

with the variant Kyāmbu. In the Atharvaveda⁴ the word is read Śaṇḍadūrvā. Pākadūrvā is probably, as Sāyaṇa understands it, *paripakva-dūrvā*, 'ripe or edible millet.' Śaṇḍadūrvā is explained by the commentator⁵ in various ways, as millet 'having egg-shaped roots' (i.e., *sāṇḍa*, not *śāṇḍa*), or as 'having long joints,' with the additional remark that it was called *byhad-dūrvā*, 'large millet.' In the Taittiriya Āraṇyaka, on the other hand, the commentary explains Pākadūrvā as small millet.

⁴ xviii. 3, 6.

⁵ Whitney, Translation of the Atharvaveda, 850.
Cf. Zimmer, *Altindisches Leben*, 70.

Pāka-sthāman Kaurayāṇa is celebrated as a generous donor in a hymn of the Rigveda.¹ Ludwig² suggests, without much reason, that he may have been a king of the Anus.

¹ viii. 3, 21. 24.

² Translation of the Rigveda, 3, 160.

Pākaru is mentioned as a disease, together with Viṣūcikā and Arśas, 'haemorrhoids,' in the Vājasaneyi Saṃhitā.¹ Its nature is unknown; the etymology² points to the sense of 'developed sores,' 'ulcers.'

¹ xii. 97 Cf. Zimmer, *Altindisches Leben*, 393.

² From *pāka*, 'maturity,' and *aru* = *arus*, 'sore.'

Pānktra is the name of an animal mentioned in the list of victims at the Aśvamedha, or 'horse-sacrifice,' in the Yajurveda Saṃhitās.¹ The 'field-rat' seems to be meant.

¹ Maitrāyaṇī Saṃhitā, iii. 14, 7; Vājasaneyi Saṃhitā, xxiv. 26. Cf. Zimmer, *Altindisches Leben*, 85.

Pāñca-janya, 'relating to the five peoples.' See Pañcajanāḥ.

Pañcāla means a 'king of the Pañcāla people,' and is applied to Durmukha in the Aitareya Brāhmaṇa¹ and to Śoṇa in the Śatapatha Brāhmaṇa.² The term is also found in the Jaiminiya Upaniṣad Brāhmaṇa.³ See also Pañcāla.

¹ viii. 23.

² xiii. 5, 4, 7.

³ iii. 29, 1. Cf. Kāṭhaka Anukramaṇī in *Indische Studien*, 3 460.