

Cāyamāna and Sṛñjaya Daivavāta, are identical or not.⁴ That Pārthava has any direct connexion with the Parthians, as held by Brunnhofer, is most improbable.⁵ Cf. Parśu.

⁴ Cf. Hillebrandt, *Vedische Mythologie*, i, 105.

Rigveda, 3, 196 et seq. Herodotos, iii. 93, mentions the Παρθοί.

⁵ Cf. Ludwig, Translation of the

Pārtha-srāvasa, 'descendant of Pṛthu-srāvas,' is found as the name of a demon in the Jaiminiya Upaniṣad Brāhmaṇa.¹

¹ iv. 26, 15. This form of the name is supported by its occurrence in the Kausika Sūtra, ix. 10; xvii. 27. But Pārthu- is also possible.

Pārthya, 'descendant of Pṛthi,' is the patronymic of some donor in a hymn of the Rigveda.¹ The form of the name in the Aśvalāyana Śrauta Sūtra² is Pārtha.

¹ x. 93, 15.

² xii. 10. Cf. the Anukramaṇī on Rv. x. 93.

Pārvati, 'descendant of Parvata,' is the patronymic of Dakṣa in the Śatapatha (ii. 4, 4, 6) and the Kauṣītaki (iv. 4) Brāhmaṇas.

Pārṣada, which first appears in the Nirukta,¹ denotes a text-book recognized by a school of grammarians.

¹ i. 17. Cf. Max Müller, *Ancient Sanskrit Literature*, 128 et seq.; Weber, *Studien*, 3, 269; 4, 217.

Pārṣad-vāṇa, 'descendant of Pṛṣadvāṇa,' is mentioned as a wonder-worker in the Rigveda.¹

¹ viii. 51, 2. Cf. Ludwig, Translation of the Rigveda, 3, 139.

Pārṣa Śallana is mentioned as a teacher in the Jaiminiya Upaniṣad Brāhmaṇa (ii. 4, 8).

Pālāgala occurs in the Śatapatha Brāhmaṇa¹ apparently in the sense of 'messenger,' or 'bearer of false news.'

¹ v. 3, 1, 11. Eggeling, *Sacred Books of the East*, 26, 64, renders it 'courier.'