

sacrifice.' They may legitimately be reckoned as a source of the epic.<sup>6</sup>

The term Nārāsaṃsī is restricted in some passages<sup>7</sup> to a particular group of three verses of the Atharvaveda,<sup>8</sup> but Oldenberg<sup>9</sup> must be right in holding that the restricted sense is not to be read into the Rigveda.<sup>10</sup> Not even in the Taittirīya Saṃhitā<sup>11</sup> is the technical sense certain, and the Bṛhaddevatā<sup>12</sup> gives the word a general application.

<sup>6</sup> Hopkins, *Journal of the American Oriental Society*, 15, 264, n. Bloomfield, *Atharvaveda*, 100 (cf. *Hymns of the Atharvaveda*, 688, 689), lays stress rather on their character as mere eulogies of donors, and that, no doubt, was one of their sides; but the other elements may have been more prominent in reality than the priestly tradition shows.

<sup>7</sup> Aitareya Brāhmaṇa, vi. 32; Kauṣītaki Brāhmaṇa, xxx. 5. Possibly, in the other passages mentioned in note 2,

the reference may be to the Atharvaveda verses, but this is not at all likely.

<sup>8</sup> xx. 127, 1-3 = Śāṅkhāyana Śrauta Sūtra, xii. 14, 1-3. Cf. Scheftelowitz, *Die Apokryphen des Rgveda*, 155.

<sup>9</sup> *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 238.

<sup>10</sup> x. 85, 6.

<sup>11</sup> vii. 5, 11, 2.

<sup>12</sup> iii. 154.

Cf. Weber, *Episches im Vedischen Ritual*, 4 et seq.

Nārī, 'woman,' occurs in the Rigveda<sup>1</sup> and later.<sup>2</sup> The word seems in the Rigveda<sup>3</sup> to have a distinct reference to a woman as a wife, because it occurs in several passages with distinct reference to matrimonial relations,<sup>3</sup> and in the later Vedic literature, where it is not common, it sometimes<sup>4</sup> has that sense. Delbrück,<sup>5</sup> however, thinks that it does not indicate marital relations, but merely the woman as the sexual complement of the man.

<sup>1</sup> vii. 20, 5; 55, 8; viii. 77, 8; x. 18, 7; 86, 10, 11.

<sup>2</sup> Av. xiv. 2, 13; Vājasaneyi Saṃhitā, xxiii. 36; Aitareya Brāhmaṇa, iii. 34.

<sup>3</sup> i. 73, 3 (*pati-jusṭā*, 'dear to her husband'); vii. 20, 5; x. 18, 7 (*avidhavāh*

*supatnīh*, 'not widowed, with noble husbands'), etc.

<sup>4</sup> Gautama Dharma Sūtra, ix. 28.

<sup>5</sup> *Die indogermanischen Verwandtschaftsnamen*, 417, 439.

Nārmara occurs once in a corrupt verse of the Rigveda.<sup>1</sup> Ludwig<sup>2</sup> regards the word as the proper name of the prince of a fort, Ūrjayantī, but Roth<sup>3</sup> as that of a demon.

<sup>1</sup> ii. 13, 8.

<sup>2</sup> Translation of the Rigveda, 3, 152.

<sup>3</sup> St. Petersburg Dictionary, s.v.