

the decision of a disputed point' in the Taittiriya Samhitā¹ and elsewhere.² Thus Praśna comes to have the definite meaning of 'decision' in the Aitareya Brāhmaṇa.³ In the list of victims at the Iruṣamedha ('human sacrifice') in the Yajurveda⁴ are included the Praśnin, the Abhi-praśnin, and the Praśna-vivāka; it is quite likely that here the three parties to a civil case are meant—the plaintiff, the defendant, and the arbitrator or judge (**Madhyamaśi**).

¹ ii. 5, 8, 5; ii. 9.

² Taittiriya Brāhmaṇa, iii. 1, 6, 2; Aitareya Brāhmaṇa, iii. 28.

³ v. 14.

⁴ Vājasaneyi Samhitā, xxx. 10; Taittiriya Brāhmaṇa, iii. 4, 6, 1.

Praṣṭi, like Prṣṭyā, denotes a 'side horse,' which, however, possibly¹ did not necessarily mean a horse running beside the yoke-horses, but may also have meant a third horse yoked in front as a leader. This seems to be indicated by the reference in the Rigveda² to the Praṣṭi—here applied to the Maruts' team—leading (*vahati*) the team (*rohitaḥ*). In an obscure passage of the Atharvaveda³ there is a reference to the Praṣṭis in connexion with a *pañca-vāhī*, 'drawn by five,' but it is impossible to gain any clear idea of what is meant. The Praṣṭi is not rarely referred to elsewhere.⁴ In one passage⁵ the *dhuryau* and the *praṣṭyau* are mentioned together; this probably means the two horses yoked to the pole, with two others fastened in some way one on each side. The adjectives *praṣṭi-mant*,⁶ *praṣṭi-vāhana*,⁷ *praṣṭi-vāhin*,⁸ are all used of **Ratha**, 'chariot,' meaning 'drawn by a side horse (or horses)' in addition to the yoke-horses. Cf. **Ratha**.

¹ St. Petersburg Dictionary, s.v.

² i. 39, 6; viii. 27, 8. In i. 100, 17, *praṣṭibhiḥ* seems to refer to the assistants or comrades of Rjāśva (cf. Lātyāyana Śrauta Sūtra, iii. 12, 14); but Ludwig thinks that the word refers to the steeds by which a victory was won.

³ x. 8, 8. Cf. Whitney, Translation of the Atharvaveda, 597.

⁴ Aitareya Brāhmaṇa, viii. 22; Taittiriya Brāhmaṇa, iii. 8, 21, 3; Śatapatha Brāhmaṇa, xiii. 3, 3, 9, etc.

⁵ Taittiriya Brāhmaṇa, i. 5, 12, 5.

⁶ Rv. vi. 27, 24.

⁷ Śatapatha Brāhmaṇa, v. 2, 4, 9.

⁸ Taittiriya Brāhmaṇa, i. 3, 6, 4; 7, 1, 5; 9, 1; Pañcaviṃśa Brāhmaṇa, xvi. 13, 12 (where *praṣṭhi-vāhin* and *praṣṭi-vāhin* are confused).

Geldner's conjecture, *Rigveda, Glossar*, 119, that Praṣṭi denotes a horse yoked in the middle, is withdrawn by himself, *Kommentar*, 97.

Cf. Zimmer, *Altindisches Leben*, 250; Max Müller, *Sacred Books of the East*, 32, 102.