

Śiti-kakṣī in the Taittirīya Saṃhitā¹ is explained by Sāyaṇa as a 'white-breasted' (*pāṇḍarodara*) vulture. The word may, however, well be only an adjective.²

¹ v. 5, 20, 1. Cf. Vājasaneyi Saṃhitā, xxiv. 4; Av. v. 23, 5. Cf. Zimmer, *Altindisches Leben*, 93.

Śiti-prṣṭha ('white-backed') is the name of the Maitrāvaruṇa priest at the snake festival in the Pañcaviṃśa Brāhmaṇa.¹

¹ xxv. 15, 3. Cf. Weber, *Indische Studien*, I, 35.

Śiti-bāhu Aṣakṛta Naimiśi is mentioned as a sacrificer in the Jaiminiya Brāhmaṇa,¹ where it is recorded that a monkey ran off with his sacrificial cake.

¹ i. 363 (*Journal of the American Oriental Society*, 26, 192).

Śitpuṭā in the Taittirīya Saṃhitā¹ denotes, according to the commentator, a kind of cat.

¹ v. 5, 17, 1. Cf. Zimmer, *Altindisches Leben*, 86.

Śipada occurs only in the Rigveda¹ in the negative form *a-śipada*, together with *a-śimida*. Both Śipada and Śimida are perhaps names of unknown diseases.²

¹ vii. 50, 4.

² Zimmer, *Altindisches Leben*, 394.

Śipavitnuka in the Atharvaveda¹ seems to denote a species of worm.

¹ v. 20, 7. Cf. Zimmer, *Altindisches Leben*, 98; Whitney, Translation of the Atharvaveda, 262.

Śiprā is a word of somewhat uncertain sense: it seems to mean 'cheeks' in several passages;¹ in others² it appears to

¹ Rv. iii. 32, 1; v. 36, 2; viii. 76, 10; x. 96, 9; 105, 5, all according to Roth, *St. Petersburg Dictionary*, s.v. Geldner. *Rigveda, Glossar*, 179, who treats the word as a neuter (*śipra*), takes it in i. 101, 10, as 'lip'. (cf. Zimmer, *Altindisches Leben*, 249, n.), and sees in

iii. 32, 1; viii. 76, 10; x. 96, 9, the sense of 'moustache.' Yāska, *Nirukta*, vi. 17, gives the alternative senses of 'jaw' and 'nose.'

² Rv. v. 54, 11; viii. 7, 25. Geldner, *loc. cit.*, here accepts *śiprā* as 'helmet.'