

various sorts (*nahana*, *prānāha*, *saṇdamśa*, *pariṣvañjalya*).¹³ In connexion with the house, mention is made of four terms which, though primarily sacrificial in meaning, seem to designate parts of the building: Havirdhāna, 'oblation-holder'; Agnisāla,¹⁴ 'fire-place'; Patnīnām Sadana, 'wives' room'; and Sadas, 'sitting room.' Slings or hanging vessels (*Śikya*) are also mentioned.¹⁵ Reedwork (*ita*) is spoken of, no doubt as part of the finishing of the walls of the house.¹⁶ The sides are called **Pakṣa**. The door with its framework was named **Ātā**.

¹³ Av. ix. 3, 4, 5.

¹⁴ Zimmer conjecturally identifies the Agnisāla with the central room, the Havirdhāna with a place for keeping the grain, etc. (e.g., Av. iii. 3, 4), the Patnīnām Sadana with the women's

apartments, and the Sadas with the subsidiary buildings.

¹⁵ Av. ix. 3, 6. See Whitney, *op. cit.*, 526; Bloomfield, *op. cit.*, 597.

¹⁶ Av. ix. 3, 17.

Cf. Zimmer, *Altindisches Leben*, 148-156.

Gṛha-pa¹ or **Gṛha-pati**² is the regular name, from the Rigveda onwards, of the householder as master of the house. Similarly the mistress is called **Gṛha-patnī**.³ For the powers and position of the **Gṛhapati** see **Pitr**.

¹ Vājasaneyi Saṃhitā, xxx. 11.

² Rv. vi. 53, 2; Av. xiv. 1, 51; xix. 31, 13; Śatapatha Brāhmaṇa, iv. 6, 8, 5; viii. 6, 1, 11, and repeatedly as an epithet of Agni, Rv. i. 12, 6; 35, 5;

60, 4; vi. 48, 8; Vājasaneyi Saṃhitā, ii. 27; iii. 39; ix. 39; xxiv. 24, etc.

³ Rv. x. 85, 26; Av. iii. 24, 6. Cf. Gārhapatyā, Rv. i. 15, 12; vii. 15, 19 x. 85, 27, 36.

Gṛhya denotes the members of the house or family in the Śatapatha Brāhmaṇa.

¹ ii. 5, 2, 14; 3, 16; 6, 2, 4; iii. 4, 1, 6; xii. 4, 1, 4. Cf. *gṛhāḥ*, i. 7, 4, 12.

Gairi-kṣita, 'descendant of **Giriksiṭ**,' is the patronymic of **Trasadasyu** in the Rigveda,¹ and of the **Yaskas** in the Kāthaka Saṃhitā.²

¹ v. 33, 8; Ludwig, Translation of the Rigveda, 3, 155, 174.

² xiii. 12; Weber, *Indische Studien*, 3, 474, 475.

1. Go (a), 'ox' or 'cow.'¹ These were among the chief sources of wealth to the Vedic Indian, and are repeatedly

¹ i. 83, 1; 135, 8; ii. 23, 18, etc.; *gāva ukṣaṇaḥ*, i. 168, 2; Av. iii. 11, 8; Vājasaneyi Saṃhitā, xxi. 20; *gāvo*

dhenavaḥ, Rv. i. 173, 1; vi. 45, 28; x. 95, 6; Vājasaneyi Saṃhitā, xxi. 19, etc.