

that there are twenty transverse processes in the lumbar spine (*udara*) and thirty-two in the thoracic, which gives twenty-six vertebræ, the true number (but the modern division is seven cervical, twelve thoracic, five lumbar, and two false—the sacrum and the coccyx). The vertebral column is also denoted by *karūkara*,¹⁶ which, however, is usually found in the plural¹⁷ denoting the transverse processes of the vertebræ, a sense expressed also by *kuntāpa*.¹⁸

Grīvā, in the plural, denotes cervical vertebræ, the number seven being given by the Śatapatha Brāhmaṇa,¹⁹ but usually²⁰ the word simply means windpipe, or, more accurately, the cartilaginous rings under the skin. *Jatru*, also in the plural, denotes the cervical cartilages,²¹ or possibly the costal cartilages, which are certainly so called in the Śatapatha Brāhmaṇa,²² where their number is given as eight.

Bhamsas, which occurs thrice in the Atharvaveda,²³ seems to denote the pubic bone or arch rather than the 'buttocks' or 'fundament,' as Whitney²⁴ takes it.

In the Śatapatha Brāhmaṇa²⁵ the number of bones in the the human body is given as 360. The number of the bones of the head and trunk are given in another passage²⁶ as follows: The head is threefold, consisting of skin (*tvac*), bone (*asthi*), brain (*matīṣka*); the neck has 15 bones: 14 transverse processes (*karūkara*) and the strength (*vīrya*)—i.e., the bone of the centre regarded as one—as the 15th; the breast has 17: 16 cervical cartilages (*jatru*), and the sternum (*uras*) as the 17th; the abdominal portion of the spine has 21: 20 trans-

¹⁶ Av. xi. 9, 8; Bloomfield, *Hymns of the Atharvaveda*, 124.

¹⁷ Śatapatha Brāhmaṇa, xii. 2, 4, 10, 14.

¹⁸ *Ibid.*, xii. 2, 4, 12.

¹⁹ *Ibid.*, xii. 2, 4, 10.

²⁰ Rv. vi. 163; 2 = Av. ii. 33, 2; Av. vi. 134, 1; ix. 7, 3; x. 9, 20; xi. 8, 15; Hoernle, *Journal*, 1906, 916 *et seq.*

²¹ Rv. vii. 1, 12 = Av. xiv. 2, 12.

²² xii. 2, 4, 11. Cf. vii. 6, 2, 10; Hoernle, *Journal*, 1906, 922 *et seq.*

²³ Av. ii. 33, 5; ix. 8, 21, with a

fuller version in the Paippalāda recension (Whitney, Translation of the Atharvaveda, 77, 551). In viii. 6, 5, it denotes vulva: Hoernle, 16-18.

²⁴ *Loc. cit.*

²⁵ x. 5, 4, 12; xii. 3, 2, 3, 4; Hoernle, *Osteology*, 238, 239, and the criticism in 106-109, which shows how far removed the Śatapatha Brāhmaṇa is from a scientific system. Cf. Keith, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 62, 135 *et seq.*

²⁶ xii. 2, 4, 9-14; Hoernle, *Osteology*, 240.