

of a Śvitṛā cow,⁸ but this is very doubtful, though the term *śvaitreya* is elsewhere applied to a bull.⁹ Śvitrya¹⁰ seems to have the same sense as Śvaitreya.

⁸ Cf. *śvaitarī*, Rv. iv. 33, 1.

⁹ Keith, *Journal of the Royal Asiatic Society*, 1910, 935.

¹⁰ Rv. i. 33, 15, where Roth, St. Petersburg Dictionary, s.v., takes *śvitryam* as the accusative of *śvitṛī*.

S.

Ṣaṇḍa is the name of a priest at the snake festival described in the Pañcaviṃśa Brāhmaṇa.¹ Cf. Kuṣaṇḍa.

¹ xxv. 15, 3. Cf. Weber, *Indische Studien*, I, 35.

Ṣaṇḍika is mentioned in the Maitrāyaṇī Saṃhitā¹ as a contemporary of Keśin. Probably Khaṇḍika should be read as usual elsewhere.

¹ i. 4, 12, where von Schroeder gives no variant. But *ṣ* and *kh* are constantly interchanged in manuscripts.

S.

Sam-rudh and **Sam-likhita** occur in the Atharvaveda (vii. 50, 5) as two technical terms, of unknown sense, used in dicing.

Sam-vatsara, 'year,' is repeatedly mentioned from the Rigveda onwards.¹

Its duration was, according to the concurrent evidence of the Saṃhitās and Brāhmaṇas, 360 days, divided into 12 months, being, no doubt, roughly a lunar synodic year, which, however, it exceeded in length by 6 days.² As a solar year it appears only in the Nidāna Sūtra³ of the Sāmaveda, where the sun is stated to spend 13½ days in each of the 27 Nakṣatras.

¹ Rv. i. 110, 4; 140, 2; 161, 13; vii. 103, 1, 7, etc.; Av. i. 35, 4; ii. 6, 1; iii. 10, 2; iv. 35, 4; vi. 53, 3, etc.

² See *Māsa*.

³ v. 12, 2, 5. Cf. Weber, *Nakṣatra*, 2, 284.