

wearing of a beard was a sign of manhood according to the Taittiriya Saṃhitā,⁴ with which agrees the notice of Megasthenes⁵ that the Indians carefully tended their beards up to the day of their death.

⁴ v. 5, 1, 1.

⁵ In Diodorus, iii. 63.

Cf. Zimmer, *Altindisches Leben*, 265-267.

Śyāparṇa Sāyakāyana is the name of a man, the last for whom five victims were slain at the building of the sacrificial altar according to the Śatapatha Brāhmaṇa.¹ The same text² again mentions him as a builder of the fire-altar. He must have been connected in some way with the Salvas.³ His family, the Śyāparṇas, appear in the Aitareya Brāhmaṇa⁴ as a self-assertive family of priests whom king Viśvantara excluded from his sacrifice, but whose leader, Rāma Mārgaveya, induced him to take them back. In some way Śyāparṇa was connected with the defeat of the Pañcālas by the Kuntis.⁵

¹ vi. 2, 1, 39.

² ix. 5, 2, 1.

³ x. 4, 1, 10.

⁴ vii. 27. Cf. Eggeling, *Sacred Books*

of the East, 43, 344, 345; Muir, *Sanskrit Texts*, 1², 437 et seq.; Weber, *Indische Studien*, 1, 215, 216.

⁵ Weber, *Indische Studien*, 3, 471.

Śyāma ('swarthy') with Ayas ('metal') in all probability denotes 'iron' in the Atharvaveda.¹ Śyāma alone has the same sense in the Atharvaveda² and later.³

¹ xi. 3, 7.

² ix. 5, 4.

³ Taittiriya Saṃhitā, iv. 7, 5, 1; Kāṭhaka Saṃhitā, xviii. 10; Maitrāyaṇī

Saṃhitā, ii. 11, 5; Vājasaneyi Saṃhitā, xviii. 13.

Cf. Zimmer, *Altindisches Leben*, 52, 54; Schrader, *Prehistoric Antiquities*, 189.

Śyāma-jayanta Lauhitya ('descendant of Lohita') is the name of a teacher, a pupil of Jayanta Pārāśarya, in a Vaṃśa (list of teachers) in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 42, 1). Another man of the same name occurs in the same place as a pupil of Mitrabhūti Lauhitya.

Śyāma-parṇa is, in the Kāṭhaka¹ and Maitrāyaṇī² Saṃhitās, the name of a man who was instructed by Somadakṣa Kauśreya.

¹ xx. 8 (*Indische Studien*, 3, 472).

iii. 2, 7.