

Riktha is found in the Rigveda¹ and later² denoting 'inheritance.'¹

¹ iii. 31, 2, on which cf. Nirukta, iii. 5; Geldner, *Rigveda, Kommentar*, 49, 50; Oldenberg, *Rigveda-Noten*, I, 239 et seq.

² Aitareya Brāhmaṇa, vii. 18, 9 (of Sunahśepa's double inheritance, which,

according to that text, is the learning of the Gāthas and the sovereignty of the Jahnu; but see Weber, *Episches im vedischen Ritual*, 16, who thinks the real succession was to the two houses, the Angirasa and the Kusika).

Ripu is a common word for 'foe,' 'enemy,' in the Rigveda.¹ It occurs in the Atharvaveda² also.

¹ i. 36, 16; 147, 3; 148, 5; ii. 23, 16; 27, 16; 34, 9, etc. ² xix. 49, 9.

Rukma in the Rigveda¹ denotes an ornament, probably of gold, usually worn on the breast. Being in several passages used of the sun, it probably had the form of a disk. In the Brāhmaṇas² it designates a gold plate. See also Rajata.

¹ i. 166, 10; iv. 10, 5; v. 53, 4; 56, 1, etc. So *rukma-vakṣas*, 'wearing golden ornaments on the breast,' ii. 34, 2, 8; v. 55, 1; 57, 5, etc.; *rukmin*, i. 66, 6; ix. 15, 5. Cf. Taittirīya Saṃhitā, ii. 3, 2, 3; v. 1, 10, 3; Vājasaneyi Saṃhitā, xiii. 40, etc.

² Śatapatha Brāhmaṇa, iii. 5, 1, 20; v. 2, 1, 21; 4, 1, 13; Taittirīya Brāh-

maṇa, i. 8, 2, 3; 9, 1, etc. So *rukmin* in Śatapatha Brāhmaṇa, xiii. 5, 4, 2; Aitareya Brāhmaṇa, viii. 21, 3.

Cf. Zimmer, *Altindisches Leben*, 260, 263; Geldner, *Rigveda, Glossar*, 160, who suggests as a possible sense 'gold coin'; Max Müller, *Sacred Books of the East*, 32, 112, 299.

Rukma-pāśa¹ denotes the 'cord' on which 'the gold plate' is hung.

¹ Śatapatha Brāhmaṇa, vi. 7, 1, 7, 27; 3, 8; vii. 2, 1, 15, etc.

Rudra-onuṭi Drāhyāyana is the name of a teacher, a pupil of Trāta in the Vamśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 372.

Ruma is mentioned in one hymn of the Rigveda (viii. 4, 2) with Ruśama, Śyāvaka, and Krpa as a favourite of Indra.