

Prātiśākhyā.<sup>2</sup> In the same Prātiśākhyā<sup>3</sup> a Plākṣāyana, or 'descendant of Plākṣa,' is mentioned.

<sup>2</sup> i. 5. 9; ii. 2. 6.

<sup>3</sup> i. 9; ii. 2. 6.

Cf. Weber, *Indische Studien*, I, 35.

Plāta, 'descendant of Plati,' is the patronymic of Gaya in the Aitareya Brāhmaṇa (v. 2).

Plā-yogi, 'descendant of Playoga,' is the patronymic of Āsaṅga in the Rigveda.<sup>1</sup> According to the Śāṅkhāyana Śrauta Sūtra,<sup>2</sup> Āsaṅga was a woman, but became a man. This version, repeated by Sāyaṇa in his commentary on the Rigveda,<sup>3</sup> is a mere blunder based on the fact that an additional verse, tacked on to the hymn,<sup>3</sup> contains the expression *śaśvatī nārī*, which has been taken to mean 'his wife Śaśvatī,'<sup>4</sup> instead of merely 'every woman.'

<sup>1</sup> viii. I, 33.

<sup>2</sup> xvi. II, 17.

<sup>3</sup> viii. I, 34. Cf. Hopkins, *Religions of India*, 150.

<sup>4</sup> So even Griffith, *Hymns of the Rigveda*, 2, 107. But see Oldenberg, *Rigveda-Noten*, I, 354.

Plāśuka is found in the Śatapatha Brāhmaṇa (v. 3, 3, 2) as an epithet of Vrihi, 'rice,' in the sense of 'shooting up rapidly.'

Plihā-karna as an epithet of cattle in the Yajurveda Samhitās<sup>1</sup> probably denotes 'having a spleen-shaped mark branded on the ear,' not as Mahīdhara in his commentary on the Vājasaneyi Samhitā<sup>2</sup> takes it, 'having a disease called Plihan in the ear.'

<sup>1</sup> Maitrāyaṇī Samhitā, iii. 13, 5 (cf. iv. 2, 9); Vājasaneyi Samhitā, xxiv. 24.

<sup>2</sup> *Loc. cit.*

Pluṣ is the name of some noxious insect in the Rigveda.<sup>1</sup> It is also included in the list of victims at the Aśvamedha

<sup>1</sup> i. 191, 1.