

Gāṁ-dama is the form in the *Pañcaviṁśa Brāhmaṇa*¹ of the name of **Ekayāvan**, which in the *Taittiriya Brāhmaṇa*² is read as **Kāṁdama**.

¹ xxi. 14, 20.

² ii. 7, ii. 2. Cf. Hopkins, *Transac* | tions of the Connecticut Academy of Arts and Sciences, 15, 69.

Gāndhāra, 'a king of Gandhāra' named **Nagnajit**, is mentioned in the *Aitareya Brāhmaṇa*.¹ In the *Śatapatha Brāhmaṇa*² he or some descendant figures as **Svarjit Nāgnajita** or **Nagnajit**, and as giving an opinion on the ritual, which is rejected with the observation that the author was merely a princely person (*rājānya-bandhu*).

¹ vii. 34. in the list of teachers who handed down the knowledge of the substitute for Soma.

² viii. 1, 4, 10.

Gārgī Vācaknavī is referred to in the *Brhadāranyaka Upaniṣad*¹ as a female contemporary and rival of **Yājñavalkya**.

¹ iii. 6, i. 8, i. Cf. Weber, *Indische Studien*, 10, 118.

Gārgī-putra, 'son of Gargī,' occurs as the name of three teachers in the last *Vaṁśa* (list of teachers) in the *Mādhyamīna* recension of the *Brhadāranyaka Upaniṣad* (vi. 4, 30). The earliest of these three was the pupil of **Bāḍeyiputra** and the teacher of the second **Gārgīputra**. The latter was the teacher of **Pārāśarikaunḍiniputra**, the teacher of the third **Gārgīputra**.

Gārgya, 'descendant of Garga,' is the patronymic of **Bālāki** in the *Brhadāranyaka*¹ and the *Kauṣītaki*² *Upaniṣads*. Two **Gārgyas** are mentioned in the second *Vaṁśa* (list of teachers) in the *Brhadāranyaka Upaniṣad*³: one of them is the pupil of **Gārgya**, who again is the pupil of **Gautama**. Others occur in the *Taittiriya Āraṇyaka*⁴ and in the *Nirukta*,⁵ as well as later in the ritual *Sūtras*. Thus the family was evidently long connected with the development of liturgy and grammar.

¹ ii. 1, 1.

² iv. 1.

³ iv. 6, 2 (*Kāṇva*)

⁴ i. 7, 3.

⁵ i. 3, 12; iii. 13.