

the people, and once feminine,<sup>3</sup> though Roth<sup>4</sup> sees in the word the designation of a Soma vessel. Its identification is quite uncertain, though it has been thought to be the Σόαρος of Megasthenes,<sup>5</sup> the modern Suwan.

<sup>3</sup> viii. 64, 11.

<sup>4</sup> St. Petersburg Dictionary, s.v. 2.

<sup>5</sup> See Arrian, *Indica*, iv. 12; Schwanbeck, *Megasthenes*, 31, where there is a various reading Σβαρος.

Cf. Hillebrandt, *Vedische Mythologie*, 1, 126 et seq.; Max Müller, *Sacred Books of the East*, 32, 398, 399; Zimmer, *Altindisches Leben*, 12-14.

**Su-sartu** is the name of a river in the *Nadī-stuti* ('praise of rivers') in the *Rigveda*.<sup>1</sup> That it was a tributary of the Indus is certain, but which one is unknown.

<sup>1</sup> x. 75, 6. Cf. Zimmer, *Altindisches Leben*, 14; Ludwig, Translation of the *Rigveda*, 3, 200.

**Su-havis Āngirasa** ('descendant of Āngiras') is the name of the seer of a *Sāman* or chant in the *Pañcaviṃśa Brāhmaṇa* (xiv. 3, 25).

**Sū-kara** 'wild boar,' has the appearance of being an onomatopoeic word ('making the sound *sū*'); it is more probably a very old word going back to the Indo-European period, and cognate with the Latin *su-culus* ('little pig'), being transformed in sense by popular etymology.<sup>1</sup> It occurs in the *Rigveda*<sup>2</sup> and later.<sup>3</sup> It appears once in the *Atharvaveda* accompanied by *mṛga*,<sup>4</sup> the combined words apparently meaning 'wild hog,' as opposed to **Varāha**, 'boar.'

<sup>1</sup> The *sū-* corresponding to Lat. *sū-s*, Gk. *ῥ-s*, Old High German, *sū*. Cf. Brugmann, *Grundriss*, 2<sup>1</sup>, 483.

<sup>2</sup> vii. 55, 4.

<sup>3</sup> Av. ii. 27, 2; v. 14, 1; *Maitrāyaṇī Saṃhitā*, iii. 14, 21; *Vājasaneyi Saṃhitā*, xxiv. 40; *Chāndogya Upaniṣad*, v. 10, 2, etc. None of the passages refer to the flesh as eaten: Buddha's death was due to a meal of *sūkara-maddava*, which may well mean 'tender parts of pork' (see Fleet, *Journal of the*

*Royal Asiatic Society*, 1906, 88r, n.), though the *Rājanighaṇṭu*, vii. 85, gives *sūkhara* as meaning the *Betulus edulis*.

<sup>4</sup> xii. 1, 48. The use of *mṛga* here does not indicate that *sūkhara* is a new name, because the latter word elsewhere always occurs alone both in the *Rigveda* and later (n. 3). Cf. *Mṛga* above, 2, 172, n. 3.

Cf. Zimmer, *Altindisches Leben*, 82; Pischel, *Vedische Studien*, 1, 100.