

making of sacrificial implements like the ladle (*juhū*),<sup>5</sup> or sacrificial posts,<sup>6</sup> or the small ladle called *sruva*,<sup>7</sup> is mentioned. The Taittirīya Saṃhitā<sup>8</sup> ascribes its origin to the loss of a feather by the Gāyatrī when winning the Soma. The tree is also often mentioned elsewhere.<sup>9</sup> Reference too is sometimes made to its bark (*parṇa-valka*).<sup>10</sup>

<sup>5</sup> Taittirīya Saṃhitā, iii. 5; 7, 2. Cf. Maitrāyaṇī Saṃhitā, iv. 1, 1.

<sup>6</sup> Pañcaviṃśa Brāhmaṇa, xxi. 4, 13.

<sup>7</sup> Kāthaka Saṃhitā, xv. 2. Cf. viii. 2; Taittirīya Brāhmaṇa, i. 1, 3, 11; 7, 1, 9; 8, 7.

<sup>8</sup> Taittirīya Saṃhitā, *loc. cit.*, and cf. Kuhn, *Die Herabkunft des Feuers und des Göttertranks*, 148, 192; Bloomfield, *Journal of the American Oriental Society*, 16, 20, 24; *Hymns of the Atharvaveda*,

331, 332; Whitney, Translation of the Atharvaveda, 91.

<sup>9</sup> Śatapatha Brāhmaṇa, iii. 3, 4, 10; vi. 5, 1, 1; xi. 1, 4, 2; 7, 28; Pañcaviṃśa Brāhmaṇa, ix. 5, 4.

<sup>10</sup> Taittirīya Saṃhitā, ii. 5, 3, 5; Taittirīya Brāhmaṇa, iii. 7, 4, 2, 18, etc.

Cf. Zimmer, *Altindisches Leben*, 59; Weber, *Indische Studien*, 17, 194, 195.

**Parṇaka** is the name of a man included in the list of victims at the Puruṣamedha ('human sacrifice') in the Vājasaneyi Saṃhitā<sup>1</sup> and the Taittirīya Brāhmaṇa.<sup>2</sup> According to Mahīdhara,<sup>3</sup> a Bhilla is meant—*i.e.*, presumably a wild hillman, for he glosses *Niṣāda* in the same way.<sup>4</sup> Sāyaṇa<sup>5</sup> explains the word as meaning 'one who catches fish by putting over the water a *parṇa* with poison,' but this is apparently a mere etymological guess. Weber's<sup>6</sup> rendering of the term as referring to a savage 'wearing feathers' is ingenious, but uncertain.

<sup>1</sup> xxx. 16.

<sup>2</sup> iii. 4, 12, 1.

<sup>3</sup> On Vājasaneyi Saṃhitā, *loc. cit.*

<sup>4</sup> On Vājasaneyi Saṃhitā, xvi. 27.

<sup>5</sup> On Taittirīya Brāhmaṇa, *loc. cit.*

<sup>6</sup> *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 18, 281.

Cf. Zimmer, *Altindisches Leben*, 119.

**Parṇa-dhi** in the Atharvaveda<sup>1</sup> denotes the part of the shaft in which the feather of the arrow is fastened.

<sup>1</sup> iv. 6, 5. Cf. Zimmer, *Altindisches Leben*, 300; Bloomfield, *Hymns of the Atharvaveda*, 375; Whitney, Translation of the Atharvaveda, 154.

**Parṇaya** is the name in two passages of the Rīgveda<sup>1</sup> either of a hero, as Ludwig<sup>2</sup> thinks, or of a demon<sup>3</sup> overcome by Indra.

<sup>1</sup> i. 53, 8; x. 48, 2.

<sup>2</sup> Translation of the Rīgveda, 3, 149.

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