

A-prati-ratha ('he who has no match in fight') is the name of an obviously invented R̥ṣi, to whom is ascribed by the Aitareya Brāhmana¹ and Śatapatha Brāhmana² the composition of a Rigveda hymn³ celebrating Indra as the invincible warrior.

¹ viii. 10.

² ix. 2, 3, 1. 5.

³ x. 103.

Apvā.—A disease affecting the stomach,¹ possibly dysentery, as suggested by Zimmer,² on the ground that the disease is invoked to confound the enemy.³ Weber⁴ considers that it is diarrhoea induced by fear, as often in the Epic.⁵ This view is supported by Bloomfield,⁶ and was apparently that of Yāska.⁷

¹ Av. ix. 8, 9.

² *Altindisches Leben*, 389.

³ Rv. x. 103, 12=Av. iii. 2, 5=Samaveda, ii. 1211=Vājasaneyi Saṃhitā, xvii. 44.

⁴ *Indische Studien*, 9, 482; 17, 184.

⁵ *Indische Studien*, 17, 184.

⁶ *Hymns of the Atharvaveda*, 327.

⁷ Nirukta, ix. 33.

Cf. Whitney, Translation of the Atharvaveda, 86, 87.

Apas.—This word usually refers to the body, meaning 'front part.'¹ In one passage of the Rigveda,² however, the adjective 'with a long front part' (*dūrghāpasas*) is applied to the chariot (**Ratha**).

¹ See Pischel, *Vedische Studien*, 1, 308-313; 2, 245, 246.

² i. 122, 15. Cf. Roth, St. Petersburg Dictionary, s.v.

Abhi-krośaka designates one of the victims in the Puruṣamedha, meaning, perhaps, 'herald.' The commentator Mahīdhara¹ renders it as 'reviler' (*nindaka*).

¹ Vājasaneyi Saṃhitā, xxx. 20. Cf. Anukrośaka, Taittiriya Brāhmana, iii. 4, 15, 1.

Abhi-jit. See **Nakṣatra**.

Abhi-pitva. See **Ahan**.

Abhi-pratārin Kākṣa-seni is mentioned in the Jaiminiya Upaniṣad Brāhmana,¹ the Chāndogya Upaniṣad,² and the Pañcaviṃśa Brāhmana,³ as engaged in discussions on philosophy. The Jaiminiya Brāhmana⁴ further reports that his sons divided the property amongst themselves while he was yet alive. He was a Kuru and a prince.

¹ i. 59, 1; iii. 1, 21; 2, 2, 13.

² iv. 3, 5.

³ x. 5, 7; xiv. 1, 12, 15.

⁴ iii. 156 (*Journal of the American Oriental Society*, 26, 61).