9 x. 69, 6,

Pary-anka is the name of the seat of the Brahman in the Kausitaki Upanisad.1 It seems to correspond to what is elsewhere called Asandi; 2 as used in the Upanisad, it can, however, hardly mean a long seat for reclining on, but rather a throne.3

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1 i. 5.
  <sup>2</sup> Av. xv. 3, 3. Cf. xiv. 2, 65;
Aitareya Brāhmaņa, viii. 5. 6. 12.
  * Cf. Weber, Indische Studien, 1, 397,
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401; Zimmer, Altindisches Leben, 155; Lanmar in Whitney, Translation of the Atharvaveda, 765, 776.

Pary-āsa is used in the Satapatha Brāhmana (iii. 1, 2, 18) to denote the woof of cloth, the warp being called anuchāda.

I. Parvata in the Rigveda<sup>1</sup> and the Atharvaveda<sup>2</sup> is conjoined with giri in the sense of 'hill' or 'mountain.' From the Rigveda<sup>3</sup> onwards<sup>4</sup> it is common in this sense as connected with the waters of rivers which flow in the hills.<sup>5</sup> The legend of the mountains having wings is already found in the Samhitas.6 In the Kausītaki Upanisad7 are mentioned the southern (daksina) and the northern (uttara) mountains, evidently in allusion to the Himalaya and the Vindhya ranges. The plants (osadhi) and aromatic products (añjana) of the mountains are referred to in the Atharvaveda,8 and their mineral treasures in the Rigveda.9

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1 i. 37, 7; v. 56, 4.
                                           31, 10; x. 35, 2; 36, 1, etc.; Pischel,
 2 Av. iv. 6, 8; vi. 12, 3; 17, 3; ix. 1,
                                           Vedische Studien, i. 80; 2, 66.
18; xii. 1, 11.
                                             6 Kāthaka Samhitā, xxxvi. 9; Mai-
 <sup>2</sup> i, 39, 5; 52, 2; 155, 1; 191, 9;
                                           trāyanī Samhitā, i. 10, 13; and Rv.
ii. 12, 2. 3; 17, 5, etc.
                                           iv. 54. 5, as explained by Pischel,
 4 Av. i. 14, 1; iii. 21, 10; iv. 9, 8;
                                           Vedische Studien, 1, 174.
viii. 7, 17; Taittiriya Samhita, iii. 4,
                                             7 ii. 13; Weber, Indische Studien, 1.
5, 1; Vājasaneyi Samhitā, xvii. 1;
                                           407; Keith, Sankhayana Aranyaka, 28,
xviii. 13, etc.
  <sup>5</sup> Rv. vii. 34, 23; 35, 8; viii. 18, 16;
                                              8 xix. 44, 6; 45, 7.
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2. Parvata in one passage of the Rigveda denotes, according to Ludwig,2 a sacrificer whose generosity is praised. But it is probable that the god Parvata, the spirit of the mountain, is meant.3

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1 vii. 87, &
                                    <sup>2</sup> Translation of the Rigveda, 3, 159.
                    3 St. Petersburg Dictionary, s.v.
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