

born,' but Roth,<sup>3</sup> Weber,<sup>4</sup> and Zimmer<sup>5</sup> prefer to derive it from the root *svaj*, 'clasp,' 'encircle.' In the Maitrāyaṇī Saṃhitā<sup>6</sup> the Haraṇa is said to kill the viper.

<sup>3</sup> St. Petersburg Dictionary, s.v., gives the alternative *vivipara*.

<sup>4</sup> Taittirīya Saṃhitā, 2, 89, n.

<sup>5</sup> *Altindisches Leben*, 95.

<sup>6</sup> iii. 9, 3.

I. Svadhiti in the Rigveda<sup>1</sup> denotes the 'axe' or 'knife' used for dissecting the sacrificial horse. In all the other passages in that Saṃhitā<sup>2</sup> the sense of 'axe' for cutting wood is adequate; reference is made in one place<sup>3</sup> to sharpening the axe on the whetstone (*kṣṇotra*). In the Atharvaveda<sup>4</sup> the term seems once to denote the copper (*lohita*)<sup>5</sup> knife used to mark the ears of cattle; the carpenter's knife or axe is also twice referred to there.<sup>6</sup> Later the word means 'axe' generally.<sup>7</sup> As a weapon it does not appear at all.<sup>8</sup>

<sup>1</sup> i. 162, 9. 18. 20.

<sup>2</sup> ii. 39, 7; iii. 2, 10; 8, 6. 11; v. 7, 8; vii. 3, 9; viii. 102, 19; x. 89, 7. Cf. n. 8.

<sup>3</sup> ii. 39, 7.

<sup>4</sup> vi. 141, 2. Cf. Mantra Brāhmaṇa, i. 8, 7; Whitney, Translation of the Atharvaveda, 386, 387; Geldner, *Vedische Studien*, 2, 159, who is inclined to compare *Paraśu* in Rv. iii. 53, 22.

<sup>5</sup> Geldner, *loc. cit.*, understands this word to mean 'red-hot.'

<sup>6</sup> ix. 4, 6 (probably so to be taken); xii. 3, 33. In xviii. 2, 35, the sense is quite different. See Whitney, *op. cit.*, 845.

<sup>7</sup> Taittirīya Saṃhitā, vi. 3, 3, 2; Vājasaneyi Saṃhitā, ii. 15 (the slaughtering-knife); v. 43 (the axe to fell the tree), etc.

<sup>8</sup> In Rv. x. 92, 15, Svadhiti may refer to the thunderbolt of Indra.

2. Svadhiti in certain passages of the Rigveda<sup>1</sup> denotes, according to the St. Petersburg Dictionary, a great tree with hard wood. This interpretation seems probable.

<sup>1</sup> v. 32, 10; ix. 96, 6. Cf. i. 88, 2.

Svanad-ratha ('having a rattling car') is taken by Ludwig<sup>1</sup> as a proper name of Āsaṅga in the Rigveda.<sup>2</sup> But the word is most probably only an epithet.

<sup>1</sup> Translation of the Rigveda, 3, 159.

<sup>2</sup> viii. 1, 32.