

*Asiatic Society*, 1911, 801, 802; 1912, 255; G. K. Nariman, *ibid*, 255-257; Muir, *Sanskrit Texts*, 2<sup>a</sup>, 355, 356.

**Kāṇḍā-ṣiṣa**, 1, 148, should be **Kāṇḍā-ṣiṣa**.

**Kāṇvī-putra**, 1, 147, should come after **Kāṇvāyana**.

**Kumāra-hārīta**, 1, 172, should come after **Kubhira**, 1, 162.

**Kumala barhis**, 1, 172, should be **Kulmala-barhis**.

**Kuṣumbhaka**, according to Egerton (*Journal of the American Oriental Society*, 31, 134), denotes 'poison-bag' in both passages of the *Rigveda*.

**Kṛṣṇala**, line 1 and note 4, read 'seed' for 'berry.'

**Kraiv, a.**—For 'on the **Parivakrā**' read 'at **Parivakrā**.'

**Krośa**.—In note 1, for 'about two miles' read '1½ miles.' See Fleet, *Journal of the Royal Asiatic Society*, 1912, 237.

**Grāma**.—The phrase **Grāmin**, 'possessing a village,' occurs often in the *Taittirīya Saṃhitā* (ii. 1, 3, 2; 6, 7; 2, 8, 1; II, 1; 3, 3, 5; 9, 2), usually in connexion with various rites for acquiring a village. Since in these cases repeated mention is made of obtaining pre-eminence over **Sajātas** and **Samānas**, 'equals,' it is probable that allowance must also be made for the control over his fellow-villagers which an ambitious man could obtain (*e.g.*, by loans), and which might end by giving him the position of a great landlord, even without the intervention of the king.

**Caṇḍātaka** in the *Śatapatha Brāhmaṇa* (v. 2, 1, 8) and the *Kātyāyana Śrauta Sūtra* (xiv. 5, 3) denotes an undergarment worn by women.

**Camū**.—Oldenberg<sup>1</sup> considers that even in the dual the word denotes two vessels into which the Soma, often mixed with water in the **Kośa** and purified with the sieve, was poured, and that, in the plural, reference is made to these and other vessels into which the Soma was put at the various stages of the

<sup>1</sup> *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 62, 459-470.