

authorship is asserted in the Aitareya² and the Kauṣītaki³ Brāhmaṇas, as well as in the Nirukta.⁴ In the Taittirīya Saṃhitā⁵ he appears as a rival of Nṛmedhas.

² v. 12. 13 (where hymns Rv. i. 128, 129, 130, 133, 135, 137, 139, are attributed to him).

³ xxiii. 4. 5.

⁴ x. 42.

⁵ ii. 5, 8, 3.

Cf. Ludwig, Translation of the Rigveda, 3, 116. Parucchea's claim to authorship is very doubtful.

Paruṣa seems to mean 'reed' in the Atharvaveda (viii. 8, 4) and 'arrow' in the Śāṅkhāyana Śrauta Sūtra (xiv. 22, 20).

Paruṣṇī is the name of a river which is mentioned in the Nadī-stuti ('Praise of Rivers'),¹ and in the song of Sudās' victory over the ten kings,² which seems to have been made decisive by the rise of the river drowning the fugitives.³ In these passages and one of the eighth book of the Rigveda,⁴ where it is called a 'great stream' (*māhenadi*), the name is certainly that of the river later called Ravi (Irāvātī), as recognized by Yāska.⁵ Pischel⁶ sees a reference to it in two other passages of the Rigveda,⁷ where 'wool' (*ūrṇā*) is connected with the word *paruṣṇī*, and the allusion to the river is accepted by Max Müller⁸ and Oldenberg,⁹ though they are not fully agreed as to the exact sense of the passages in question. Pischel suggests that the name is derived from the 'flocks' (*parus*) of wool, not from the bends of the river, as understood by the Nirukta,⁵ or from its reeds, as Roth¹⁰ suggests.

¹ x. 75, 5.

² vii. 18, 8. 9.

³ It is impossible to decide precisely what part the river played in the battle. It is usually held that the enemies of Sudās tried to divert the stream, but failed, and were drowned in its current. So Zimmer, *Altindisches Leben*, 11; Macdonell, *Sanskrit Literature*, 154; Geldner, *Rigveda, Kommentar*, 103, holds that Sudās was caught between two opposing armies, and had to escape over the Paruṣṇī, that his enemies tried to divert it to render him more accessible to their attack, but failed,

and were overwhelmed in the river. Hopkins, *India, Old and New*, 52 et seq., may be right in rejecting *in toto* the theory of the attempted diversion of the waters, though in the *Journal of the American Oriental Society*, 15, 261 et seq., he accepted the traditional view.

⁴ viii. 74, 15.

⁵ Nirukta, ix. 26.

⁶ *Vedische Studien*, 2, 208-210.

⁷ iv. 22, 2; v. 52, 9.

⁸ *Sacred Books of the East*, 32, 315, 323.

⁹ *Rgveda-Noten*, 1, 348.

¹⁰ St. Petersburg Dictionary, s.v. 4a.