

Śāṅkhāyana Śrauta Sūtra and the Pañcaviṃśa Brāhmaṇa<sup>11</sup> he is styled Ārcanānasa, 'son of Arcanānas,' and later<sup>12</sup> he is called Ātreya, 'descendant of Atri.'

<sup>11</sup> viii. 5, 9.

<sup>12</sup> The Anukramaṇi calls him and his father Ātreya. In the passages from book viii. of the Rv., cited in n. 1, Atri is mentioned with him.

Cf. Ludwig, Translation of the Rig-

veda, 3<sup>e</sup> 126, 127; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 214; *Rgveda-Nukem*, 1, 354; Max Müller, *Sacred Books of the East*, 32, 359 et seq.; Lévi, *La Doctrine du Sacrifice*, 122.

Śyena is the name in the Rigveda<sup>1</sup> of a strong bird of prey, most probably the 'eagle'; later<sup>2</sup> (as in post-Vedic Sanskrit) it seems to mean the 'falcon' or 'hawk.' It is the swiftest of birds,<sup>3</sup> and a source of terror to smaller birds.<sup>4</sup> It is the strongest of birds,<sup>5</sup> and even attacks herds.<sup>6</sup> It watches over men (*ny-caṣṣas*),<sup>7</sup> a reference, no doubt, to its lofty flight in air. It brings the Soma from heaven.<sup>8</sup>

<sup>1</sup> i. 32, 14; 33, 2; 118, 11; 163, 1; 165, 2, etc.

<sup>2</sup> Av. iii. 3, 4; vii. 41, 2; xi. 9, 9, etc.

<sup>3</sup> Taittiriya Saṃhitā, ii. 4, 7, 1; v. 4, 1, 1; Śaṅkha Brāhmaṇa, iii. 8.

<sup>4</sup> Rv. ii. 42, 2; Av. v. 21, 6.

<sup>5</sup> Kāṭhaka Saṃhitā, xxxvii. 14.

<sup>6</sup> Rv. iv. 38, 5. This corresponds well enough with the eagle's known habit of carrying off young lambs.

<sup>7</sup> Av. vii. 41, 2.

<sup>8</sup> See Bloomfield, *Journal of the American Oriental Society*, 16, 1-24, who cites all relevant passages.

Cf. Zimmer, *Altindisches Leben*, 87, 88, who points out that the epithet *rjit*, 'flying upwards,' applied to the eagle, appears as an actual name of the eagle in Iranian.

Śrapayitr, 'cook,' is a term mentioned in the Śatapatha Brāhmaṇa ( 2, 14).

Śramaṇa 'mendicant monk,' is first found in the Upaniṣads.<sup>1</sup> According to Fick,<sup>2</sup> anyone could become a Śramaṇa. For the time of Megasthenes this seems indicated by his evidence, which, however, refers only to the east of India, beyond the **Madhyadeśa** proper.<sup>3</sup> The Vedic evidence is merely the name and the fact that **Tāpasa**, 'ascetic,' follows it in the Bṛhad-āraṇyaka Upaniṣad and the Taittiriya Āraṇyaka.

<sup>1</sup> Bṛhadāraṇyaka Upaniṣad, iv. 3, 22; Taittiriya Āraṇyaka, ii. 7, in *Indische Studien*, 1, 78.

<sup>2</sup> *Die sociale Gliederung*, 39 et seq.

<sup>3</sup> Strabo, xv. 1, 49, 60; Arrian *Indica*, xii. 8, 9.

Cf. Weber, *Indian Literature*, 27, 28, 129, 138.