

3. Parśu in the Nirukta¹ is explained in one passage of the Rigveda² as meaning the sides of a cistern (*kūpa*).³ But the sense of 'ribs' is quite adequate there.

¹ iv. 6.

² i. 105, 8; x. 33, 2.

³ Oldenberg, *Rigveda-Noten*, I, 100; Geldner, *Rigveda, Glossar*, 107.

4. Parśu occurs in one passage in a Dānastuti ('praise of gifts') in the Rigveda¹ as the name of a man. It is not certain that he is identical with Tirindira, but the Śāṅkhāyana Śrauta Sūtra² mentions Tirindira Pāraśavya as the patron of Vatsa Kāṇva. In another passage occurring in the Vṛṣākapi hymn,³ Parśu Mānavī occurs, apparently as a woman, daughter of Manu, but who is meant it is quite impossible to say. Excepting these two, there are no other occurrences in which the word has with any probability the value of a proper name in the Rigveda.

Ludwig,⁴ however, sees in several other places an allusion to the Parśus. Thus in one passage of the Rigveda⁵ he finds a reference to the defeat of Kurusṛavaṇa by the Parśus; in another⁶ he finds a reference to the Pṛthus and Parśus—i.e., the Parthians and the Persians. He also sees the Parthians in Pārthava, a name found in one hymn.⁷ The same view is taken by Weber,⁸ who holds that historical connexions with the

¹ viii. 6, 46.

² xvi. 11, 20.

⁷ vi. 27, 8.

³ x. 86, 23. Apparently Vārttika 2, on Pāṇini, iv. 1, 177, where Parśu is explained as a feminine, Princess of the Parśus, refers to this passage. On the sense, cf. Geldner, *Vedische Studien*, 2, 42; *Rigveda, Glossar*, 107; and Taittiriya Brāhmaṇa, iii. 2, 2, 2, where the expression occurs, but where the sense is very dubious.

⁴ Translation of the Rigveda, 3, 196 et seq.

⁵ x. 33, 2. The sense here is, no doubt, 'ribs.' See Geldner, *op. cit.*, 2, 184, n. 3; Bergaigne, *Religion Védique*, 2, 362, n.

⁶ vii. 83, 1, *pṛthu-pārthavaḥ*, which really means either 'with large ribs'—i.e., 'strong,' as Roth, with Śāyana, inclines to take it—or 'with broad axes,' according to Zimmer.

⁸ *Indische Studien*, 4, 379; *Indian Literature*, 4; *Episches im vedischen Ritual*, 36 et seq. He confines his view to the equation of Parśu in Rigveda, viii. 6, 46, and the Persians. Hillebrandt, who is inclined to see relations with Iran in early times (see Paul, *Pārāvata*, *Śrājaya*), does not in this connexion quote Parśu at all, and, though he mentions Pārthava, does not regard it as probably referring to a Parthian (*Vedische Mythologie*, I, 105). Brunnhofer, in his various works (*Iran und Turan*, 1889; *vom Pontus bis zum Indus*, 1890, etc.), finds constant references in the Veda to events in Iran, but his theories must be regarded as definitely unscientific. See also Hopkins, *Journal of the American Oriental Society*, 15, 264, n.