

as a proper name. There can, however, be no doubt that it means a cow, not a man, as suggested by Grassmann. The exact reason why a cow should be so described is uncertain. Roth³ was later inclined to see in it the sense 'having pierced ears,' similar epithets being at a later period known to Pāṇini⁴ (*bhinna-karṇa*, *chinna-karṇa*). Grassmann's more obvious rendering, 'having the sign for (the number) 8 marked on the ear,' is supported by the similar epithets, 'having the mark of a lute on the ear' (*harkari-karṇyaḥ*), 'having the mark of a sickle on the ear' (*dātra-ka.ṇyaḥ*), 'having the mark of a stake on the ear' (*sthūnā-karṇyaḥ*), 'having the ears bored' (*chidra-karṇyaḥ*), and *viṣṭya-karṇyaḥ*, given in the *Maitrāyaṇī Saṃhitā*.⁵ The simple meaning, 'with marked ears,' is, however, supported by the same passage of the *Maitrāyaṇī*, where the verb *akṣ* occurs in the sense 'to mark.' In the *Atharvaveda* the mark used is the *Mithuna*, no doubt as a magical device to secure fertility.

The marking of ears was apparently a regular practice. It is twice referred to in the *Atharvaveda*.⁶ The mark is termed *lakṣman*,⁷ and was made with a copper-knife⁸ (*lohita*). The *Maitrāyaṇī Saṃhitā*,⁹ forbids the use of an arrow-shaft (*tejana*), or of iron, but permits that of a stem of sugar-cane (*ikṣu-kāṇḍa*) or copper.

³ Cf. Böhlingk, Dictionary, s.v.

⁴ vi. 3, 115.

⁵ iv. 2, 9.

⁶ vi. 141, I. 2; xii. 4, 6.

⁷ Av. vi. 141, 2; *Maitrāyaṇī Saṃhitā*, loc. cit.

⁸ Av., loc. cit.

⁹ Loc. cit.

Cf. Zimmer, *Altindisches Leben*, 234, 348; Delbrück, *Gurupūjākaumudī*, 48, 49; Weber, *Indische Studien*, 13, 466; Whitney, Translation of the *Atharvaveda*, 387.

Aṣṭā-damṣṭra Vairūpa.—To him the *Pañcaviṃśa Brāhmaṇa* (viii. 9, 21) ascribes two *Sāmans*.

Aṣṭrā is the plougher's 'goad,' the badge of agriculture. It is mentioned several times in the *Rigveda*.¹

¹ iv. 57, 4; vi. 53, 9; 58, 2; *aṣṭrā-vin* occurs in x. 102, 8. See also *Kausika Sūtra*, 80. Cf. Roscher, *Archiv für*

Religionswissenschaft, I, 63; Hillebrandt, *Vedische Mythologie*, 3, 364, n. 8.

Asamāti Rātha-prauṣṭha.—The story of the quarrel between *Asamāti*, the *Ikṣvāku* prince of the *Rathaprouṣṭha* family, and