

Stega in the Yajurveda Saṃhitās¹ seems to denote a species of 'worm.' The word occurs in the Rīgveda² also, where its sense is unknown, but may possibly be 'ploughshare.'³

¹ Taittirīya Saṃhitā, v. 7, 11, 1; Vājasaneyi Saṃhitā, xxv. 1.

² x. 31, 9 = Av. xviii. 1, 39. Cf. Zimmer, *Altindisches Leben*, 98.

³ Weber, Proceedings of the Berlin Academy, 1895, 833. Cf. Whitney, Translation of the Atharvaveda, 824.

Stena is a common word for 'thief' from the Rīgveda¹ onwards.² See **Taskara**.

¹ ii. 23, 16; 28, 10; 42, 3, etc.

² Av. iv. 3, 4, 5; 36, 7; xix. 47, 6; Aitareya Brāhmaṇa, v. 30, 11, etc.

Cf. Zimmer, *Altindisches Leben*, 178 et seq.

Steya denotes 'theft' in the Atharvaveda¹ and later.² Cf. **Dharma**.

¹ xi. 8, 20; xiv. 1, 57.

² Nirukta, vii. 27; Kauṣītaki Upani.

śad, iii. 1. Cf. *steya-kṛt*, 'thief,' in Rv. vii. 104, 10.

Stotr denotes 'praiser' or 'panegyrist' in the Rīgveda¹ and later.² The word often³ occurs in connexion with patrons, the Maghavan or Sūri.

¹ i. 11, 3; 38, 4; iii. 18, 5; vi. 34, 3, etc.

² Av. vi. 2, 1; xix. 48, 4.

³ Rv. i. 124, 10; ii. 1, 16; v. 64, 1; vii. 7, 7; Nirukta, vii. 2.

Stotra denotes the 'song' of the Udgātr and his assistant priests (see **Rtvij**), just as **Śastra** denotes the 'recitation' of the Hotṛ and his assistants. The word has this technical sense quite frequently in the later Saṃhitās and the Brāhmaṇas.¹

¹ Taittirīya Saṃhitā, iii. 1, 2, 4; Kāthaka Saṃhitā, xxix. 2; Aitareya Brāhmaṇa, ii. 37, 4; iii. 46, 8; iv. 12, 6; Kauṣītaki Brāhmaṇa, xvii. 7; Śatapatha Brāhmaṇa, iv. 1, 1, 7; viii. 1,

3, 4, etc. Cf. Weber, *Indische Studien*, 10, 353, and Caland and Henry, *L'Agnistoma*, where the Stotras for that sacrifice are given at length.