

Brāhmanas and the liturgical literature, as stated by the St. Petersburg Dictionary, the Gāthās are, though religious in content, distinguished from Ṛc, Yajus, and Sāman as non-Vedic—that is, are not Mantras. This view is consistent with the fact that the phrase **Yajña-gāthā**, meaning a verse summarizing a sacrificial usage, is not rare. The Śatapatha Brāhmaṇa¹⁰ preserves several Gāthās, which generally accord with this description as epitomizing the sacrifices of famous kings, and the Maitrāyaṇī Saṃhitā¹¹ states that a Gāthā is sung at a wedding. Sometimes¹² Gāthā is qualified as Nārāsaṃsī, where it must be a eulogy of a generous donor.

¹⁰ xiii. 5, 4, etc., and see xiii. 4, 2, 8, where the Gāthās are plainly Dānas-tutis, or 'praises of gifts,' just as the Nārāsaṃsī verses are declared to be in the Bṛhaddevatā, iii. 154.

¹¹ iii. 7, 3.

¹² Taittirīya Brāhmaṇa, i. 3, 2, 6. So Eggeling, *Sacred Books of the East*, 44, 98, takes Śatapatha Brāhmaṇa, xi. 5, 6, 8, where Sāyaṇa hesitates between identifying the two and distinguishing them. It seems reasonable to regard

Gāthā as the wider term which covers, but is not coextensive with, Nārāsaṃsī. Cf. Sāyaṇa's example of a Gāthā in his commentary on Aitareya Āraṇyaka, ii. 3, 6: *prātaḥ prātar anṛtaṃ te vadanti*, 'they every morning tell an untruth,' which is clearly not a Nārāsaṃsī.

Cf. Bloomfield, *Hymns of the Atharvaveda*, 689 *et seq.*; Weber, *Episches im Vedischen Ritual*, 4 *et seq.*; Max Müller, *Ancient Sanskrit Literature*, 493.

Gāthin is mentioned as the son of **Kuśika** and father of **Viśvāmitra** in the Sarvānukramaṇī. It is difficult to say whether this tradition is correct; it derives some support from the Aitareya Brāhmaṇa (vii. 18), where reference is made to the divine lore (*daiva veda*) of the Gāthins, which is said to be shared by **Śunaḥśepa** as a result of his adoption by **Viśvāmitra**. See **Gāthina**.

Gāthina.—The sons of Viśvāmitra are described in the Aitareya Brāhmaṇa¹ as Gāthinas, or descendants of Gāthin, who, according to tradition, was their grandfather;² and **Viśvāmitra** himself is styled Gāthina in the Sarvānukramaṇī.

¹ vii. 18. Cf. Āśvalāyana Śrauta Sūtra, vii. 18; Weber, *Episches im Vedischen Ritual*, 16, n. 3.

² Cf. Muir, *Sanskrit Texts*, 1², 348 *et seq.*; Pargiter, *Journal of the Royal Asiatic Society*, 1910, 32 *et seq.*