

The name is obviously a late one, for Palli is not found in the early literature, and the name of the Lauhitya family is otherwise known in post-Vedic works only.

**Pavana** ('purifier') in the Atharvaveda<sup>1</sup> denotes an instrument for purifying grain from husks, etc.; either a 'sieve' or a 'winnowing basket' may be meant. In the Sūtras<sup>2</sup> it is mentioned as used for cleaning the bones of the dead after cremation.

<sup>1</sup> iv. 34, 2; xviii. 3, 11. Cf. Nirukta, vi. 9.

<sup>2</sup> Āśvalāyana Gṛhya Sūtra, iv. 5, 7.

**Pavamāna** is a term very frequently applied in the Rigveda to the Soma 'purifying itself' by running through the sieve. Later it appears in a few passages<sup>1</sup> in the sense of 'wind' (as a purifier).

<sup>1</sup> Taittiriya Saṃhitā, vii. 5, 20, 1; Vājasaneyi Saṃhitā, vi. 17; Aitareya Brāhmaṇa, i. 7.

**Pavasta** in one passage of the Atharvaveda<sup>1</sup> apparently denotes 'covers.'

<sup>1</sup> iv. 5, 6. Cf. Whitney, Translation of the Atharvaveda, 156.

**Pavi** denotes the 'tire' of the wheel of a chariot in the Rigveda<sup>1</sup> and later.<sup>2</sup> Reference is made<sup>3</sup> to the necessity for fastening it on firmly, and the epithet *su-pavi*, 'having a good tire,' is found in the Atharvaveda<sup>4</sup> with *su-nābhi*, 'having a good nave,' and *su-cakra*, 'having a good wheel.' The tires were, of course, of metal,<sup>5</sup> and being sharp,<sup>6</sup> could serve on occasion as weapons.<sup>7</sup> The St. Petersburg Dictionary in one passage of

<sup>1</sup> i. 34, 2; 88, 2; 139, 3; 166, 10, etc.; Nirukta, v. 5.

<sup>2</sup> Sāmaveda, ii. 7, 1, 15, 3, etc.

<sup>3</sup> Rv. vi. 54, 3.

<sup>4</sup> Av. iv. 12, 6.

<sup>5</sup> Of gold in the case of the Āśvins and the Maruts, Rv. i. 64, 11; 180, 1.

<sup>6</sup> Rv. i. 166, 10.

<sup>7</sup> Rv. v. 52, 9. Cf. vi. 8, 5, and x. 180, 2.