

Romaśā is mentioned in the Bṛhaddevatā¹ as the wife of king Bhāvayavya, and is credited with the authorship of a Rigvedic verse.² But in reality the word *romaśā* in that verse, which is the source of the legend, is merely an adjective meaning 'hairy.'

¹ iii. 156 *et seq.*, with Macdonell's notes.

² i. 126, 7.

Cf. Oldenberg, *Rgveda-Noten*, i, 128.

1. Rohiṇī in the Rigveda¹ and later² denotes a 'red cow.'

¹ viii. 93, 13; 101, 13 (reading *rohiṇyāl* with Roth, St. Petersburg Dictionary, s.v.).

² Av. xiii. 1, 22; Taittirīya Saṃhitā, vi. 1, 6, 2; Satapatha Brāhmaṇa, ii. 1, 2, 6; iv. 5, 8, 2, etc.

2. Rohiṇī. See Nakṣatra.

Rohit in some passages of the Rigveda¹ denotes, according to the St. Petersburg Dictionary, a 'red mare,' while later² it denotes a 'red doe.'

¹ i. 14, 12; 100, 16; v. 56, 5; vii. 42, 2.

² Taittirīya Saṃhitā, vi. 1, 6, 5; Maitrāyaṇī Saṃhitā, iii. 14, 11, 18; Vājasaneyi Saṃhitā, xxiv. 30, 37; Av.

iv. 4, 7; Aitareya Brāhmaṇa, ii. 33, 1 (cf. Bloomfield, *Journal of the American Oriental Society*, 15, 178, n.).

Cf. Zimmer, *Altindisches Leben*, 82.

1. Rohita denotes a 'red horse' in the Rigveda¹ and later.²

¹ i. 94, 10; 134, 9; ii. 10, 2; iii. 6, 6, etc.

² Taittirīya Saṃhitā, i. 6, 4, 3;

Pañcaviṃśa Brāhmaṇa, xiv. 3, 12, etc. So Rohita in Av. xiii. 1, 1 *et seq.*, represents the sun as a 'red horse.'

2. Rohita is a son of Hariścandra in the famous tale of Śunaḥsepa in the Aitareya Brāhmaṇa (vii. 14) and the Śāṅkhāyana Śrauta Sūtra (xv. 18, 8).

Rohitaka occurs in the Maitrāyaṇī Saṃhitā (iii. 9, 3) with a variant Rohitaka,¹ as the name of the tree *Andersonia Rohitaka*.

¹ So Āpastamba Śrauta Sūtra, i. 5, 8.

Rohitaka-kūla is in the Pañcaviṃśa Brāhmaṇa¹ the name of a locality after which a Sāman or chant was called.

¹ xiv. 3, 12. Cf. xv. 11, 6; Lāṭyāyana Śrauta Sūtra, vi. 11, 4.