

Śaṇḍa is joined with **Marka** as a Purohita of the Asuras in the Yajurveda Saṃhitās<sup>1</sup> and Brāhmaṇas.<sup>2</sup>

<sup>1</sup> Taittirīya Saṃhitā, vi. 4, 10, 1; Maitrāyaṇī Saṃhitā, iv. 6, 3; Vājasaneyi Saṃhitā, vii. 12, 13 (Marka in 16, 17).

<sup>2</sup> Śatapatha Brāhmaṇa, iv. 2, 1, 4; Taittirīya Brāhmaṇa, i. 1, 1, 5. Cf. Hillebrandt, *Vedische Mythologie*, 1, 223.

Śaṇḍika is found in one passage of the Rigveda<sup>1</sup> in the plural. According to Ludwig,<sup>2</sup> the hymn is a prayer for victory over the Śaṇḍikas and their king.

<sup>1</sup> iii. 30, 8.

<sup>2</sup> Translation of the Rigveda, 3, 153.

Śata-dyumna ('possessing a hundred glories') is the name of a man who, along with Yajñeṣu, was made prosperous by the priest Mātsya through his knowledge of the exact moment for sacrifice, according to the Taittirīya Brāhmaṇa (i. 5, 2, 1).

Śata-pati occurs in a verse of the Maitrāyaṇī Saṃhitā<sup>1</sup> and the Taittirīya Brāhmaṇa<sup>2</sup> as an epithet of Indra, who is described as alone the 'lord of a hundred' among men. To interpret the expression as 'lord of a hundred gods,' as does the commentary on the Taittirīya Brāhmaṇa, is obviously impossible. It seems clear that there is a reference to an analogous human functionary—viz., the lord of a hundred villages, known in the later law<sup>3</sup>—who was probably at once a judicial deputy of the sovereign and a revenue collector, an ancient magistrate and collector.

<sup>1</sup> iv. 14, 12.

<sup>2</sup> ii. 8, 4, 2.

<sup>3</sup> See Foy, *Die königliche Gewalt*, 74.

Śata-balākṣa Maudgalya ('descendant of Mudgala') is the name of a grammarian in the Nirukta (xi. 6).

Śata-māna. See Māna and Kṛṣṇana.