

Maitrāyaṇī Upaniṣad,<sup>2</sup> a late work, the movement of the Dhruva (*dhruvasya pracalanam*) is mentioned, but this can hardly be interpreted as referring to an actual observed motion of the nominal pole star,<sup>3</sup> but rather to an extraordinary event, such as a destruction of the world, as Cowell understood the expression.<sup>4</sup> Jacobi<sup>5</sup> sees in the motion of the Dhruva the possibility of fixing a date, on the ground that the only star which could have been deemed a pole star, as 'immovable,' was one ( $\alpha$  Draconis) of the third millenium B.C. But this attempt to extract chronology from the name of the star is of very doubtful validity.<sup>6</sup>

<sup>2</sup> See Max Müller, *Sacred Books of the East*, 15, 289; Weber, *Indische Studien*, 2, 396.

<sup>3</sup> As understood by Weber, *Indian Literature*, 98, n. 103; Bühler, *Indian Antiquary*, 23, 245, n. 21; Jacobi, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 49, 228, n. 2.

<sup>4</sup> In his edition of the Upaniṣad, p. 244.

<sup>5</sup> *Indian Antiquary*, 23, 157; *Zeitschrift*, loc. cit., 50, 69 et seq.; *Journal of the Royal Asiatic Society*, 1909, 721 et seq.; 1910, 461 et seq.

<sup>6</sup> Whitney, *Journal of the American Oriental Society*, 16, xc; Keith, *Journal of the Royal Asiatic Society*, 1909, 1102; 1910, 465 et seq.

Dhruvā, 'fixed,' as an epithet of Diś, 'cardinal point,' denotes the ground under one's feet.

<sup>1</sup> Av. iii. 27, 5; xii. 3, 59; xv. 6, 1; Aitareya Brāhmaṇa, viii. 14 (cf. *Madhya-*

*deśa*); Bṛhadāraṇyaka Upaniṣad, iii. 9, 25, etc.

Dhvaja occurs twice in the Rīgveda<sup>1</sup> in the sense of 'banner' used in battle. It is characteristic of Vedic fighting that in both passages reference is made to arrows being discharged and falling on the banners.

<sup>1</sup> vii. 85, 2; x. 103, 11. In Epic warfare banners are of vast importance —e.g., Rāmāyaṇa, ii. 67, 26; they were attached to a pole on the chariot,

Manuśāhārata, vii. 3332, etc. The army was called *dhvajini*, 'bannered host,' *ibid.*, i. 2875, etc.

Dhvanya is apparently the name of a patron, son of Lakṣmana, in a hymn of the Rīgveda.<sup>1</sup>

<sup>1</sup> v. 33, 10. Cf. Ludwig, *Translation of the Rīgveda*, 3, 155.