

the Vājasaneyi Samhitā⁸ takes Pavi to mean a metal rim on the stone for pounding Soma, but this seems improbable, because no such metal attachment is elsewhere alluded to. Hillebrandt⁹ seems clearly right in accepting the sense of 'sharp edge' in this passage, especially as the stones in the Rigveda¹⁰ are, in allusion to their rolling action, styled 'rims without horses and without chariots' (*anaśvāsaḥ pavayo 'rathāḥ*).

The Nirukta¹¹ ascribes to Pavi the sense of arrow (*śalya*), but this is very uncertain. The St. Petersburg Dictionary cites for this use two passages of the Rigveda,¹² but in one the secondary sense of sharp-edged weapon with reference to the bolt of Indra is quite likely, and in the other, where the expression *vānasya pavi* occurs, the sharp-edged pounding-stone of the 'reed,'¹³ meaning the stalk of the Soma plant, may be meant. Hillebrandt¹⁴ thinks a reference to the shape of the Soma plant is intended. Pavi-nasa, the name of a demon mentioned in the Atharvaveda,¹⁵ seems to throw no light on this point, for while the St. Petersburg Dictionary takes it to mean 'whose nose is like a spearhead,' it is translated as 'rim-nosed' (presumably in allusion to the curved shape of the nose) by Whitney.¹⁶

⁸ vi. 30. Cf. Śatapatha Brāhmaṇa, iii. 9, 4, 5. Mahidhara, on the Vājasaneyi Samhitā, takes *pavinā* as *vajrasadṛśena*, 'like a thunderbolt,' and Eggeling, *Sacred Books of the East*, 26, 239, 240, renders *pavi* by 'bolt.'

⁹ *Vedische Mythologie*, I, 44.

¹⁰ v. 31, 5.

¹¹ xii. 30.

¹² ix. 50, 1; x. 180, 2.

¹³ Cf. Rv. iv. 24, 9, where the expression *vānaṃ duhanti*, 'they milk out the reed,' occurs.

¹⁴ *Op. cit.*, I, 43, 44.

¹⁵ viii. 6, 21.

¹⁶ Translation of the Atharvaveda, 497.

Cf. Zimmer, *Altindisches Leben*, 248; Geldner, *Vedische Studien*, 2, 12, n. 1.

Pavitra denotes in the Rigveda,¹ and later,² the sieve used for purifying the Soma, the only mode of purifying it certainly³ known to the Rigveda. It seems clearly⁴ to have been made of

¹ i. 28, 9; iii. 36, 7; viii. 33, 1; 101, 9, etc.

² Av. vi. 124, 3; ix. 6, 16; xii. 1, 30; 3, 3, 14, 25, etc.

³ Cf. Hillebrandt, *Vedische Mythologie*, I, 239, 240.

⁴ Cf. the names of it: *apva*, Rv.

ix. 16, 2; *apvāni meṣyaḥ*, 86, 47; 107, 11; *avayaḥ*, ii. 36, 1; ix. 86, 11; 91, 2; *tvac* with *avya* or *avyaya*, ix. 69, 3; 70, 7; *meṣyaḥ*, ix. 8, 5; *rūpa avyaya*, ix. 16, 6; *roman*, alone or with *avyaya*; *vāra*, alone or with *avyaya*, etc.