

Vidagdha Śākalya is the name of a teacher, a contemporary and rival of Yājñavalkya at the court of Janaka of Videha in, the Brhadāranyaka Upaniṣad,<sup>1</sup> the Jaiminiya Upaniṣad Brāhmaṇa,<sup>2</sup> and the Śatapatha Brāhmaṇa.<sup>3</sup>

<sup>1</sup> iii. 9, 1; iv. 1, 17 (Mādhyamdina  
= 7 Kāṇva).

<sup>2</sup> ii. 76 (*Journal of the American Oriental Society*, 15, 239).

<sup>3</sup> xi. 6, 3, 3.

Vidatha is a word of obscure sense, confined mainly to the Rigveda. According to Roth,<sup>1</sup> the sense is primarily 'order,' then the concrete body which gives orders, then 'assembly' for secular<sup>2</sup> or religious ends,<sup>3</sup> or for war.<sup>4</sup> Oldenberg<sup>5</sup> once thought that the main idea is 'ordinance' (from *vi-dhā*, 'dispose,' 'ordain'), and thence 'sacrifice.' Ludwig<sup>6</sup> thinks that the root idea is an 'assembly,' especially of the Maghavans and the Brahmins. Geldner<sup>7</sup> considers that the word primarily means 'knowledge,' 'wisdom,' 'priestly lore,' then 'sacrifice' and 'spiritual authority.' Bloomfield,<sup>8</sup> on the other hand, insists that Vidatha refers to the 'house'<sup>9</sup> in the first place (from *vid*, 'acquire'), and then to the 'sacrifice,' as connected with the house; this interpretation, at any rate, appears to suit all the passages. The term *vidathya*, once<sup>10</sup> applied to the king (*samvāt*), might seem to be against this view, but it may refer to his being 'rich in homesteads'; and the connexion of the woman with the Vidatha, as opposed to

<sup>1</sup> Rv. i. 31, 6; 117, 25; iii. 1, 18; 27, 7; iv. 38, 4; vi. 8, 1; x. 85, 26; 92, 2; Av. iv. 25, 1; v. 20, 12; xviii. 3, 70, etc.

<sup>2</sup> ii. 1, 4; 27, 12, 17; iii. 38, 5, 6; v. 63, 2; vii. 66, 10; viii. 39, 1; x. 12, 7; Av. xvii. 1, 15. So Whitney renders the word in Av. i. 13, 4, as 'council,' Translation of the Atharvaveda, 15.

<sup>3</sup> Rv. i. 60, 1; ii. 4, 8; 39, 1; iii. 1, 1; 56, 8, etc.

<sup>4</sup> Rv. i. 166, 2; 167, 6; v. 59, 2, etc.

<sup>5</sup> *Sacred Books of the East*, 46, 26 et seq. But in *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 54, 609-611,

he falls back on the derivation from *vidh*, 'worship.' Cf. Macdonell, *Vedic Grammar*, p. 23, n. 10.

<sup>6</sup> Translation of the Rigveda, 3, 259 et seq.

<sup>7</sup> *Vedische Studien*, I, 147; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 52, 757; *Rigveda, Glossar*, 161.

<sup>8</sup> *Journal of the American Oriental Society*, 19, 12 et seq.

<sup>9</sup> See Rigveda, x. 85, 26, 27 (of the wife in the marriage ritual); i. 117, 25; ii. 1, 6; Av. xviii. 3, 70.

<sup>10</sup> iv. 27, 2. In i. 91, 20; 167, 3; Av. xx. 128, 1, *vidathya*, 'having an establishment,' seems adequate.