

2. **Sātya-yajñi** is the name of a school of teachers mentioned in the Jaiminiya Upaniṣad Brāhmaṇa (ii. 4, 5) with the Śailanas and the Kārīradis.

Sātya-havya ('descendant of Satyahavya') is the patronymic of a Vasiṣṭha who is mentioned as a contemporary of Atyarātri Jānamtapi in the Aitareya Brāhmaṇa (viii. 23, 9), and of Devabhāga in the Taittirīya Saṃhitā (vi. 6, 2, 2).

Sātrājita ('descendant of Satrājit') is the patronymic of Śatānika.¹

¹ Aitareya Brāhmaṇa, viii. 21, 5; Śatapatha Brāhmaṇa, xiii. 5, 4, 19, 21.

Sātrā-sāha ('descendant of Satrāsāha') is the patronymic of Śoṇa.

¹ Śatapatha Brāhmaṇa, xiii. 5, 4, 16, 18.

Sādīn in the Atharvaveda¹ denotes the 'rider' of a horse as opposed to *a-sāda*, 'pedestrian.' An *aśva-sādīn*, 'horse-rider,' is known to the Vājasaneyi Saṃhitā.² The Taittirīya Brāhmaṇa³ and the Rigveda⁴ itself contain clear references to horse-riding, while the Aitareya Āraṇyaka⁵ refers to mounting a horse sideways. Āśvalāyana⁶ knows *sādyā* as a 'riding horse' opposed to *vahya*, a 'draught animal.'

¹ xi. 10, 24.

² xxx. 13.

³ iii. 4, 7, 1.

⁴ i. 162, 17; v. 61, 3. Cf. i. 163, 9.

⁵ i. 2, 4; Śatapatha Brāhmaṇa, vii. 3, 2, 17.

⁶ Sūtra, ix. 9, 14.

Cf. Zimmer, *Altindisches Leben*, 230, 295, 296; Max Müller, *Sacred Books of the East*, 32, 358; Keith, *Aitareya Āraṇyaka*, 177; Weber, *Proceedings of the Berlin Academy*, 1898, 564.

Sādhārāṇi in one passage of the Rigveda¹ seems to refer not so much to an *uxor communis*, like Draupadī in the Epic, as Max Müller² suggests, but to a courtesan.

¹ i. 167, 4.

² *Sacred Books of the East*, 32, 277.

Cf. Zimmer, *Altindisches Leben*, 332;

Muir, *Sanskrit Texts*, 5, 461; Pischel and Geldner, *Vedische Studien*, I, xxv.