

One division of speech referred to<sup>8</sup> is that of the divine (*daivī*) and the human (*mānuṣī*), of which some specimens are given, such as *om*, the divine counterpart of *tathā*, and so forth. Thé Brahmin is said to know both;<sup>9</sup> it seems best to regard the distinction not as between Sanskrit and Apabhraṃśa, as Sāyana<sup>10</sup> suggests, but as between the Sanskrit of the ritual and the hymns and that of ordinary life.

Reference is also made to Āryan<sup>11</sup> and to Brahmin<sup>12</sup> speech, by which Sanskrit, as opposed to non-Āryan tongues, seems to be meant. The *Vrātyas* are described as speaking the language of the initiated (*dikṣita-vāc*), though not themselves initiated (*a-dikṣita*), but as calling that which is easy to utter (*a-durukta*), difficult to utter.<sup>13</sup> This may mean that the non-Brahminical Indians were advancing more rapidly than the Brahminical tribes to Prākṛit speech, especially if it is legitimate to connect the *Vrātyas* with the barbarians in speech alluded to in the Śatapatha Brāhmaṇa.<sup>7</sup>

<sup>8</sup> See Kāthaka Saṃhitā, xiv. 5; Maitrāyaṇī Saṃhitā, i. 11, 5 (where the words *yaś ca veda vaś ca na* replace the ordinary distinction of *daivī* and *mānuṣī*: perhaps *vedo* should be read); Śatapatha Brāhmaṇa, vi. 2, 1, 34; Aitareya Brāhmaṇa, vii. 18, 13; Aitareya Āraṇyaka, i. 3, 1; a Brāhmaṇa in Nirukta, xiii. 9, etc.

<sup>9</sup> Kāthaka Saṃhitā, loc. cit.; Maitrāyaṇī Saṃhitā, loc. cit., etc.

<sup>10</sup> See Eggeling, *Sacred Books of the East*, 41, 200, n.

<sup>11</sup> Aitareya Āraṇyaka, iii. 2, 5; Śāṅkhāyana Āraṇyaka, viii. 9.

<sup>12</sup> Aitareya Āraṇyaka, i. 5, 2.

<sup>13</sup> Pañcaviṃśa Brāhmaṇa, xvii. 1, 9. Cf. Lévi, *La Doctrine du Sacrifice*, 34, 35; Weber, *Indian Literature*, 175-180; Keith, *Aitareya Āraṇyaka*, 179, 180: 196.

Vācakanavi, 'descendant of Vacaknu,' is the patronymic of a woman with the further patronymic of Gārgī, who appears as a student of Brahman in the Bṛhadāraṇyaka Upaniṣad.<sup>1</sup>

<sup>1</sup> iii. 6, 1; 8, 1. Cf. Āśvalāyana Gṛhya Sūtra, iii. 4, 4; Śāṅkhāyana Gṛhya Sūtra, iv. 10; Atharvaveda Pariśiṣṭa, xliii. 4, 23.

Vāja from the meaning of 'strength,' 'speed,' in its application to horses derives the sense of 'race'<sup>1</sup> and 'prize,'<sup>2</sup> or

<sup>1</sup> Rv. ii. 23, 13; iii. 11, 9; 37, 6; 42, 6; v. 35, 1; 86, 2, etc.

<sup>2</sup> Rv. i. 64, 13; ii. 26, 3; 31, 7; iii. 2, 3; viii. 103, 5, etc.]