

Varcin is the name of a foe of Indra in the Rigveda.<sup>1</sup> Being called a Dāsa,<sup>2</sup> and coupled with Śambara, he is probably to be regarded as a terrestrial foe, though he is also spoken of as an Asura.<sup>3</sup> He may possibly have been connected with the Vrcivants.

<sup>1</sup> ii. 14, 6; iv. 30, 14, 15; vi. 47, 21; vii. 99, 5.

<sup>2</sup> Rv. iv. 30, 15; vi. 47, 21.

<sup>3</sup> Rv. vii. 99, 5.

Cf. Ludwig, Translation of the Rigveda, 3, 152; Hillebrandt, *Vedische Mythologie*, I, 103, n. 3; 3, 273; Macdonell, *Vedic Mythology*, p. 162 (F).

1. Varṇa, 'colour,' is a common word in the Rigveda<sup>1</sup> and later.<sup>2</sup> A large number of colours are enumerated in Vedic literature, but it is not possible to deduce any clear information as to the accuracy with which the Vedic Indian distinguished colours, or as to the principle on which his distinctions were based. The Rigveda seems to show that red or yellow colours were the most noticed, but this may be accidental.<sup>3</sup> 'Black' or 'dark' is denoted by *kṛṣṇa*, 'white' or 'light-coloured' by *śukla* or *śveta*. 'Black' seems to be meant in one passage of the Rigveda<sup>4</sup> by *śyenī* also. 'Dark-grey' or 'dusky' is expressed by *śyāma*.<sup>5</sup> The sense of *nīla*<sup>6</sup> is doubtful, perhaps 'dark-blue,' 'bluish-black.' The series of words *hari*, *hariṇa*, *harit*, *harita*, seems, on the whole, to denote 'yellow,' but 'green' is also a possible rendering, since the epithet is used of the frog.<sup>7</sup> 'Brown' is certainly the meaning of *babhru*, which is used of the Vibhītaka nut (see Akṣa). 'Reddish-brown' seems to be the tinge implied by *kapila*<sup>8</sup> ('monkey-coloured'), while *pingala* appears to denote a shade of brown in which yellow pre-

<sup>1</sup> i. 73, 7; 96, 5; 113, 2; iv. 5, 13; ix. 97, 15; 104, 4; 105, 1; x. 3, 3, etc.

<sup>2</sup> Av. i. 22, 1, 2; 23, 2; xi. 8, 16; Vājasaneyi Saṃhitā, iv. 2, 26, etc.

<sup>3</sup> Cf. Hopkins, *Journal of the American Oriental Society*, 11, cxxi et seq.

<sup>4</sup> i. 140, 9. Cf. Maitrāyaṇi Saṃhitā, iv. 3, 8; Geldner, *Vedische Studien*, 2, 250, 251.

<sup>5</sup> Śatapatha Brāhmaṇa, v. 1, 3, 7.

<sup>6</sup> The *nīla* of the Chāndogya Upani-  
s. iii. 6, 1, is replaced by *kṛṣṇa* in

the Kausītaki Upaniṣad iv. 10. Cf. Rv. viii. 19, 31. In the post-Vedic language *nīla* describes the colour of dark blue objects, such as indigo, sapphire, etc. That the word already had some such sense in the Rigveda is suggested by its use in allusions to the smoke of Agni.

<sup>7</sup> Rv. vii. 103, 6, and cf. iii. 44, 3; Griffith, *Hymns of the Rigveda*, 1, 365, n.

<sup>8</sup> Rv. x. 27, 16; Bṛhadāraṇyaka Upaniṣad, vi. 4, 14.