

the word may already have the sense of the 'headman of a guild,' the modern Seth.² There is a similar doubt in the use of *śraiṣṭhya*,³ which is perhaps not merely 'the foremost place,' as usually assumed, but definitely 'the presidency of a guild.'

Guilds are referred to in the Dharma Sūtras,⁴ and they play a considerable part in the Buddhist texts⁵ and the Epic.⁶ But the Vedic evidence is inadequate to afford ground for positive assertion or denial of their existence or organization in Vedic times.

² Cf. Hopkins, *India, Old and New*, 168 *et seq.*

³ Av. i. 9, 3 = Taittiriya Samhitā, iii. 5, 4, 2 = Kāthaka Samhitā, v. 6 = Maitrāyaṇī Samhitā, i. 4, 3. See also for the word, Av. x. 6, 31; Aitareya Brāhmaṇa, iv. 25, 8; vii. 18, 8; Taittiriya Brāhmaṇa, iii. 8, 9, 1; Śatapatha Brāhmaṇa, xiii. 7, 1, 1; Chāndogya Upaniṣad, v. 2, 6; Kauṣītaki Upaniṣad,

ii. 6; iv. 15, 20, etc. The use of *śraiṣṭhya* is, on the whole, not in favour of the theory that it is a technical term.

⁴ Gautama Dharma Sūtra, xi. 20, 21, etc.; Foy, *Die königliche Gewalt*, 14, n. 2, etc.

⁵ Rhys Davids, *Buddhist India*, 88 *et seq.*

⁶ Hopkins, *Journal of the American Oriental Society*, 13, 81 *et seq.*

Śrotriya in the Atharvaveda¹ and later² denotes a 'Brahmin learned in holy lore,' 'theologian.'

¹ ix. 6, 37; x. 2, 20 *et seq.*

² Kāthaka Samhitā, xxiii. 4; xxviii. 4; Aitareya Brāhmaṇa, i. 25, 15; Śatapatha Brāhmaṇa, v. 4, 4, 5; xiii. 4, 3.

14; Taittiriya Upaniṣad, ii. 8, etc. Cf. *mahā-śrotriya*, 'a great theologian,' in Chāndogya Upaniṣad, v. 11, 1.

Śrauta-r̥ṣi¹ or Śrautar̥ṣi,² 'descendant of Srutar̥ṣi or Śrutar̥ṣi,' is the patronymic of Devabhāga.

¹ Aitareya Brāhmaṇa, vii. 1, 6.

² Śatapatha Brāhmaṇa, ii. 4, 4, 5; Taittiriya Brāhmaṇa, iii. 10, 9, 11.

Śraumatya, 'descendant of Śrumant,' is the name of a teacher in the Śatapatha Brāhmaṇa (x. 4, 5, 1).

Śleṣman means generally that with which parts of a thing are joined together (from *śliṣ*, 'join'): with reference to a hide,¹

¹ Aitareya Brāhmaṇa, v. 32, 6; Jaiminiya Upaniṣad Brāhmaṇa, iii. 17, 3; Chāndogya Upaniṣad, iv. 17, 4.