

The mention of the Paruṣṅī and the Yamunā in the hymn celebrating the victory of Sudās has given rise to the conjectures of Hopkins,¹¹ that the Yamunā in that hymn is merely another name for the Paruṣṅī, and of Geldner,¹² that the Paruṣṅī there is merely a tributary of the Yamunā (Jumna). But neither interpretation is either essential or even probable. The hymn is a condensed one, and may well be taken as celebrating two great victories of Sudās. There is a doubtful reference to the Paruṣṅī in the Atharvaveda.¹³

¹¹ *Op. cit.*, 52.

¹² *R̥gveda, Glossar*, 106.

¹³ vi. 12, 3. Cf. Bloomfield, *Hymns*

| of the *Atharvaveda*, 462; Whitney,
Translation of the *Atharvaveda*, 289.

Parus means first a 'limb' or 'member' of the body,¹ and is then applied metaphorically to the divisions of the sacrifice² or of the year³ (cf. **Parvan**).

¹ Rv. i. 162, 18; x. 97, 12; 100, 5; Av. i. 12, 3; iv. 12, 2, 3, etc.

| ² Rv. x. 53, 1; Taittirīya Brāhmaṇa, i. 6, 9, 1.

³ Taittirīya Saṃhitā, ii. 5, 6, 1.

1. **Parṁa** denotes the 'wing' of a bird in the Rigveda¹ and later.² It also means the 'feather' of an arrow in a late passage of the Rigveda,³ and more often later;⁴ and the 'leaf' of a tree from the Rigveda onwards.⁵

¹ i. 116, 15; 182, 7; 183, 1; iv. 27, 4, etc.

² Av. x. 1, 29; Satapatha Brāhmaṇa, i. 6, 3, 5, etc.

³ x. 18, 14. Cf. Lanman, *Sanskrit Reader*, 386.

⁴ Av. v. 25, 1; Kāthaka Saṃhitā, xxv. 1; Aitareya Brāhmaṇa, i. 25; iii. 26, etc.

⁵ Rv. x. 68, 10; Av. viii. 7, 12; Taittirīya Saṃhitā, ii. 5, 1, 7; Vājasaneyi Saṃhitā, xvi. 46, etc.

2. **Parṁa** denotes the tree *Butea frondosa*, later usually called **Palāśa**. It occurs in the Rigveda¹ in connexion with the **Aśvattha**, and with that tree as well as the **Nyagrodha** in the Atharvaveda,² which mentions both amulets³ and the cover of sacrificial dishes⁴ as made from its wood. Its use for the

¹ x. 97, 5.

² v. 5, 5.

| ³ iii. 5, 4, 8.

⁴ xviii. 4, 53.