

later Ādī (*Turdus ginginianus*), and Sāyaṇa⁴ quotes a view, according to which the Āti was the Cāṣ, or blue jay (*Coracias indica*).

⁴ On Taittirīya Samhitā, *loc. cit.* Cf. Zimmer, *Altindisches Leben*; 89.

Ātithi-gva.—Patronymic of Indrota.

Ātreya is the patronymic of a pupil of Māṅṭi in the Bṛhadāraṇyaka Upaniṣad.¹ An Ātreya appears as a Purohita of Aṅga in the Aitareya Brāhmaṇa.² An Ātreya was regularly the priest in certain rites,³ and an Ātreyī occurs in an obscure passage in the Śatapatha Brāhmaṇa.⁴

¹ ii. 6, 3; iv. 6, 3 (in both versions).

² viii. 22.

³ *Ibid.*, vii. 7; Śatapatha Brāhmaṇa,

iv. 3, 4, 21; Kātyāyana Śrauta Sūtra, x. 2, 21 (*śaśasaḥ purastāt*).

⁴ i. 4, 5, 13. Cf. Roth, *St. Petersburg Dictionary*, s.v.

Ātreyī-putra is mentioned as a pupil of Gautamīputra in a Vaṃśa, or Genealogy, in the Bṛhadāraṇyaka Upaniṣad (vi. 5, 2, in both versions).

Ātharvaṇa, a patronymic formed from the name of the mythic Atharvan, is found normally in the plural neuter as a designation of the hymns of the Atharvans. This use appears in the late nineteenth book of the Atharvaveda,¹ and in the Pañcaviṃśa Brāhmaṇa.² In the singular the expression Ātharvaṇa (Veda), though not occurring till the Chāndogya Upaniṣad,³ is earlier than the term 'Atharvaveda,' which is first found in the Sūtras.⁴ In the Nidāna Sūtra⁵ Ātharvaṇikas, or 'followers of the Atharvaveda,' appear.

Specific but mainly mythical Ātharvaṇas are Kabandha, Bṛhaddiva, Bhiṣaj, Dadhyaṅc, and Vicārin.

¹ xix. 23, 1.

² xii. 9, 10.

³ vii. 1, 2, 4; 2, 1; 7, 1.

⁴ Śāṅkhāyana Śrauta Sūtra, xvi. 2, 10, etc.

⁵ ii. 12.

Cf. Bloomfield, *Hymns of the Atharvaveda*, xxx. *Atharvaveda*, 8 et seq.

