

Srāktya is an adjective describing an amulet (**Maṇi**) in the Atharvaveda.¹ According to Weber,² it designates a crystal (literally 'many-cornered'). The commentators,³ however, agree in explaining the word to mean 'derived from the Sraktya'—i.e., from the Tilaka tree (*Clerodendrum phlomoides*).

¹ viii. 5, 4. 7. 8. Cf. ii. 11.

² *Indische Studien*, 13, 164.

³ See Bloomfield, *American Journal of*

Philology, 7, 477; *Hymns of the Atharvaveda*, 577.

Sruc denotes a 'large wooden sacrificial ladle' (used for pouring clarified butter on the fire) in the Rigveda¹ and later.² It is of the length of an arm, with a bowl of the size of a hand and a beaklike spout.

¹ i. 84, 18; 110, 6; 144, 1, etc.

² Av. v. 27, 5; vi. 114, 3; ix. 6, 17, etc.

Cf. for its shape, etc., Max Müller,

Zeitschrift der Deutschen Morgenländischen Gesellschaft, 9, xli, lxxx; Eggeling, *Sacred Books of the East*, 12, 67; 26, 20, 23.

Sruva, as opposed to **Sruc**, denotes in the ritual literature¹ a small ladle used to convey the offering (**Ājya**) from the cooking-pot (**Sthālī**) to the large ladle (**Juhū**). In the Rigveda,² however, it was clearly used for the actual Soma libation.

¹ *Āśvalāyana Śrauta Sūtra*, i. 11, 10, etc.

² i. 116, 24; 121, 6, etc.

Cf. Max Müller, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 9,

viii; Caland and Henry, *L'Āgñistoma* xlv; Plate I., No. 9; Plate II., No. 11 Eggeling, *Sacred Books of the East*, 12, 68; 26, 20.

Sreka-parṇa in the Brāhmaṇas¹ seems to mean 'like the oleander leaf.'

¹ *Taittiriya Brāhmaṇa*, iii. 6, 6, 3; *Aitareya Brāhmaṇa*, ii. 6, 15.

Svaja in the Atharvaveda¹ and later² denotes the 'viper.' The word is explained by the commentators as *sva-ja*, 'self-

¹ iii. 27, 4; v. 14, 10; vi. 56, 2; x. 4, 10. 15. 17; xii. 3, 58.

² *Taittiriya Saṃhitā*, v. 5, 10, 2; 14, 1; *Aitareya Brāhmaṇa*, iii. 26, 3.