

the Śatapatha Brāhmaṇa,³ on the other hand, the Bṛhaspati-sava is identified with the Vājapeya; but such identity is clearly not primitive.⁴

³ v. 2, 1, 19.

⁴ Eggeling, *Sacred Books of the East*, 10, 107, 108.

41, xxiv, xxv; Weber, *Indische Studien*,

Bekanāṭa occurs only once in the R̥gveda,¹ when Indra is said to overcome all the Bekaṇāṭas and the Paṇis. The natural sense, therefore, seems to be 'usurer,' the explanation given by Yāska.² The word has a foreign appearance, but its provenance can hardly be determined: it might just as well be aboriginal as Babylonian.³ Hillebrandt⁴ thinks Brunnhofer is right in identifying Bekaṇāṭa with Bikanir.

¹ viii. 16, 10.

² Nirūkta, vi. 26.

³ Hopkins, *Journal of the American Oriental Society*, 17, 44.

⁴ *Vedische Mythologie*, 3, 268, n. 1.

Cf. Zimmer, *Altindisches Leben*, 259.

Bekurā occurs in the Pañcaviṃśa Brāhmaṇa,¹ where it may mean 'voice' or 'sound,' the sense assigned to the word in the Naighaṇṭuka.² It is, however, possibly, like **Bakura**, the name of a musical instrument. In the Taittiriya³ and the Kāṭhaka⁴ Saṃhitās the words Bekuri and Vekuri occur as epithets of Apsarases, or celestial nymphs, meaning, perhaps, 'melodious'; in the Vājasaneyi Saṃhitā⁵ and the Śatapatha Brāhmaṇa⁶ the variations Bhakuri and Bhākuri are found.

¹ i. 3, 1; vi. 7, 6; Jaiminiya Brāhmaṇa, i. 82.

² i. 11.

³ iii. 4, 7, 1.

⁴ xviii. 14.

⁵ xviii. 42.

⁶ ix. 4, 1, 9.

Baija-vāpa, 'descendant of Bījavāpa,' is the name of a teacher in the first two Vamśas (lists of teachers) in the Mādhyam̐dina recension of the Bṛhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26).

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