

sacrifice'); and to be repeated at intervals throughout the year. It is mentioned in the Śatapatha Brāhmaṇa<sup>1</sup> and in the Sūtras.<sup>2</sup>

<sup>1</sup> xiii. 4. 3. 2. 15.

<sup>2</sup> Āśvalāyana Śrauta Sūtra, x. 6; | Śāṅkhāyana Śrauta Sūtra, xvi. 1, 26;  
2, 36; Lāṭyāyana Śrauta Sūtra, ix. 9, 11.

Pārī-ṇahya denotes 'household utensils' in the Taittirīya Saṃhitā,<sup>1</sup> where it is said that the wife (*patnī*), as mistress of the house, has charge of all these.<sup>2</sup>

<sup>1</sup> vi. 2, 1, 1.

<sup>2</sup> The word occurs later in the | variant form of *pārī-ṇahya* in Manu, ix. 11.

Pārūṣṇa, occurring in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitā,<sup>1</sup> appears to mean some kind of bird.

<sup>1</sup> Maitrāyaṇī Saṃhitā, iii. 14, 4; Vājasaneyī Saṃhitā, xxiv. 24.

Pārovarya-vid in the Nīrukta (xiii. 12) denotes 'knowers of tradition.'

Pārṇa-valki, 'descendant of Parṇavalka,' is the patronymic of Nigada in the Vaṃśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 372; Max Müller, *Ancient Sanskrit Literature*, 443.

Pārthava, 'descendant of Pṛthu,' occurs once in the Rīg-veda,<sup>1</sup> where the Pārthavas are mentioned as generous donors. The passage is somewhat obscure, as there is a reference<sup>2</sup> to a defeat of the Turvaśas and the Vṛcivants by Sṛñjaya Daiva-vāta, followed in the next verse by the praise of the bounty to the singer of Abhyāvartin Cāyamāna, who was clearly a Pārthava, and who, in the earlier part of the hymn, has been referred to as victorious over Varasikha. It is uncertain whether, as Zimmer<sup>3</sup> suggests, the two princes, Abhyāvartin

<sup>1</sup> vi. 27, 8.

<sup>2</sup> vi. 27, 7.

<sup>3</sup> *Altindisches Leben*, 133, 134.