

FROM THE VEDAS TO THE EARLY PURĀṆAS

	RIVER	GODDESS	SACRIFICE	SPEECH
RV after 1750 B.C.E.	powerful river	powerful goddess	sacrifices on riverbanks	presides over <i>dhī</i>
AV 12 th c. B.C.E.		assists in worldly matters	Three Sarasvatī	associated and identified with speech
YV 12 th -9 th c. B.C.E.		healer	Sautrāmaṇī ritual, ewe offering	associated and identified with speech
Brāhmaṇas 900-500 B.C.E.	river		sacificial sessions along river	identified with speech
Mbh mid-2 nd c. B.C.E. -0 C.E.	calmer river, river pilgrim- mage, <i>tīrtha</i> mythology	humanized	sacrifices on riverbanks	
MkP 3 rd c. C.E.			sacrifice for speech	
3 rd -6 th c. C.E.			worship for music	
MiP 3 rd -4 th c. C.E.				
550-650 C.E.			sacrifice for speech, knowledge, etc.	
VāyuP 4 th -5 th c. C.E.				
VdP 400-1000 C.E.				

R̥g Veda

Atharva
VedaYajur
Veda

Mahābhārata

Mārkaṇḍeya
PurāṇaMatsya
PurāṇaViṣṇuśaṣṭotha
Purāṇa

KNOWLEDGE	MUSIC	NAMES	FORM	RELATIONS
				mother and consort of Indra
speech = Vedas = knowledge	Speech con- nected with music, <i>vīṇā</i>			Speech as daughter / con- sort of Prajāpati
goddess of knowledge		another Sāvitṛī		daughter of Brahmā, wife, mother m. of Sarasvatī
goddess of knowledge	teaches music			
goddess of knowledge		Sāvitṛī, Gāyatrī, Brahmāṇī		daughter / consort of Brahmā
		Lakṣmī, Gaurī, epithets	4-armed: <i>vīṇā</i> , rosary, water pot, book, mount: <i>haṃsa</i>	
	gives <i>vīṇā</i> to Skanda			
goddess of knowledge			4-armed: <i>vīṇā</i> , rosary, water pot, book; symbolism	