

is mentioned in the same Āraṇyakas,⁴ in the Nirukta,⁵ and often later, as a teacher dealing with the text of the Rigveda. Weber⁶ is inclined to identify Vidagdha with the Śākalya who is known as the maker of the Pada Pāṭha of the Rigveda, but Oldenberg⁷ thinks that the latter was later than the Brāhmaṇa period. Geldner⁸ identifies the two; this view, however, is not very probable.⁹

⁴ Aitareya, iii. 1, 1; Śāṅkhāyana, vii. 1.

⁵ vi. 28.

⁶ *Indian Literature*, 32, 33.

⁷ *Prolegomena*, 380, n.

⁸ *Vedische Studien*, 3, 144-146.

⁹ Keith, *Aitareya Āraṇyaka*, 239, 240.

Śākāyanin, in the plural, denotes the followers of Śākāyanya in the Śatapatha Brāhmaṇa (x. 4, 5, 1).

Śākāyanya, 'descendant of Śāka,' is the patronymic of Jāta in the Kāṭhaka Samhitā.¹

¹ xxii. 7 (*Indische Studien*, 3, 472). Cf. Maitrāyaṇi Upaniṣad, i. 2; vi. 29.

Śākin, plur., is believed by Ludwig¹ to designate a group of generous donors in the Rigveda.²

¹ Translation of the Rigveda, 3, 155; Griffith, *Hymns of the Rigveda*, 1, 521, n.

² v. 52, 17.

Śaktya, 'descendant of Śakti,' is the patronymic of Gaurivīti.¹

¹ Aitareya Brāhmaṇa, iii. 19, 4; Śatapatha Brāhmaṇa, xii. 8, 3, 7; Pañcaviṃśa Brāhmaṇa, xi. 5, 14; xii. 13, 10; xxv. 7, 2; Āpastamba Śrauta Sūtra, xxiii. 11, 14; xxiv. 10, 6. 8.

Śākvara. See Śākvari.

Śākhā in the Rigveda¹ and later² denotes the 'branch' of a tree. Vayā is more often used in this sense in the Rigveda.

¹ i. 8, 8; vii. 43, 1; x. 94, 3. ² Av. iii. 6, 8; x. 7, 21; xi. 2, 19, etc.