

and from it the climbing plant **Arundhatī** is said to have sprung.⁵ The *śruva* or sacrificial ladle is spoken of as having been made from it,⁶ no doubt because of its hardness. It is in the same passage also said to have sprung from the sap (*rasa*) of the **Gāyatrī**. There is no clear reference to Catechu having been prepared from its core,⁷ as it was later. The core (*sāra*) was used for making amulets.⁸

⁵ Av. v. 5, 5.

⁶ Taittirīya Saṃhitā, iii. 5, 7, 1.

⁷ It is called *bahu-sāra*, 'of great strength,' in the Śatapatha Brāhmaṇa, xiii. 4, 4, 9.

⁸ Śāṅkhāyana Āraṇyaka, xii. 8.

Cf. Zimmer, *Allindisches Leben*, 58, 58.

Kha-dyota ('sky-illuminator'), 'the firefly,' is mentioned in the **Chāndogya Upaniṣad** (vi. 7, 3-5).

Khanitra, a 'shovel' or 'spade' for digging, is mentioned in the **Rigveda**¹ and later.²

¹ i. 179, 6 (possibly metaphorical: see Oldenberg, *Rgveda-Noten*, 1, 172; the passage is obscure).

² Lāṭyāyana Śrauta Sūtra, viii. 2, 4, etc.

Khanitrima, 'produced by digging,' as an epithet of *āpah*, 'waters,' clearly refers to artificial water channels used for irrigation, as practised in the times of the **Rigveda**¹ and the **Atharvaveda**.²

¹ vii. 49, 2.

² i. 6, 4; xix. 2, 2.

Cf. Zimmer, *Allindisches Leben*, 236; Muir, *Sanskrit Texts*, 5, 466.

Khara, 'ass,' is mentioned¹ in the **Aitareya Āraṇyaka**,¹ where a team of asses is alluded to. Probably the passages in the **Śatapatha Brāhmaṇa**,² where the word is used to denote an earth mound on which the sacrificial vessels were placed, presuppose the sense of 'ass,' the mound being shaped in this form.³

¹ iii. 2, 4.

² v. 1, 2, 15; xiv. 1, 2, 17; 2, 2, 30.

³ Cf. St. Petersburg Dictionary, s.v.