

Amā-vāsyā Śāṅḍilyāyana is mentioned in the *Vaṃśa Brāhmaṇa*¹ as the teacher of **Aṃśu Dhānamjaya**.

¹ *Indische Studien*, iv. 373.

Amitra-tapana Śuṣṃiṇa Śaibya is the name of him who killed **Atyarāti Jānamtapi**, according to the *Aitareya Brāhmaṇa* (viii. 23).

A-mūlā ('without root') is the name in the *Atharvaveda*¹ of a plant (*Methonica superba*), which was used for poisoning arrows. Bloomfield,² however, renders it as 'movable property.'

¹ v. 31 4. Cf. Weber, *Indische Studien*, | *Atharvaveda*, 279, accepts 'rootless
18, 286; Whitney, Translation of the | (plant).'

² *Hymns of the Atharvaveda*, 457.

Ambariṣa is mentioned as a *Vārṣāgira* in the *Rigveda*¹ along with **Rjṛāśva**, **Sahadeva**, **Surādhas**, and **Bhayamāna**.

¹ i. 100, 17. Cf. Ludwig, Translation of the *Rigveda*, 3, 140.

Ambaṣṭha. See **Āmbaṣṭhya**.

Aya. See **Akṣa**.

Ayas.—The exact metal denoted by this word when used by itself, as always in the *Rigveda*,¹ is uncertain. As favouring the sense of 'bronze' rather than that of 'iron' may perhaps be cited with Zimmer² the fact that **Agni** is called *ayo-damṣṭra*, 'with teeth of Ayas,'³ with reference to the colour of his flames, and that the car-seat of **Mitra** and **Varuṇa** is called *ayah-sthūṇa*,⁴ 'with pillars of Ayas' at the setting of the sun.⁵ Moreover, in the *Vājasaneyi Samhitā*,⁶ **Ayas** is enumerated in a list of six metals: gold (*hiranya*), **Ayas**, **Śyāma**, **Loha**, lead (*sīsa*), tin (*trapu*). Here *śyāma* ('swarthy') and *loha* ('red') must mean 'iron' and 'copper' respectively; *ayas* would therefore seem to mean 'bronze.' In many passages in the *Atharvaveda*⁷ and

¹ Rv. i. 57, 3; 163, 9; iv. 2, 17; vi. 3, 5.

² *Altindisches Leben*, 52.

³ Rv. i. 88, 5; x. 87, 2.

⁴ Rv. v. 62, 8 (cf. 7).

⁵ But this is not convincing, as in

the same verse it is said to be 'of golden appearance at the flush of dawn.'

⁶ xviii. 13.

⁷ xi. 3, 1. 7; *Maitrāyaṇi Samhitā*, iv. 2, 9.