

Sthūpā in the Rigveda¹ and later² denotes the 'pillar' or 'post' of a house.

¹ i. 59, 1; v. 45, 2; 62, 7; viii. 17, 14; x. 18, 13 (of the grave).

² Av. iii. 12, 6 (of the *Vamśa*, 'beam,' being placed on the pillar); xiv. 1, 63;

Śatapatha Brāhmaṇa, xiv. 1, 3, 7; 3, 1, 22, etc.; *sthūpā-rāja*, 'main pillar,' iii. 1, 1, 11; 5, 1, 1. Cf. Zimmer, *Altindisches Leben*, 153.

Sthūri has in the Rigveda¹ and later² the sense of 'drawn by one animal' instead of the usual two (see *Ratha*), and always with an implication of inferiority.

¹ x. 131, 3.

² Taittiriya Brāhmaṇa, i. 8, 2, 4; iii. 8, 21, 3; Pañcaviṃśa Brāhmaṇa,

xvi. 13, 12; xviii. 9, 7; Aitareya Brāhmaṇa, v. 30, 6; Śatapatha Brāhmaṇa, xiii. 3, 3, 9, etc.

Sthairakāyaṇa, 'descendant of *Sthiraka*,' is the patronymic of *Mitravarca*s in the *Vamśa Brāhmaṇa*.¹

¹ *Indische Studien*, 4, 372 (where the word is spelt with *st*).

Sthaulāsthīvi, 'descendant of *Sthūlāsthīva*,' is the patronymic of a grammarian in the *Nirukta* (vii. 14; x. 1).

Snātaka, the designation of the student 'who has taken the bath,' marking the termination of his studentship under a religious teacher, occurs in the Śatapatha Brāhmaṇa (xii. 1, 1, 10), and repeatedly in the Sūtras. Cf. *Brahmacārīn*.

1. *Snāvanya*, used in the plural, denotes particular parts of the body of a horse in the Taittiriya Saṃhitā (v. 7, 23, 1).

2. *Snāvanya* appears to be the name of a people in the Baudhāyana Śrauta Sūtra.¹

¹ ii. 5 (in a Mantra). Cf. Caland, *Über das rituelle Sūtra des Baudhāyana*, 35.

Snuṣā denotes the 'daughter-in-law' in relation primarily to her father-in-law, but also to her mother-in-law. In the latter sense the word appears in the Rigveda¹ in the epithet *su-snuṣā*,

¹ x. 86, 13.