

2. **Basta Rāmakāyana** is the name of a teacher in the *Maitrāyaṇī Saṃhitā* (iv. 2, 10). The patronymic is variously read *Samakāyana*.

Bahu-vacana denotes in grammatical terminology the 'plural' in the *Śatapatha Brāhmaṇa*¹ and the *Nirukta*.² So *dvivat*, *bahuvat*, in the *Nirukta*³ means 'in the dual and the plural.'

¹ xiii. 5, 1, 18.

² v. 23; xi. 16; xii. 7 (which recognises the plural *majestatis*).

³ ii. 24. 27; xi. 16.

Bahv-ṛca denotes an adherent of the *Rigveda*. The term is found in the *Brāhmaṇas*¹ of the *Rigveda*, in the *Śatapatha*² and the *Pañcaviṃśa Brāhmaṇas*,³ and in the *Āraṇyakas* of the *Rigveda*.⁴

¹ *Aitareya Brāhmaṇa*, ii. 36; v. 2; vi. 18; *Kauṣītaki Brāhmaṇa*, vi. 11; xvi. 9.

² x. 5, 2, 20; xi. 5, 1, 10.

³ v. 6, 6.

⁴ *Aitareya Āraṇyaka*, iii. 2, 3; *Sāṅkhāyana Āraṇyaka*, viii. 4.

Bākura in one passage of the *Rigveda* (ix. 1, 8) is used as an epithet of *Dṛti*, the combined words denoting a wind instrument of some kind. Cf. *Bakura*.

Bāḍeyī-putra ('son of Bāḍeyī') is mentioned in the last *Vaṃśa* (list of teachers) of the *Mādhyam̐dina* recension of the *Bṛhadāraṇyaka Upaniṣad* (vi. 4, 30) as a pupil of **Mauṣikī-putra**.

Bāṇa denotes 'arrow' in the *Rigveda* (vi. 75, 17) and later (*Av.* iii. 23, 2; vi. 105, 2, etc.).

Bāṇavant in the *Bṛhadāraṇyaka Upaniṣad* (iii. 8, 2) denotes an 'arrow' like **Bāṇa**. Its more normal sense is 'quiver' (lit., 'containing arrows'), which is its sense in the *Vājasaneyi Saṃhitā* (xvi. 10) and the *Śatapatha Brāhmaṇa* (v. 3, 1, 11).