

Glau occurs in the Atharvaveda¹ and in the Aitareya Brāhmaṇa² as the name of some symptom of a disease, probably, as Bloomfield³ thinks, 'boils.' In the one passage of the Vājasaneyi Saṃhitā,⁴ where it is found the sense is obscure, some part of the sacrificial victim being perhaps meant.⁵ Cf. Galunta.

¹ vi. 83, 3.

² i. 25.

³ *Proceedings of the American Oriental Society*, October, 1887, xv.; *Hymns of the Atharvaveda*, 17, 503; Whitney, *Translation of the Atharvaveda*, 343.

⁴ xxv. 8; *Maitrāyaṇī Saṃhitā*,

iii. 15, 7.

⁵ *St. Petersburg Dictionary*, s.v.; Ludwig, *Translation of the Rigveda*, 3, 500, takes glau as 'owl.'

G.H.

Gharma denotes in the Rigveda¹ and later² the pot used for heating milk, especially for the offering to the Aśvins. It hence often³ denotes the hot milk itself, or some other hot drink.

¹ iii. 53, 14; v. 30, 15; 43, 7; 76, 1, etc.

² Av. vii. 73, 6; Vājasaneyi Saṃhitā, viii. 61; Aitareya Brāhmaṇa, i. 18, 22, etc.

³ Rv. i. 119, 2; 180, 4; vii. 70, 2;

viii. 9, 4, etc.; Av. iv. 1, 2; Vājasaneyi Saṃhitā, xxxviii. 6, etc.

Cf. Nirukta, vi. 32; xi. 42; Zimmer, *Altindisches Leben*, 271; *St. Petersburg Dictionary*, s.v.

Ghāsa means 'fodder' in the Atharvaveda¹ and later.² In the Rigveda³ Ghāsi is used of the fodder of the horse victim at the Aśvamedha.

¹ Av. iv. 38, 7; viii. 7, 8; xi. 5, 18, etc.

² Vājasaneyi Saṃhitā, xi. 75; xxi. 43;

Taittirīya Saṃhitā, vi. 5, 9, 3; *Taittirīya Brāhmaṇa*, i. 6, 3, 10, etc.

³ i. 162, 14.

Ghr̥ṇivant is the name of some animal in the list of victims at the Aśvamedha, or horse sacrifice, in the Vājasaneyi Saṃhitā.¹ In the parallel passage of the Maitrāyaṇī Saṃhitā² Ghr̥ṇāvant is the reading. Elsewhere the word is adjectival.³

¹ xxiv. 39.

² iii. 14, 20.

³ Rv. x. 176, 3.

Cf. Zimmer, *Altindisches Leben*, 99.