

may denote a regular office,² similar to that of the *Grāmaṇī* : the *Pur* would then be a permanently occupied settlement. The expression may, however, merely mean the chief over a fort when it was actually occupied against hostile attack. The rarity of the word seems to favour the latter sense.

² Cf. Sāyaṇa's note, on Rv. i. 173, 10; Muir, *Sanskrit Texts*, 5, 456.

Cf. Ludwig, Translation of the *Rig-veda*, 3, 204.

Pūrvapakṣa denotes the first half of the month. See *Māsa*.

Pūrvavayasa, the 'first period of life,' is a term used in the *Brāhmaṇas*¹ to denote 'youth.'

¹ *Pañcaviṃśa Brāhmaṇa*, xiii. 4, 3; *Satapatha Brāhmaṇa*, xii. 2, 3, 4; 9, 1, 8; *pūrvavayasin*, *Taittirīya Brāhmaṇa*, iii. 8, 13, 3. Cf. *Aitareya Āraṇyaka*, v. 3, 3, where *vaiśa* and *īpīya*,

'the third (stage),' are used to cover 'youth' and 'old age,' as opposed to manhood, when the knowledge of the doctrines of the *Āraṇyaka* is to be imparted.

Pūrvavah is a term applied to the horse (*Aśva*) in the *Taittirīya Brāhmaṇa*¹ and elsewhere.² It may either refer to a horse fastened in front as a 'leader,' or merely mean 'drawing (a chariot) for the first time,' as understood by the commentator on the *Taittirīya Brāhmaṇa*.

¹ i. 1, 5, 6

² *Satapatha Brāhmaṇa*, ii. 1, 4, 17; *Kāṭhaka Saṃhitā*, xiii. 3. Cf. *St. Petersburg Dictionary*, s.v.

Pūrvāhṇa, 'the earlier (part of the) day,' 'forenoon,' is a common designation of time from the *Rigveda*¹ onwards.² Cf. *Ahaṇ*.

¹ x. 34, 11.

² *Aitareya Brāhmaṇa*, vii. 20; *Satapatha Brāhmaṇa*, i. 6, 3, 12; iii. 4,

4, 2; *Chāndogya Upaniṣad*, v. 11, 7; *Nirukta*, viii. 9, etc.

Pūlya, or *Pūlpa*, in the *Atharvaveda*¹ seems to mean 'shrivelled grain' (cf. *Lājā*).

¹ xiv. 2, 63. Cf. Whitney, Translation of the *Atharvaveda*, 765.