

Su-bhagā, in the vocative *subhage*, is a frequent form of courteous address to women from the Rigveda onwards.¹

¹ Rv. x. 10, 10. 12; 108, 5; Av. v. 5, 6; vi. 30, 3, etc.

Su-bhadrikā occurs in the Aśvamedha ('horse sacrifice') section of the Yajurveda¹ as in some way connected with the rite. Weber² thinks that a proper name, that of the wife of the king of Kāmpīla, is intended, but Mahīdhara³ explains the word merely as a lady with many lovers or a courtesan, a view followed by Roth.⁴ Since the Taittirīya⁵ and Kāṭhaka⁶ Saṃhitās have no Subhadrikā, but a vocative *subhage* (see **Subhagā**), the sense remains very doubtful.

¹ Vājasaneyi Saṃhitā, xxiii. 18 (cf. Satapatha Brāhmaṇa, xiii. 2, 8, 3); Maitrāyaṇī Saṃhitā, iii. 12, 20.

² *Indische Studien*, 1, 183, 184; *Indian Literature*, 114, 115. Cf. Griffith, Translation of the Vājasaneyi Saṃhitā, 212, n.

³ On Vājasaneyi Saṃhitā, *loc. cit.*

⁴ St. Petersburg Dictionary, s.v. *su-*

bhadrika, 2b; Böhtlingk's Dictionary, s.v. 2a.

⁵ vii. 4, 19, 1; Taittirīya Brāhmaṇa, iii. 9, 6.

⁶ *Aśvamedha*, iv. 8.

Cf. Zimmer, *Altindisches Leben*, 36, 37; Eggeling, *Sacred Books of the East*, 44, 321, 322.

Sumati-tsaru. See **Tsaru**.

Su-mantra Bābhava ('descendant of Babhru') **Gautama** ('descendant of Gotama') is the name of a teacher, a pupil of Śuṣa Vāhneya Bhāradvāja, in the Vamśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 373.

Su-mitra Vādhryasva ('descendant of Vadhryasva') is the name of a Ṛṣi in the Rigveda,¹ where also² the Sumitras, his family, are mentioned.

¹ x. 69, 3. 5.

² x. 69, 1. 7. 8. Cf. Ludwig, Translation of the Rigveda, 3, 133.

Su-mīlha is the name of a patron in the Rigveda.¹

¹ vi. 63, 9. Cf. Ludwig, Translation of the Rigveda, 3, 158.