

1. Varṣā-hū, 'frog' ('calling in the rains'), is one of the victims at the Aśvamedha ('horse sacrifice') in the Vājasaneyi Saṃhitā (xxiv. 38).

2. Varṣā-hū ('produced in the rains') is the name<sup>1</sup> of a plant (*Boerhavia procumbens*) in the Taittirīya Saṃhitā (iii. 4, 10, 3).

<sup>1</sup> The form seems to show *h* for *bh*, as in other cases given by Wackernagel, *Altindische Grammatik*, I, 217b; *varṣā-* | *bhū* actually occurs in the same sense in post-Vedic Sanskrit.

Vaśā is frequently qualified by *anūbandhyā*<sup>1</sup> ('to be bound for slaughtering'); the economy of killing a barren cow probably tended to produce the sense of 'barren' in the word.

<sup>1</sup> E.g., Taittirīya Saṃhitā, ii. 2, 9, 7; Kāthaka Saṃhitā, x. 1.

Vāc.—Grierson, in his discussion<sup>1</sup> of the Paisācī speech, holds that the passage cited as the speech of the Asuras in the Śatapatha Brāhmaṇa, *he 'lavo* (= *he 'rayaḥ*),<sup>2</sup> can be regarded as in Paisācī just as much as in Māgadhi, since the change of *r* to *l*, and of *y* to *v*, is found in Paisācī also. Sten Konow,<sup>3</sup> however, considers that Paisācī was the speech used in the Vindhya region. It would be unwise, as a matter of fact, to lay stress on the phrase *he 'lavo*, because both the reading and the sense are by no means certain.<sup>3</sup> But it should be noted that the easterners and the Asuras are elsewhere in the Śatapatha Brāhmaṇa<sup>4</sup> connected: this tells against Dr. Grierson's view.

<sup>1</sup> *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 66, 66, n. 1.

<sup>2</sup> *Op. cit.*, 64, 104 *et seq.*

<sup>3</sup> It should be noted that the phrase cannot be genuine Prākṛit as it stands, for that would not give us *he 'lavo* *he 'lawāḥ*.

<sup>4</sup> xiii. 8, 1, 5. Probably the view of

the earlier part of the Śatapatha Brāhmaṇa (iii. 2, 1, 23) would be the same, since its reputed author, Yājñavalkya is connected in tradition with the East. Dr. Grierson's argument would have been stronger had the reference occurred in one of the Śāṇḍilya books

Vātāvata and Vātāvant, 2, 284, should be read for Vātavata and Vātavant.

Vāsas.—In the Taittirīya Saṃhitā (ii. 2, 11, 4) *upādhāyya-pūrvaya*, as an epithet of Vāsas, appears to denote 'fringed (*citrānta*) according to Āpastamba Śrauta Sūtra, xix. 20, 2.

Viṣṇākā, 2, 313, headline, for '31,' read '313.'