

In another passage<sup>2</sup> the word may mean the stones used for pressing Soma.

<sup>2</sup> ix. 102, 2. Cf. Macdona, *Journal of the Royal Asiatic Society*, 1893, 457, 458.

**Pika**, the Indian 'cuçkoo,' is mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.<sup>1</sup> Cf. **Anyavāpa**, **Koka**.

<sup>1</sup> Taittiriya Saṃhitā, v. 5, 15, 1; | śaneyi Saṃhitā, xxiv. 39. Cf. Zimmer, *Maitrāyaṇī Saṃhitā*, iii. 14, 20; Vāja- | *Altindisches Leben*, 92.

**Piṅgā** is found in one passage of the Rigveda,<sup>1</sup> where it is explained by the St. Petersburg Dictionary with Sāyaṇa as 'bowstring,' but where Hillebrandt<sup>2</sup> thinks that a musical instrument of some kind is meant.

<sup>1</sup> viii. 69, 9.

<sup>2</sup> *Vedische Mythologie*, I, 144, n.

**Pijavana** is the name of the father of Sudās according to the Nirukta.<sup>1</sup> Probably this statement is based on a mere conjecture from the epithet Pajavana used of Sudās in a verse of the Rigveda,<sup>2</sup> but may very well be correct.

<sup>1</sup> ii. 24.

<sup>2</sup> vii. 18, 19. So Aitareya Brāhmaṇa, viii. 21.

**Piṅjūla** denotes a 'bundle' of grass or stalks, especially of Darbha. The word is only found in the Brāhmaṇa style.<sup>1</sup>

<sup>1</sup> Kāthaka Saṃhitā, xxiii. 1; Aitareya Brāhmaṇa, i. 3; Kauṣītaki Brāhmaṇa, xviii. 8. It appears in the form of *piṅjūla* in Maitrāyaṇī Saṃhitā, iv. 8, 7; | Pāraskara Gṛhya Sūtra, i. 15; of *puṅjūla* in Taittiriya Saṃhitā, vi. 1, 1, 7; 2, 4, 3; Taittiriya Brāhmaṇa, i. 7, 6, 4; ii. 7, 9, 5.

**Piṭhinas** is the name of a man, a friend of Indra, in the Rigveda.<sup>1</sup>

<sup>1</sup> vi. 26, 6. Cf. Ludwig, *Translation of the Rigveda*, 3, 156.

**Piṇḍa**, denoting specifically a ball of flour offered to the Manes, especially on the evening of new moon, occurs in the Nirukta,<sup>1</sup> and repeatedly in the Sūtras.<sup>2</sup>

<sup>1</sup> iii. 4.

<sup>2</sup> Lāṭyāyana Śrauta Sūtra, ii. 10, 4, etc.