

where.³ Its skin was specially valuable, according to the Atharvaveda.⁴

³ *Vājasaneyi Samhitā*, vi. 12; *Sāṅkh-
āyana Āraṇyaka*, xii. 27.

⁴ i. 27. 1.
Cf. Zimmer, *Altindisches Leben*, 94.

Prdāku-sānu, 'having the surface of a snake,' is taken by Ludwig¹ and Griffith² as the name of the institutor of a sacrifice in one hymn of the Rigveda.³

¹ Translation of the Rigveda, 3.
161.

² *Hymns of the Rigveda*, 2, 141.
³ viii. 17, 15.

Prśana in one passage of the Rigveda¹ is considered by Ludwig² to denote a place where a battle was fought.

¹ ix. 97, 54.

² Translation of the Rigveda, 3, 16.

1. *Prśni-gu* is the name of a man who is mentioned with *Purukutsa* and *Śucanti* as a protégé of the *Aśvins* in one hymn of the Rigveda (i. 112, 7). Possibly the word is only an epithet of *Purukutsa*.

Cf. Geldner, *Rigveda, Glossar*, 114.

2. *Prśni-gu*, pl., is taken in one passage of the Rigveda¹ by Geldner² as denoting the name of a people. But this is not probable.

¹ vii. 18, 10.

² *Rigveda, Glossar*, 114.

Prśni-parṇī ('having a speckled leaf') is the name of a plant mentioned in a hymn of the Atharvaveda¹ as a protection against evil beings procuring abortion, called *Kaṇva* (presumably a sign of hostility to the *Kaṇva* family).² It also appears in the *Śatapathā Brāhmaṇa*,³ being identified with *Hermionitis cordifolia* by the St. Petersburg Dictionary, but

¹ 25, 1 et seq.

² Cf. Lanman in Whitney's Translation of the Atharvaveda, 65; Bergaigne,

Religion Védique, 2, 465; Hillebrandt, *Vedische Mythologie*, 1, 207.

³ xiii. 8. 1, 10.