

Bhāllaveya, 'descendant of **Bhāllavi**,¹ is the patronymic of **Indradyumna** in the Śatapatha Brāhmaṇa¹ and the Chāndogya Upaniṣad.² Probably the same person is meant by the **Bhāllaveya**, who is cited frequently as an authority in the same Brāhmaṇa.³

¹ x. 6, i, i.

² v. 11, i.

³ i. 7, 3, 19; ii. i, 4, 6; xiii. 4, 2, 3;

5, 3, 4.

Bhāvayavya. See **Bhāvya**.

Bhāvya is the name of a patron, as it seems, in the Rīgveda.¹ In the Śāṅkhāyana Śrauta Sūtra² the form given is **Bhāvayavya**, being a patronymic of **Svanaya**, who is the patron of **Kakṣivant**. This combination is borne out by the Rīgveda, where **Kakṣivant** and **Svanaya** are mentioned in the same verse,³ while **Svanaya** must be meant in the verse of the same hymn,⁴ where **Bhāvya** is mentioned as 'living on the Sindhu' (Indus). Roth's⁵ view that **Bhāvya** here is perhaps a gerundive meaning to be 'reverenced' is not probable. Ludwig⁶ thinks **Svanaya** was connected with the **Nahuṣas**.

¹ i. 126, i; Nirukta, ix. 10.

² xvi. 11, 5. Cf. Bṛhaddevatā, iii. 140.

³ i. 126, 3.

⁴ i. 126, i.

⁵ St. Petersburg Dictionary, s.v.

i f.

⁶ Translation of the Rīgveda, 3.

151.

Cf. Weber, *Episches im Vedischen Ritual*, 22; Oldenberg, *Rīgveda-Noten*, i, 128.

Bhāṣā in the Nirukta¹ and Pāṇini² denotes the ordinary speech of the day as opposed to Vedic language. Cf. **Vāc**.

¹ i. 4, 5. Cf. ii. 2.

² iii. 2, 108; vi. i, 181. Cf. Franke, Bezzenberger's *Beiträge*, 17, 54 et seq., who distinguishes the **Bhāṣā** as the speech of conversational use from the

language regulated by Pāṇini's rules. But see Wackernagel, *Altindische Grammatik*, i, xlv; Keith, *Aitareya Aranyaka*, 179, 180.

Bhāsa is the name of a bird of prey in the Adbhuta Brāhmaṇa,¹ and often in the Epic.

¹ vi, 8. See Weber, *Indische Studien*, i, 40.