

disease is of doubtful character : Zimmer⁴ thinks that it is one 'caused by wounds,' comparing the adjective *a-vāta*, 'uninjured,' in the Rigveda,⁵ but Bloomfield⁶ shows that 'wind' in the body is meant as causing the disease.

⁴ *Op. cit.*, 389, 390.

⁵ vi. 16, 20; ix. 96, 8.

⁶ *Op. cit.*, 481 *et seq.*, 516.

Viṣānin occurs once in the Rigveda¹ as the name of a tribe in the list of the enemies of the Trtsus, not as Roth² thought, of their allies. The word seems to mean 'having horns,' but in what sense is unknown; perhaps their helmets were horn-shaped or ornamented with horns. They may, like their allies, the **Alinas**, **Bhalānas**, **Śivas**, and **Pakthas**, be reckoned as belonging to the tribes of the north-west.

¹ vii. 18, 7.

² *Zur Litteratur und Geschichte des Weda*, 95; Zimmer, *Altindisches Leben*, 126. But Zimmer, *op. cit.*, 430, 431, altered his view, and Hopkins' criticism,

overlooking this retraction, in the *Journal of the American Oriental Society*, 15, 260, 261, is so far unjustified.

Cf. Ludwig, *Translation of the Rigveda*, 3, 173.

1. **Viṣūvant** denotes in the Atharvaveda¹ and later² the middle day in the Sattrā or sacrificial session of a year's duration. Tilak³ argues that the Viṣūvant literally means the day when night and daylight are equal—i.e., the equinoctial day—and that this is the true sense of the word. But the theory is without probability.

¹ xi. 7, 15.

² *Pañcaviṃśa Brāhmaṇa*, iv. 5, 2; 7, 1; v. 9, 10; *Aitareya Brāhmaṇa*, iii. 41, 4; iv. 18, 1; 22, 1, 2; vi. 18, 8; *Kaṇṣṭhaki Brāhmaṇa*, xxv. 1; xxvi. 1; *Taittirīya Brāhmaṇa*, i. 2, 3, 2; *Sata-*

patha Brāhmaṇa, x. 1, 2, 2; 3, 14, 23; 4, 2; 2, 1, 8, etc.

³ *Orion*, 21, 22.

⁴ *Cf.* Whitney, *Journal of the American Oriental Society*, 16, lxxxiii. *et seq.*

2. **Viṣūvant** occurs in the description of the house in the Atharvaveda.¹ The meaning seems to be the 'ridge of the roof.'²

¹ ix. 3, 8.

² *Cf.* Zimmer, *Altindisches Leben*, 151 (who thinks it is a metaphor from the

parting of the hair); Bloomfield, *Hymns of the Atharvaveda*, 598; Whitney, *Translation of the Atharvaveda*, 526.