

Śevṛdha and Śevṛdhaka are the names of snakes or demons in the Atharvaveda.¹

¹ ii. 24, 1. Cf. Whitney Translation of the Atharvaveda, 64.

Śeṣaṇa in the Atharvaveda (vii. 109, 5), means the 'leaving' of the dice as opposed to Glahana (*grahana*), the 'taking up' of them for the throw. Cf. Glaha.

Śeṣas denotes 'offspring' in the Rigveda.¹

¹ i. 93, 4; v. 12, 6; 70, 4; vi. 27, 4, 5; vii. 1, 12; 4, 7; x. 16, 5.

Saibya, 'belonging to the Śibis,' is a designation of king Amitratapana Śuṣṃiṇa in the Aitareya Brāhmaṇa (viii. 23, 10). In the Praśna Upaniṣad (i. 1; v. 1) Saibya is the patronymic of a teacher, Satyakāma.

Sailana, in the plural, is the name of a school of teachers in the Jaiminīya Upaniṣad Brāhmaṇa (i. 2, 3; ii. 4, 6).

Sailāli, 'descendant of Śilālin,' is the name of a ritual teacher in the Śatapatha Brāhmaṇa.¹ A Śailāli Brāhmaṇa is mentioned in the Āpastamba Śrauta Sūtra,² and the school of the Śailālins often occurs in the Sūtras.³

¹ xlii. 5, 3, 3.

² vi. 4, 7.

³ Anupada Sūtra, iv. 5, etc.

Cf. Weber, *Indische Studien*, i. 156;

Indian Literature, 197, who compares the Naṭa Sūtra attributed to Śilālin by Pāṇini, iv. 2, 110, 111.

Śailina or Śailini, 'descendant of Śilina,' is the patronymic of Jitvan in the Śatapatha Brāhmaṇa.¹ Perhaps Śailana should be compared.

¹ Śailina in Bhṛhadāraṇyaka Upaniṣad, iv. 1, 5 Mādhyamdina; Śailini,

iv. 1, 2 Kāṇva. Cf. Max Müller, *Sacred Books of the East*, 15, 152, n. 2.