Asvattha or Asvatha. According to the Śańkhāyana Śrauta Sūtra, Bharadvāja obtained gifts from Prastoka Sārnjaya, 'descendant of Srnjaya.'

3 xvi. 11, 11.

Cf. Weber, Episches im vedischen Ritual, | 30, 31; Macdonell, Brhaddevatā, 2, 198

cf. Weber, Episches im vedischen Ritual, | et seq.

Pra-stotr is the name of an assistant of the Udgātr priest who sings the Prastāva,¹ or prelude of the Sāman chant. His not being mentioned by name in the Rigveda is merely an accident, for he is clearly referred to in one passage,² and in the later literature³ he is a frequent figure. Ludwig⁴ erroneously thinks that Prasāstr is the earlier name of the Prastotr.

1 Pañcavimsa Brāhmaṇa, xii. 10, 7; Aitareya Brāhmaṇa, iii. 23; Śatapatha Brāhmaṇa, viii. 7, 4, 6; Chāndogya Upaniṣad, i. 10, 9; ii. 2, 1, etc.

² viii. 81, 5 (pra stosat). See Oldenberg, Religion des Veda, 393, n. 3.

³ Taittirīya Samhitā, ili. 3, 2, 1;

vi. 6, 3, 1; Taittirīya Brāhmaņa, i. 8, 2, 3; Aitareya Brāhmaņa, v. 34; vii. 1; Satapatha Brāhmaņa, iv. 2, 5, 3; v. 4, 5, 22; xii. 1, 1, 6, etc.; Chāndogya Upanisad, i. 10, 8, etc.

Translation of the Rigveda, 3,

Prasravaņa. See Plakṣa.

Pra-hā in the Rigveda,¹ the Atharvaveda,² and the Pañcaviṃśa Brāhmaṇa,³ denotes a 'winning throw' at dice, or, generally, any 'gain' or 'advantage.'³

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1 x. 42, 9.
2 iv. 38, 3.
3 xvi. 14, 2; xx. 11, 4.
Cf. Zimmer, Altindisches Leben, 241,
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and prahāvant, Rv. iv. 20, 8, meaning 'acquiring gain,' according to the St. Petersburg Dictionary, s.v.

Prā-kāra in the Śankhāyana Śrauta Sūtra (xvi. 18, 14) denotes a walled mound supporting a raised platform (*prāsāda*) for spectators.

Prā-kāśa is found several times in the Brāhmaṇas¹ denoting an ornament of metal or a metal mirror. According to Geldner,² Prāvepa has the same sense in the Maitrāyaṇī Saṃhitā.³

¹ Taittirīya Brāhmaņa, i. 8, 2, 3; Pañcaviṃśa Brāhmaņa, xviii. 9, 10; Satapatha Brāhmaņa, v. 4, 5. 22, etc.

² Rigveda, Glossar, 120.

³ iv. 4, 8.