

Bhrātrvya is found in one passage of the Atharvaveda,¹ where, being named with brother and sister, it must be an expression of relationship. The sense appears to be ' (father's) brother's son,' 'cousin,'² this meaning alone accounting for the sense of 'rival,' 'enemy,' found elsewhere in the Atharvaveda,³ and repeatedly in the other Saṃhitās and the Brāhmaṇas.⁴ In an undivided family the relations of cousins would easily develop into rivalry and enmity. The original meaning may, however, have been 'nephew,'⁵ as the simple etymological sense would be 'brother's son'; but this seems not to account for the later meaning so well. The Kāṭhaka Saṃhitā⁶ prescribes the telling of a falsehood to a Bhrātrvya, who, further, is often given the epithets 'hating' (*dviṣan*) and 'evil' (*apriya*, *pāpman*) in the later Saṃhitās and the Brāhmaṇas.⁷ The Atharvaveda⁸ also contains various spells, which aim at destroying or expelling one's 'rivals.'

¹ v. 22, 12, and perhaps x. 3, 9.

² The word is rendered 'cousin' by Whitney in his Translation of the Atharvaveda (x. 6, 1; xv. 1, 8).

³ ii. 18, 1; viii. 10, 18, 33; x. 9, 1.

⁴ Taittirīya Saṃhitā, iii. 5, 9, 2, etc.; Kāṭhaka Saṃhitā, x. 7; xxvii. 8; Vājasaneyi Saṃhitā, i. 17; Aitareya Brāhmaṇa, iii. 7, etc.; Śatapatha Brāhmaṇa, i. 1, 1, 21, etc.; Pañcaviṃśa Brāhmaṇa, xii. 13, 2. Cf. Rv. viii. 21, 13.

⁵ Whitney, in his Translation of the Atharvaveda (ii. 18, 1), while rendering the word by 'adversary,' explains it in

a note as meaning literally 'nephew,' or 'brother's son.'

⁶ xxvii. 8.

⁷ See several of the passages given in n. 4.

⁸ ii. 18, 1; x. 9, 1, etc. Cf. Taittirīya Saṃhitā, i. 3, 2, 1, etc.

Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 501, 506, 507, who thinks it means a kind of brother, and through early family conditions was restricted to cousins; Böhtlingk and Roth, *St. Petersburg Dictionary*, s.v.; Weber, *Indische Studien*, 17, 307.

Bhrūṇa-han, 'slaying an embryo'; **Bhrūṇa-hatyā**, 'the slaying of an embryo,' are terms expressing a crime which is repeatedly and severely censured in the later Saṃhitās,¹ where it is said to be the greatest of all crimes, and one of which the

¹ *Maṇṍyāni Saṃhitā*, iv. 1, 9; *Kāṭhaka Saṃhitā*, xxxi. 7; *Kaṣīṭhala Saṃhitā*, xlvii (cited in Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 519, 580); *Av.* vi. 112, 3; 113, 2.

The Taittirīya Saṃhitā, vi. 5, 10, 3, and Taittirīya Brāhmaṇa, iii. 2, 8; 11, have *brahma-han* instead; but see *ibid.*, 12.