

found in plants,<sup>3</sup> and giving them life and strength. In other passages it denotes the 'water' of heaven.<sup>4</sup> A vow to live for a time on milk alone occurs in the Śatapatha Brāhmaṇa.<sup>5</sup>

<sup>3</sup> Av. iii. 5, 1; x. 1, 12; xiii. 1, 9; Vājasaneyi Samhitā, xvii. 1; xviii. 36, etc. So of Soma, Rv. ix. 97, 14.

<sup>4</sup> Rv. i. 64, 5; 166, 3; iii. 33, 1, 4; iv. 57, 8, etc.

<sup>5</sup> *Payo-vrata*, 'one who undergoes a vow (to subsist) on (nothing but) milk,' ix. 5, 1, 1 *et seq.*; Kauṣītaki Brāhmaṇa, viii. 9. The Dikṣita subsists on it alone.

**Payasyā** in the later Samhitās and Brāhmaṇas<sup>1</sup> denotes curds, said to consist of a mixture of sour milk and hot or cold fresh milk.<sup>2</sup>

<sup>1</sup> Taittirīya Samhitā, ii. 3, 13, 2; Taittirīya Brāhmaṇa, i. 5, 11, 2; Aitareya Brāhmaṇa, ii. 22, 24; Śatapatha Brāhmaṇa, ii. 4, 4, 10, 21; 5, 1, 12; 2, 9, etc.

<sup>2</sup> See Eggeling, *Sacred Books of the East*, 12, 381, n. 2.

**Para Ātṇāra** ('descendant of Ātṇāra') appears in the later Samhitās<sup>1</sup> and the Brāhmaṇas<sup>2</sup> as one of the ancient great kings who won sons by performing a particular sacrifice. In the Śatapatha Brāhmaṇa<sup>3</sup> he is styled Hairaṇyanābha, 'descendant of Hiraṇyanābha,' and in the Sāṅkhāyana Śrauta Sūtra<sup>4</sup> he is called Para Āhlāra Vaideha, a fact testifying to the close connexion of Kosala and Videha. A Yajña-gāthā, or 'sacrificial verse,' there<sup>5</sup> cited mentions Hiraṇyanābha Kausalya in connexion with Para.

<sup>1</sup> Taittirīya Samhitā, v. 6, 5, 3; Kāṭhaka Samhitā, xxii. 3 (*Indische Studien*, 3, 473).

<sup>2</sup> Pañcaviṃśa Brāhmaṇa, xxv. 16, 3; Jaiminiya Upaniṣad Brāhmaṇa, ii. 6, 11.

<sup>3</sup> xiii. 5, 4, 4.

<sup>4</sup> xvi. 9, 11.

<sup>5</sup> *Ibid.*, 13. Cf. Weber, *Indische Studien*, 10, 7; *Episches im vedischen Ritual*, 7; Hillebrandt, *Vedische Mythologie*, 2, 165, n. 4.

**Parama-jyā**, 'of supreme power,' is understood by Ludwig<sup>1</sup> in one passage of the Rigveda<sup>2</sup> as the proper name of a great man among the Yadus. But it is doubtful whether the word is more than an epithet.<sup>3</sup>

<sup>1</sup> Translation of the Rigveda, 3, 159.

<sup>2</sup> viii. 1, 30.

<sup>3</sup> Hopkins, *Journal of the American Oriental Society*, 17, 39.