

Vādhūya denotes the garment of the bride worn at the marriage ceremony and afterwards given to a Brahmin.¹

¹ Rv. x. 85, 34; Av. xiv. 2, 41. Cf. Kausika Sūtra, lxxix. 21; Āśvalāyana Gṛhya Sūtra, i. 8, 12, etc.

Vādhryasva, 'connected with Vadhryasva,' is apparently the epithet of Agni in a hymn of the Rigveda (x. 69, 5).

Vānaspatya (as a masculine) in one or two passages of the Atharvaveda¹ seems to denote a 'small tree.' Elsewhere² (as a neuter) it has the sense of the 'fruit of a tree' (Vanaspati).

¹ viii. 8, 14; xi. 9, 24. Cf. xii. 1, 27. ² Śatapatha Brāhmaṇa, xi. 1, 7, 2; 3, 1, 3; Aitareya Brāhmaṇa, viii. 16, 1.

Vāma-kaksāyana is the name of a teacher, a pupil of Vātsya¹ or Śāṇḍilya² in the Śatapatha Brāhmaṇa.

¹ x. 6, 5, 9. Cf. vii. 2, 1, 11.

² Bṛhadāraṇyaka Upaniṣad, vi. 5, 4 Kāṇva. Cf. Śatapatha Brāhmaṇa, x. 4, 1, 11.

Vāma-deva is credited¹ by tradition with the authorship of the fourth Maṇḍala of the Rigveda, and he is once mentioned in that Maṇḍala.² He is, moreover, credited with the authorship of the fourth hymn of the Maṇḍala by the Yajurveda Saṃhitās.³ He there appears as a son of Gotama, while in one hymn of the fourth Maṇḍala of the Rigveda⁴ Gotama is mentioned as the father of the singer, and in another⁵ the Gotamas occur as praising Indra. In the Bṛhaddevatā⁶ two absurd legends are narrated of Vāmadeva. One describes Indra as revealing himself in the form of an eagle to the seer as he cooked the entrails of a dog; the other tells of his successful conflict with Indra, whom he sold among the seers. Sieg⁷ has endeavoured to trace these tales in the

¹ Aitareya Āraṇyaka, ii. 2, 1, etc.

² iv. 16, 18.

³ Kāthaka Saṃhitā, x. 5; Maitrāyaṇī Saṃhitā, ii. 1, 11; iii. 2, 6.

⁴ iv. 4, 11.

⁵ iv. 32, 9, 12.

⁶ iv. 126 131 et seq., with Macdonell's notes.

⁷ Die Sagenstoffe des Rgveda, 76 et seq.