

Pra-dara in the later Samhitās and the Brāhmaṇas² denotes a 'cleft' in the ground.

- ¹ Taittiriya Samhitā, iii. 4, 8, 5; | tiriya Brāhmaṇa. i. 5, 10, 7; Śāta-
v. 2, 4, 3; Vājasaneyi Samhitā, xxv. 7. | patha Brāhmaṇa, xi. 2, 3, 8; xiii. 8,
² Aitareya Brāhmaṇa, vi. 35, 1; Tait- | 3, 10, etc.

Pra-div in the Atharvaveda (xviii. 2, 48) is the third and highest heaven, in which the Fathers dwell. In the Kauṣītaki Brāhmaṇa (xx. 1) it is the fifth of a series of seven heavens.

Pra-diś, like **Diś**, normally designates only a 'quarter' of the sky, or 'point' of the compass. Four,¹ five,² six,³ and seven⁴ such points are enumerated, or more generally 'all' are mentioned.⁵ In some passages,⁶ on the other hand, the word has the definite sense of an 'intermediate quarter,' which is more precisely denoted by *avāntara-diś*.

- ¹ Rv. i. 164, 42; vii. 35, 8; x. 19, 8; |
Av. i. 11, 2; ii. 10, 3.

- ⁴ Vājasaneyi Samhitā, xviii. 32.

- ⁵ Rv. vi. 75, 2; x. 121, 4.

- ² Rv. ix. 86, 29; Av. i. 30, 4; iii. 4, 2;
20, 9.

- ⁶ Av. v. 28, 2; ix. 2, 21; xix. 20, 2,
etc.

- ³ Av. iv. 11, 1; 20, 2; x. 7, 35.

Pra-dhana denotes 'contest,' whether the real conflict of war or the competition of the chariot race, in the Rigveda.¹

- ¹ i. 116, 2; 154, 3; 169, 2; x. 102, 5, etc.

Pra-dhi is the name of some part of the wheel of a chariot, probably the 'felly.' In one passage of the Rigveda,¹ and in one of the Atharvaveda,² the 'nave' (**Nabhya**) and the 'felly' (**pradhi**) are mentioned along with the **Upadhi**, which must then be either a collective name for the spokes or an inner rim within the felly and binding the spokes. In the riddle hymn of the Rigveda³ twelve Pradhis are mentioned with three naves, one wheel, and three hundred and sixty spokes; what exactly is here meant by this particular term it would be useless to conjecture, though it is clear that the passage as a whole symbolizes

- ¹ ii. 39, 4.

- ² vi. 70, 3.

- ³ i. 164, 48.