

the Aitareya Brāhmaṇa.¹⁵ The lioness is also mentioned in the Yajurveda Saṃhitās and the Brāhmaṇas.¹⁶ See also Halikṣṇa.

¹⁵ vi. 35, 1.
¹⁶ Taittirīya Saṃhitā, i. 2, 12, 2; | Śatapatha Brāhmaṇa, iii. 5, 1, 21;
 vi. 2, 7, 1; Vājasaneyi Saṃhitā, v. 10; | Maitrāyaṇī Saṃhitā, iii. 8, 5.
 Cf. Zimmer, *Altindisches Leben*, 78, 79.

1. Sic denotes the 'border' of a garment. The Rigveda refers to a son clutching the hem of his father's robe to attract his attention,¹ and to a mother's covering her son with the edge of her garment.² The word also occurs later.³

¹ iii. 53, 2.
² x. 18, 11.

³ Av. xiv. 2, 51; Śatapatha Brāhmaṇa, iii. 2, 1, 18.

2. Sic denotes, in the dual, the 'wings' of an army,¹ or, in the plural, the 'lines.'

¹ Rv. x. 75, 4.
² Av. xi. 9, 18; 10, 20.

Cf. Pischel, *Vedische Studien*, 2, 65;
 Geldner, *ibid.*, 3, 31.

3. Sic seems in one passage of the Rigveda (i. 95, 7), where it is used in the dual, to denote the 'horizon' (meaning literally the 'two borders'; *i.e.*, of heaven and of earth).

Sidhmala, 'leprous,' is found in the Vājasaneyi Saṃhitā (xxx. 17) and the Taittirīya Brāhmaṇa (iii. 4, 14, 1) as a designation of one of the victims at the Puruṣamedha ('human sacrifice'). Cf. Kilāsa.

Sinivāli denotes the day of new moon and its presiding spirit, which, in accordance with widespread ideas concerning the connexion of the moon and vegetation, is one of fertility and growth. It occurs very frequently from the Rigveda¹ onwards.²

¹ ii. 32, 7, 8; x. 184, 2.
² Av. ii. 26, 2; vi. 11, 3; ix. 4, 14; | v. 5, 17, 1; 6, 18, 1; Kāṭhaka Saṃhitā,
 xiv. 2, 15; xix. 31, 10; Taittirīya | xxxv. 2, etc.
 Saṃhitā, ii. 4, 6, 2; iii. 4, 9, 1, 6; | Cf. Zimmer, *Altindisches Leben*, 352;
 Macdonell, *Vedic Mythology*, p. 125.