

Persians are referred to. But Zimmer⁹ points out that this conclusion is not justified; the Parsus were known to Pāṇini¹⁰ as a warrior tribe; the Pāraśavas were a tribe in south-west Madhyadeśa; and the *Periplus*¹¹ knows a tribe of Parthoi in north India. At most the only conclusion to be drawn is that the Indians and Iranians were early connected, as was of course the case. Actual historical contact cannot be asserted with any degree of probability.

⁹ *Altindisches Leben*, 134 et seq.; 433. *Ibid.*, 434, 435, he refutes conclusively Ludwig's extraordinary view that Pṛthu

and Parsu are dialectical forms of the same word.

¹⁰ v. 3, 117.

¹¹ c. 38.

Parṣa occurs in the Rīgveda,¹ denoting in the plural 'sheaves' strewn over the threshing floor. Cf. Khala.

¹ x. 48, 7; Nirukta, iii. 10. Cf. Zimmer, *Altindisches Leben*, 238. Perhaps *parṣin*, in the compound *iṣu-parṣin*

in the Śatapatha Brāhmaṇa, xiii. 4, 2, 5, means 'having a bundle (of arrows).'

Palāda occurs twice in one hymn of the Atharvaveda¹ in the description of a house. It seems to mean bundles of straw or reeds used to thatch the house and render the sides wind and weather proof.

¹ ix. 3, 5, 17. Cf. Zimmer, *Altindisches Leben*, 153; Bloomfield, *Hymns of the Atharvaveda*, 194, 195.

Palasti. See Palita.

Palāla is found with Anu-palāla in the Atharvaveda (viii. 6, 2) as the name of a demon. The meaning of the word is 'straw,' in which sense it occurs in the Kauśika Sūtra (lxxx. 27), while the feminine form, Palāli, is found in the Atharvaveda itself (ii. 8, 3) as the straw of barley (Yava).

Palāva is found in the Atharvaveda¹ and the Jaiminiya Upaniṣad Brāhmaṇa² in the sense of 'chaff.'

¹ xii. 3, 19, where some manuscripts read *palāvā*.

² i. 54, 1