

Sarva-caru is found in a passage of the Aitareya Brāhmaṇa¹ and of the Kauṣītaki Brāhmaṇa,² where the gods are referred to as holding a sacrifice *sarvacarau*. The word is the name of a man according to the St. Petersburg Dictionary; the name of a place³ seems possible, or even a mere adjective may be meant.⁴

¹ vi. 1, 1.

² xxix. 1.

³ Śāyana on Aitareya Brāhmaṇa, loc. cit.

⁴ Aufrecht, *Aitareya Brāhmaṇa*, 425, n. 1, who suggests that *yajñe* is to be supplied.

Sarva-vedasa denotes in the later Saṃhitās and the Brāhmaṇas either a sacrifice in which the sacrificer gives his all to the priests,¹ or the whole property of a man.²

¹ Taittirīya Brāhmaṇa, i. 4, 7, 7; Kauṣītaki Brāhmaṇa, xxv. 14; Pañcaviṃśa Brāhmaṇa, ix. 3, 1.

² Taittirīya Saṃhitā, vii. 1, 1, 3;

Taittirīya Brāhmaṇa, iii. 2, 8, 1; Pañcaviṃśa Brāhmaṇa, vi. 7, 15; Śatapatha Brāhmaṇa, iv. 6, 1, 15, etc.

Sarṣapa, denoting 'mustard' or 'mustard seed,' occurs only a few times in later Vedic texts.¹

¹ Chāndogya Upaniṣad, iii. 14, 3. Cf. Śaḍviṃśa Brāhmaṇa, v. 2; Sāṅkhāyana

Srauta Sūtra, iv. 15, 8, etc. It is common in the later language.

Salā-vṛkī. See **Sālāvṛka**.

Salila-vāta occurs in the Yajurveda Saṃhitās¹ as an adjective meaning 'favoured with a wind from the water.'² It probably refers to the wind from the ocean, the south-west monsoon.³

¹ Taittirīya Saṃhitā, iv. 4, 12, 3; Kāthaka Saṃhitā, xxiv. 4; Maitrāyaṇī Saṃhitā, iii. 16, 4.

² Or, according to the commentator, *salilākhyena vāta-viśeṣeṇa anugrhitāḥ*, 'favoured by a kind of wind called Salila.'

³ *Indian Empire*, 1, 110. The mon-

soon is little noted in the Vedic texts, except in so far as the Marut hymns may be deemed to be a description of the monsoon. See Rv. i. 19, 7: 37, 6 et seq.; 38, 8; 64, 8; 88, 5; v. 83, 1 et seq.; 85, 4; Zimmer, *Altindisches Leben*, 42-44.