

them with the tribe of Πάκτες and their country Πάκτική, mentioned as in the north-west of India by Herodotus,⁴ and with the modern Pakthūn in Eastern Afghanistan, holding that they were a northern tribe; this is probable, since the Bharatas seem to have occupied the Madhyadeśa, or 'Middle Land.' In three passages of the Rigveda⁵ a Paktha is referred to as a protégé of the Aśvins. The second connects him with **Trasadasyu**, whose tribe, the **Pūrus**, were aided by the Pakthas in their unsuccessful onslaught on **Sudās**. In the third passage he seems specified as **Tūrvāyana**, and appears as an opponent of **Cyavāna**.⁶ Probably, therefore, Paktha in all cases denotes the king of the Paktha people.

⁴ vii. 65 (Πάκτες); iii. 102 and iv. 44 (Πάκτική).

⁵ viii. 22, 10; 49, 10; x. 61, 1.

⁶ Pischel, *Vedische Studien*, I, 71-77.

Pakva, 'cooked,' is used substantively as meaning 'cooked food'¹ or 'cooked milk.'² The word is also used of 'baked' bricks.³

¹ Rv. vi. 63, 9; Av. vi. 119, 2; xii. 3, 55; Śatapatha Brāhmaṇa, i. 5, 1, 26; ii. 6, 1, 7, etc.

² Rv. i. 62, 9; 180, 3; ii. 40, 2; iii. 30, 14; vi. 44, 24, etc.

³ Śatapatha Brāhmaṇa, vi. 1, 2, 22; vii. 2, 1, 7.

Pakṣa is, in the Atharvaveda,¹ applied to some part of a house, either the 'side posts,' according to Roth,² Zimmer,³ and Grill,⁴ or 'sides,' as understood by Whitney⁵ and Bloomfield.⁶ The description of the roof (**Chadis**) in the Atharvaveda⁷ as *catuṣ-pakṣa*, 'four-sided,' tells in favour of the second explanation. In the Taittirīya Brāhmaṇa⁸ Pakṣa is used of the sides of a chariot. For Pakṣa as the 'half' of a month, see **Māsa**.

¹ ix. 3, 4.

² St. Petersburg Dictionary, s.v.

³ *Altindisches Leben*, 153.

⁴ *Hundert Lieder*, 188.

⁵ Translation of the Atharvaveda, 526.

⁶ *Hymns of the Atharvaveda*, 597.

⁷ iii. 7, 3.

⁸ i. 5, 12, 5.

Cf. Weber, *Indische Studien*, 17, 210.