

Pālāgalī is the name of the fourth and least respected wife of the king.¹ See Pati.

¹ Śatapatha Brāhmaṇa, xiii. 4, 1, 8; 5, 2, 8, etc.

Pāvamānī means the verses (*ṛcas*) in the ninth Maṇḍala of the Rigveda 'relating to Soma Pavamāna' ('purifying itself'). The name is found in the Atharvaveda¹ and later,² possibly even in one hymn of the Rigveda itself.³

¹ xix. 71, 1.

² Aitareya Brāhmaṇa, i. 20; ii. 37; Kauṣītaki Brāhmaṇa, xv. 1; Śatapatha Brāhmaṇa, xii. 8, 1, 10; Nirukta, xi. 2; xii. 31; Aitareya Āraṇyaka,

ii. 2, 2, etc.; Maitrāyaṇī Gṛhya Sūtra, ii. 14.

³ ix. 67, 31. 32; Geldner, *Vedische Studien*, 3, 99, n. 3.

Pāśa denotes in the Rigveda¹ and later² a 'rope' used for fastening or tying up. Rope and knot (*granthi*) are mentioned together in the Atharvaveda.³ Pāśa is in the Śatapatha Brāhmaṇa⁴ used of the rope by which Manu's ship was fastened to the mountain. It is often employed metaphorically of the 'fetter' of Varuṇa.⁵

¹ i. 24, 13, 15; ii. 27, 16; 29, 5, etc.

² Av. ii. 12, 2; ix. 3, 2; Vājasaneyi Saṃhitā, vi. 8, 45, etc.

³ ix. 3, 2.

⁴ i. 8, 1, 5.

⁵ Rv. vi. 74, 4; vii. 88, 7; x. 85, 24; Av. iv. 16, 6; Taittirīya Saṃhitā, ii. 2, 5, 1, etc.

Pāśin, 'having a noose,' denotes a 'hunter' in the Rigveda¹ and in the Atharvaveda.²

¹ iii. 45, 1; ix. 73, 4. So of Nirṛti in Aitareya Brāhmaṇa, iv. 10.

² xvii. 1, 8.

Pāśa-dyumna Vāyata is the name of a king to whom the Vasiṣṭhas claim to have been preferred by Indra in one hymn of the Rigveda.¹ Apparently he was, as Sāyaṇa says, son of Vayat, who may be compared with the Vyat of another passage of the Rigveda.² Ludwig³ sees in him a priest of the Pṛthus and Pārsus, but this is most improbable.⁴

¹ vii. 33, 2.

² i. 122, 4.

³ Translation of the Rigveda, 3, 173.

⁴ Geldner, *Vedische Studien*, 2, 130, 139.

Pāśya occurs in one passage of the Rigveda¹ with reference to the defeat of Vṛtra, and apparently denotes 'stone bulwarks.'

¹ i. 56, 6.