

Prati-veśa, 'neighbour,' occurs, often metaphorically, from the *Rigveda*¹ onwards.²

¹ x. 66, 13.

² *Taittiriya Saṃhitā*, ii. 6, 97; *Vājasaneyi Saṃhitā*, xi. 75; *Kāthaka Saṃ-*

hitā, xxxvi. 9; *Satapatha Brāhmaṇa*, iv. 1, 5, 2; *Taittiriya Upaniṣad*, i. 4, 3.

Prati-veśya is mentioned in the *Vaṃśa* (list of teachers) at the end of the *Śāṅkhāyana Āraṇyaka* (xv. 1) as the pupil of *Bṛhad-iva*. Cf. *Prativedya*.

Prati-śrutkā, 'echo,' shows that this phenomenon had already received a name as early as the *Yajurveda Saṃhitās*¹ and the *Kauṣītaki Upaniṣad* (iv. 13).

¹ *Taittiriya Saṃhitā*, v. 5, 14, 1; *Maitrāyaṇī Saṃhitā*, iii. 14, 13; *Kāthaka Saṃhitā*, *Aśvamedha*, vii. 4; *Vājasaneyi Saṃhitā*, xxiv. 32; xxx. 19.

Prati-ṣṭhā is found in one passage of the *Atharvaveda*,¹ where Zimmer² thinks the word is used as a technical term of law; possibly a 'sanctuary' may be meant, but it is more than doubtful whether the sense of 'home' or 'abode,' as given by Roth,³ is not quite adequate. Cf. *Jñātp*.

¹ vi. 32, 3 = viii. 8, 21 = *Śāṅkhāyana Āraṇyaka*, xii. 14.

² *Altindisches Leben*, 181.

³ *St. Petersburg Dictionary*, s.v., 3.

So a *pratiṣṭhā-kāma*, 'one desirous of a fixed abode,' *Taittiriya Saṃhitā*, ii. 1, 3, 4; *Pañcaviṃśa Brāhmaṇa*, xxiii. 18, 1, etc.

Prati-sara is used in several passages of the *Atharvaveda*¹ and later² to denote an amulet, according to Roth,³ because it was a band, and so returned on itself (*prati-sr*, 'go back'). The sense is doubtful; perhaps 'attacking' may really be the root idea.⁴ Cf. *Punaḥsara*.

¹ ii. 11, 2; iv. 40, 1; viii. 5, 1, 4.

² *Satapatha Brāhmaṇa*, v. 2, 4, 20; *Śāṅkhāyana Āraṇyaka*, xii. 30, etc.

³ *St. Petersburg Dictionary*, s.v., followed by Eggeling, *Sacred Books of the East*, 41, 53, n. 2.

⁴ Cf. Bloomfield, *Journal of the American Oriental Society*, 13, cxxxiii; *Hymns of the Atharvaveda*, 576.

Cf. Zimmer, *Altindisches Leben*, 263; Ludwig, *Translation of the Rigveda*, 3, 345; Weber, *Indische Studien*, 13, 164.