

Roth's<sup>5</sup> interpretation of it as 'exile' seems clearly right in the passage which refers to the Parāvṛj as going south. Zimmer<sup>6</sup> accepts Roth's view for this passage, but in the others sees a reference to the child of a maiden exposed by her and in danger of being eaten by insects (*vamri*). This view is supported by the fact that *parāvṛkta* seems to have the same sense,<sup>7</sup> and is accepted by Oldenberg.<sup>8</sup>

<sup>5</sup> St. Petersburg Dictionary, s.v.

<sup>6</sup> *Altindisches Leben*, 185, 334, 335.

<sup>7</sup> Rv. iv. 30, 19. Cf. iv. 30, 16; 19, 9.

<sup>8</sup> *Rgveda-Noten*, 1, 200. Cf. above, p. 481, n. 67.

Cf. Muir, *Sanskrit Texts*, 5, 248; Schrader, *Prehistoric Antiquities*, 402.

Parāśara is mentioned with Śatayātu and Vasiṣṭha in the Rigvedic hymn celebrating Sudās<sup>1</sup> victory over the ten kings. According to the Nirukta<sup>2</sup> he was a son of Vasiṣṭha, but the Epic version makes him a son of Śakti and grandson of Vasiṣṭha. Geldner<sup>3</sup> thinks that he is mentioned in the Rigveda along with Śatayātu, perhaps his uncle, and his grandfather Vasiṣṭha, as the three sages who approached Indra and won his favour for Sudās. He is erroneously credited with the authorship of certain hymns of the Rigveda<sup>4</sup> by the Anukramanī (Index).

<sup>1</sup> vii. 18, 21.

<sup>2</sup> vi. 30.

<sup>3</sup> *Vedische Studien*, 2, 132.

<sup>4</sup> i. 65-73.

Cf. Ludwig, Translation of the Rig-

veda, 3, 110, 111; Weber, *Indische Studien*, 9, 324. The Parāśaras as a school appear in the Kāthaka Anukramanī (*Indische Studien*, 3, 460).

Pari-kṣit appears in the Atharvaveda<sup>1</sup> as a king in whose realm, that of the Kurus, prosperity and peace abound. The verses in which he is celebrated are later<sup>2</sup> called *Pārikṣityah*, and the Brāhmaṇas explain that Agni is *pari-kṣit* because he dwells among men. Hence Roth<sup>3</sup> and Bloomfield<sup>4</sup> regard Pariṣit in the Atharvaveda not as a human king at all. This may be correct, but it is not certain. Both Zimmer<sup>5</sup> and

<sup>1</sup> xx. 127, 7-10. See also Scheftelowitz, *Die Apokryphen des Veda*, 156, 157, and the verses in the Vaitāna Sūtra, xxxiv. 9. The Vedic spelling is Pariṣit, not Pārikṣit.

<sup>2</sup> Aitareya Brāhmaṇa, vi. 32, 10; Kauṣītaki Brāhmaṇa, xxx. 5; Gopatha

Brāhmaṇa, ii. 6, 12; Śāṅkhāyana Śrauta Sūtra, xii. 17.

<sup>3</sup> St. Petersburg Dictionary, s.v.

<sup>4</sup> *Hymns of the Atharvaveda*, 690, 691. but see *Atharvaveda*, 101, n. 9.

<sup>5</sup> *Altindisches Leben*, 131.