

Sam-hotra occurs once in the Rigveda,¹ where Geldner² thinks the sense of 'school,' referring to a school of pupils of the ritual, is most appropriate.

¹ x. 86, 10.

² *Vedische Studien*, 2, 38.

Saktu in the later Samhitās and the Brāhmaṇas¹ denotes 'coarsely ground meal,' 'groats,' especially 'barley meal.' In the Rigveda,² where the word occurs only once, it seems rather to mean grain before it is winnowed by the Titaū. If the latter word, however, designates a 'sieve,' Saktu might still mean 'groats,' as opposed to fine meal.

¹ Taittirīya Samhitā, vi. 4, 10, 6; Vājasaneyi Samhitā, xix. 21 *et seq.*; Śatapatha Brāhmaṇa, i. 6, 3, 16; ix. 1, 1, 8 (*cf. Gavedhukā*), etc.; Kāthaka Samhitā, xv. 2 (*cf. Apāmārga*). *Cf.*

Kuvala, Karkandhu, Badara : Śatapatha Brāhmaṇa, v. 5, 4, 22, etc.

² x. 71, 2.

Cf. Zimmer. Altindisches Leben, 238.

Sakhi, 'friend,' is common from the Rigveda¹ onwards,² both literally and metaphorically.

¹ i. 164, 20 (of birds); iii. 43, 4 (of steeds); ii. 1, 9; v. 12, 5; vi. 75, 3, etc.

sakhitva and *sakhya*, 'friendship,' are also common—*e.g.*, Rv. i. 10, 6; iii. 1, 15; iv. 25, 2, etc., and Rv. i. 178, 2; ii. 18, 8; vii. 22, 9, etc.

² Av. v. 4, 7; II, 9; I3, 5, etc. So

Saghan is the name of a bird, perhaps 'eagle' or 'vulture,' in the Taittirīya Samhitā¹ and the Taittirīya Brāhmaṇa.²

¹ iii. 2, 1, 1.

² ii. 8, 6, 1; Böhtlingk, Dictionary, s.v. ('vulture'). *Cf. Zimmer, Altindisches Leben*, 88.

San̄ga Prayogi seems to be mentioned as a teacher in the Maitrāyaṇi Samhitā (iii. 1, 9).

Sam-gati in one passage of the Rigveda (x. 141, 4) seems to have the sense of **Samiti**, 'assembly of the people.'