

Sārameya, 'descendant of Saramā,' Indra's mythical dog, is applied to a dog on earth in the Rigveda,¹ as also to the dogs of Yama.²

¹ vii. 55, 2 (unless that passage be deemed to refer to the souls of the departed).
² x. 14, 10.

Sārñjaya is found in the Rigveda¹ in a Dānastuti ('praise of gifts') where the word probably denotes the '**Srñjaya king**' rather than a 'descendant of Srñjaya.' According to the Śāṅkhāyana Śrauta Sūtra,² he was **Prastoka**, mentioned in the same hymn, but this conclusion is not very cogent. He was clearly a patron of the **Bharadvājas**. The same epithet belongs to **Sahadeva**, *alias* **Suplan**.

¹ vi. 47, 25.

² xvi. 11, 11.

³ Satapatha Brāhmaṇa, ii. 4, 4, 4 ;

Cf. Hillebrandt, *Vedische Mythologie*, I, 104, 105.

xii. 8, 2, 3.

Sārpa-rājñī in the Pañcaviṃśa (iv. 9, 4) and the Kauṣītaki (xxvii. 4) Brāhmaṇas is identical with **Sarparājñī**.

Sārva-seni ('descendant of Sarvasena') is the patronymic of **Sauceya** in the Taittirīya Saṃhitā (vii. 1, 10, 3).

Sālāvṛka is found twice in the Rigveda¹ apparently denoting the 'hyæna' or 'wild dog.' This sense also seems appropriate in the later narrative of the destruction of the Yatis by Indra,² who is said to have handed them over to the Sālāvṛkas. **Sālāvṛkeya**³ is a variant form of the same word, meaning literally 'descendant of a Sālāvṛka.' The feminine is Sālāvṛkī,⁴ but in the Taittirīya Saṃhitā⁵ it appears as Sālāvṛkī. Cf. Tarakṣu.

¹ x. 73, 2 ; 95, 15.

² Taittirīya Saṃhitā, vi. 2, 7, 5 ; Aitareya Brāhmaṇa, vii. 28, 1 ; Kauṣītaki Upaniṣad, iii. 1 (*varia lectio*).

³ Pañcaviṃśa Brāhmaṇa, viii. 1, 4 ; xiii. 4, 16 ; xiv. 11, 28 ; xviii. 1, 9 ; xix. 4, 7 ; Jaiminiya Brāhmaṇa, i. 185 (*Journal of the American Oriental Society*, 19, 123) ; Kāthaka Saṃhitā, viii. 5 ; xi. 10 ; xxv. 6 ; xxxvi. 7 (*Indische Studien*, 3, 465, 466) ; Kauṣītaki Upaniṣad, iii. 1 (according to Śāṅkarānanda's recen-

sion). In Av. ii. 27, 5, Indra is alluded to as an enemy of the Sālāvṛkas.

⁴ Kāthaka Saṃhitā, xxviii. 4.

⁵ vi. 2, 7, 5 ; also in Maitrāyaṇi Saṃhitā, iii. 8, 3 ; Āpastamba Dharma Sūtra, i. 10, 17 ; II, 33.

Cf. Zimmer, *Altindisches Leben*, 81 ; Weber, *Indische Studien*, 13, 192 ; Whitney, Translation of the Atharvaveda, 68 ; Bloomfield, *Hymns of the Atharvaveda*, 306, who decides in favour of 'jackal.'