

Aitareya Brāhmaṇa¹⁶ refers to Śunaḥśepa as succeeding to the lordship of the Jahnus, as well as the 'divine lore' (*daiva veda*) of the Gāthins; and the Pañcaviṃśa Brāhmaṇa¹⁷ mentions Viśvāmitra as a king. But there is no real trace of this kingship of Viśvāmitra: it may probably be dismissed as a mere legend, with no more foundation at most than that Viśvāmitra was of a family which once had been royal. But even this is doubtful.

¹⁶ vii. 18, 9. But the Śāṅkhāyana Śrauta Sūtra, xv. 27, has a completely different version, which Weber, *Episches im vedischen Ritual*, 16, n. 3, prefers, and which omits all allusion to the 'lordship' of the Jahnus. This shows how little stress can be laid on this late tradition.

¹⁷ xxi. 12, 2.

Cf. Ludwig, Translation of the Rigveda, 3, 121; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 209, 210; Muir, *Sanskrit Texts*, 1², 337 et seq.; Weber, *op. cit.*, 16 et seq.; *Indian Literature*, 31, 37, 38, 53, etc.

Viṣa in the Rigveda¹ and later² regularly denotes 'poison' as an antidote, for which the Atharvaveda supplies spells.³

¹ i. 117, 16; 191, 11; vi. 61, 3; x. 87, 18, etc.

² Av. iv. 6, 2; v. 19, 10; vi. 90, 2, etc.

³ Bloomfield, *Atharvaveda*, 61.

Viṣa-vidyā, the 'science of poison,' is enumerated with other sciences in the Āśvalāyana Śrauta Sūtra (x. 75). Cf. Vidyā.

Viṣaṇā in the Atharvaveda¹ and later² denotes an animal's 'horn.'

¹ iii. 7, 1. 2; vi. 121, 1; Aitareya Brāhmaṇa, ii. 11, 10; Śatapatha Brāhmaṇa, vii. 3, 2, 17. Primarily a deciduous

horn is meant. See Whitney, Translation of the Atharvaveda, 94.

Viṣaṇakā is the name of a plant in the Atharvaveda.¹ Bloomfield,² however, thinks that the word may merely mean 'horn.' It is used as a remedy against the disease Vātikāra.³ That

¹ vi. 44, 3. Cf. Viṣaṇikā in Wise, *Hindu System of Medicine*, 146, perhaps the *Asclepias geminata*; Bloomfield, *American Journal of Philology*, 12, 426; Zimmer, *Altindisches Leben*, 68. But cf. Whit-

ney, Translation of the Atharvaveda, 313.

² *Hymns of the Atharvaveda*, 482.

³ Av. ix. 8, 20; Vāti-kṛta, vi. 44, 3; 109, 3.