

1. Śaṅkha in the Atharvaveda,¹ with the epithet Kṛśana, denotes a pearl-shell used as an amulet. In the later literature² it denotes a 'shell' or 'conch' used for blowing as a wind instrument.

¹ iv. 10, 1. See Lanman in Whitney, | ² Bṛhadāraṇyaka Upaniṣad, ii. 4, 9; Translation of the Atharvaveda, 161. | iv. 5, 10.

2. Śaṅkha Kauṣya is mentioned as a teacher whom Jāta Śākāyana criticized in the Kāthaka Saṃhitā (xxii. 7; cf. 6).

3. Śaṅkha Bābhavya ('descendant of Babhru') is the name of a teacher, a pupil of Rāma, in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 41, 1; iv. 17, 1).

Śaṅkha-dhma, a 'conch-blower,' is enumerated among the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda,¹ and is mentioned in the Bṛhadāraṇyaka Upaniṣad.²

¹ Vājasaneyi Saṃhitā, xxx. 19; Taittirīya Brāhmaṇa, iii. 4, 13, 1.

² ii. 4, 9; iv. 5, 10.

Śaṅga Sātyāyani ('descendant of Sātyāyana') Ātreya ('descendant of Atri') is the name of a teacher, a pupil of Nagarin, in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 40, 1).

Śacīvant is apparently the name of a man in one passage of the Rigveda,¹ where the vocative Śacīvaḥ occurs. But Roth² prefers to read Śacīca instead.

¹ x. 74, 5.

² St. Petersburg Dictionary, s.v.

Cf. Ludwig, Translation of the Rig-

veda, 3, 108; Griffith, *Hymns of the Rigveda*, 2, 489, n.

Śaṅga denotes a kind of 'hemp' (*Cannabis sativa* or *Crotolaria juncea*). It is mentioned in the Atharvaveda¹ as growing in the forest, and as used like the Jaṅgiḍa as a remedy against Viṣkandha. It also occurs in the Satapatha Brāhmaṇa.²

¹ ii. 4, 5.

² iii. 2, 1, 11 i 6, 1, 24; 2, 15.

Cf. Zimmer, *Altindisches Leben*, 68.