

(*ayasmaya*). The word is also secondarily used<sup>4</sup> to denote the contents of the pot, the mess of grain which was cooked in it.

<sup>4</sup> Taittirīya Saṃhitā, i. 8, 10, 1; Aitareya Brāhmaṇa, i. 1; Śatapatha Brāhmaṇa, i. 7, 4, 7; ii. 5, 3, 4; iii. 2, 3, 1, etc. Cf. Weber, *Indische Studien*, 9, 216.

**Carman**, denoting 'hide' in general, is a common expression from the Rigveda onwards.<sup>1</sup> The oxhide was turned to many uses, such as the manufacture of bowstrings, slings, and reins (see **Go**). It was especially often employed to place above the boards<sup>2</sup> on which the Soma was pressed with the stones.<sup>3</sup> It was possibly also used for making skin bags.<sup>4</sup> Carmaṇya denotes leather-work generally in the Aitareya Brāhmaṇa.<sup>5</sup>

The art of tanning hides (*mlā*) was known as early as the Rigveda,<sup>6</sup> where also the word for 'tanner' (*carmanma*) occurs.<sup>7</sup> Details of the process are lacking, but the Śatapatha Brāhmaṇa<sup>8</sup> refers to stretching out a hide with pegs (*śaṅkubliḥ*), and the Rigveda<sup>9</sup> mentions the wetting of the hide.

<sup>1</sup> Rv. i. 85, 5; 110, 8; 161, 7; iii. 60, 2; iv. 13, 4, etc.; Av. v. 8, 13; x. 9, 2; xi. 1, 9, etc.; Taittirīya Saṃhitā, iii. 1, 7, 1; vi. 1, 9, 2, etc. The stem *carma*, neuter (loc., *carne*), is found in the Taittirīya Brāhmaṇa, ii. 7, 2, 2.

<sup>2</sup> Hillebrandt, *Vedische Mythologie*, i, 148-150; 181-183.

<sup>3</sup> Rv. x. 94, 9; 116, 4.

<sup>4</sup> Rv. x. 106, 10, is so taken by Zimmer, *Altindisches Leben*, 228, who compares *Odyssey*, x. 19.

<sup>5</sup> v. 32. Cf. *paricarmanya*, Sāṅkhāyana Āraṇyaka, ii. 1.

<sup>6</sup> viii. 55, 3 (a late hymn).

<sup>7</sup> viii. 5, 38; Vājasaneyi Saṃhitā, xxx. 15; Taittirīya Brāhmaṇa, iii. 4, 13, 1. For the form, cf. Macdonell, *Vedic Grammar*, p. 38, n. 1; p. 249, n. 4.

<sup>8</sup> ii. 1, 1, 9.

<sup>9</sup> i. 85, 5.

Cf. Zimmer, *Altindisches Leben*, 228, 253.

**Carṣaṇi**, used in the plural, denotes in the Rigveda<sup>1</sup> 'men' in general or 'people,' conceived either as active beings<sup>2</sup> or as cultivators<sup>3</sup> in opposition to nomads. The expression 'king of men' (*rājā carṣaṇīnām*) is frequently found.<sup>4</sup> The 'people' are

<sup>1</sup> Rv. i. 86, 5; 184, 4; iii. 43, 2; iv. 7, 4; v. 23, 1; vi. 2, 2; x. 180, 3, etc.

<sup>2</sup> If derived from *car*, 'move,' which is probable.

<sup>3</sup> If derived from *kṛṣ*, 'plough' or 'till.'

<sup>4</sup> Rv. iii. 10, 1; v. 39, 4; vi. 30, 5; viii. 70, 1; x. 139, 1, etc.