

**Samvarga-jit Lāmakāyana** is the name of a teacher, a pupil of **Śākadāsa** in the **Varṇa Brāhmaṇa**.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 373.

1. **Sam-varta** occurs once in the *Rigveda*<sup>1</sup> with **Kṛśa** as an ancient sacrificer. He may be identical with the next.

<sup>1</sup> viii. 54, 2. Cf. Ludwig, *Translation of the Rigveda*, 3, 141, 164.

2. **Sam-varta Āngirasa** ('descendant of **Āngiras**') is said in the *Aitareya Brāhmaṇa*<sup>1</sup> to have consecrated **Marutta**.

<sup>1</sup> viii. 21, 12. Cf. Leumann, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 67 et seq.

**Sam-śravas Sauvarcanasa** is the name of a teacher who, according to the *Taittirīya Saṃhitā* (i. 7, 2, 1), discussed a point of ritual with **Tumīṇja**.

**Sam-śrāvayitr** in the *Kausītaki Upaniṣad* (ii. 1) denotes the attendant who announces visitors, the 'doorkeeper.'

**Sam-śliṣṭakā**<sup>1</sup> or **Samśviṣṭikā**<sup>2</sup> is the name of an animal mentioned in the *Jaiminiya Brāhmaṇa* and the *Śātyāyanaka* along with the **Godhā**.

<sup>1</sup> *Śātyāyanaka* in *Sāyaṇa* on *Rv.* viii. 91.

<sup>2</sup> *Jaiminiya Brāhmaṇa*, i. 221 (*Journal of the American Oriental Society*, 18, 29).

**Sam-sarpa**. See **Māsa**.

**Sam-skandha** ('having the shoulders together') is the name of a disease mentioned with **Viṣkandha** in the *Atharvaveda*.<sup>1</sup> Whitney,<sup>2</sup> however, thinks it is intended as an adjective implying the sense of 'counteracting the disease **Viṣkandha**.'

<sup>1</sup> xix. 34, 5, with *Sāyaṇa*'s note.

<sup>2</sup> *Translation of the Atharvaveda*, 952.

Cf. Zimmer, *Altindisches Leben*, 65, 391; Bloomfield, *Hymns of the Atharvaveda*, 283.