

Śūla, denoting the 'spit,' used for roasting flesh on, is found in the Rigveda<sup>1</sup> and the later Brāhmaṇas.<sup>2</sup>

<sup>1</sup> i. 162, 11.

<sup>2</sup> Śatapatha Brāhmaṇa, xi. 4, 2, 4; 7, 3, 2; 4, 3; Chāndogya Upaniṣad, vii. 15, 3 (used at cremation and suggestive of roasting). The Śūla, as the weapon of Rudra, is not mentioned till

the late Śaḍviṃśa Brāhmaṇa, v. 11.

In the post-Vedic language the *tri-śūla*, or 'trident,' is the regular emblem of Śiva.

Cf. Zimmer, *Altindisches Leben*, 271.

1. **Suśa Vārṣṇa** ('descendant of Vṛṣṇi') is mentioned in the Taittirīya Brāhmaṇa (iii. 10, 9, 15) as having been honoured by a consecration with Āditya.

2. **Śuśa Vāhneya** ('descendant of Vahni') **Bhāradvāja** ('descendant of Bharadvāja') is the name of a teacher, a pupil of Arāḍa Dātreyā Śaunaka, in the Vaṃśa Brāhmaṇa.<sup>1</sup> Cf. Śruṣa.

<sup>1</sup> *Indische Studien*, 4, 373.

Śṛṅga in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes the 'horn' of any sort of animal. Hence the 'barb' of the arrow is called its horn in the Atharvaveda.<sup>3</sup>

<sup>1</sup> i. 140, 6; 163, 11; ii. 39, 3; iii. 8, 10, etc.

<sup>2</sup> Av. ii. 32, 6; viii. 6, 14; ix. 4, 17, etc.

<sup>3</sup> iv. 6, 5. Cf. Whitney, Translation of the Atharvaveda, 154.

Śṛṅga-vṛṣ is the name of a man in one hymn of the Rigveda.<sup>1</sup> According to Ludwig,<sup>2</sup> he is father of Prdākusānu.

<sup>1</sup> viii. 17, 13.

<sup>2</sup> Translation of the Rigveda, 3, 161.

Cf. Griffith, *Hymns of the Rigveda*, 2, 142, n.

Śerabha and Śerabhaka are names of snakes or demons in the Atharvaveda.<sup>1</sup>

<sup>1</sup> ii. 24, 1. Cf. Whitney, Translation of the Atharvaveda, 64.

Śeva-dhī denotes 'treasure' in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> ii. 13, 6; vii. 53, 5; ix. 3, 15 (metaphorically). Cf. viii. 52, 9.

<sup>2</sup> Av. v. 22, 14; Vājasaneyi Samhitā, xviii. 59, etc.