

Prā-gahi is the name of a teacher in the Kauṣītaki Brāhmaṇa (xxvi. 4) according to Lindner's edition. Cf. **Prāvahi**.

Prācīna-tāna denotes the 'warp' of a piece of cloth in the Taittirīya Saṃhitā (vi. 1, 1, 4). Cf. **Prācīnātāna**.

Prācīna-yogī-putra, 'son of a female descendant of Prācīna-yoga,' is the name of a teacher, a pupil of **Sāṃjīviputra** in the last Vamśa (list of teachers) in the Mādhyamīna recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 32).

Prācīna-yogya, 'descendant of Prācīnayoga,' is the name of a teacher, a pupil of **Pārāśarya**, in the first Vamśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad.¹ A Prācīnayogya is mentioned also in the Chāndogya² and the Taittirīya³ Upaniṣads, and the same patronymic is found in the Śatapatha Brāhmaṇa⁴ and in the Jaiminiya Upaniṣad Brāhmaṇa (see **Puluṣa**, **Satyayajña**,⁵ **Somaśuṣma**).

¹ ii. 6, 2 (Kāṇva).

² v. 13, 1.

³ i. 6, 2.

⁴ (Of **Satyayajña Pauluṣi**) x. 6, 1, 5; (of **Śauceya**) xi. 5, 3, 1. 8 (cf. **Gopatha**

Brāhmaṇa, i. 3, 11). Cf. Weber, *Indische Studien*, I, 61; 2, 213; 3, 274.

⁵ Called Prācīnayoga in i. 39, 1, but this is probably merely a blunder of the manuscript.

Prācīna-vamśa as an adjective denotes 'having the supporting beam of the roof facing the east' in the Śatapatha Brāhmaṇa¹ and the Yajurveda Saṃhitās.² The reference is to the central beam running from the middle of the western end of a hall to the middle of the eastern end. This beam was possibly higher than those at the side.

¹ iii. 1, 1, 6. 7; 6, 1, 23; iv. 6, 8, 20.

² Kāthaka Saṃhitā, xxii. 13; Tait.

tirīya Saṃhitā, vi. 1, 1, 3. Cf. Eggeling, *Sacred Books of the East*, 26, 3, n. 2.

Prācīna-śāla Aupamanyava ('descendant of **Upamanyu**') is the name of a householder and theologian in the Chāndogya