

of it with the Gaṇḍakī⁴ is probably correct; for though the *Mahābhārata*⁵ distinguishes the two rivers, there is nothing to show that this is due to any good tradition.

⁴ See s.v. Great Gandak, *Imperial Gazetteer of India*, 12, 125.

⁵ ii. 794.

Cf. Oldenberg, *Buddha*, 398, n.

Sadā-prṇa is the name of a Ṛṣi in the *Rigveda*.¹

¹ v. 44, 12. Cf. Ludwig, Translation of the *Rigveda*, 3, 139.

Sadyan in the *Taittirīya Brāhmaṇa* (ii. 8, 6, 1) is a misreading of **Saghan**.

Sadhri is the name of a Ṛṣi in the *Rigveda*.¹

¹ v. 44, 10. Cf. Ludwig, Translation of the *Rigveda*, 3, 138.

Sanaka occurs as the name of one of the two *Kāpyas* (the other being **Navaka**) who took part in the sacrifice of the *Vibhindukīyas*, which is mentioned in the *Jaiminīya Brāhmaṇa*.¹ Ludwig² thinks that the Sanakas are referred to as non-sacrificers in one passage of the *Rigveda*,³ but this is very doubtful.⁴

¹ iii. 233 (*Journal of the American Oriental Society*, 18, 38).

² Translation of the *Rigveda*, 3, 147.

³ i. 33, 4.

⁴ Geldner, *Rigveda, Glossar*, 189.

Sanaga. See **Sanātana**.

Sanat-kumāra is the name of a mythical sage in the *Chāndogya Upaniṣad* (vii. 1, 1; 26, 2).

Sana-śruta ('famed of old') **Arimdama** ('tamer of foes') is mentioned as a *Mahārāja* in the *Aitareya Brāhmaṇa* (vii. 34, 9).

Sanāc-chava is perhaps the proper name of a teacher in the *Kāthaka Saṃhitā*.¹ The *Kapiṣṭhala Saṃhitā*² has *Šahanāśchiva*. Very probably the reading of both texts is bad.

¹ xx. 1.

² xxxi. 3 (von Schroeder, *Kāthaka Saṃhitā*, 2, 18, n. 5).