

Sahamāna is the name of a plant in the Atharvaveda (ii. 25, 2; iv. 17, 2; viii. 2, 6; 7, 5).

Saho-jit. See **Jaitrāyana**.

Sāmvarāṇi is found in the Rigveda¹ in one passage, where it naturally seems to be a patronymic ('descendant of Saṃvarāṇa') of Manu. According to Bloomfield,² it is a corruption for **Sāvarni**, a reference to Manu's birth from the *savarṇū*, 'similar' female who was substituted for Saranyū according to the legend (see **Manu**). This is possible, but not certain. Scheffelowitz³ thinks that the reading of the Kaśmir manuscript of the Rigveda, which has *sāmvarāṇam*, 'found on the sacrificial ground,' as an epithet of Soma, is to be preferred. But this seems quite improbable.⁴ We must either recognize a real man called Manu Sāmvarāṇi; or take Manu as one name, Sāmvarāṇi as another; or admit that Manu Sāmvarāṇi is simply Manu with a patronymic derived from an unknown legend.

¹ viii. 51, 1.

² *Journal of the American Oriental Society*, 15, 180, n.

³ *Die Apokryphen des Rgveda*, 38.

⁴ See Oldenberg, *Göttingische Gelehrte Anzeigen*, 1907, 237.

Sākam-asva Devarāta is the name of a teacher, a pupil of **Viśvāmitra**, in the *Vaṃśa* (list of teachers) which concludes the Śāṅkhāyana Āraṇyaka (xv. 1).

Sāmkr̥ti-putra ('son of a female descendant of Saṃkr̥ta') is the name of a teacher, a pupil of **Ālambāyanīputra**¹ or **Ālambīputra**,² in the last *Vaṃśa* (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.

¹ Bṛhadāraṇyaka Upaniṣad, vi. 5, 2 Kāṇva. ² *Ibid.*, vi. 4, 32 Mādhyam̐dina.

Sāmkr̥tya, 'descendant of Saṃkr̥ti,' is the name of a teacher whose pupil was **Pārāśarya** in the first two *Vaṃśas* (lists of teachers) in the Mādhyam̐dina recension of the Bṛhadāraṇyaka Upaniṣad.¹

¹ ii. 5, 20; iv. 5, 26. A **Sāmkr̥tya** occurs also in the Taittirīya Prātiśākhya, viii. 21; x. 21; xvi. 16.