

Roth<sup>4</sup> in a subsequent contribution suggests that it is the same as a plant later called *lakṣmanā*, and regarded as curing barrenness. The scholiast on the Kātyāyana Śrauta Sūtra<sup>6</sup> thinks that the *Glycine debilis* is meant.

<sup>4</sup> Cited by Whitney, *loc. cit.*

<sup>5</sup> xxv. 7, 17.

Cf. Weber, *Indische Studien*, 13, 187;

Zimmer, *Altindisches Leben*, 69; Bloomfield, *Hymns of the Atharvaveda*, 302.

Prṣata is the name of an animal mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Samhitās.<sup>1</sup> The dappled antelope or gazelle seems to be meant.<sup>2</sup>

<sup>1</sup> Taittiriya Samhitā, v. 5, 17, 1; Maitrāyaṇī Samhitā, iii. 14, 9, 21; Vājasaneyi Samhitā, xxiv. 27, 40.

<sup>2</sup> Nirukta, ii. 2.

Cf. Zimmer, *Altindisches Leben*, 83.

Prṣatī in some passages<sup>1</sup> clearly means a 'speckled' cow. The term is, however, generally<sup>2</sup> applied to the team of the Maruts, when its sense is doubtful. The commentators usually explain it as 'speckled antelope.' But Mahidhara,<sup>3</sup> followed by Roth,<sup>4</sup> prefers to see in it a 'dappled mare': it is true that the Maruts are often called<sup>5</sup> *prṣad-aśva*, which is more naturally interpreted as 'having dappled steeds,' than as 'having Prṣatīs as steeds.'<sup>6</sup> In the later literature, which Grassmann<sup>7</sup> prefers to follow, the word means the female of the dappled gazelle.

<sup>1</sup> Rv. viii. 64, 10, 11, where 'deer' is nonsense, and 'mares' is improbable. The regular donation is 'cows'; Kāṭhaka Samhitā, xii. 2; Śatapatha Brāhmaṇa, v. 5, 2, 9 (see Eggeling, *Sacred Books of the East*, 41, 125); Vājasaneyi Samhitā, xxiv. 2 (though this is not certain); Śāṅkhāyana Śrauta Sūtra, xv. 14, 23, etc.

<sup>2</sup> Rv. i. 37, 2; 39, 6; 64, 8; 85, 4, 5; ii. 34, 3; 36, 2; iii. 26, 4; v. 55, 6; 58, 6; 60, 2; i. 162, 21.

<sup>3</sup> On Vājasaneyi Samhitā, ii. 16.

<sup>4</sup> St. Petersburg Dictionary, s.v. He had earlier (*ibid.*, 1, 1091) been inclined to follow the usual interpretation given

by Sāyaṇa on Rv. i. 37, 2, etc., which Benfey, *Orient und Occident*, 2, 250, accepted.

<sup>5</sup> Rv. i. 87, 4; 89, 7; 186, 8; ii. 34, 4; iii. 26, 6; v. 42, 15; vii. 40, 3.

<sup>6</sup> So Sāyaṇa on Rv. i. 87, 4. This view is far-fetched, but is supported, in so far as the interpretation of Prṣatī and Aśva is concerned, by such passages as v. 55, 6, where the Maruts are said to yoke the Prṣatīs as *aśvān* to their chariots; but the sense may be 'horses (and) dappled (mares).' See, however, Pischel, *Vedische Studien*, 1, 226.

<sup>7</sup> *Wörterbuch*, s.v.