

**Gāṅgya**, 'being on the Ganges,' is the epithet of **Urukakṣa**<sup>1</sup> or of a thicket<sup>2</sup> in the Rigveda.<sup>3</sup>

<sup>1</sup> Roth, St. Petersburg Dictionary, s.v. Cf. Wackernagel, *Altindische Grammatik*, 2, 288; Weber, *Episches im vedischen Ritual*, 28.

<sup>2</sup> Oldenberg, *Rigveda-Noten*, 1, 398.

<sup>3</sup> vi. 45, 31.

Cf. Weber, *Indische Studien*, 2, 291, n.

**Gāṅgyāyani**, 'descendant of Gāṅgya,' occurs as the patronymic of **Citra** in the Kausītaki Upaniṣad.<sup>1</sup>

<sup>1</sup> i. 1. There is a v.l. Gārgyāyani. Cf. Weber, *Indische Studien*, 1, 395.

**Gātu**. See **Gāthā**.

**Gāthā** in the Rigveda<sup>1</sup> usually means only 'song,' 'verse,' like **Gātu**.<sup>2</sup> In one passage,<sup>3</sup> however, it already has a more special sense, as it is classed with **Nārāsaṃsī** and **Raibhī**, a collocation repeatedly found later.<sup>4</sup> The commentators identify the three terms with certain verses of the Atharvaveda,<sup>5</sup> but Oldenberg<sup>6</sup> has shown that this identification is incorrect for the Rigveda. **Gāthās** are often mentioned elsewhere,<sup>7</sup> and are referred to as metrical in the Aitareya Āraṇyaka,<sup>8</sup> where the **Ṛc**, **Kumbyā**, and **Gāthā** are classed as forms of verse. The Aitareya Brāhmaṇa<sup>9</sup> distinguishes between **Ṛc** and **Gāthā** as divine and human respectively. According to the usage of the

<sup>1</sup> viii. 32, 1; 71, 14; 98, 9; ix. 99, 4; *gātha*, i. 167, 6; ix. 11, 4; *gātha-pati*, 'lord of song,' i. 43, 4; *gāthā-nī*, 'leading a song,' i. 190, 1; viii. 92, 2; *ṛju-gātha*, 'singing correctly,' v. 44, 5; *gāthin*, 'singer,' i. 7, 1. Cf. Hopkins, *Journal of the American Oriental Society*, 17, 65.

<sup>2</sup> i. 151, 2; ii. 20, 5; iii. 4, 4; iv. 4, 6; v. 87, 8; x. 20, 4; 122, 2.

<sup>3</sup> x. 85, 6.

<sup>4</sup> Taittiriya Saṃhitā, vii. 5, 11, 2; Kāthaka Saṃhitā, Aśvamedha, v. 2; Aitareya Brāhmaṇa, vi. 32; Kausītaki Brāhmaṇa, xxx. 5; Śatapatha Brāhmaṇa, xi. 5, 6, 8, where **Raibhī** does not occur; Gopatha Brāhmaṇa, ii. 6, 12.

<sup>5</sup> Viz., **Gāthā** = Av. xx. 127, 12 et seq.;

**Nārāsaṃsī** = Av. xx. 127, 1-3; **Raibhī** = Av. xx. 127, 4-6; while *ibid.*, 7-10, are known as **Pāriṣityah** (*scil.*, *ṛcah*).

<sup>6</sup> *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 238. Bloomfield, *Hymns of the Atharvaveda*, 689 et seq., seems to accept the identification even for the Rigveda.

<sup>7</sup> Av. x. 10, 20; xv. 6, 4 (distinct from **Nārāsaṃsī**); Śatapatha Brāhmaṇa, iii. 2, 4, 16; xi. 5, 7, 10; xiii. 1, 5, 6; 4, 2, 8; 5, 4, 3; Taittiriya Āraṇyaka, ii. 10 (distinct from **Nārāsaṃsī**); Chāndogya Upaniṣad, iv. 17, 9, etc.

<sup>8</sup> ii. 3, 6, with Keith's note; Śatapatha Brāhmaṇa, xi. 5, 7, 10.

<sup>9</sup> vii. 18. The story of **Sunahsepa** is described as *śata-gātham*, 'told in a hundred **Gāthās**.'