

Parśu, though Weber⁵ thinks that the singers were Yadus, not the princes. The latter he holds to have been Iranian (cf. *Τυρίβαζος*, and see *Parśu*), and he thinks that in this there is evidence of continual close relations between India and Iran. This is perfectly possible, but the evidence for it is rather slight.

⁵ *Indische Studien*, 4, 356, n.; *Indian Literature*, 3, 4; *Episches im vedischen Ritual*, 37, 38.

⁶ For the recent controversy as to Iranian names found at Boghaz-kiöi, cf. Jacobi, *Journal of the Royal Asiatic Society*, 1909, 721 *et seq.*; Oldenberg, *ibid.*, 1095-1100; Keith, *ibid.*, 1100-1106; Sayce, *ibid.*, 1106, 1107; Kennedy, *ibid.*, 1107-1119. Hillebrandt, *Vedische*

Mythologie, 1, 94 *et seq.*, argues in favour of an early connexion of Iranians and Indians in Arachosia, where he places part of the action of the Rigveda. Hopkins, *Journal of the American Oriental Society*, 17, 16, 277, holds that traces of Iranian connexion are signs of late date; Arnold, *ibid.*, 18, 205 *et seq.*, opposes this view.

Tiriṭa¹ is found in the Atharvaveda² in the adjectival derivative *tiriṭin* used of a demon, and presumably meaning 'adorned with a tiara.'

¹ Meaning, according to later native lexicographers, 'head-dress' or 'diadem.'

² viii. 6, 7. Cf. Zimmer, *Altindisches Leben*, 265; Whitney, Translation of the Atharvaveda, 495.

Tirya occurs in the Atharvaveda¹ as an epithet of **Karambha**, 'gruel.' It is probably equivalent to *tilya*, 'made of sesamum,' as rendered by Roth² and Whitney,³ but *tiriya* is read by Roth⁴ in the Rāja-nighaṇṭu as a kind of rice.

¹ iv. 7, 3.

² St. Petersburg Dictionary, s.v.

³ Translation of the Atharvaveda, 155.

⁴ See Whitney, *loc. cit.*, with Lanman's additional note. Bloomfield, *Hymns of the Atharvaveda*, 377, construes the adjective with *viṣam*, and renders

'the poison which comes in a horizontal direction' (cf. *tiryāñc*). Grill, *Hundert Lieder*,² 121, amends to *atiriya*, 'overflowing.'

Cf. Zimmer, *Altindisches Leben*, 270; Ludwig, Translation of the Rigveda, 3, 201.

Tiryāñc Āngirasa is mentioned as a seer of Sāmans, or Chants, in the Pañcaviṃśa Brāhmaṇa.¹ The name is doubtless feigned.

¹ xii. 6, 12. Cf. Hillebrandt, *Vedische Mythologie*, 2, 160.