

Pra-pā seems to denote a 'spring' in the desert in the only Rigveda passage where it occurs.¹ In the Atharvaveda² it has merely the sense of 'drinking,' or a 'drink.'

¹ x. 4, 1.

² iii. 30, 6. Cf. Taittirīya Brāhmaṇa, iii. 10, 1, 2.

Pra-pitāmaha, 'great-grandfather,' is found in the later Saṃhitās¹ and the Brāhmaṇas.²

¹ Taittirīya Saṃhitā, i. 8, 5, 1; Vāja-
saneyi Saṃhitā, xix. 36; Av. xviii. 4, 35.

² Śatapatha Brāhmaṇa, ii. 4, 2, 16;
xii. 8, 1, 7.

Pra-pitva is found in several passages of the Rigveda as a designation of time. In one passage¹ the sense is made clear by the context: 'at the rising of the sun' (*sūra udite*), 'at mid-day' (*madhyamā dine divah*), and 'at the Prapitva, bordering on the night' (*apīśarvare*). In another passage² the sense of 'late in the day' also seems adequate, while the phrase³ *abhipitve aṅnah*, 'at the close of day,' also denotes the evening. According to Geldner,⁴ the sense of the word is the 'decisive moment' in a race or a battle, and so the 'end of the day.'⁵ Cf. **Ahan**.

¹ viii. 1, 29.

² vii. 41, 4.

³ iv. 16, 12.

⁴ *Vedische Studien*, 2, 174 *et seq.*

⁵ Roth, *St. Petersburg Dictionary*, s.v., took it to mean 'daybreak'; so also Zimmer, *Altindisches Leben*, 362.

Böhtlingk, *Dictionary*, s.v., on the other hand, gives the meaning as 'decline of day,' 'evening.' See also Bloomfield, *Journal of the American Oriental Society*, 16, 24 *et seq.*; Oldenberg, *Sacred Books of the East*, 46, 183 *et seq.*

Pra-protha is the name in the Pañcaviṃśa Brāhmaṇa (viii. 4, 1) of a plant used as a substitute for Soma.

Pra-pharvī denotes a 'wanton woman' in the Rigveda (x. 85, 22), the Atharvaveda (v. 22, 7), and the Yajurveda Saṃhitās.¹

¹ Taittirīya Saṃhitā, iv. 2, 5, 6; Saṃhitā, xvi. 12; Vājasaneyi Saṃhitā, Maitrāyaṇī Saṃhitā, ii. 7, 12; Kāthaka xii. 71.

Pra-budh, occurring in one passage of the Rigveda (viii. 27, 19), is used in the locative parallel with *nimrucci*, 'at the setting (of the sun),' and clearly means 'at the rising (of the sun).'