

Pana, with **Pratipana**, is found in a hymn of the Atharvaveda¹ denoting the process of bargaining and selling. The root *paṇ*, from which the word is derived, is employed in the later Saṃhitās and the Brāhmaṇas,² while Paṇana in the Śatapatha Brāhmaṇa³ denotes 'trafficking.' Cf. **Vaṇij**.

¹ iii. 15, 4. 6 (in the Paippalāda recension; Whitney, Translation of the Atharvaveda, 112).

² Vājasaneyi Saṃhitā, viii. 55; Śatapatha Brāhmaṇa, iii. 3, 3, 1 *et seq.*; Aitareya Brāhmaṇa, i. 27. Cf. Taittiriya Saṃhitā, vi. 1, 10, 1.

³ iii. 3, 2, 19. The root does not occur in the Rigveda, but its etymology is vouched for by the Greek *πᾶνιον*. Cf. Hillebrandt, *Vedische Mythologie*, I, 84, n. 3.

Paṇi in the Rigveda appears to denote a person who is rich, but who does not give offerings to the gods, or bestow **Dakṣiṇās** on the priests, and who is therefore an object of intense dislike to the composers of the Saṃhitā.¹ Hence the gods are asked to attack the Paṇis, who are also referred to as being defeated with slaughter.² The Paṇi is opposed to the pious sacrificer as a niggard,³ and is spoken of as a wolf,⁴ the symbol of enmity. In some passages⁵ the Paṇis definitely appear as mythological figures, demons who withhold the cows or waters of heaven, and to whom Saramā goes on a mission from Indra.⁶ Among the Paṇis **Ḍṛbu** was apparently important. In one passage of the Rigveda⁷ they are described as **Bekanaṭas**, or 'usurers' (?). In another⁸ they are called **Dasyus**, and styled *mydhra-vāc*, probably 'of hostile speech,' and *grathin*, a word of uncertain meaning. Hillebrandt⁹ thinks that the latter epithet refers to the continuous flow of a speech which

¹ Rv. i. 33, 3; 83, 2; 151, 9; 180, 7; iv. 28, 7; v. 34, 5-7; 61, 8; vi. 13, 3; 53, 3; viii. 64, 2; 97, 2; x. 60, 6; Av. v. 11, 7; xx. 128, 4; Vājasaneyi Saṃhitā, xxxv. 1.

² Rv. i. 83, 4; 184, 2; iii. 58, 2; v. 34, 7; 61, 8; vi. 13, 3; 20, 4; 33, 2; viii. 64, 11.

³ Rv. i. 124, 10; iv. 51, 3; viii. 45, 14 (where the sense is doubtful). Cf. i. 93, 4; v. 61, 1.

⁴ Rv. vi. 51, 14.

⁵ Rv. i. 32, 11; ii. 24, 6; iv. 58, 4; vi. 44, 22; vii. 9, 2; x. 67, 6; 92, 3; Av. iv. 23, 5; xix. 46, 2; Śatapatha Brāhmaṇa, xiii. 8, 2, 3. It is impossible definitely to decide in which passages the mythical sense is meant. Cf. Macdonell, *Vedic Mythology*, p. 157.

⁶ Rv. x. 108.

⁷ Rv. viii. 66, 10.

⁸ Rv. vii. 6, 3.

⁹ *Vedische Mythologie*, I, 89.