4, 2, 8. Cf. Eggeling, Sacred Books of the East, 44, 356, n. 3.
- Cf. Zimmer, Altindisches Leben, 289; Hopkins, Journal of the American Oriental Society, 13, 328; von Schroeder, Indiens Literatur und Cultur, 755.

Vīṇā-gāthin denotes 'lute-player' in the Brāhmaṇas.¹ In the Satapatha Brāhmaṇa Vīṇāgaṇagin denotes the 'leader of a band.'

1 Taittiriya Brāhmana, iii. 9, 14, 1; Śatapatha Brāhmana, xiii. 1, 5, 1; 4, 2, 8. 11. 14; 3, 5. <sup>2</sup> xiii. 4. 3. 3; 4, 2. Śānkhāyana Śrauta Sūtra, xvi. 1, 29.

## Vīņā-vāda. See Vīņā.

Vīta-havya is the name of a prince who is mentioned in the Rigveda<sup>1</sup> along with Bharadvāja, and as a contemporary of Sudās,<sup>2</sup> though in both passages it is possible to understand the

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