

augurated by Jacobi (1893) in the *Festgruss an Roth*, 68-74 (translated in the *Indian Antiquary*, 23). See also his articles in the *Nachrichten der königl. Gesellschaft der Wissenschaften zu Göttingen*, 1894, 110 *et seq.*; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 49, 218 *et seq.*; 50, 70 *et seq.*; *Journal of the Royal Asiatic Society*, 1909, 721-727. Independently Tilak, in his *Orion*, developed similar views; but most of his special points are disposed of by Whitney in his review cited above. Oldenberg has discussed and refuted Jacobi's arguments in the *Zeitschrift*, 48, 629 *et seq.*; 49, 470 *et seq.*; 50, 450 *et seq.*; *Journal of the Royal Asiatic*

Society, 1909, 1090 *et seq.* Thibaut has also rejected Jacobi's views in an article in the *Indian Antiquary*, 24, 85 *et seq.* See also his *Astronomie, Astrologie und Mathematik*, 17-19. The recent literature on the origin of the Nakṣatras consists of articles by Thibaut, *Journal of the Asiatic Society of Bengal*, 63, 144 *et seq.*; Saussure, *T'oung Pao*, 1909, 121 *et seq.*; 255 *et seq.*; Oldenberg, *Nachrichten der königl. Gesellschaft der Wissenschaften zu Göttingen*, 1909, 544 *et seq.* The Nakṣatras in the Epic are dealt with by Hopkins, *Journal of the American Oriental Society*, 24, 29-36. Ludwig's views are given in his *Translation of the Rīgveda*, 3, 183 *et seq.*

Nakṣatra-darśa ('gazer at the lunar mansions'), an 'astrologer,' is mentioned in the list of victims at the Puruṣamedha, or 'human sacrifice,' in the Yajurveda.¹ A notice in the Śatapatha Brāhmaṇa² indicates that that work regarded the practice of choosing a particular Nakṣatra under which to set up the sacrificial fires as an idle one, because it decides in favour of choosing the sun as one's Nakṣatra.

¹ Vājasaneyi Saṃhitā, xxx. 10; Taittirīya Brāhmaṇa, iii. 4, 4, 1.

² ii. 1, 2, 19, and *cf.* the Kāṇva text

in Eggeling, *Sacred Books of the East*, xii, 288, n. 3.

Nakṣatra-vidyā, the 'science of the lunar mansions,' 'astronomy,' is mentioned with other sciences in the Chāndogya Upaniṣad (vii. 1, 2, 4; 2, 1; 7, 1).

Nakha denotes either the 'nail' of a man,¹ or the 'claw' of a wild beast, such as a tiger.² The trimming (*nīkṛntana*)³ of the nails was a regular part of the toilet of the Vedic Indian, especially on occasions of special sanctity, when it accompanied the cleansing of the teeth.⁴

¹ Rv. i. 162, 9; x. 163, 5; Av. ii. 33, 6, etc.

² Rv. iv. 3, 3. *Cf.* x. 28, 10, of the eagle's talon.

³ Chāndogya Upaniṣad, vi. 1, 6.

⁴ Taittirīya Saṃhitā, ii. 5, 1, 7; Maitrāyaṇī Saṃhitā, iii. 6, 2, etc.; Śatapatha Brāhmaṇa, ii. 1, 3, 4.