

Su-kurīra. See **Kurīra.**

Su-kha. See **Kha.**

Sugandhi-tejana in the later **Samhitās**¹ and the **Brāhmaṇas**² denotes a kind of fragrant grass.

¹ Taittirīya Samhitā, vi. 2, 8, 4; | Satapatha Brāhmaṇa, iii. 5, 2, 17;
Kāṭhaka Samhitā, xxv. 6. | Pañcaviṃśa Brāhmaṇa, xxiv. 13, 5.

² Aitareya Brāhmaṇa, i. 28, 28;

Su-citta Śallana is the name of a teacher in the **Jaiminiya Upaniṣad Brāhmaṇa** (i. 14, 4).

Su-jāta, 'well-born,' is an epithet found applied to men in a few passages of the **Rigveda**. It would probably be a mistake to press the sense so as to denote 'nobles' as compared with the people. See **Sabhā**.

¹ ii. 2, 11; v. 6, 2; vii. 1, 4, 15; viii. 20, 8.

Sutaṃ-bhara is credited by the **Anukramaṇī** (Index) with the authorship of certain hymns of the **Rigveda**.¹ The word does not occur in those hymns, but it appears as an adjective ('carrying away Soma') elsewhere,² and may, in a second passage,³ by a conjecture⁴ be taken as a man's name.

¹ v. 11-14.

² v. 44, 13.

³ ix. 6, 6.

⁴ If *sutaṃ-bharāya* be read for *sudāya bhārāya*, as Roth suggests in the St. Petersburg Dictionary, s.v.

Sutvan Kairīsi Bhārgāyaṇa is, in the **Aitareya Brāhmaṇa** (viii. 28, 18), the name of a king who, being taught a spell by **Maitreya Kauṣārava**, slew five kings and became great.

Su-dakṣiṇa Kṣaimi ('descendant of Kṣema') is the name of a teacher in the **Jaiminiya Upaniṣad Brāhmaṇa** (iii. 6, 3; 7, 1 *et seq.*; 8, 6).