

indicating cultivated land generally.³ In the Atharvaveda⁴ and later the sense of a separate field is clearly marked, though the more general use is also found.⁵ The deity Kṣetrasya Pati,⁶ 'Lord of the Field,' should probably be understood as the god presiding over each field, just as Vāstoṣ Pati presides over each dwelling.⁷ It is a fair conclusion from the evidence that the system of separate holdings already existed in early Vedic times.⁸ See also *Urvarā, Khilya*.

³ i. 100, 18; ix. 85, 4; 91, 6; *Kṣetra-jeṣa*, i. 33, 15, 'acquisition of land'; *kṣetrā-sā*, iv. 38, 1, 'gaining land'; *kṣetraṃ-jaya*, 'conquering cultivated land,' *Maitrāyaṇī Saṃhitā*, ii. 2, 11. The wider sense of 'place' also occurs, v. 2, 3; 45, 9; vi. 47, 20, etc., and often later.

⁴ iv. 18, 5; v. 31, 4; x. 1, 18; xi. 1, 22; *Taittirīya Saṃhitā*, ii. 2, 1, 2; *Chāndogya Upaniṣad*, vii. 24, 2, etc.

⁵ Av. ii. 29, 3; xiv. 2, 7; *Śatapatha Brāhmaṇa*, i. 4, 1, 15, 16, etc.

⁶ Rv. iv. 37, 1, 2; vii. 35, 10; x. 66,

13; Av. ii. 8, 5; *kṣetrasya patni*, 'Mistress of the Field,' 12, 1; *kṣetrāṇaṃ patiḥ*, 'Lord of Fields,' *Vājasaneyi Saṃhitā*, xvi. 18.

⁷ Macdonell, *Vedic Mythology*, p. 138.

Cf. Zimmer, *Altindisches Leben*, 236; *Śatapatha Brāhmaṇa*, vii. 1, 1, 8, where the Kṣatriya, with the consent of the people, gives a settlement to a man: that is, presumably assigns to him a definite Kṣetra for his own, probably measured out as recorded in Rv. i. 110, 5.

Kṣetriya is a disease which is mentioned several times in the Atharvaveda, and against which three hymns are specially directed.¹ It is also mentioned in the Kāthaka Saṃhitā² and the Taittirīya Brāhmaṇa.³ The commentators on the Atharvaveda agree in taking it to be a hereditary disease. The word may mean 'organic,'⁴ or possibly 'produced in the field,' as a theory of its origin. What disease is really intended is quite uncertain. Weber⁵ considered that the aim of the Atharvan hymns was to drive away injury threatening the fields, but this is improbable. Bloomfield⁶ suggests 'scrofula' or 'syphilis.' The remedies mentioned throw no light on the symptoms.

¹ ii. 8, 10; iii. 7. Cf. ii. 14, 5; iv. 18, 7.

² xv. 1.

³ ii. 5, 6, 1-3, where the form is Kṣetrī, explained as a demon causing illness, merely an incorrect version of Av. iii. 10.

⁴ St. Petersburg Dictionary, s.v.

⁵ *Indische Studien*, 5, 145; 13, 150 et seq.; 17, 208; *Naxatra*, 2, 292.

⁶ *Atharvaveda*, 60.

Cf. Bloomfield, *Hymns of the Atharvaveda*, 286 et seq.; Whitney, *Translation of the Atharvaveda*, 48, 49; Zimmer, *Altindisches Leben*, 391, 392; Speijer, *De ceremonia apud Indos quae jātakarma vocatur*, 76-83; Pāṇini, v. 2, 92, with the Kāśikā Vṛtti.