

(see Div). In the Śatapatha Brāhmaṇa⁹ the earth is called the 'firstborn of being,' and its riches (*vitta*) are referred to;¹⁰ hence in a late passage of the Śāṅkhāyana Āraṇyaka¹¹ the earth is styled *vasu-matī*, 'full of wealth.' The word also occurs in the Rigveda,¹² though rarely, in the form of Pr̥thvī.¹³

⁹ xiv. 1, 2, 10.

¹⁰ Śatapatha Brāhmaṇa, xi. 5, 6, 3.

¹¹ xiii. 1.

¹² vi. 12, 5; x. 187, 2. Cf. Macdonell, *op. cit.*, 34.

¹³ The regular adjectival feminine form of *pr̥thu*, 'broad.'

Pr̥thu. See Pr̥thī. Ludwig¹ also finds a mention of the Pr̥thus as a tribe, allied with the Parsus, in one passage of the Rigveda² as opponents of the Tr̥tsu Bharatas. But this interpretation is certainly incorrect.³ See Parsu.

¹ Translation of the Rigveda, 3, 196 *et seq.*

; 433, 434; Geldner, *Vedische Studien*, 2, 184, n. 3; Bergaigne, *Religion Védique*, 2, 362, n.

² vii. 83, 1.

³ Zimmer, *Allindisches Leben*, 134

1. Pr̥thu-śravaś ('far-famed') is mentioned in connexion with Vaśa in two hymns¹ of the Rigveda. In the second passage the generosity of Pr̥thuśravas Kānīta to Vaśa Aśvya is celebrated, and the Śāṅkhāyana Śrauta Sūtra² refers to the episode.

¹ i. 116, 21; viii. 46, 21. Cf. Ludwig, Translation of the Rigveda, 3, 162.

² xvi. 11, 13.

2. Pr̥thu-śravas Daure-śravasa ('descendant of Dūreśravas') is the name of the Udgātṛ priest at the snake festival mentioned in the Pañcaviṃśa Brāhmaṇa.¹

¹ xxv. 15, 3. Cf. Weber, *Indische Studien*, 1, 35.

Pr̥dāku, the name of a 'snake' in the Atharvaveda,¹ is mentioned in the list of victims at the Aśvamedha ('horse sacrifice'), in the Yajurveda Saṃhitās,² and occasionally else-

¹ i. 27, 1; iii. 27, 3; vi. 38, 1; vii. 56, 1; x. 4, 11 *et seq.*; xii. 3, 57.

² Taittirīya Saṃhitā, v. 5, 10, 1; Maitrāyaṇī Saṃhitā, iii. 14, 14; Vājasaneyi Saṃhitā, xxiv. 33.