

Pedu is the name in the Rigveda¹ of a protégé of the Ásvins, who gave him, in order, as it seems, to replace a bad steed, a mythical horse, hence called Paidva,² which probably represents the horse of the sun.³

¹ Rv. i. 117, 9; 118, 9; 119, 10; vii. 71, 5; x. 39, 10.

² Rv. ix. 88, 4; Av. x. 4, 5 *et seq.*

³ Macdonell, *Vedic Mythology*, pp. 52, 149.

Peruka occurs in an obscure verse of the Rigveda¹ as the name of a patron of the poet.

¹ vi. 63, 9. Cf. Ludwig, Translation of the Rigveda, 3, 158.

Peśas denotes in the Rigveda¹ and later² an embroidered garment such as a female dancer would wear.³ The fondness of the Indians for such raiment is noted by Megasthenes⁴ and by Arrian,⁵ who refer to their ἐσθίης κατὰστικτος. So in one passage⁶ a garment (*vastra*) is called *peśana*, with which Roth⁷ happily compares the Roman *vestis coloribus intexta*. The making of such garments was a regular occupation of women, as is indicated by the Peśas-kāri, the 'female embroiderer,' figuring in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda,⁸ though the commentator on the Taittirīya Brāhmaṇa interprets the word as 'wife of a maker of gold.'⁹ Pischel,¹⁰ however, thinks that Peśas never means anything but colour or form.

¹ ii. 3, 6; iv. 36, 7; vii. 34, 11; 42, 1.

² Vājasaneyi Saṃhitā, xix. 82, 89; xx. 40; Aitareya Brāhmaṇa, iii. 19, etc.

³ Rv. i. 92, 4, 5.

⁴ See Strabo, p. 509, where he refers to a σιδῶν ἐβανθίης.

⁵ *Indica*, 5, 9.

⁶ Rv. x. 1, 6.

⁷ St. Petersburg Dictionary, s.v.

⁸ Vājasaneyi Saṃhitā, xxx. 9; Taittirīya Brāhmaṇa, iii. 4, 5, 1.

⁹ Cf. perhaps *suvarṇam hiraṇyam peśalam* in the Taittirīya Brāhmaṇa, iii. 3, 4, 5, where *peśala* probably refers to cunningly-worked gold. But this does not suit the compound *peśas-kāri*, which must denote a 'maker of *peśas*,' and *peśas* has not the sense of wrought gold in any passage. Cf. also Bṛhad-āraṇyaka Upaniṣad, iv. 4, 5; Zimmer, *Altindisches Leben*, 261.

¹⁰ *Vedische Studien*, 2, 113-125.

Peṣitr is the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹ The sense is quite

¹ Vājasaneyi Saṃhitā, xxx. 12; Taittirīya Brāhmaṇa, iii. 4, 8, 1.