

Oldenberg⁶ recognize Parikṣit as a real king, a view supported by the fact that in the later Vedic literature King Janamejaya bears the patronymic Pārikṣita. If this be so, Parikṣit belonged to the later period, since the Atharvan passage in which his name occurs is certainly late, and none of the other Samhitās know Parikṣit at all. The Epic⁷ makes him grandfather of Pratiśravas and great-grandfather of Pratīpa, and Zimmer,⁸ probably with justice, compares the Prātisutvana and Pratīpa found in another late Atharvan passage.⁸ But Devāpi and Śantanu cannot be brought into connexion with Pratīpa.⁹

⁶ *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 237; *Buddha*, 396.

⁷ See Zimmer, *loc. cit.*

⁸ xx. 129.

⁹ Devāpi is really a Brahmin, son

of Rṣiṣeṇa, and not connected directly with Śantanu. Yāska, *Nirukta*, ii. 10, identifies them as brothers and Kurus; but the former part of the identification is, no doubt, wrong.

Pari-gha denotes an iron bolt or bar in the Chāndogya Upaniṣad (ii. 24, 6. 10. 15) as often later.

Pari-cakrā is according to one reading the name of a Pañcāla town mentioned in the Śatapatha Brāhmaṇa¹ and identified by Weber² with the later Ekacakrā, which was near Kāmpīla.³ There is a various reading Parivakrā.⁴

¹ xiii. 5, 4, 7.

² *Indische Studien*, i, 192.

³ *Mahābhārata*, i. 6094.

⁴ Accepted by the scholiast and Eggeling, *Sacred Books of the East*, 44, 397.

Pari-cara is found in the Śatapatha Brāhmaṇa¹ in the sense of 'attendant.' In the Kauṣītaki Brāhmaṇa² *pari-caraṇa* has the same sense metaphorically, the other two Vedas (Sāma and Yajur) being said to be subsidiary to the Rīgveda.

¹ iv. 3, 5, 9. Cf. *pari-caritṛ*, Chāndogya Upaniṣad, vii. 8, 1.

² vi. 11; Max Müller, *Ancient Sanskrit Literature*, 457.

Pari-carmaṇya denotes a thong of leather in the Kauṣītaki Brāhmaṇa (vi. 12) and the Śāṅkhāyana Āraṇyaka (ii. 1).

Pari-takmyā in a number of passages of the Rīgveda¹ denotes 'night' according to the St. Petersburg Dictionary.

¹ i. 116, 15; iv. 41, 6; 43, 3; v. 30, 13; 31, 11; vi. 24, 9; vii. 69, 4.