

means a female animal (from *vah*, to 'draw' a cart), neither does it denote a slave: as the passage refers to a gift of fifty Vadhūs by *Trasadasyu Paurukutsya* to the singer, the latter must have been a polygamist of an advanced type to require fifty wives. The same doubt arises in the case of *vadhūmant*, which is used in the Rigveda and Atharvaveda as an epithet of the chariot (*Ratha*),⁴ of horses (*Aśva*),⁵ and of buffaloes (*Uṣṭra*).⁶ Zimmer sees in all cases a reference to slaves in the chariots or with the horses: this interpretation has the support of the *Bṛhaddevatā*.⁷ Roth's version of the references to horses or buffaloes as 'suitable for draught' is not very happy; if *vadhū* is really a female animal *vadhūmant* means rather 'together with mares,' or 'together with female buffaloes,' which makes reasonable sense.⁸

⁴ i. 126, 3; vii. 18, 22.

⁵ viii. 68, 17. Cf. vi. 27, 8.

⁶ Av. xx. 127, 2.

⁷ iii. 147 *et seq.*, with Macdonell's notes.

⁸ Cf. Bloomfield, *Hymns of the Atharvaveda*, 197; Pischel, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 35. 712 *et seq.*; Böhtlingk, *Dictionary*, s.v.

Vadhṛimatī, 'having an impotent man as a husband,' seems in the Rigveda¹ to be the name of a woman who owed the restoration of her husband's virility to the *Aśvins*, and obtained a son, *Hiraṇyahasta*. The word is, however, possibly only descriptive.

¹ i. 116, 13; 117, 24; vi. 62, 7; x. 39, 7; 65, 12.

1. **Vadhry-aśva**, 'having castrated horses,' is the name in the Rigveda¹ of a prince, the father of *Divodāsa*, and an energetic supporter of the fire cult, as was his son after him. He is mentioned in a long list of names in the Atharvaveda.²

¹ vi. 61, 1; x. 69, 1 *et seq.* *Sumitra*, in the latter hymn, can hardly be a name of his.

² iv. 29, 4. Cf. *Āpastamba Śrauta Sūtra*, xxiv. 6, 6.
Cf. Hillebrandt, *Vedische Mythologie*, 1, 97.

2. **Vadhry-aśva Ānūpa** ('descendant of *Ānūpa*') is the name of the seer of a *Sāman*, or chant, in the *Pañcaviṃśa Brāhmaṇa* (xiii. 3, 17).