

Sāci-guṇa is mentioned, apparently as a place in the territory of the **Bharatas**, in a verse occurring in the **Aitareya Brāhmaṇa**.¹ **Leumann**,² however, thinks an epithet of **Indra**, **Sāciḡu**, may be meant.

¹ viii. 23, 4.

² *Zeitschrift der Deutschen Morgen-*

ländischen Gesellschaft, 48, 80, n. 5. This conjecture seems improbable.

Sām̐jivī-putra, 'son of Sām̐jivī,' is the name of a teacher who appears in the **Vaṃśa** (list of teachers) at the end of the tenth **Kāṇḍa** of the **Śatapatha Brāhmaṇa**,¹ and at the end of the fourteenth **Kāṇḍa** in the **Kāṇva** recension,² as a pupil of **Māṇḍūkāyani**. In the **Vaṃśas** at the end of the **Bṛhadāraṇyaka Upaniṣad** in both recensions³ he is given as a pupil of **Prāśnīputra Āsurivāsin**. It seems clear that he united in himself two lines of teachers—that of the tradition of the fire-cult from **Sāṇḍilya**, and that of the tradition of **Yājñavalkya**.

¹ x. 6, 5, 9.

² **Bṛhadāraṇyaka Upaniṣad**, vi. 5.

⁴ **Kāṇva**.

³ *Ibid.*, vi. 4, 32 (**Mādhyam̐dina** = vi. 5, 2 **Kāṇva**).

Cf. Eggeling, Sacred Books of the East, 12, xxxiv et seq.; *Wéber, Indian Literature*, 131.

Sāti Auṣtrākṣi ('descendant of **Uṣtrākṣa**') is the name of a teacher in the **Vaṃśa Brāhmaṇa**.¹

¹ *Indische Studien*, 4, 372.

Sātya-kāmi ('descendant of **Satyakāma**') is the patronymic of **Keśin** in the **Taittiriya Saṃhitā** (ii. 6, 2, 3).

Sātya-kīrta is the name of a school of teachers mentioned in the **Jaiminiya Upaniṣad Brāhmaṇa** (iii. 32, 1).

Sātya-yajña ('descendant of **Saryayajña**') is the name of a teacher in the **Śatapatha Brāhmaṇa** (iii. 1, 1, 4).

I. Sātya-yajñi ('descendant of **Satyayajña**') is the patronymic of **Somaśuṣma** in the **Śatapatha Brāhmaṇa** (xi. 6, 2, 1, 3; xiii. 4, 2, 4; 5, 3, 9).