

Śikhāṇḍin Yājñasena ('descendant of Yājñasena') is mentioned in the *Kauṣītaki Brāhmaṇa* (vii. 4) as a priest of **Keśin Dālbya**.

Śikhara as a 'peak' of a mountain is found in the *Kauṣītaki Brāhmaṇa* (xxvi. 1), and often in the Epic.

Śikhā denotes in the *Śatapatha Brāhmaṇa*¹ the 'knot of hair' worn on the top of the head. Wearing the top-knot unloosened was the sign of mourning in the case of women and men alike.²

¹ i. 3, 3, 5.

² *Āśvalāyana Gṛhya Sūtra*, iv. 2, 9.

Cf. Bloomfield, *American Journal of*

Philology, 11, 340; *Hymns of the Atharvaveda*, 534, on Av. ix. 9, 7.

Śigru is the name of a tribe occurring in the passage of the *Rigveda*,¹ in which they are mentioned with the **Ajas** and the **Yakṣus** as having been defeated by the **Trtsus** and King **Sudās**. It is impossible to say whether they were or were not under the leadership of **Bheda**, as Ludwig² plausibly suggests. If **Śigru** is connected with the later *śigru*, 'horse-radish' (*Moringa pterygosperma*), which is quite probable, it is possible that the tribe was totemistic and non-Āryan, but this is a mere matter of conjecture.³ The **Matsyas** ('Fishes') were probably Āryan.

¹ vii. 18, 19.

² Translation of the *Rigveda*, 3, 173.

³ Cf. Oldenberg, *Religion des Veda*, 85; Macdonell, *Vedic Mythology*, 153; Hopkins, *Journal of the American Oriental*

Society, 16, cliv; Keith, *Journal of the Royal Asiatic Society*, 1907, 929 *et seq.*; *Aitareya Āraṇyaka*, 200, n.

Cf. Zimmer, *Altindisches Leben*, 127.

Śinjāra is the name of a Rṣi twice mentioned in the *Rigveda*¹ along with **Kaṇva**, **Priyamedha**, **Upastuta**, and **Atri**. Geldner² takes the word either as a name of Atri or an adjective.

¹ viii. 5, 25; x. 40, 7. Cf. Ludwig, Translation of the *Atharvaveda*, 3, 139.

² *Rigveda, Glossar*, 179.