

Proti Kauśāmbeya Kausuru-bindī ('descendant of **Kusuru-bindī**') is mentioned in the Śatapatha Brāhmaṇa¹ as a pupil and contemporary of **Uddālaka**. In the Taittirīya Saṃhitā,² on the other hand, Kusurubindī is called **Auddālaki**, 'descendant of Uddālaka,' a fact which seems to indicate that little value is to be attached to these patronymics and allegations of contemporaneousness.

¹ xii. 2, 2, 13. In the parallel passage, Gopatha Brāhmaṇa, i. 2, 24, **Predī Kauśāmbeya Kausuravindī** is the form of the name.

² vii. 2, 2, 1.

Cf. Bloomfield, *Atharvaveda*, p. 115.

Proṣṭha, denoting perhaps a 'bench,' is found in the Rīgveda¹ in the adjective *proṣṭhaśaya*, 'lying on a bench,' used of women, and uncompounded in the Taittirīya Brāhmaṇa.² In the first passage it is distinguished from **Talpa** and **Vahya**, but what the exact difference was there is not sufficient evidence to show.

¹ vii. 55, 8.

² ii. 7, 17, 1.

Cf. Zimmer, *Altindisches Leben*, 154.

Proṣṭha-pada, m., -**padā**, f. ('foot of a bench'), is the name of a double **Nakṣatra**.

Proṣṭha-pāda Vārakya is mentioned in a **Vaṃśa** (list of teachers) of the Jaiminiya Upaniṣad Brāhmaṇa (iii. 41, 1) as a pupil of **Kaṃsa Vāraki**.

1. **Plakṣa** is the name of the waved leaf fig-tree (*Ficus infectoria*), a large and beautiful tree with small white fruit. It is mentioned in the Atharvaveda¹ and the Taittirīya Saṃhitā² along with the **Nyagrodha** and the **Parṇa**. Its name is altered in the latter Saṃhitā³ to **Prakṣa** for the sake of an etymology. It is also mentioned in the Brāhmaṇas.⁴

¹ v. 5, 5.

² vii. 4, 12, 1. Cf. iii. 4, 8, 4; **Maitrāyaṇī Saṃhitā**, iii. 10, 2.

³ vi. 3, 10, 2.

⁴ **Aitareya Brāhmaṇa**, vii. 32; viii. 16; **Taittirīya Brāhmaṇa**, iii. 8, 19, 2; **Śatapatha Brāhmaṇa**, iii. 8, 3, 10, 12, etc.

Cf. Zimmer, *Altindisches Leben*, 58.