

Pṛthi,¹ Pṛthī,² or Pṛthu³ is the name of a semi-mythical personage who is mentioned in the Rigveda and later as a Rṣi, and more specially as the inventor of agriculture⁴ and the lord of both worlds, of men and of animals.⁵ He bears in several passages⁶ the epithet Vainya, 'descendant of Vena,' and must probably be regarded as a culture hero rather than as a real man. According to other accounts,⁷ he was the first of consecrated kings. Cf. Pārthiva.

¹ Rv. i. 112, 15, as a seer; as Vainya, Taittirīya Brāhmaṇa, i. 7, 7, 4, and perhaps ii. 7, 5, 1 (*Pṛthaye*).

² As Vainya, Rv. viii. 9, 10; Av. viii. 10, 24; Pañcaviṃśa Brāhmaṇa, xiii. 5, 19; as Pṛthi or Pṛthī, Taittirīya Brāhmaṇa, ii. 7, 5, 1; as Vainya, Śatapatha Brāhmaṇa, v. 3, 5, 4; Kāthaka Saṃhitā, xxxvii. 4 (*Indische Studien*, 3, 463). Venya mentioned with Pṛthī in Rv. x. 148, 5, may be meant for his patronymic (= Vainya): cf. *Tugrya*, n. 1.

³ Jaiminiya Brāhmaṇa, i. 186 (*Journal of the American Oriental Society*, 19, 125); Jaimintya Upaniṣad Brāhmaṇa, i. 10, 9; 34, 6; 45, 1.

⁴ Av., *loc. cit.*

⁵ Pañcaviṃśa Brāhmaṇa, *loc. cit.* Cf. Taittirīya Brāhmaṇa, ii. 7, 5, 1.

⁶ See notes 1-3.

⁷ Śatapatha Brāhmaṇa, *loc. cit.*; Kāthaka Saṃhitā, *loc. cit.*; Taittirīya Brāhmaṇa, i. 7, 7, 4.

Cf. Ludwig, Translation of the Rigveda, 3, 166; Weber, *Indische Studien*, 1, 221, 222; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 50, n. 2; Zimmer, *Altindisches Leben*, 134. Eggeling, *Sacred Books of the East*, 26, 81, gives the name as Pṛthin Vainya; but the oblique cases, when found, are all in favour of Pṛthi or Pṛthī as the stem.

Pṛthivī denotes the 'earth' as the 'broad' one in the Rigveda¹ and later,² being often personified as a deity³ both alone and with Div, 'heaven,' as Dyāvā-Pṛthivī.⁴ Mention is often made of three earths,⁵ of which the world on which we live is the highest.⁶ The earth is girdled by the ocean, according to the Aitareya Brāhmaṇa.⁷ The Nirukta⁸ places one of the three earths in each of the worlds into which the universe is divided

¹ Rv. vii. 7, 2, 5; 99, 3; v. 85, 1, 5; viii. 89, 5, etc.

² Av. xii. 1, 1 *et seq.*; Vājasaneyi Saṃhitā, xi. 53, etc.

³ Rv. iv. 3, 5; 51, 11; v. 49, 5; 84, 1 *et seq.*; vi. 50, 13, 14; vii. 34, 23, etc.; Vājasaneyi Saṃhitā, xii. 103, etc.

⁴ Rv. iv. 56, 1; vii. 53, 1, etc. See Macdonell, *Vedic Mythology*, pp. 20, 21, 123, 126.

⁵ Rv. i. 34, 8; iv. 53, 5; vii. 104, 11;

Av. iv. 20, 2; Vājasaneyi Saṃhitā, v. 9, etc.

⁶ Av. vi. 21, 1; xix. 27, 3; 32, 4; 53, 5; Śatapatha Brāhmaṇa, iii. 5, 1, 31; v. 1, 5, 21.

⁷ viii. 20. This idea is not found in the Saṃhitās, Macdonell, *op. cit.*, p. 9.

⁸ ix. 31; xi. 36; xii. 30; Naighanṭuka, v. 3, 5, 6. Cf. Bruce, *Journal of the Royal Asiatic Society*, 19, 321 *et seq.*