

Śaṅḍa, 'descendant of Śaṅḍa,' is the name of a man in the Rigveda<sup>1</sup> who is praised for his generosity. It is not likely that he is identical with Purupanthā mentioned in the next verse.

<sup>1</sup> vi. 63, 9. Cf. Ludwig, Translation of the Rigveda, 3, 158.

Śaṅḍila, masc. plur. is the term applied to the 'descendants of Śaṅḍilya' in the Taittirīya Āraṇyaka (i. 22, 10).

Śaṅḍilī-putra, 'pupil of a female descendant of Śaṅḍila,' is the name of a teacher, a pupil of Rāthitarīputra, in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.<sup>1</sup>

<sup>1</sup> vi. 4, 32 (Mādhyam̐dina = vi. 5, 2 Kāṇva).

Śaṅḍilya, 'descendant of Śaṅḍila,' is the patronymic of several teachers (see Udara and Suyajña). The most important Śaṅḍilya is the one cited several times as an authority in the Śatapatha Brāhmaṇa,<sup>1</sup> where his Agni, or 'sacrificial fire,' is called Śaṅḍila.<sup>2</sup> From this it appears clearly that he was one of the great teachers of the fire ritual which occupies the fifth and following books of the Śatapatha Brāhmaṇa. In the Vaṃśa (list of teachers) at the end of the tenth book<sup>3</sup> he is given as a pupil of Kuśri and a teacher of Vātsya; another list at the end of the last book in the Kāṇva recension<sup>4</sup> gives him as a pupil of Vātsya, and the latter as a pupil of Kuśri. In the confused and worthless<sup>5</sup> lists of teachers at the end of the second and fourth books of the Bṛhadāraṇyaka Upaniṣad he is said to be the pupil of various persons—Kaiśorya Kāpya,<sup>6</sup> Vaiṣṭapureya,<sup>7</sup> Kauśika,<sup>8</sup> Gautama,<sup>9</sup> Baijavāpa,<sup>10</sup> and Āna-

<sup>1</sup> ix. 4, 4, 17; 5, 2, 15; x. 1, 4, 10; 4, 1, 11; 6, 3, 5; 5, 9. Cf. Chāndogya Upaniṣad, iii. 11, 4.

<sup>2</sup> ix. 1, 1, 43; 3, 3, 18; 5, 1, 61, 68, etc.

<sup>3</sup> x. 6, 5, 9.

<sup>4</sup> vi. 5, 4.

<sup>5</sup> Eggeing, *Sacred Books of the East*, 12, xxxiv, n. 2.

<sup>6</sup> ii. 5, 22; iv. 5, 28 (Mādhyam̐dina = ii. 6, 3; iv. 6, 3 Kāṇva).

<sup>7</sup> ii. 5, 20; iv. 5, 26 Mādhyam̐dina.

<sup>8</sup> ii. 6, 1; iv. 6, 1 Kāṇva.

<sup>9</sup> ii. 5, 20; iv. 5, 26 (Mādhyam̐dina

= ii. 6, 1; iv. 6, 1 Kāṇva).

<sup>10</sup> ii. 5, 20; iv. 5, 26 Mādhyam̐dina.