

process. **Kalaśa** similarly denoted either one (sing.) or several (plur.) of the vessels, the dual not being used, since the dual of **Camū** was reserved for the two vessels *par excellence*. In the later ritual the **Camūs** are replaced by the **Droṇa-Kalaśa** and the **Pūtabhṛt**, which was, however, assimilated in form and material (being made of clay, not of wood) to the **Ādhāvanīya**, the later name of the **Kośa**. The main difficulty of this theory is that it is hard to explain why **Kalaśa** never occurs in the dual. Geldner² falls back on the older view that in **Camū** (dual) the two boards of the Soma press are meant.

² *Rgveda, Glossar*, 60.

Cāṇḍāla, 1, 258, should come after **Cākṣuṣa**.

Jābāla.—For 'descendant of **Jabāla**' read 'descendant of **Jabālā**.'

Talava, 1, 302, should come after **Tarya**, 1, 301.

Drṣadvatī.—The identification of this river with the Ghaggar (Macdonell, *History of Sanskrit Literature*, 142) seems to be wrong. It is almost certainly the modern Chitang (which is the correct spelling according to Raverty, *Journal of the Asiatic Society of Bengal*, 61, 422), or Chitrung (Oldham, *Journal of the Royal Asiatic Society*, 25, 58; cf. the sketch map opposite p. 49). See **Sarasvatī**, 2, 435, note ⁴.

Devabhāga, is also mentioned in the **Taittirīya Saṃhitā** (vi. 6, 2, 2) as having ruined the **Srñjayas** by an error in the sacrifice, and as a contemporary of **Vāsiṣṭha Sātahavya**.

Nakṣatra.—In note ¹³⁷, 1, 424, supply 'of' before 'the criticisms made,' and in the following lines read '*Journal*' and '466.'

Niśāda.—The **Niśādas**, according to the **Mahābhārata** (iii. 10 538), are situated beyond **Vinaśana**, the 'place of disappearance' of the **Sarasvatī**.

Nṛmedha.—For **Sumedhas** read **Sumedha**.

Patī, 1, 489, note 145, line 7, after 'ritual' delete 'of.'

Parāvṛj, 1, 493, headline, for '49,' read '493.'