

Pāñci, 'descendant of Pañcan,' is the name of a teacher mentioned with disapproval in the Śatapatha Brāhmaṇa.¹

¹ i. 2, 5, 9; ii. 1, 4, 27. Cf. Weber, *Indische Studien*, i, 434.

Pāṭava, 'descendant of .Paṭu,' is a patronymic of Cākra in the Śatapatha Brāhmaṇa (xii. 8, 1, 17; 9, 3, 1).

Pāṭā is mentioned in the Atharvaveda¹ and in the Kausika Sūtra.² It is assumed by the commentator to be identical with the later Pāṭhā, the plant *Clypea hernandifolia*, which was much used medicinally, and is still so used at the present day according to Roth.³ Very possibly the word should be read as Pāṭhā.

¹ ii. 27, 4.

² xxxvii. 1; xxxviii. 18. Cf. Rgvi-dhāna, iv. 12, 1.

³ Quoted in Whitney, Translation of the Atharvaveda, 68. Cf. Weber,

Indische Studien, 13, 190; 17, 266; Bloomfield, *Hymns of the Atharvaveda*, 305, n. 1; *Proceedings of the American Oriental Society*, May, 1885, xlii-xliv.

Pāṇi-ghna, 'hand-clapper,' is enumerated among the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹ Presumably a man who drives away birds from the fields by making a noise is intended.

¹ Vājasaneyi Saṃhitā, xxx. 20; Taittiriya Brāhmaṇa, iii. 4, 15, 1.

Pāṇḍva in the Śatapatha Brāhmaṇa (v. 3, 5, 21) denotes an uncoloured woollen garment.

Pātalya is found in one passage of the Rigveda¹ meaning some part of the chariot. What it was is quite uncertain. Hopkins² suggests that, as in the Epic, it was possibly a piece of wood on the axle to hold the pole of the car.

¹ iii. 53, 17.

² *Journal of the American Oriental Society*, 13, 242, 243; 20, 224. Cf. Zim-

mer, *Altindisches Leben*, 251; Geldner, *Rigveda, Glossar*, 108.