

Pāna, 'drink,' occurs in the Śatapatha Brāhmaṇa¹ and the Upaniṣads.²

¹ xiii. 4, 2, 17.

² Bṛhadāranyaka Upaniṣad, iv. 1, etc.

43; Chāndogya Upaniṣad, viii. 2, 7,

Pānta occurs several times in the Rigveda,¹ apparently² meaning 'drink,' 'beverage' (cf. Pāna). Geldner,³ however, thinks that in one passage⁴ Pānta is the name of a prince.

¹ i. 122, 1; 155, 1; viii. 92, 1; ix. 65, 28 (a very doubtful passage); x. 88, 1.

Petersburg Dictionary, s.v.; Oldenberg, *Rgveda-Noten*, I, 122, 123.

² *Vedische Studien*, 2, 139; *Rigveda, Glossar*, 108.

³ So Nirukta, vii. 25; Roth, St.

Pān-nejana in the Śatapatha Brāhmaṇa¹ denotes a 'vessel for washing the feet.'

¹ iii. 8, 2, 1; 9, 3, 27; xiii. 5, 2, 1.

Pāpa-yakṣma. See **Yakṣma.**

Pāpa-sama, a 'bad season,' is in the Taittirīya Saṃhitā¹ opposed to Puṇya-sama, a 'good season.'

¹ iii. 3, 8, 4. Cf. Weber, *Naxatra*, 2, 342.

Pāman occurs in the Atharvaveda¹ as the name of a skin disease. The derivative adjective, Pāmana, 'suffering from skin disease,' is found in the later Saṃhitās and the Brāhmaṇas.² Since it is mentioned as an accompaniment of fever, probably a cutaneous eruption or scab consequent on fever is meant.

¹ v. 22, 12. Cf. for the reading, Whitney, Translation of the Atharvaveda, 261. See also Chāndogya Upaniṣad, iv. 1, 8.

² Taittirīya Saṃhitā, vi. 1, 3, 8; Kāthaka Saṃhitā, xxiii. 4; Śatapatha Brāhmaṇa, iii. 2, 1, 31.

Cf. Grohmann, *Indische Studien*, 9, 401 et seq.; Zimmer, *Altindisches Leben*, 388; Schrader, *Prehistorical Antiquities*, 421, n.; Bloomfield, *Hymns of the Atharvaveda*, 450, 451; *Atharvaveda*, 63.

1. Pāyu, meaning 'guard,' 'protector,' occurs several times in the Rigveda.¹

¹ i. 147, 3; ii. 1, 7; iv. 2, 6; 4, 3, 12; vi. 15, 8; viii. 18, 2; 60, 19; x. 100, 9.