

Silamāvati in the *Rigveda*¹ is, according to Ludwig,² the name of a river; but this is most improbable.³ *Sāyana* thinks the word means 'rich in hemp.'

¹ x. 75, 8.

² Translation of the *Rigveda*, 3, 200.

³ Zimmer, *Altindisches Leben*, 429;

Böhtlingk, *Dictionary*, s.v.; Geldner, *Rigveda, Glossar*, 195.

Sīsa, 'lead,' occurs first in the *Atharvaveda*,¹ where it is mentioned as used for amulets.² The word is then quite common.³ The use of lead by the weaver as a weight is perhaps also referred to.⁴

¹ xii. 2, 1. 19 *et seq.*, 53.

² i. 16. 2. 4.

³ *Maitrāyaṇī Saṃhitā*, ii. 4. 2; *Vājasaneyi Saṃhitā*, xviii. 13; *Taittirīya Brāhmaṇa*, iii. 12, 6, 5; *Śatapatha Brāhmaṇa*, v. 1, 2, 14; 4, 1, 9; xii. 7, 1, 7; 2, 10; *Chāndogya Upaniṣad*, iv. 17, 7, etc.

⁴ *Vājasaneyi Saṃhitā*, xix. 80; *Maitrāyaṇī Saṃhitā*, iii. 11, 9; *Tait-*

tirīya Brāhmaṇa, ii. 6, 4. This is the view of Roth, *St. Petersburg Dictionary*, s.v., and of Zimmer, *Altindisches Leben*, 53. But Griffith, *Translation of the Vājasaneyi Saṃhitā*, 183, n., thinks that in xix. 80 lead is referred to not as a weight, but as a charm against demons and sorcery.

Cf. Bloomfield, *Journal of the American Oriental Society*, 15, 157, 158.

Su-kanyā is the name of *Śaryāta*'s daughter, who married *Cyavana* according to the *Śatapatha Brāhmaṇa*.¹

¹ iv. 1, 5, 6; 10, 13; *Jaiminiya Brāhmaṇa*, iii. 121 *et seq.*

Su-kaparda. See *Kaparda*.

Su-karīra in the *Maitrāyaṇī Saṃhitā* (ii. 7, 5) is a misreading of *su-kurīra*. See *Kurīra*.

Su-kīrti Kākṣivata ('descendant of *Kākṣivant*') is the name of a Ṛṣi to whom the *Brāhmaṇas* of the *Rigveda*¹ ascribe the authorship of a Vedic hymn.²

¹ *Aitareya Brāhmaṇa*, v. 15, 4; vi. 29, 1; *Kauṣītaki Brāhmaṇa*, xxx. 5.

² x. 131.

Su-keśin Bhāradvāja ('descendant of *Bharadvāja*') is the name of a teacher in the *Praśna Upaniṣad* (i. 1).