

**Pra-siti** in the Vājasaneyi Saṃhitā (ii. 19) and the Taittirīya Brāhmaṇa (iii. 7. 13, 4) denotes a divine 'missile,' but does not seem to be used of human combatants.

**Pra-sū** in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes the young shoots of grass or herbs used at the sacrifice.

<sup>1</sup> i. 95, 10; iii. 5, 8; vii. 9, 3; 35, 7; | tīrīya Brāhmaṇa, i. 6, 3, 2; Śatapatha  
viii. 6, 20. | Brāhmaṇa, ii. 5, 1, 18.

<sup>2</sup> Kāthaka Saṃhitā, xxxvi. 2; Tait-

**Pra-sṛta** is found in the Śatapatha Brāhmaṇa<sup>1</sup> as a measure of capacity, meaning a 'handful.'<sup>2</sup>

<sup>1</sup> iv. 5, 10, 7; xiii. 4, 1, 5; Śāṅkh- | hollowed hand 'stretched out' to receive  
āyana Śrauta Sūtra, xvi. 1, 7. | what is offered.

<sup>2</sup> Primarily, the word designates the

**Pra-skanva** is the name of a Ṛṣi who is credited by the Anukramaṇī (Index) with the authorship of certain hymns of the Rigveda,<sup>1</sup> where<sup>2</sup> he is mentioned several times. The statement in the Śāṅkhāyana Śrauta Sūtra<sup>3</sup> that he obtained bounty from **Prṣadhra Medhya Mātariśvan** is apparently a blunder.<sup>4</sup>

<sup>1</sup> i. 44-50; viii. 49; ix. 95.

<sup>2</sup> i. 44, 6; 45, 3; viii. 3, 9; 51, 2;  
54, 8. Cf. Nirukta, iii. 17.

<sup>3</sup> xvi. 11, 26.

<sup>4</sup> Weber, *Episches im vedischen Ritual*,  
39.

Cf. Ludwig, Translation of the Rig-  
veda, 3, 104 *et seq.*

**Pra-stara** in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes the grass strewn as a sacrificial seat.

<sup>1</sup> x. 14, 4.

<sup>2</sup> Av. xvi. 2, 6; Taittirīya Saṃhitā,  
i. 7, 7, 4; Vājasaneyi Saṃhitā, ii. 18;

xviii. 63; Aitareya Brāhmaṇa, i. 26;  
ii. 3; Śatapatha Brāhmaṇa, i. 3, 3, 5,  
etc.

**Pra-stoka** is the name of a generous donor in the Rigveda,<sup>1</sup> where Ludwig<sup>2</sup> identifies him with **Divodāsa Atithigva** and

<sup>1</sup> vi. 47, 22.

<sup>2</sup> Translation of the Rigveda, 3, 158.