

Śālaṅkāyanī-putra, 'son of a female descendant of Śālaṅku,' is the name of a teacher, a pupil of **Vārṣaganiputra** in the last **Vaṃśa** (list of teachers) of the **Mādhyamīna** recension of the **Bṛhadāraṇyaka Upaniṣad** (vi. 4, 31).

Śālā in the **Atharvaveda**¹ and later² denotes a 'house' in the wide sense of the word, including such meanings as 'stall' for cattle, 'shed' for corn, etc.³ See **Gṛha**. The householder is called **Śālā-pati**, 'lord of the house,' in the **Atharvaveda**.⁴

¹ v. 31, 5; vi. 106, 3; viii. 6, 10; ix. 3, 1 *et seq.*; xiv. 1, 63.

² Av. iii. 12, 1 *et seq.*, and cf. ix. 3, 1 *et seq.*

³ **Taittirīya Brāhmaṇa**, i. 2, 3, 1; **Satapatha Brāhmaṇa**, iii. 1, 1, 6, etc.

⁴ ix. 3, 12.

Śālāvātya, 'descendant of Śālāvānt,' is the patronymic of **Ślaka** in the **Chāndogya Upaniṣad** (i. 8, 1), and of **Galūnasa** **Ārkṣākāyaṇa** in the **Jaiminiya Upaniṣad Brāhmaṇa** (i. 38, 4).

Śālī, a later word for 'rice,' is conjectured by Roth to be the equivalent of **Śāri** in the word **Śāriśākā** in the **Atharvaveda**.

Śālūka in the **Atharvaveda**¹ denotes the edible roots of the lotus.

¹ iv. 34, 5. Cf. Zimmer, *Altindisches Leben*, 70; Whitney, *Translation of the Atharvaveda*, 207.

Śālva as the name of a people is found in the **Gopatha Brāhmaṇa**¹ coupled with that of the **Matsyas**.

¹ i. 2, 9. Cf. *Salva*.

Sāvasāyana, 'descendant of Śavas,' is the patronymic of **Devataras** in the **Vaṃśa Brāhmaṇa**.¹

¹ *Indische Studien*, 4, 373.

Śāsa denotes in the **Brāhmaṇas**¹ a 'sword' or 'knife.'

¹ **Aitareya Brāhmaṇa**, vii. 17, 5; **Saṅkhāyana Śrauta Sūtra**, xv. 25, 1 (of the knife to be used in slaying **Śunaḥ**).

śepa; **Satapatha Brāhmaṇa**, iii. 8, 1, 4, 5; xiii. 2, 3, 16.