

Bleṣka in the Kāthaka Saṃhitā¹ denotes a rope or noose for strangling. It is spelt **Vleṣka** in the Maitrāyaṇī Saṃhitā.²

¹ xxiii. 6; xxxvii. 13. 14.

² iii. 6, 10. In Āpastamba Śrauta Sūtra, x. 19, 1, *meṣha* is read.

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Bhaga denotes a part of the chariot in one passage of the Rigveda¹ according to Hillebrandt.²

¹ ii. 34, 8.

² *Vedische Mythologie*, 3. 95.

Bhaginī, 'sister,' literally the 'fortunate one' in so far as she has a brother, occurs in the Nirukta (iii. 6).

Bhagī-ratha Aikṣvāka ('descendant of Ikṣvāku') is the name of a king in the Jaiminiya Upaniṣad Brāhmaṇa (iv. 6, 1. 2). It is important to note that he is regarded as being on friendly terms with the **Kuru-Pañcālas**, which points to the Ikṣvākus being allied to that people, and not belonging (as is the case in the Buddhist books) to the east of India.

Bhaṅga, 'hemp,' is mentioned in the Atharvaveda.¹ In the Rigveda² it is an epithet of Soma, presumably³ in the sense of 'intoxicating,' which then came to designate hemp.⁴

¹ xi. 6, 15; conceivably in Śāṅkh-āyana Āraṇyaka, xii. 14, but not probably.

² ix. 61, 13.

³ Schrader, *Prehistoric Antiquities*, 299.

⁴ Hence the modern 'Bang' or 'Bhang,' an intoxicant made from the

dried leaves and small stalks of hemp, taken either by smoking or by eating when mixed up into a sweetmeat.

Cf. Zimmer, *Altindisches Leben*, 68; Grierson, *Indian Antiquary*, 23, 260; Yule and Burnell, *Hobson-Jobson*, s.v. *Bang*.

Bhaṅgāśvina is the name of the father of **Rtuparna** in the Baudhāyana Śrauta Sūtra.¹ In the Mahābhārata² he is called **Bhāṅgāsuri**. In the Āpastamba Śrauta Sūtra³ mention is made of **Rtuparna-Kayovadhī** as the **Bhaṅgyaśvinau**.

¹ xx. 12.

² iii. 2745.

³ xxi. 20; Caland, *Zeitschrift der*

Deutschen Morgenländischen Gesellschaft, 57. 745.

