

animal is spoken of as akin to the goat;³ it was probably a kind of deer.

³ Av., *loc. cit.*; Śatapatha Brāhmaṇa, *loc. cit.* Eggeling, *Sacred Books of the East*, 12, 52, n. 1, accepts the traditional rendering.

Cf. Zimmer, *Altindisches Leben*, 89.

2. Śarabha is the name of a Ṛṣi in the Rigveda.¹

¹ viii. 100, 6. Cf. Ludwig, *Translation of the Rigveda*, 3, 163.

Śaravyā, 'arrow-shot,' is an expression found in the Rigveda¹ and later.²

¹ vi. 75, 16; x. 87, 13.

xii. 5, 25, 29; Taittirīya Saṃhitā, iv. 5.

² Av. i. 19, 1, 3; v. 18, 9; xi. 10, 6; i. 1, etc.

Śarāva is a measure of corn in the Brāhmaṇas.¹

¹ *Saptadaśa-śarāva*, Taittirīya Brāhmaṇa, i. 3, 4, 5; 6, 8; Śatapatha Brāhmaṇa, v. 1, 4, 12.

Śarīra, 'body,' is a word of frequent occurrence in Vedic literature.¹ The interest of the Vedic Indians seems early to have been attracted to the consideration of questions connected with the anatomy of the body. Thus a hymn of the Atharvaveda² enumerates many parts of the body with some approach to accuracy and orderly arrangement.³ It mentions the heels (*pārṣṇā*), the flesh (*māṃsa*), the ankle-bones (*gulphau*), the fingers (*aṅgulīḥ*), the apertures (*kha*), the two metatarsi (*uchlakau*), the tarsus (*pratiṣṭhā*), the two knee-caps (*aṣṭhīvantau*), the two legs (*jaṅghe*), the two knee-joints (*jānunoh sandhī*). Then comes above the two knees (*jānū*) the four-sided (*catuṣṭaya*), pliant (*śīthira*) trunk (*kabandha*). The two hips (*śronī*) and the two thighs (*ūrū*) are the props of the frame

¹ Rv. i. 32, 10; x. 16, 1, etc.; Av. v. 9, 7; xviii. 3, 9, etc.; Vājasaneyi Saṃhitā, xxxiv. 55; Taittirīya Saṃhitā, i. 7, 2, 1; Aitareya Brāhmaṇa, ii. 6, 13; 14, 2; Śatapatha Brāhmaṇa, x. 1, 4, 1; Taittirīya Brāhmaṇa, i. 2, 1, 8.

² x. 2.

³ Cf. Hoernle, *Journal of the Royal Asiatic Society*, 1907, 10-12; *Osteology*, 109-111, 242.