

Prastoka Sārñjaya, a fact alluded to in the Mānava Dharma Śāstra,³ where *takṣan* is treated as a descriptive attribute, 'a carpenter.' Apparently Br̥bu was a Paṇi, though the words of the Rigveda¹ might be taken to mean that he was one who had overthrown them entirely. If so, Paṇi must here certainly mean a merchant in a good sense, Br̥bu being then a merchant prince.⁴ According to Weber,⁵ the name suggests connexion with Babylon, but this conjecture must be regarded as quite improbable. Hillebrandt⁶ sensibly expresses no opinion as to Br̥bu, while Brunnhofer's⁷ attempt to recognize a people named *Τάσχοι*, and to connect them with the Vedic word *takṣan*, is valueless, especially considering the fact that *Takṣan* is not found as an epithet of Br̥bu in the Rigveda.

³ x. 107.

⁴ Cf. Griffith, *Hymns of the Rigveda*, i, 606, n.

⁵ *Episches im vedischen Ritual*, 28 et seq.; *Proceedings of the Berlin Academy*, 1898, 563, n. 1; *Indische Studien*, 17, 198. The Bāveru Jātaka, on which stress is laid in connexion with the Indian knowledge of Babylon, being of quite unknown date, has no cogency as evidence

for any early period. Cf. Bühler, *Indische Paläographie*, 17-19; *Indische Studien*, 3, 79 et seq.; Weber, *Indian Literature* 3; Rhys Davids, *Buddhist India*, 201 et seq.

⁶ *Vedische Mythologie*, i, 93, 104, 107.

⁷ *Iran und Turan*, 127.

Cf. Ludwig, *Translation of the Rigveda*, 3, 275; *Bṛhaddevatā*, v. 108, 109, with Macdonell's notes; Max Müller, *Sacred Books of the East*, 32, 316.

Br̥saya is mentioned twice in the Rigveda, being in the first passage¹ connected with the **Paṇis**, and in the second² with the **Pārāvatas** and the **Paṇis**. According to the St. Petersburg Dictionary, the word is the name of a demon,³ but is in the second passage² used as an appellative, perhaps meaning 'sorcerer.'⁴ Hillebrandt⁵ thinks that a people is meant locating them in Arachosia or Drangiana with the **Pārāvatas** and the **Paṇis**, and comparing *Βαρσαέντης*, satrap of Arachosia and Drangiana in the time of Darius.⁶ But this theory is not probable.

¹ i. 93, 4.

² vi. 61, 3.

³ Cf. Sāyana on Rv., loc. cit.

⁴ Böhtlingk, *Dictionary*, s.v., following Grassmann.

⁵ *Vedische Mythologie*, i, 97-104.

⁶ Arrian, *Indica*, viii. 4; xxi. 1; xxv. 8.