

referring to professional cattle-trackers, like the Khojis of the Panjab, seems quite probable.²⁵

The punishment of thieves appears primarily to have been left to the action of the robbed. The practice of binding them in stocks²⁶ seems clearly referred to. But later, at any rate—and in all probability earlier also, as in other countries—a more severe penalty could be exacted, and death inflicted by the king.²⁷ There is no hint in Vedic literature of the mode of conviction; a fire ordeal is not known to the Atharvaveda,²⁸ and the ordeal known to the Chāndogya Upaniṣad²⁹ is not said to be used in the case of theft. No doubt the stolen property was recovered by the person robbed if he could obtain it. Nothing is known as to what happened if the property had passed from the actual thief into the possession of another person.

²⁵ Zimmer, *op. cit.*, 182, 183, citing Elliot, *Memoirs*, I, 276; Jolly, *Recht und Sitt.*, 123.

²⁶ Cf. Rv. i. 24, 13, 15; vii. 86, 5; Av. vi. 63, 3=84, 4; 115, 2, 3; 121; xix. 47, 9; 50, 1, all of which passages are cited by Zimmer, 181, 182, to prove this practice. But it must be noted that Rv. vii. 86, 5, alone is not at all conclusive evidence, though Av. xix. 47, 9; 50, 1 (*ārupade āhan*), probably mean the same thing. Whitney, Translation of the Atharvaveda, 976, 983, renders the passages as referring to casting a thief into a snare, and Pischel, *Vedische Studien*, I, 106, makes Rv. vii. 86, 5, refer to the cattle-thief (*paṇu-ṛp*) taking away the rope from the calf he means to steal. For Rv. x. 4, 6, see above,

n. 10. The German and Slavonic parallels cited by Zimmer, 182, n., support his view. See also for a similar punishment in case of debt, Rṣa.

²⁷ Gautama Dharma Sūtra, xii. 43-45; Āpastamba Dharma Sūtra, i. 9, 25, 4, 5; Jolly, *op. cit.*, 124.

²⁸ Av. ii. 12 was so interpreted by Schlagintweit, *Die Gottesurtheile der Inder*, 9 et seq. (1866); Weber, *Indische Studien*, 13, 164 et seq.; Ludwig, Translation of the Rigveda, 3, 445; Zimmer, 183 et seq.; but see Bloomfield, *American Journal of Philology*, 11, 330 et seq.; Hymns of the Atharvaveda, 294-296; Whitney, Translation of the Atharvaveda, 54; Grill, *Hundert Lieder*,² 47, 85; Jolly, *op. cit.*, 146.

²⁹ vi. 16; Jolly, *loc. cit.*

Tastuva, or *Tasruva*, as the Paippalāda recension has it, is the name of a remedy against snake poison, and is mentioned along with *Tābuva* in the Atharvaveda.¹

¹ v. 13, 10. 11. Cf. Bloomfield, *Hymns of the Atharvaveda*, 428; Whit-

ney, Translation of the Atharvaveda, 244.