

Bhauvana, 'descendant of Bhuvana,' is the patronymic of the mythical **Viśvakarman** in the Śatapatha (xiii. 7, 1, 15) and the Aitareya (viii. 21, 8. 10) Brāhmaṇas, and the Nirukta (x. 26).

Bhauvāyana, 'descendant of Bhuvā,' is the patronymic of **Kapivana** in the Pañcaviṃśa Brāhmaṇa.¹ It is also found in the Yajurveda Saṃhitās.²

¹ xx. 13, 4.

² Kāthaka Saṃhitā, xxxii. 2 (*Indische Studien*, 3, 473); Maitrāyaṇī Saṃhitā, i. 4, 5; and Vājasaneyī Saṃhitā, xiii. 54, where Kapivana is not mentioned.

Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 55, 69.

Bhrātṛ is the common designation of 'brother' from the Rigveda¹ onwards. The word is also applied to a relation or close friend generally,² but here the persons concerned are, it should be noted, in the Rigveda³ deities, who are brothers of one another or of the worshipper. Thus in the early literature the word has not really lost its precise sense. The derivation from the root *bhr̥*, 'support,' is probably correct, designating the brother as the support of his sister. This harmonizes with the fact that in Vedic literature the brother plays the part of protector of his sister when bereft of her father, and that maidens deprived of their brothers (*abhrātṛ*) meet an evil fate.⁴ The gradation of the relations in the home is shown by the order in the Chāndogya Upaniṣad,⁵ where father, mother, brother, and sister are successively mentioned. Strife between brothers is occasionally referred to.⁶

¹ i. 164, 1; iv. 3, 13; v. 34, 4, etc.; Av. i. 14, 2; ii. 13, 5; Taittirīya Saṃhitā, vi. 2, 8, 4, etc.; *bhrātṛtva*, Rv. viii. 20, 22; 83, 8; x. 108, 10.

² Böhtlingk and Roth, *St. Petersburg Dictionary*, s.v.; Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 462.

³ i. 161, 1; 170, 2; iii. 53, 5; iv. 1, 2; vi. 51, 5; viii. 43, 16. Cf. Av. iv. 4, 5; v. 22, 12.

⁴ Rv. i. 124, 7; iv. 5, 5; Av. i. 17, 1; Zimmer, *Altindisches Leben*, 328. Cf. **Ayogū**.

⁵ vii. 15, 2.

⁶ Cf. Av. iii. 30, 2; Śatapatha Brāhmaṇa, iv. 1, 5, 3, where it is a sign of serious confusion; *Journal of the American Oriental Society*, 11, cxlv; Bloomfield *Atharvaveda*, 72.