

merely 'prosperity.'³ That it ever means 'horse' is most improbable, that sense being given by Vājīn.⁴

³ Rv. i. 27, 5; 92, 7; vi. 45, 21, 23, etc.; Av. xiii. 1, 22; Pañcaviṃśa Brāhmaṇa, xviii. 7, 1, 12.

⁴ See Pischel, *Vedische Studien*, I, 10

et seq., where he explains otherwise all the passages cited for the sense by the St. Petersburg Dictionary, s.v. 8.

Vājapeya is the name of a ceremony which, according to the Śatapatha Brāhmaṇa¹ and later authorities,² is only performed by a Brahmin or a Kṣatriya. The same Brāhmaṇa³ insists that this sacrifice is superior to the Rājasūya, but the consensus of other authorities⁴ assigns to it merely the place of a preliminary to the Bṛhaspatisava in the case of a priest, and to the Rājasūya in the case of a king, while the Śatapatha⁵ is compelled to identify the Bṛhaspatisava with the Vājapeya. The essential ceremony is a chariot race in which the sacrificer is victorious. There is evidence in the Sāṅkhāyana Śrauta Sūtra⁶ showing that once the festival was one which any Āryan could perform. Hillebrandt,⁷ indeed, goes so far as to compare it with the Olympic games; but there is hardly much real ground for this: the rite seems to have been developed round a primitive habit of chariot racing, transformed into a ceremony which by sympathetic magic secures the success of the sacrificer. In fact⁸ Eggeling seems correct in holding that the Vājapeya was a preliminary rite performed by a Brahmin prior to his formal installation as a Purohita, or by a king prior to his consecration. The Kuru Vājapeya was specially well known.⁹

¹ v. 1, 5, 2, 3.

² See Weber, *Über den Rājasūya*; Hillebrandt, *Ritualliteratur*, 147 *et seq.*

³ v. 1, 1, 13; Kātyāyana Śrauta Sūtra, xv. 1, 1, 2.

⁴ Taittirīya Samhitā, v. 6, 2, 1; Taittirīya Brāhmaṇa, i. 7, 6, 1; Āśvalāyana Śrauta Sūtra, ix. 9, 19; Lātyāyana Śrauta Sūtra, viii. 11, 1, etc.

⁵ v. 2, 1, 2. Cf. Kātyāyana Śrauta Sūtra, xiv. 1, 2.

⁶ xv. 1. See Weber, *op. cit.*, 41 *et seq.*

⁷ *Vedische Mythologie*, I, 247.

⁸ *Sacred Books of the East*, 41, xxiv, xxv.

⁹ Sāṅkhāyana Śrauta Sūtra, xv. 3, 14 *et seq.*; Āpastamba Śrauta Sūtra, xviii. 3, 7.

Vāja-bandhu in one verse of the Rigveda (viii. 68, 19) may be a proper name. It may, however, merely be an adjective meaning 'ally in conflict.'