

designate the 'cheek-pieces' of a helmet, or of the 'bit'³ of a horse. In *ayah-śipra*, used of the Aśvins,⁴ and the other compounds, *hiranya-śipra*,⁵ *hari-śipra*,⁶ and *hiri-śipra*,⁷ the word probably has the extended sense of 'helmet,' described as 'of iron,' 'of gold,' or 'yellow.' Similarly *śiprin*⁸ would mean 'wearing a helmet.'

³ Rv. i. 101, 10; Zimmer, *loc. cit.*

⁴ Rv. iv. 37, 4.

⁵ Rv. ii. 34, 3.

⁶ Rv. x. 96, 4.

⁷ Rv. ii. 2, 3; vi. 25, 9.

⁸ Rv. i. 29, 2; 81, 4; vi. 44, 14, etc.

Cf. Max Müller, *Sacred Books of the East*, 32, 301; Geldner, *Vedische Studien*, 2, 39, n. 2.

Śiphā is found in one passage of the Rigveda,¹ where Sāyana explains the word as the name of a river, quite a possible interpretation.

¹ i. 104, 3. Cf. Zimmer, *Altindisches Leben*, 18; Perry, *Journal of the American Oriental Society*, 11, 201.

Śibi, son of Uśinara, is mentioned in the Baudhāyana Śrauta Sūtra¹ as a protégé of Indra, who sacrificed for him on the Varṣiṣṭhiya plain, and saved him from fear of foreign invasion.

¹ xxi. 18. Cf. Caland, *Über das rituelle Sūtra des Baudhāyana*, 28.

Śimida, occurring in the Rigveda¹ in the compound *a-śimida*, perhaps denotes a disease. The feminine form, Śimidā, is found as the name of a demoness in the Atharvaveda² and the Śatapatha Brāhmaṇa.³ Cf. Śipada.

¹ vii. 50, 4. Cf. Zimmer, *Altindisches Leben*, 394.

² iv. 25, 4.

³ vii. 4, 1, 27.

Śimbala in the Rigveda⁴ denotes, according to Sāyana, the flower of the Śālmali (= Śālmali), 'silk-cotton tree.'

⁴ iii. 53, 22. Cf. Geldner, *Rigveda, Glossar*, 179; Oldenberg, *Rgveda-Noten*, 1, 254.