

the Sabhā, tells in favour¹¹ of Bloomfield's explanation. That the word ever denotes an asylum, like the house of the Brahmin,¹² as Ludwig¹³ suggests, is doubtful.¹⁴

¹¹ Cf. Av. vii. 38, 4; Maitrāyaṇī Samhitā, iv. 7, 4.

¹² Śatapatha Brāhmaṇa, v. 3, 1, 13, with Kātyāyana Śrauta Sūtra, xv. 3, 35.

¹³ *Op. cit.*, 3, 261.

¹⁴ Rv. i. 31, 6; v. 62, 6; Aitareya Brāhmaṇa, i. 30, 27, 28, certainly does not show this clearly.

Cf. Zimmer, *Altindisches Leben*, 177, who suggests that Vidatha sometimes means (e.g., in *vidatheṣu praśastāḥ*, Rv. ii. 27, 12) a smaller assembly than the Samiti. But we have no ground to be certain that such smaller assemblies ever existed at an early date either in India or elsewhere among Aryan peoples.

Vidānvant Bhārgava ('descendant of Bhṛgu') is mentioned as the seer of a Sāman or chant in the Pañcaviṃśa Brāhmaṇa¹ and in the Jaiminiya Upaniṣad Brāhmaṇa.²

¹ xiii. 11, 10.

² iii. 159 *et seq.* (*Journal of the American Oriental Society*, 26, 64).

Vidarbhā occurs in the earlier Vedic literature as the name of a place only in the Jaiminiya Upaniṣad Brāhmaṇa,¹ where its Mācalas (perhaps a species of dog) are said to kill tigers.

¹ ii. 440 (*Journal of the American Oriental Society*, 19, 103, n. 3).

Vidarbhī-Kauṇḍineya is the name of a teacher, a pupil of Vatsanapāt in the first two Vaṃśas (lists of teachers) of the Bṛhadāranyaka Upaniṣad.¹

¹ ii. 5, 22; iv. 5, 28 (Mādhyandina = ii. 6, 3; iv. 6, 3 Kāṇva)

Vi-diś denotes¹ an 'intermediate quarter.' See Diś.

¹ Vājasaneyi Samhitā, vi. 19; Śaḍviṃśa Brāhmaṇa, iv. 4.

Vidigaya is the name of an animal in the Taittirīya Samhitā¹ and the Taittirīya Brāhmaṇa.² The commentary on the former takes it as a kind of cock (*kukkuṭa-viśeṣa*), that on the latter as a white heron (*śveta-baka*).

¹ v. 6, 22, 1.

² iii. 9, 9, 3; Āpastamba Śrauta Sūtra, xx. 22, 13. Cf. Zimmer, *Altindisches Leben*, 94.