

with which the epithet is applied to Agni<sup>3</sup> suggests that there is here an allusion to fire burning the primæval forest and rendering advance possible. The god Pūṣan is *pathi-kṛt*, as guarding the flocks.<sup>4</sup> The Ṛṣis,<sup>5</sup> or seers, as 'path-makers,' may be compared with the Roman Pontifices.

<sup>3</sup> Taittirīya Samhitā, ii. 2, 1, 1; Śatapatha Brāhmaṇa, xi. 1, 5, 5; xii. 4, 4, 1; Kauṣītaki Brāhmaṇa, iv. 3, etc.

<sup>4</sup> Sāṅkhāyana Srauta Sūtra, iii. 4, 9; xvi. 1, 17. The Sūtra, xvi. 1, 18, explains *pathi-kṛt* merely as *adhipati*,

'lord'; but the sense must be more pregnant than that.

<sup>5</sup> Rv. x. 14, 15, where the expression refers to their finding the way to the heavenly world; but it is probably a transfer of an epithet of terrestrial application.

**Pad** in the Atharvaveda (xix. 6, 2) and the Śatapatha Brāhmaṇa (xi. 3, 2, 3) denotes a 'quarter.' This sense is derived from the primary meaning of 'foot,' which as applied to quadrupeds would represent 'one-fourth.' Cf. **Pāda**.

**Pada** in the sense of 'quarter of a stanza' is found as early as the Rigveda<sup>1</sup> and often later.<sup>2</sup> In the Brāhmaṇas it also denotes a 'word' as opposed to a 'letter' (**Varṇa**).<sup>3</sup>

<sup>1</sup> i. 164, 24, 45.

<sup>2</sup> Av. ix. 10, 19; Vājasaneyi Samhitā, xix. 25; Aitareya Brāhmaṇa, i. 6, 10, 17, etc.; Kauṣītaki Brāhmaṇa, xxii. 1, 5.

<sup>3</sup> Kauṣītaki Brāhmaṇa, xxvi. 5, where the sequence is half-stanza (*ardharca*), quarter-stanza (*pāda*), word (*pada*), and letter (*varṇa*). Cf. Śatapatha Brāhmaṇa, x. 2, 6, 13; xi. 5, 6, 9, etc.

**Padi** is found once in the Rigveda,<sup>1</sup> where, according to the St. Petersburg Dictionary, the word probably designates some kind of animal. Yāska<sup>2</sup> explains it as equivalent to *ganṭu*, 'a moving creature,' but Durga<sup>3</sup> as meaning 'bird.' The passage may refer to catching the Padi in a net (? *muṣṣijā*).<sup>4</sup>

<sup>1</sup> i. 125, 2.

<sup>2</sup> Nirukta, v. 18.

<sup>3</sup> In his commentary on Nirukta, *loc. cit.*

<sup>4</sup> Oldenberg, *Rgveda-Noten*, i, 129; Zimmer, *Altindisches Leben*, 244.

**Payas** denotes the 'milk' of the cow in the Rigveda<sup>1</sup> and later.<sup>2</sup> More generally it has also the sense of 'sap' or 'fluid'

<sup>1</sup> i. 164, 28; ii. 14, 10; iv. 3, 9; v. 85, 2; x. 30, 13; 63, 3, etc.

<sup>2</sup> Av. iv. 11, 4; xii. 1, 10; Vājasaneyi Samhitā, iv. 3. Cf. **Go** and **Kṣīra**.