

Paijavana, 'descendant of *Pijavana*,' is the patronymic of *Sudās*.¹ It seems most probable that *Pijavana* intervened in the line of succession between *Divodāsa* and *Sudās*, because the two kings have, according to tradition, quite different Purohitas, the former being served by the *Bharadvājas* as his priests, the latter by *Vasiṣṭha* and *Viśvāmitra*;² this is more natural if they were divided by a period of time than if they had been, as is usually supposed, father and son. Geldner,³ however, identifies *Divodāsa* and *Pijavana*.

¹ Rv. vii. 18, 22, 25; Nirukta, ii. 24, 25; Aitareya Brāhmaṇa, vii. 34; Śāṅkhāyana Śrauta Sūtra, xvi. 11, 14.

² See Hillebrandt, *Vedische Mythologie* 1, 104 *et seq.*

³ *Rigveda, Glossar*, 115.

Paidva. See *Pedu*.

Potr is the name of one of the priests (*Ṛtvij*) of the sacrificial ritual. Already known to the *Rigveda*,¹ he is frequently mentioned later in the *Brāhmaṇas*.² But as Oldenberg³ observes, the *Potr* is not in the later literature a priest of any importance, but is practically a mere name. Judging by the derivation of the name from the root *pū*, 'purify,' it would seem that he was properly engaged in the purification of the *Soma pavamāna*, 'Soma purifying itself,' and was perhaps employed to sing hymns to this *Soma*. *Potra*⁴ denotes both the office and the *Soma* vessel of the *Potr*.⁵

¹ i. 94, 6; ii. 5, 2; iv. 9, 3; vii. 16, 5; ix. 67, 22.

² Aitareya Brāhmaṇa, vi. 10 *et seq.*; Satapatha Brāhmaṇa, iv. 3, 4, 22; v. 4, 5, 22; xii. 1, 1, 8, etc.

³ *Religion des Veda*, 383, 391, 395.

⁴ Rv. ii. 1, 2, and probably i. 76, 4, though the St. Petersburg Dictionary, s.v., gives this as an example of the second use.

⁵ Rv. i. 15, 2; ii. 36, 2; 37, 2, 4.

Paumścaleya in the *Taittirīya Brāhmaṇa* (iii. 8, 4, 2) denotes the son of a courtesan (*Pumśealī*).

Paumsāyana is the patronymic of *Duṣṭarītu* in the *Satapatha Brāhmaṇa* (xii. 9, 3, 1).