

word as a mere adjective. In the Atharvaveda³ Vītahavya appears as connected with Jamadagni and Asita, but it is clear that the legend there has no value. It is possible, though not certain, that he was a king of the Śrñjayas.⁴ In the Yajurveda Saṃhitās⁵ a Vītahavya Śrāyasa appears as a king: he may be identical with the Vītahavya of the Rigveda, or belong to the same line. Cf. Vaitahavya.

³ vi. 137, 1.

⁴ Hillebrandt, *Vedische Mythologie*, 1, 105.

⁵ Taittiriya Saṃhitā, v. 6, 5, 3; Kāthaka Saṃhitā, xxii. 3; Pañcaviṃśa Brāhmaṇa, xxv. 16, 3. *Ibid.*, ix. 1, 9, he is represented as being *niruddha*,

apparently in 'banishment'; but the scholiast explains him as not a king, but a Rṣi, which is quite possible.

Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 212; *Buddha*, 405.

Vira in the Rigveda¹ and later² denotes 'man' as the strong and heroic. Collectively in the singular³ the word denotes 'male offspring,' an object of great desire (cf. Putra) to the Vedic Indian. The Pañcaviṃśa Brāhmaṇa⁴ gives a list of eight Viras of the king, constituting his supporters and entourage.

¹ i. 18, 4; ii. 4, 8; iv. 29, 2; v. 20, 4; 61, 5, etc.

² Av. ii. 26, 4; iii. 5, 8, etc.

³ Rv. ii. 32, 4; iii. 4, 9; 36, 10; vii. 34, 20, etc.; Taittiriya Saṃhitā, vii. 1, 8, 1, etc.

⁴ xix. 1, 4. Viz., the king's brother, his son, Purohita, Mahiṣi, Sūta, Grāmaṇi, Kṣattri, and Samgrahitṛ. See Ratnin.

Virāṇa is the form in the late Śaḍviṃśa Brāhmaṇa (v. 2) of the name of the plant **Virīṇa**.

Vira-hatyā, 'murder of a man,' is one of the crimes referred to in the Taittiriya Āraṇyaka.¹ The Vira-han, 'man-slayer,' is often mentioned in the older texts.² Cf. **Vaira**.

¹ x. 40.

² Taittiriya Saṃhitā, i. 5, 2, 1; ii. 2, 5, 5; Kāthaka Saṃhitā, xxxi. 7; Kapiṣṭhala Saṃhitā, xxxvii. 7; Maitrāyaṇi

Saṃhitā, iv. 1, 9; Taittiriya Brāhmaṇa, iii. 2, 8, 12; Vājasaneyi Saṃhitā, xxx. 5; Pañcaviṃśa Brāhmaṇa, xii. 6, 8; xvi. 1, 12, etc.