Aufrecht⁸ concurs in the view of Roth, but Max Müller⁹ is inclined to accept the traditional interpretation, while Muir 10 leaves the matter open.

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10 Op. cit., 5, 151, 152.
  See Muir, Sanskrit Texts, 5, 152.
                                            Cf. Zimmer, Altindisches Leben, 83.
  Sacred Books of the East, 32, 70;
184.
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Prşad-ājya denotes 'sprinkled butter'—that is, butter (Ājya) mixed with sour milk, in the Rigveda 1 and later.2

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maņa, ii. 5, 2, 41; 4, 2; iii. 8, 4, 8, etc.
  1 x. qo, 8.
  2 Taittiriya Samhita, iii. 2, 6, 2; Cf. Eggeling, Sacred Books of the East,
vi. 3, 9, 6; 11, 4; Satapatha Brah- 12, 404, n. 1.
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Prşadhra occurs in a Vālakhilya hymn of the Rigveda¹ as the name of a man. He is also mentioned in the Sankhayana Śrauta Sūtra² as a patron of Praskaņva, and called Prsadhra Medhya Mātariśvan (or Mātariśva); but for once there is a discrepancy between the statement of the Sutra and the text of the Rigveda, for the hymns3 there attributed to Praskanva as in praise of Preadhra have nothing in them connected with Prsadhra, while the Anukramani (Index) ascribes to Prsadhra himself the authorship of one of them.4 On the other hand, Medhya and Matarisvan appear as separate persons in the Rigveda 1 along with Prsadhra.

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4 viii. 56.
1 viii. 52, 2.
                                     Cf. Weber, Episches im vedischen Ritual,
2 xvi. II, 25-27.
3 viii, 55. 56.
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Prsātaka is the name of a mixture like Prsadājya, and consisting, according to the late Grhyasamgraha,1 of curds (Dadhi), honey (Madhu), and Ajya. It is mentioned in a late passage of the Atharvaveda² and in the Sūtras.³

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Cf. Bloomfield, Zeitschrift der Deutschen
1 ji. 59.
                                           Morgenländischen Gesellschaft, 35, 580.
2 xx. 134, 2.
3 Mānava Grhya Sūtra, ii. 3, etc.
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Prstyā1 denotes in the Atharvaveda (vi. 102, 2) the side horse (mare).

Prsthya is read in the St. Petersburg | the Atharvaveda, 513. Dictionary. See, however, Grill, Hun-

1 So Böhtlingk, Dictionary, s.v. | dert Lieder, 2 169; Bloomfield; Hymns of