

person of later days, who still became a Ṛṣi by special merit. His date, however, must not be fixed too low, because the Śatapatha Brāhmaṇa in which he plays so marked a part is certainly earlier than Pāṇini, and was apparently even in that grammarian's time believed to be an ancient work; hence 500 B.C. is probably rather too late than too early a period for Śvetaketu as a rough approximation to a date.<sup>10</sup>

<sup>10</sup> See on this, Bühler, *Sacred Books of the East*, 2, xxxvii et seq.; Eggeling, *Sacred Books of the East*, 12, xxxv et seq.; Max Müller, *Ancient Sanskrit Literature*, 360 et seq.; Weber, *Indische Studien*, 5,

65; 13, 443; Keith, *Aitareya Āraṇyaka*, 22 et seq.

Cf. Muir, *Sanskrit Texts*, 1<sup>2</sup>, 433; Max Müller, *Ancient Sanskrit Literature*, 421 et seq.; Oldenberg, *Buddha*, 397, n.

Śvetyā appears in the Naḍi-stuti<sup>1</sup> ('praise of rivers') to be a stream, probably a tributary of the Indus.<sup>2</sup>

<sup>1</sup> x. 75, 6.

<sup>2</sup> Zimmer, *Altindisches Leben*, 14, 15; Ludwig, *Translation of the Rigveda*, 3,

200, gives the form as Śvetī; Geldner, *Rigveda, Glossar*, 184, gives both forms.

Śvaikna, 'king of the Śviknas,' is the title of Pratidarsa, who was, according to the Śatapatha Brāhmaṇa,<sup>1</sup> one of those who offered the Dākṣāyaṇa sacrifice. He also taught Suplan Sārñjaya the sacrifice: hence Weber<sup>2</sup> has inferred a connexion of the Śviknas and the Sṛñjayas.

<sup>1</sup> ii. 4, 4, 3.

<sup>2</sup> *Indische Studien*, 1, 209, 210.

Śvaitreya occurs in two passages of the Rigveda,<sup>1</sup> where Sāyaṇa sees in the word the name of a man, a 'descendant of Śvitṛā.' The first passage is almost identical with one in the sixth Maṇḍala of the Rigveda,<sup>2</sup> where, however, Daśadyu appears alone without Śvaitreya. Ludwig<sup>3</sup> identifies Daśadyu with Śvaitreya ('son of Śvitṛī'), and considers him a son of Kutsa.<sup>4</sup> Bergaigne<sup>5</sup> and Baunack<sup>6</sup> think he is really Bhujyu. Geldner<sup>7</sup> considers that he was a bull used for fighting, the sor

<sup>1</sup> i. 33, 14; v. 19, 3.

<sup>2</sup> vi. 26, 4.

<sup>3</sup> *Translation of the Rigveda*, 3, 147.

<sup>4</sup> Cf. Rv. i. 51, 6; vi. 26, 3, 4.

<sup>5</sup> *Religion Védique*, 3, 11.

<sup>6</sup> Kuhn's *Zeitschrift*, 35, 527.

<sup>7</sup> *Rigveda, Glossar*, 7, 8.