

Vi-lohita is the name of a disease mentioned in the Atharvaveda.¹ Bloomfield² thinks that 'flow of blood from the nose' is meant; Henry³ renders it 'decomposition of the blood'; and Whitney⁴ has 'anæmia.'

¹ ix. 8, 1; xii. 4, 4

² *Hymns of the Atharvaveda*, 657.

³ *Les livres viii. et ix. de l'Atharvaveda*, 105, 142.

⁴ Translation of the Atharvaveda 549.

Vi-vadha or Vi-vadha seems to denote a yoke borne on the shoulders to enable one to carry a weight. But it is found in the Brāhmaṇas used only metaphorically in such phrases as *vi-vivadha*,¹ 'with the weight unequally distributed,' and *sa-vivadhata*,² 'equality of burden.'

¹ Taittiriya Saṃhitā, vii. 2, 5, 2; 7, 3; *vivivadha*, Pañcaviṃśa Brāhmaṇa, iv. 5, 19; *ubhayato-vivadha*, Kāṭhaka Saṃhitā, xxvii. 10.

² Aitareya Brāhmaṇa, viii. 1, 4; Pañcaviṃśa Brāhmaṇa, xiv. 1, 10; *sa-vivadha-tva*, v. 1, 11; xxii. 5, 7, etc.

Vi-vayana denotes in the Brāhmaṇas 'plaited work,' such as that used in a couch (*Asandī*).

¹ Aitareya Brāhmaṇa, viii. 5, 3; *the Sūtras vivāna* has the same sense: Śatapatha Brāhmaṇa, xii. 8, 3, 6. In *Lāyāyana Srauta Sūtra*, iii. 12, 1, etc.

Vi-vāha, 'marriage,' is mentioned in the Atharvaveda¹ and later.² See *Patī*.

¹ xii. 1, 24; xiv. 2, 65. The Rig-vedic term is *Vahatu*.

² Taittiriya Saṃhitā, vii. 2, 8, 7;

Kāṭhaka Saṃhitā, xxv. 3; Pañcaviṃśa Brāhmaṇa, vii. 10, 4; Aitareya Brāhmaṇa, iv. 27, 5, and often in the Sūtras.

Viś is an expression of somewhat doubtful significance. In many passages of the Rigveda¹ the sense of 'settlement' or 'dwelling' is adequate and probable, since the root *viś* means to 'enter' or 'settle.' In other passages, where the Viśaḥ

¹ iv. 4, 3; 37, 1; v. 3, 5; vi. 21, 4; 48, 8; vii. 56, 22; 61, 3; 70, 3; 104, 13; x. 91, 2, etc.