

Vāta is the regular word for 'wind' in the Rigveda¹ and later.² Five winds are mentioned.³ In one passage⁴ Zimmer⁵ sees a reference to the north-east monsoon. Cf. Salilavāta.

¹ i. 28, 6; ii. 1, 6; 38, 3; iii. 14, 3, etc.

² Av. iv. 5, 2; v. 5, 7; xii. 1, 51, etc.

³ Taittirīya Saṃhitā, i. 6; 1, 2; Kāthaka Saṃhitā, xxxii. 6.

⁴ Rv. v. 53, 8.

⁵ *Altindisches Leben*, 45, who compares also Rv. x. 137, 2, which refers to two winds.

Vāta-pāna ('wind guard') apparently means some sort of garment as protecting against wind in the Taittirīya Saṃhitā (vi. 1, 1, 3).

Vāta-rašana, 'wind-girt,' is applied to the Munis in the Rigveda¹ and to the Ṛṣis in the Taittirīya Āraṇyaka.² Naked ascetics, such as are known throughout later Indian religious history, are evidently meant

¹ x. 136, 2.

² i. 23, 2; 24, 4; ii. 7, 1. Weber, *Indische Studien*, i. 78, was inclined,

though without sufficient reason, to take the word as a proper name.

Vātavant is the name of a Ṛṣi in the Pañcaviṃśa Brāhmaṇa (xxv. 3, 6). He and Dṛti performed a certain Sattra or sacrificial session, but by stopping at a particular time he came to grief, and his descendants, the Vātavatas, were less prosperous than the Dārtēyas.

Vātavata, 'descendant of Vātavant,' is the patronymic of Vṛṣaśuśma in the Aitareya Brāhmaṇa.¹ The Kauṣītaki Brāhmaṇa² has the same form with a variant Vādhāvata.

¹ v. 29. Cf. *Indische Studien*, 4, 373.

² ii. 9.

Vātsi, 'descendant of Vatsa,' is the patronymic of Sarpi in the Aitareya Brāhmaṇa (vi. 24, 16).

Vātsī-putra, 'son of a female descendant of Vatsa,' as the name of a teacher mentioned in the last Vaṃśa (list of teachers)