

designation of a Nakṣatra (lunar asterism) as the secret name or otherwise is not illustrated by a single recorded name of a teacher in the Brāhmaṇas.⁵

The Śatapatha Brāhmaṇa⁶ several times mentions the adoption of a second name with a view to securing success, and also refers to the adoption of another name for purposes of distinction.⁷

In actual practice two names are usually found in the Brāhmaṇas, the second being a patronymic or a metronymic, as in **Kakṣivant Auśija**⁸ (if the story of the slave woman Uśij as his mother is correct), or **Bṛhaduktha Vāmneya**,⁹ 'son of Vāmnī,' though the relationship may, of course, be not direct parentage, but more remote descent.¹⁰ Three names are less common—for example, **Kūśāmba Svāyava Lātavya**,¹¹ 'son of Svāyu, of the Lātavya (son of Latu) family,' or **Devataras Śyāvasāyana Kāśyapa**,¹² where the patronymic and the Gotra name are both found. In other cases the names probably have a local reference—e.g., **Kauśāmbeya** and **Gāṅgya**. Frequently the patronymic only is given, as **Bhārgava**, **Maudgalya**, etc., or two patronymics are used. The simple name is often used for the patronymic—e.g., **Trasadasyu**.¹³ In a few cases the name of the wife is formed from the husband's name,¹⁴ as **Uśinarāṇī**, **Purukutsānī**, **Mudgalānī**.

⁵ Weber, 2, 318, 319. See **Aśāḍha**, **Rauhiṇa**, **Rauhiṇāyana**.

⁶ iii. 6, 2, 24; v. 3, 3, 14; ix. 4, 3, 3, which directs that the name should be derived from a feast performed by the person in question. See also **Kāthaka Saṃhitā**, xxvi. 4; **Taittirīya Brāhmaṇa**, ii. 7, 17.

⁷ Śatapatha Brāhmaṇa, ii. 4, 4, 4. Cf. vi. 1, 3, 9.

⁸ **Pañcaviṃśa Brāhmaṇa**, xiv. 11, 17.

⁹ *Ibid.*, xiv. 9, 38.

¹⁰ Pargiter, *Journal of the Royal Asiatic*

Society, 1910, 14; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 55, n. 2.

¹¹ **Pañcaviṃśa Brāhmaṇa**, viii. 6, 8.

¹² **Jaiminiya Upaniṣad Brāhmaṇa**, iii. 40, 2.

¹³ Śatapatha Brāhmaṇa, vi. 1, 2, 13; Hopkins, *Religions of India*, 201, n. 2.

¹⁴ Cf. **Macdonell**, *Vedic Grammar*, p. 135.

Cf. **Weber**, *op. cit.*, 2, 316-320; Hopkins, *loc. cit.*

Nāmba is the name of a kind of grain mentioned in the Śatapatha Brāhmaṇa.¹ **Āmba** is the form of the word in the **Taittirīya Saṃhitā**² and the **Kāthaka Saṃhitā**.³

¹ v. 3, 3, 8.

² i. 8, 10, 1.

³ xv. 15.