

Vṛjana, according to Roth,¹ denotes in several passages of the Rigveda² the 'settlement' or 'village,' the German 'Mark' and its inhabitants. Zimmer,³ accepting this view, sees in Vṛjana the 'secure abode' (*kṣiti dhruvā*) where the clan lives,⁴ the clan itself as a village community (like *Grāma*), and the clan in war.⁵ Geldner,⁶ on the other hand, takes the literal sense of Vṛjana to be 'net,' developing all the other senses from that idea, but the traditional view seems more natural.

¹ St. Petersburg Dictionary, s.v. 2.

² i. 51, 3; 73, 2; 91, 21; 105, 19; 128, 7; 165, 15; 166, 14, etc.

³ *Altindisches Leben*, 142, 159, 161.

⁴ Rv. i. 51, 15; 73, 2 (cf. i. 73, 4).

⁵ Rv. vii. 32, 27; x. 42, 10.

⁶ *Vedische Studien*, I, 139 et seq.

Vṛtra-ghna occurs in a passage of the Aitareya Brāhmaṇa,¹ where in a *Gāthā* reciting the prowess of Bharata it is said that he bound horses on the Yamunā (Jumna) and Gaṅgā (Ganges) Vṛtraghne, which Sāyaṇa renders 'at Vṛtraghna,' as the name of a place. Roth,² however, seems right in interpreting the form as a dative, 'for the slayer of Vṛtra'—i.e., Indra.

¹ viii. 23, 5.

² St. Petersburg Dictionary, s.v. Cf. Aufrecht, *Aitareya Brāhmaṇa*, 425.

Vṛtra-śaṅku, literally 'Vṛtra-peg,' found in one passage of the Śatapatha Brāhmaṇa,¹ is said by the scholiast on the Kātyāyana Śrauta Sūtra² to denote a stone pillar. This improbable interpretation is based on another passage in the same Brāhmaṇa.³

¹ xiii. 8, 4, 1.

² xxi. 3, 31.

³ iv. 2, 5, 15. Cf. Eggeling, *Sacred Books of the East*, 44, 437, n. 1.

Vṛddha-dyumna Ābhipratāriṇa ('descendant of Abhipratārin') is the name of a prince (*rājanya*) in the Aitareya Brāhmaṇa (iii. 48, 9), where his priest, Śucivṛkṣa Gaupalāyana, is praised. In the Śāṅkhāyana Śrauta Sūtra (xv, 16, 10-13), on the contrary, he is said to have erred in the sacrifice, when a Brahmin prophesied that the result would be the expulsion of the Kurus from Kurukṣetra, an event which actually came to pass.