

Raji occurs in the Rigveda<sup>1</sup> seemingly as the name of a king, or perhaps demon, slain by Indra for Pīthīnas.

<sup>1</sup> vi. 26, 6. Cf. Ludwig, Translation | Dictionary, s.v., where Roth compares of the Rigveda, 3, 156; St. Petersburg | a conjecture in Av. xx. 128, 13

Rajjavya in the Śatapatha Brāhmaṇa (vi. 7, 1, 28) den. 'cord' or 'rope.'

Rajju in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes 'rope.' In the Atharvaveda<sup>3</sup> the serpent is called the 'toothed rope' (*ṛo datvatī*).

<sup>1</sup> i. 162, 8 (*śīrṣanya vāṇā rajjuh*, referring to the horse presumably means the head harness).

<sup>2</sup> Av. iii. 11, 8; vi. 121, 2; Taittirīya Saṃhitā, ii. 5, 1, 7; Śatapatha Brāh-

maṇa, i. 3, 1, 14; x. 2, 3, 8; xi. 3, 1, 1, etc.

<sup>3</sup> iv. 3, 2; xix. 47, 7, 8; Bloomfield, *Hymns of the Atharvaveda*, 368.

Rajju-dāla is the name of a tree (*Cordia myxa* or *latifolia*) the Śatapatha Brāhmaṇa.<sup>1</sup>

<sup>1</sup> xiii. 4, 4, 6. Cf. Eggeling, *Sacred Books of the East*, 44, 373, n. 2.

Rajju-sarja, 'rope-maker,' is one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.<sup>1</sup>

<sup>1</sup> Vājasaneyi Saṃhitā, xxx. 7; Taittirīya Brāhmaṇa, iii. 4, 3, 1.

Raṇa denotes properly the 'joy' of battle, then 'battle,' 'combat' itself in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> i. 61, 1, 9; 74, 3; 119, 3; vi. 16, 15, etc.

<sup>2</sup> Av. v. 2, 4, etc.

Ratna in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes a precious object, not specifically a 'jewel,' as in post-Vedic literature.

<sup>1</sup> i. 20, 7; 35, 8; 41, 6; 125, 1; 140, 11; 141, 10; ii. 38, 1, etc.

<sup>2</sup> Av. v. 1, 7; vii. 14, 4; Śatapatha Brāhmaṇa, v. 3, 1, 1.

Ratni, 'ell,' occurring in the Śadviṃśa Brāhmaṇa (iv. 4) is a corruption of Aratni.

Ratnin, 'receiving gifts,' is the term applied to those people of the royal entourage in whose houses the Ratna-havis, a