

'having a good daughter-in-law,' used of Vṛṣākapāyī, while in the former it occurs in several passages, where the daughter-in-law's respect for her father-in-law is mentioned,² a respect which spirituous liquor alone causes to be violated.³ See also Śvaśura and Pati.

² Av. viii. 6, 24; Aitareya Brāhmaṇa, iii. 22, 7; Taittirīya Brāhmaṇa, ii. 4, 6, 12.

Kāthaka Samhitā, xii. 12 (*Indische Studien*, 5, 260).

Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 414, 415.

³ Maitrāyaṇī Samhitā, ii. 4, 2;

Spandana in one passage of the Rigveda¹ denotes a certain tree. Roth,² however, reads *syandana*, 'chariot.'

¹ iii. 53, 19.

² St. Petersburg Dictionary, s.v.

Cf. Aufrecht, *Rigveda*, 2, vi; Zimmer, *Altindisches Leben*, 63.

Sparsu is apparently the name of a western people in the Baudhāyana Śrauta Sūtra (xxi. 13).

Spas. See Rājan.

Sphūrjaka denotes a tree (*Diospyros embryopteris*) mentioned in the Śatapatha Brāhmaṇa (xiii. 8, 1, 16).

Smad-ibha is found once in the Rigveda,¹ where Roth² takes the word as perhaps the name of an enemy of Kutsa. Cf. Ibha.

¹ x. 49, 4.

² St. Petersburg Dictionary, s.v.

Cf. Oldenberg, *Rigveda-Noten*, 1, 380;

Hillebrandt, *Vedische Mythologie*, 3, 291, n. 5.

Syandana, 'chariot,' is found in the earlier literature only, if at all, in one passage of the Rigveda,¹ where Spandana is the received reading.

¹ iii. 53, 19, according to Roth. A wood called Syandana seems to be meant in the Kausika Sūtra, viii. 15.