

Prāṇa-bhṛt denotes a 'living being' or 'man' in the Brhad-āraṇyaka Upaniṣad<sup>1</sup> and the Śatapatha Brāhmaṇa.<sup>2</sup> Prāṇin has the same sense.<sup>3</sup>

<sup>1</sup> i. 5, 22; iii. 1, 12.

<sup>2</sup> xi. 2, 6, 2.

<sup>3</sup> Aitareya Brāhmaṇa, vii. 13; Śatapatha Brāhmaṇa, vii. 4, 2, 2; x. 4,

2, 2; Chāndogya Upaniṣad, ii. 11, 2; Aitareya Upaniṣad, iii. 3, 3; Nirukta, vi. 36.

Prātar as a denotation of time signifies the 'early morning' in the Rigveda<sup>1</sup> and later.<sup>2</sup> Cf. Ahan.

<sup>1</sup> i. 125, 1; ii. 18, 1; iii. 41, 2; 52, 1; iv. 35, 7; v. 76, 3, etc.

<sup>2</sup> Av. iv. 11, 12; vi. 128, 2; vii. 101, 1; xi. 2, 16; Kāṭhaka Saṃhitā, xxxii. 7;

Aitareya Brāhmaṇa, ii. 31; iii. 22, 44; iv. 20; Śatapatha Brāhmaṇa, xi. 5, 1, 12; Chāndogya Upaniṣad, v. 11, 7, etc.

Prātar-anuvāka occurs in the Brāhmaṇas<sup>1</sup> as the name of the litany which begins the morning Soma libation.

<sup>1</sup> Taittirīya Brāhmaṇa, i. 5, 9, 7; ii. 2, 3, 6; Aitareya Brāhmaṇa, ii. 15, 17, 18; iv. 10; v. 33; Śatapatha

Brāhmaṇa, iii. 9, 3, 7; iv. 3, 4, 21; xi. 5, 5, 9; Chāndogya Upaniṣad, ii. 24, 3; iv. 16, 2, etc.

Prātar-ahna Kauhala is the name of a teacher, a pupil of Ketu Vājya, in the Vamśa Brāhmaṇa.<sup>1</sup> Cf. Kauhaḍa.

<sup>1</sup> *Indische Studien*, 4, 372; Max Müller, *Ancient Sanskrit Literature*, 443.

Prā-tardani, 'descendant of Pratardana,' is the name of a prince in one passage of the Rigveda.<sup>1</sup>

<sup>1</sup> vi. 27, 8. Cf. Ludwig, *Translation of the Rigveda*, 3, 157, 159.

Prāti-pīya is the patronymic of Balhika in the Śatapatha Brāhmaṇa (xii. 9, 3, 3).

Prāti-veśya is mentioned in the Vamśa (list of teachers) in the Śāṅkhāyana Āraṇyaka (xv. 1) as a pupil of Prativeśya.

Prāti-sutvana. See Pratīpa.

Prati-bodhī-putra, 'son of a female descendant of Prati-