

bhīmlāta.¹¹ No doubt different Śaṅḍilyas may be meant, but the lists are too confused to claim serious consideration.

¹¹ ii. 6, 2 Kāṇva. *Indian Literature*, 71, 76 et seq.; 120, 131, 132; Macdonell, *Sanskrit Literature*, 12, xxxi et seq.; 43, xviii et seq.; Weber, 213.

Śaṅḍilyāyana, 'descendant of Śaṅḍilya,' is the patronymic of a teacher in the Śatapatha Brāhmaṇa.¹ Apparently he is identical with Celaka, also mentioned in that text;² it is thus reasonable to suppose that Callaki Jīvala³ was his son. It is much more doubtful whether he was⁴ the grandfather of Pravāhaṇa Jaivala, who was a prince rather than a Brāhmin.

¹ ix. 5, 1, 64.
² x. 4, 5, 3. The name Śaṅḍilyāyana, like that of Śaṅḍilya, is common in the Sūtras. See Weber, *Indische Studien*, I, 45 et seq.

³ Śatapatha Brāhmaṇa, ii. 3, 1, 34.
⁴ Weber, *op. cit.*, I, 259.
Cf. Weber, *Indian Literature*, 53, 76, 120.

Śāta-parṇeya 'descendant of Śataparṇa,' is the patronymic of Dhira in the Śatapatha Brāhmaṇa (x. 3, 3, 1).

Śāda denotes 'grass' in the Rigveda¹ and later.²

¹ ix. 15, 6.

² Vājasaneyi Samhitā, xxv. 1, etc.

Śāpa in the Rigveda¹ and later² denotes the 'drift' brought down by streams, possibly conceived as the 'curse' of the waters.³

¹ vii. 18, 5; x. 28, 4.
² Av. iii. 24, 3; Śāṅkhāyana Āraṇyaka, xii. 11.

³ Cf. Geldner, *Rigveda, Glossar*, 178; *Vedische Studien*, 3, 184, 185.

Śāmulya in the marriage hymn of the Rigveda¹ denotes a 'woollen garment' worn at night.

¹ x. 85, 29. Cf. Zimmer, *Altindisches Leben*, 262.