

Catus-pad, 'quadruped,' is a regular name for animals from the Rigveda¹ onwards, being frequently contrasted with **Dvipad**, 'biped.'² **Catus-pāda**, as an adjective applying to *paśavah*, 'animals,' is also found.³

¹ Rv. i. 49, 3; 94, 5; 119, 1; iii. 62, 14, etc.; Av. iv. 11, 5; x. 8, 21; Vājasaneyi Saṃhitā, viii. 30; ix. 31; xiv. 8, 25, etc.; Aitareya Brāhmaṇa, vi. 2; viii. 20, etc.

² Rv. x. 117, 8; Av. vi. 107, 1, etc.

³ Aitareya Brāhmaṇa, ii. 18; vi. 2; Śatapatha Brāhmaṇa, iii. 7, 3, 2; vi. 8, 2, 17, etc.

1. **Candra**,¹ **Candra-mas**,² are the names of the 'moon,' the latter occurring from the Rigveda onwards, but the former being first used in this sense by the Atharvaveda. Very little is said about the moon in Vedic literature, except as identified with **Soma**,³ both alike being described as waxing and waning. Reference is, however, made to the regular changes of the moon, and to its alternation with the sun,⁵ to which it, as Soma, is declared in the Rigveda to be married.⁶ Mention is also made of its disappearance at the time of new moon,⁷ and of its birth from the light of the sun.⁸ In the Atharvaveda⁹ reference is made to demons eclipsing the moon (*grahās cāndramāsāh*).

For the phases of the moon, and the month as a measure of time, see **Māsa**. For the moon and its mansions, see **Nakṣatra**.

¹ Av. ii. 15, 2; 22, 1; iii. 31, 6, etc.; Vājasaneyi Saṃhitā, xxii. 28; xxxix. 2; Śatapatha Brāhmaṇa, vi. 2, 2, 16, etc.

² Rv. i. 105, 1; viii. 82, 8; x. 64, 3; 85, 19; Av. xi. 6, 7; Vājasaneyi Saṃhitā, i. 28; xxiii. 10. 59, etc.

³ See Macdonell, *Vedic Mythology*, pp. 112, 113. The identification is clearly found in the later parts of the Rigveda.

⁴ Rv. x. 55, 5. Cf. Av. x. 8, 32.

⁵ Rv. x. 68, 10. Cf. i. 62, 8; 72, 10.

⁶ x. 85, 18, 19.

⁷ Śatapatha Brāhmaṇa, i. 6, 4, 18;

iv. 6, 7, 12; xi. 1, 6, 19; xiv. 4, 2, 13; Aitareya Brāhmaṇa, viii. 28, 8; perhaps Rv. x. 138, 4.

⁸ Rv. ix. 71, 9; 76, 4; 86, 32; Sāmaveda, ii. 9, 2, 12, 1; Hillebrandt, *Vedische Mythologie*, 1, 463 et seq. Cf. **Sūrya**.

⁹ xix. 9, 10. Av. vi. 128 is also regarded by the Kausika Sūtra, c. 3, as referring to an eclipse of the moon. See Bloomfield, *Hymns of the Atharvaveda*, 533.

Cf. Zimmer, *Altindisches Leben*, 349, 350, 352.

2. **Candra** appears to denote 'gold' in a certain number of passages from the Rigveda onwards.¹

¹ Rv. ii. 2, 4; iii. 31, 5; Av. xii. 2, 53; Jaittirīya Saṃhitā, i. 2, 7, 1; Kāthaka Saṃhitā, ii. 6; Vājasaneyi Saṃhitā, iv. 26; xix. 93; Pañcaviṃśā

Brāhmaṇa, vi. 6; Śatapatha Brāhmaṇa, iii. 3, 3, 4, etc. Cf. the adjective *candrin* in Vājasaneyi Saṃhitā, xx. 37; xxxi. 31.