

Pisuna, 'traitor,' is mentioned in the Rigveda¹ and occasionally later.²

¹ vii. 104, 20.

² Vājasaneyi Saṃhitā, xxx. 13; Chān-

dogya Upaniṣad, vii. 6, 1; Taittirīya Brāhmaṇa, iii. 4, 7, 1.

Piṣṭa ('pounded'), n., 'meal,' 'flour,' is mentioned in the Brāhmaṇas.¹ In the Atharvaveda² reference is made to pounded beans (*māṣāḥ*).

¹ Aitareya Brāhmaṇa, ii. 9; Śatapatha Brāhmaṇa, i. 1, 4, 3; 2, 1, 2; vi. 5, 1, 6, etc.

² xii. 2, 53.

Pīṭha, 'stool,' does not occur as an uncompounded word before the Sūtras, but the compound *pīṭha-sarpin* ('moving about in a little cart') is found as the designation of a 'cripple' in the Vājasaneyi Saṃhitā (xxx. 21) and the Taittirīya Brāhmaṇa (iii. 4, 17, 1) in the list of victims at the Puruṣamedha ('human sacrifice').

Pītu-dāru is found in the Kāṭhaka Saṃhitā¹ and later² denoting the Deodar (*deva-dāru*) tree, or, according to others, the Khadira or Udumbara tree.³ Cf. *Pūtadru*.

¹ Kāṭhaka Saṃhitā, xxv. 6.

² Śatapatha Brāhmaṇa, iii. 5, 2, 15; xiii. 4, 4, 5, 17; Pañcaviṃśa Brāhmaṇa, xxiv. 13, 5.

³ Mahidhara on Vājasaneyi Saṃhitā, v. 14; Sāyaṇa on Aitareya Brāhmaṇa, i. 28.

Piyūṣa is found in the Rigveda¹ and later² in the sense of the first milk of the cow after calving, 'biestings.' Usually the term is applied metaphorically to the sap of the Soma plant.³

¹ Cf. ii. 35, 5, where it is applied figuratively to the mothers of Agni.

² Kausika Sūtra, xix. 15. Cf. Av. viii. 9, 24.

³ Rv. ii. 13, 1; iii. 48, 2; vi. 47, 4; x. 94, 8, etc.

Cf. Geldner, *Rigveda, Glossar*, 110.

Pilā occurs once in the Atharvaveda¹ as the name of an Apsaras, being no doubt originally a name of some fragrant

¹ iv. 37, 3. Cf. Zimmer, *Altindisches Leben*, 69; Whitney, Translation of the Atharvaveda, 211.