

Vṛṣa-khādi is used as an epithet of the Maruts in the Rigveda.¹ The sense is doubtful: Bollensen² thought the expression referred to the wearing of rings in the ears; Max Müller³ renders it 'strong rings,' comparing the later Cakra or discus.

¹ i. 64, 10.

² *Orient und Occident*, 2, 461, n.

³ *Sacred Books of the East*, 32, 107, 120.

Cf. Zimmer, *Altindisches Leben*, 263.

Vṛṣa-gaṇa is the name of a family of singers mentioned in one passage of the Rigveda.¹

¹ ix. 97, 8. Cf. Ludwig, *Translation of the Rigveda*, 3, 132.

Vṛṣaṇ-asva is the name of a man referred to in the Rigveda,¹ where Indra is called **Menā**, perhaps his 'wife' or 'daughter.' The same legend is alluded to in the Jaiminiya Brāhmaṇa,² the Śatapatha Brāhmaṇa,³ the Śaḍviṃśa Brāhmaṇa,⁴ and the Taittiriya Āraṇyaka,⁵ but it is clear that all of these texts had no real tradition of what was referred to.

¹ i. 51, 13.

² ii. 79 (*Journal of the American Oriental Society*, 18, 37).

³ iii. 3, 4, 18.

⁴ i. 1, 16.

⁵ i. 12, 3.

Cf. Eggeling, *Sacred Books of the East*, 26, 81, n. 2.

Vṛṣa-daṃśa, 'strong-toothed,' is the name of the cat in the Yajurveda Saṃhitā,¹ where it figures as a victim at the Aśva-medha ('horse sacrifice'). It also appears in the Pañcaviṃśa Brāhmaṇa;² the fact that the sneeze of the cat is here referred to renders it likely that the animal was already tamed. Geldner³ sees a house cat in the animal alluded to in a hymn of the Atharvaveda⁴ by a set of curious epithets, including *vṛṣadati*, 'strong-toothed,' but Whitney⁵ decisively rejects the idea that the hymn refers to the domestic cat.

¹ Taittiriya Saṃhitā, v. 5, 21, 1; Maitrāyaṇī Saṃhitā, iii. 14, 12; Vājasaneyi Saṃhitā, xxiv. 31.

² viii. 2, 2.

³ *Vedische Studien*, 1, 313-315.

⁴ i. 18.

⁵ Translation of the Atharvaveda, 19, 20; Bloomfield, *Journal of the American Oriental Society*, 15, 153, n.; *Hymns of the Atharvaveda*, 261.

Cf. Zimmer, *Altindisches Leben*, 86.