

Pari-vṛktā, Pari-vṛktī, Pari-vṛttī, are variant forms of the name of the rejected one among the royal wives. See Pati.

Pari-veṣṭr in the Atharvaveda¹ and later² denotes an 'attendant,' more especially one who serves up food, a 'waiter.' The feminine form Pariveṣṭrī signifies a 'female attendant' or 'handmaid.'³

¹ ix. 6, 51.

² Taittirīya Saṃhitā, vi. 3, 1, 3; Maitrāyaṇī Saṃhitā, i. 2, 16; Vājasaneyī Saṃhitā, vi. 13; xxx. 12, 13; Taittirīya Brāhmaṇa, iii. 4, 8, 1; Aitareya Brāhmaṇa, viii. 21; Satapatha

Brāhmaṇa, xiii. 5, 4, 6; iii. 8, 2, 3; vi. 2, 13, 3, etc.

³ Satapatha Brāhmaṇa, xi. 2, 7, 4; Kauṣītaki Upaniṣad, ii. 1; Keith, *Sāṅkhāyana Aranyaka*, 21, n. 2.

Pari-vrājaka (lit., 'wandering about') denotes in the Nirukta (i. 14; ii. 8) a 'mendicant monk.'

Pari-ṣad (lit., 'sitting around') denotes in the Upaniṣads¹ an 'assemblage' of advisers in questions of philosophy, and the Gobhila Grhya Sūtra² refers to a teacher with his Pariṣad or 'council.' In the later literature the word denotes a body of advisers on religious topics, but also the assessors of a judge, or the council of ministers of a prince.³ But in none of these senses is the word found in the early literature, though the institutions indicated by it must have existed at least in embryo.

¹ Brhadāraṇyaka Upaniṣad, vi. 1, 1 (Mādhyamīna=vi. 2, 1 Kāṇva); *daivī pariṣad*, Jaiminiya Upaniṣad Brāhmaṇa, ii. 11, 13, 14.

² iii. 2, 40.

³ Cf. Jolly, *Recht und Sitte*, 136, 137; Foy, *Die königliche Gewalt*, 16-19; 33-37; 66; Bühler, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 55, 56; Hillebrandt, *Vedische Mythologie*, 2, 124.

Pari-ṣkanda (lit., 'leaping around') occurs in the Vrātya hymn of the Atharvaveda (xv. 2, 1 *et seq.*) denoting, in the dual, the two footmen running beside a chariot.

Pari-ṣyanda (with water 'flowing around') in two passages of the Satapatha Brāhmaṇa (ix. 1, 19; xiv. 3, 1, 14) denotes a sandbank or island in a river.