

to Jamadagni, who taught him the Sasarpārī; later he revenged himself on Śakti by having him burnt in the forest. The Bṛhaddevatā⁴ relates the first part of the tale only. Geldner⁵ sees in the Rigveda⁶ a description of the death struggle of Śakti, but this interpretation is more than doubtful.⁷

⁴ iv. 112 *et seq.*, with Macdonell's notes.

⁵ *Op. cit.*, 2, 159 *et seq.*; more doubtfully, *Rigveda, Kommentar*, 89.

⁶ iii. 53, 22.

⁷ Oldenberg, *Rgveda-Noten*, I, 254.

2. Śakti Āṅgīrasa ('descendant of Āṅgīras') is the name of a seer of a Sāman or Chant in the Pañcaviṃśa Brāhmaṇa.¹

¹ xii. 5, 16. Cf. Hillebrandt, *Vedische Mythologie*, 2, 160.

Śakvarī, fem. plur., denotes the Śakvarī verses, known also as the Mahānāmni verses, to which the Śakvara Sāman (chant) is sung. This sense seems to occur in the Rigveda,¹ and is certain later.²

¹ vii. 33, 4; x. 71, 14; Nirukta, i. 8.

² Av. xiii. 1, 5; Taittirīya Saṃhitā, ii. 2, 8, 5; 6, 2, 3; iii. 4, 4, 1; v. 4, 12, 2; Kāṭhaka Saṃhitā, xxvi. 4; Pañcaviṃśa Brāhmaṇa, x. 6, 5; xii. 13,

12; Taittirīya Brāhmaṇa, ii. 1, 5, 11; Śatapatha Brāhmaṇa, iii. 3, 1, 1; 9, 2, 17, etc.

Cf. Keith, *Aitareya Āraṇyaka*, 258 *et seq.*

Śaṅku in the Rigveda¹ and later² denotes a 'wooden peg.' Thus the term is used of the pegs by which a skin is stretched out in the Śatapatha Brāhmaṇa,³ and of the pin of hobbles (Paḍbīśa).⁴ In the Chāndogya Upaniṣad⁵ it may mean 'stalk'⁶ or 'fibre of a leaf.'⁷

¹ i. 164, 48.

² Śatapatha Brāhmaṇa, iii. 5, 1, 1; 2, 2; 6, 1, 3; xiii. 8, 4, 1; Aitareya Brāhmaṇa, iii. 18, 6, etc.

³ ii. 1, 1, 10.

⁴ Bṛhadāraṇyaka, vi. 2, 13 (Mādhyamīna = vi. 1, 13 Kāṇva), etc.

⁵ ii. 23, 4.

⁶ Max Müller, *Sacred Books of the East*, I, 35.

⁷ Little, *Grammatical Index*, 149. But cf. Oertel, *Journal of the American Oriental Society*, 16, 228, who compares śūci in Jaiminiya Brāhmaṇa, ii. 10; Jaiminiya Upaniṣad Brāhmaṇa, i. 10, 3.