

the stream formed by the junction of the Paruṣṇī with the combined waters of the Asiknī and Vitastā, a view which seems less likely.

1. Marka<sup>1</sup> is found in one passage of the Rigveda,<sup>1</sup> where Roth<sup>2</sup> sees in the expression *sūro markaḥ* the 'eclipse of the sun.' Sāyaṇa<sup>3</sup> thinks the meaning is 'purifying.'<sup>4</sup>

<sup>1</sup> x. 27, 20.

<sup>2</sup> St. Petersburg Dictionary, s.v. He thinks, however, that if the word means 'eclipse,' it cannot be derived from the root *mṛc*, 'injure.'

<sup>3</sup> As from the root *mṛj*, derivation from which is not phonetically justified.

<sup>4</sup> Ludwig cites this passage, in his

essay on eclipses in the Rigveda (Proceedings of the Bohemian Academy, 1885), as a proof that the Vedic R̥sis knew of the moon as eclipsing the sun; but see Whitney's reply, *Journal of the American Oriental Society*, 13. lxi et seq., and Sūrya.

2. Marka is mentioned in the Taittirīya Saṃhitā<sup>1</sup> and elsewhere<sup>2</sup> as the Purohita, along with Śaṇḍa, of the Asuras, while Brhaspati is, of course, the Purohita of the gods. Marka is mentioned elsewhere also.<sup>3</sup> The name may quite possibly have Iranian affinities, as believed by Hillebrandt<sup>4</sup> and by Hopkins.<sup>5</sup> Hillebrandt<sup>6</sup> also sees in a Ḡḍhra mentioned in the Rigveda<sup>7</sup> and elsewhere<sup>8</sup> a prototype of Marka.

<sup>1</sup> vi. 4, 10, 1.

<sup>2</sup> Maitrāyaṇī Saṃhitā, iv. 6, 3; Taittirīya Brāhmaṇa, i. 1, 1, 5; Śatapatha Brāhmaṇa, iv. 2, 1, 4.

<sup>3</sup> Vājasaneyi Saṃhitā, vii. 16, 17.

<sup>4</sup> *Vedische Mythologie*, 3, 442 et seq.

<sup>5</sup> Cf. *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 49, n. 1.

<sup>6</sup> *Op. cit.*, i, 223 et seq.

<sup>7</sup> v. 77, 1.

<sup>8</sup> Taittirīya Āraṇyaka, iv. 29; Maitrāyaṇī Saṃhitā, iv. 9, 19.

Cf. Eggeling, *Sacred Books of the East*, 26, 279 et seq.

Markaṭa, 'ape,' is enumerated in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.<sup>1</sup> It is classified in the same Saṃhitās<sup>2</sup> with man and the elephant as 'taking hold by the hand' (*hastādāna*) instead of 'taking hold by the mouth' (*mukhādāna*). The animal is mentioned several times elsewhere also.<sup>3</sup> Cf. Puruṣa Hastin, Mayu.

<sup>1</sup> Taittirīya Saṃhitā, v. 5, 11, 1; Maitrāyaṇī Saṃhitā, iii. 14, 11; Vājasaneyi Saṃhitā, xxiv. 30.

<sup>2</sup> Taittirīya Saṃhitā, vi. 4, 5, 7; Maitrāyaṇī Saṃhitā, iv. 5, 7.

<sup>3</sup> Aitareya Āraṇyaka, iii. 2, 4; Jaiminiya Brāhmaṇa, i. 184; Taittirīya Āraṇyaka, iii. 11, 32, etc.

Cf. Zimmer, *Altindisches Leben*, 85.