

*Salva* is the name of a people mentioned in a passage of the Śatapatha Brāhmaṇa,<sup>1</sup> which records a boast by *Syāparṇa Sāyakāyana* that if a certain rite of his had been completed, his race would have been the nobles, Brahmins, and peasants of the *Salvas*, and even as it was his race would surpass the *Salvas*. This people appears also to be alluded to as *Sālvih* (*prajāh*) in the Mantra Pāṭha,<sup>2</sup> where they are said to have declared that their king was *Yaugandhari* when they stayed their chariots<sup>3</sup> on the banks of the *Yamunā*. There is later evidence<sup>4</sup> indicating that the *Sālvas* or *Śālvas* were closely connected with the *Kuru-Pāncālas*, and that apparently some of them, at least, were victorious near the banks of the *Yamunā*. There is no good evidence to place them in the north-west in Vedic times.<sup>5</sup>

<sup>1</sup> x. 4, 1, 10.

<sup>2</sup> ii. 11, 12.

<sup>3</sup> Winternitz, *Mantra-pāṭha*, xlv-xlvii, sees in the verse an allusion to the *Sālva* women turning round the wheel (? spinning-wheel). But a reference to a warlike raid seems more plausible.

<sup>4</sup> Mahābhārata, iv. 1, 12; viii. 44 (45), 14. The *Yugandharas* are also referred to in a *Kārikā* quoted in the *Kāśikā Vṛtti* on Pāṇini, iv. 1, 173.

<sup>5</sup> Cf. Weber, *Indische Studien*, 1, 215. Later, they may have been found in *Rājasthān*, Lassen, *Indische Alterthumskunde*, 1<sup>2</sup>, 760.

*Savya-ṣṭhā*,<sup>1</sup> *Savya-ṣṭhr*,<sup>2</sup> *Savye-ṣṭha*,<sup>3</sup> and *Savya-ṣṭha*<sup>4</sup> are all various forms of the word for 'car-fighter,' as opposed to *Sārathi*, 'charioteer,' showing that, as was natural, the fighter stood on the left of the driver. The commentators<sup>5</sup> are inclined to see in the *Savyaṣṭhā* merely another 'charioteer,' but this is quite unjustifiable,<sup>6</sup> and is perhaps due to later caste prejudice against a *Śūdra* charioteer.

<sup>1</sup> Av. viii. 8, 23.

<sup>2</sup> Śatapatha Brāhmaṇa, v. 2, 4, 9; 3, 1, 8; 4, 3, 17, 18.

<sup>3</sup> Taittirīya Brāhmaṇa, i. 7, 9, 1.

<sup>4</sup> Kāṇva recension of the Śatapatha Brāhmaṇa, Eggeling, *Sacred Books of the East*, 41, 62, n. 1; *Maitrāyaṇī Samhitā*, iv. 3, 8.

<sup>5</sup> On Śatapatha Brāhmaṇa, v. 3, 1, 8; Taittirīya Brāhmaṇa, *loc. cit.*

<sup>6</sup> Eggeling, *loc. cit.*; Hopkins, *Journal of the American Oriental Society*, 13, 235.

Cf. Zimmer, *Allindisches Leben*, 296.

*Sasa* in the *Rigveda*<sup>1</sup> denotes 'herb' or 'grass.'<sup>1</sup> The word is also applied to the *Soma* plant<sup>2</sup> and the sacrificial straw.<sup>3</sup>

<sup>1</sup> i. 51, 3; x. 79, 3.

<sup>2</sup> iii. 5, 6; iv. 5, 7, etc.

<sup>3</sup> v. 21, 4.