

Paṣṭhavāh in the later literature appears sometimes as **Prasṭhavāh**: if Bloomfield's view¹ that **Prasṭi** is from *pra* and *as*, 'be,' is correct, this may be the older form. Against this, however, is to be set the constant earlier tradition.² Macdonell³ connects the word with *prṣṭhavāh*, 'carrying on the back.'

¹ *Journal of the American Oriental Society*, 29, 78 et seq.

² Wackernagel, *Altindische Grammatik*, I, 235.

³ *Vedic Grammar*, p. 48.

Pratiṣṭhā.—For the succour of a fugitive offender may be compared the phrase in the *Taittirīya Saṃhitā* (vi. 5, 6, 3; 8, 4, 5), 'men do not deliver up even one deserving death (*vadhya*) who has come to them for protection (*prapaṇna*).'¹ Cf. **Paridā**.

Pravarta.—The sense of 'ear-ornament' is justified by *Āpastamba Śrauta Sūtra*, xix. 23, 11; 24, 10. Cf. *Baudhāyana Śrauta Sūtra*, xiii. 31.

Praṣṭi is considered by Bloomfield¹ to refer to a horse yoked in front to guide the team, a sense clearly occurring in some places, and to be derived from *pra* and *as*, 'be,' as in **Upastī**. The word is usually² considered to be connected with *parśu*, 'rib.'

¹ *Journal of the American Oriental Society*, 29, 78 et seq.

² Macdonell, *Vedic Grammar*, p. 43.

³ Wackernagel, *Altindische Grammatik*,

Balbūtha, 2, 64, should come after **Balbaja**, 2, 63.

Bāhika.—For the later traditions, see Muir, *Sanskrit Texts*, 2², 482 et seq.; Grierson, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 66, 68, 73.

Brahmacarya.—The later rules are exhaustively given by Oaser, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 66, I et seq.

Bhaṅga-śravas is the form of a man's name found in the *Kāthaka Saṃhitā* (xxxviii. 12) in the parallel to the passage of the *Taittirīya Āraṇyaka* (vi. 5, 2), which has **Bhaṅgyaśravas**.

Bhiṣaj, 2, 104, should be 1. **Bhiṣaj**.