

Prā-vāhaṇi, 'descendant of Pravāhana,' is the patronymic of a man called Babara in the Taittirīya Saṃhitā (vii. 1, 10, 2).

Prā-vṛṣ is the name of the 'rainy season' in the Rigveda¹ and later.²

¹ vii. 103, 3, 9. | 4, 2; Śatapatha Brāhmaṇa, v. 5, 2, 3;
² Av. xii. 1, 46; Kāthaka Saṃhitā, | vii. 2, 4, 26, etc.
 xxxvi. 2; Taittirīya Brāhmaṇa, i. 8,

Prā-vepa. See Prākāśa.

Prāś in the Atharvaveda¹ denotes a 'debater' or a 'debate,' while Pratiprāś² denotes an 'opponent in debate.'

¹ ii. 27, 1, 7. | *veda*, 305, 306, who completely disproves
² ii. 27, 1. Cf. Bloomfield, *American Journal of Philology*, 7, 479 et seq.; | the theory that Prāś meant 'means of
Atharvaveda, 73; *Hymns of the Atharva-* | life,' 'victuals' (cf. Böhtlingk, s.v. *prati-*
prāś).

Prāśnī-putra ('son of Prāśnī') Āsuri-vāsin is mentioned in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad¹ as a pupil of Āsurāyaṇa.

¹ vi. 4, 33 (Mādhyam̐dina = vi. 5, 3 Kāṇva).

Prā-śravaṇa. See Prāśravaṇa.

Prā-saca, m., in the Taittirīya Saṃhitā¹ denotes a 'cloud-burst,' while in the Taittirīya Brāhmaṇa² the adjective *prāsacyah* (*āpaḥ*) means '(waters) produced by torrential rain.'

¹ vii. 5, 11, 1; according to the | ² iii. 12, 7, 4; according to the
 commentator, 'congealing.' | commentator, 'congealed' (water).

Prā-sāda in the sense of 'palace' does not occur until the late Adbhuta Brāhmaṇa.¹ Cf. Prākāra.

¹ *Indische Studien*, 1, 40.