

**Pastyā** (fem. pl.) is a word occurring in several passages of the *Rigveda*.<sup>1</sup> Roth<sup>2</sup> ascribes to it the meaning of 'house' or 'dwelling,' in the wide sense of the term, as well as that of the 'family' living in the house; and this view is accepted by Zimmer.<sup>3</sup> On the other hand, Pischel<sup>4</sup> finds in two of the passages<sup>5</sup> usually referred to *Pastyā* the neuter *Pastyā*, which appears in *Pastyā-sad* and in *Pastyā-vant* (where the length of the second syllable is not primitive), and which is certainly found in the *Rigveda*<sup>6</sup> in the metaphorical sense of 'dwelling,' ascribed to it in the *Naighaṇṭuka*.<sup>7</sup> In the other passages<sup>8</sup> he thinks the word means 'rivers' or 'waters'; in particular, where Soma in the middle of the *Pastyās*<sup>9</sup> is spoken of, he sees a reference to *Kurukṣetra*, with its several rivers,<sup>10</sup> *Āpayā*, *Dr̥ṣadvatī*, and *Sarasvatī* (cf. 2. *Pastyāvanta*). In some passages<sup>11</sup> he sees in *Pastyā* the proper name of a stream, just as *Sindhu* primarily means 'river,' then the 'Indus.'

<sup>1</sup> Rv. i. 25, 10; 40, 7; 164, 30; iv. 1, 11; vi. 49, 9; vii. 97, 5; ix. 65, 23; x. 46, 6. See also iv. 55, 3; viii. 27, 5, where *Pastyā* appears as a goddess.

<sup>2</sup> St. Petersburg Dictionary, s.v.

<sup>3</sup> *Altindisches Leben*, 149. Cf. Weber, *Über den Rājasūya*, 43, n. 4; 63.

<sup>4</sup> *Vedische Studien*, 2, 211-222. So Geldner, *Rigveda, Glossar*, 107.

<sup>5</sup> vi. 49, 9; vii. 97, 5, where the sense is 'householder' (*gr̥ha-stha* or *gr̥hin*, as Sāyaṇa renders it).

<sup>6</sup> x. 96, 10. 11. In x. 96, 10, Roth takes *pastyoḥ* to denote the two parts of the Soma press, but Pischel, 2, 211, accepts Sāyaṇa's rendering 'heaven and earth.' In the compounds *tri-pastyā* of Agni, Rv. viii. 39, 8; *vāja-pastyā* of Pūṣan, vi. 58, 2, of Soma,

ix. 98, 12; and *vira-pastyā*, v. 50, 4, the primitive word may very well be *pastyā*, not *pastyā*.

<sup>7</sup> iii. 4, misquoted by Sāyaṇa on Rv. i. 151, 2, as applying to *pastyā*, whereas it really refers to *pastyā*.

<sup>8</sup> Rv. i. 25, 10 = *Taittirīya Saṃhitā*, i. 8, 16, 1 = *Maitrāyaṇī Saṃhitā*, i. 6, 2; ii. 6, 12; 7, 16; iv. 4, 6 = *Vājasaneyi Saṃhitā*, x. 27; Rv. i. 40, 7; 164, 30 (used of Agni's home); iv. 1, 11; ix. 65, 23; x. 46, 6; *Taittirīya Saṃhitā*, i. 8, 12, 1 = *Maitrāyaṇī Saṃhitā*, ii. 6, 8 = *Vājasaneyi Saṃhitā*, x. 7.

<sup>9</sup> Rv. ix. 65, 23.

<sup>10</sup> Rv. iii. 23, 4.

<sup>11</sup> Rv. iv. 55, 3; viii. 27, 5; and in *pastyāvanta* in ix. 97, 18.

1. **Pastyā-vant**, explained in the Pada text as *Pastyā-vant*, occurs in several passages of the *Rigveda*. In two of them<sup>1</sup>

<sup>1</sup> i. 151, 2; ix. 97, 18; but the latter passage is explained by Pischel as referring to **Pastyā**, the river, and by

Böhtlingk, Dictionary, s.v., as 'kept in the stall.'