

1. Babhru is the name, in the Rigveda,¹ of a Ṛṣi who received gifts from King Rṇamcaya. The same Babhru may be meant in another passage,² where he is mentioned as a protégé of the Aśvins; but it is doubtful whether the word is a proper name at all in the Atharvaveda.³

¹ v. 30, II. 14.

² viii. 22, 10.

³ iv. 29, 2. It is here taken as a proper name by the St. Petersburg Dictionary, s.v.; Ludwig, Translation

of the Rigveda, 3, 126. But Whitney, Translation of the Atharvaveda, 199, denies that a proper name is meant.

Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 214.

2. Babhru Kaumbhya ('descendant of Kumbha') is the name of the seer of a Sāman or Chant in the Pañcaviṃśa Brāhmaṇa (xv. 3, 13).

3. Babhru Daivā-vṛdha is mentioned in the Aitareya Brāhmaṇa (vii. 34) as a pupil of Parvata and Nārada.

Bamba Āja-dviṣa ('descendant of Aja-dviṣ') is mentioned as a teacher in the Jaiminiya Upaniṣad Brāhmaṇa (ii. 7, 2). Bimba is a various reading.

Bambā-Viśvavayasau are the names, in the form of a compound, of two Ṛṣis who, according to the Yajurveda Saṃhitās,¹ invented a certain rite.

¹ Taittirīya Saṃhitā, vi. 6, 8, 4; Kāṭhaka Saṃhitā xxix. 7, where the reading adopted in the text is Bambhā, though the reading of the Berlin manuscript is Bambhār. The name is taken

to be Bambā by the St. Petersburg Dictionary; but Bamba is possible, the Dvandva compound accounting for the form with ā. The Maitrāyaṇī Saṃhitā, iv. 7, 3, has Bamba-

Barāsī is found in the Kāṭhaka Saṃhitā¹ and the Pañcaviṃśa Brāhmaṇa² denoting a garment of some kind.

¹ xv. 4.

² xviii. 9, 16 (where the com-

mentator explains it as made of bark);
xxi. 3, 4.

Baru is the name of the author of a hymn of the Rigveda¹ according to the Brāhmaṇas² of that Veda.

¹ x. 96.

² Aitareya Brāhmaṇa, vi. 25; Kauṣītaki Brāhmaṇa, xxv. 8.