

Sieg² thinks that in one place³ at least the word signifies the decisive point of the race, something like the sense of *Prapitva*. But this is very doubtful.

² *Die Sagenstoffe des Rgveda*, 128. Cf. Geldner, *Vedische Studien*, 2, 36; *Rigveda, Glossar*, 106.

³ i. 116, 15.

Pari-dā in a few passages of the Śatapatha Brāhmaṇa¹ has the sense of 'giving oneself up to the mercy or protection of another.'

¹ ii. 4, 1, 11; ix. 2, 1, 17; 4, 2, 17; 4, 5; 5, 1, 53.

Pari-dhāna denotes 'garment,' probably 'under garment,' in the Atharvaveda (viii. 2, 16) and the Bṛhadāraṇyaka Upaniṣad (vi. 1, 10). A garment of saffron is mentioned in the Sāṅkhāyana Āraṇyaka (xi. 4).

Pari-pad seems in the Rigveda¹ to denote a pitfall used to capture lions.

¹ x. 28, 10; metaphorically, viii. 24, 24.

Pari-panthin, 'besetting the path,' denotes 'robber' in the Rigveda¹ and later.² Cf. *Taskara*, *Tāyu*, *Stena*.

¹ i. 42, 3; 103, 6; x. 85, 32.

² Av. i. 27, 1; iii. 15, 1; xii. 1, 32; Vājasaneyi Saṃhitā, iv. 34, etc.

Pari-pavana signifies in the Nirukta (iv. 9. 10) an instrument for winnowing grain.

Pari-mit occurs once in the Atharvaveda¹ in the description of a house, meaning perhaps the 'crossbeams' connecting the vertical posts.² Cf. *Gṛha*.

¹ ix. 3, 1.

² Bloomfield, *Hymns of the Atharvaveda*, 596; Zimmer, *Altindisches Leben*,

158; Whitney, Translation of the Atharvaveda, 525.

Pari-moṣa in the Taittirīya Saṃhitā¹ signifies 'theft,' and *parimoṣin* in the Śatapatha Brāhmaṇa² 'thief.'

¹ ii. 5, 5, 1; vi. 1, 11, 5.

² xi. 6, 3, 11; xiii. 2, 4, 2, etc.