

(‘horse sacrifice’) in the Yajurveda Saṃhitās,² and is mentioned in the Bṛhadāraṇyaka Upaniṣad.³ Possibly a species of ant may be meant.

² Maitrāyaṇī Saṃhitā, iii. 14, 8; | ³ i. 3, 24.
Vājasaneyī Saṃhitā, xxiv. 20.

Cf. Zimmer, *Altindisches Leben*, 98.

Plen̥kha is a variant form of Preṇkha, ‘swing,’ found in the Taittirīya Saṃhitā (vii. 5, 8, 5) and the Taittirīya Brāhmaṇa (i. 2, 6, 6).

PH.

Phaṇa occurs in some manuscripts of the Kauṣītaki Upaniṣad,¹ and is explained as meaning an ‘ornament.’ But it is merely a misreading of the correct word *phala* in the compound *phala-hastāḥ*, ‘bearing fruits in their hands.’

¹ i. 4. Cf. Weber, *Indische Studien*, I, 398; Keith, *Sāṅkhāyana Āraṇyaka*, 19, n. 1.

Pharvara, a word occurring only once in the R̥gveda,¹ cannot be interpreted with certainty. It may mean a ‘field in bloom.’² Sāyaṇa³ explains it as ‘filler,’ and Grassmann as perhaps a ‘sower.’⁴

¹ x. 106, 2.

² Cf. Weber, *Indische Studien*, 17, 260.

³ In his commentary on Rv. x. 106, 2. He explains the intensive form *par-*

pharat, occurring in the same hymn (x. 106, 7), as from a verb meaning to ‘fill.’

⁴ *Wörterbuch*, s.v.

Phala, denoting ‘fruit’ generally, especially the fruit of a tree, occurs in the R̥gveda¹ and later.²

¹ iii. 45, 4; x. 146, 5.

² Av. vi. 124, 2; Taittirīya Saṃhitā, vii. 3, 14, 1; Vājasaneyī Saṃhitā, x. 13;

Satapatha Brāhmaṇa, xiii. 4, 4, 8; Bṛhadāraṇyaka Upaniṣad, vi. 4, 1, etc., and see Phaṇa.

Phalaka denotes ‘plank,’ as applied in the construction of a cart or chariot, or as used for pressing Soma (*adhi-ṣavane phalake*),² or for any other purpose.³

¹ Pāṇcaviṃśa Brāhmaṇa, xvii. 1, 14 (cf. *Indische Studien*, I, 33, 44).

² Aitareya Brāhmaṇa vii. 30.

³ Satapatha Brāhmaṇa, iii. 3, 4, 9; xiii. 4, 3, 1; Aitareya Āraṇyaka, i. 2, 3 (of the swing), etc.