

Syāla, a word occurring in only one passage of the Rigveda,¹ appears to denote the brother of a man's wife, who is regarded as willing to protect her, and so secure a marriage for her.²

¹ i. 109, 2.

² So Sāyana on Rv., *loc. cit.*

Cf. Delbrück, *Die indogermanischen*

Verwandschaftsnamen, 517; Pischel, *Vedische Studien*, 2, 79.

Syūma-gabhasti. See *Gabhasti*.

Syūma-grbh, used of a horse in the Rigveda (vi. 36, 2) seems to mean 'grasping the bit between his teeth,' as a horse does when anxious to break away from control.

Syūman in one passage of the Rigveda¹ denotes, according to Roth,² the strap fastening the door of a house, the Homeric *ἰμῶς*, *δεσμῶς*.

¹ iii. 61, 4.

² St. Petersburg Dictionary, s.v.

Syūma-raśmi is the name of a protégé of the Aśvins in the Rigveda.¹

¹ i. 112 16; viii. 52, 2. Cf. Ludwig, Translation of the Rigveda, 3, 150, 163.

Srakti is found in the description of the *Dāśarājña* in the Rigveda,¹ where Hopkins² thinks the sense of 'spears' essential.

¹ vii. 18, 17.

² *Journal of the American Oriental Society*, 15, 264, n.

Sraj, 'garland,' is mentioned in the Rigveda¹ and later² as often worn by men when anxious to appear handsome, as at a wedding and so on. The Aśvins are described as 'lotus-wreathed' (*puṣkara-sraj*).³

¹ iv. 38, 6; v. 53, 4; viii. 47, 15; 56, 3.

² Av. i. 14, 1 (where it means a 'cluster of flowers' from a tree); *Pañcaviṃśa Brāhmaṇa*, xvi. 4, 1;

xviii. 3, 2; 7, 6; *Śatapatha Brāhmaṇa*, xiii. 5; 4, 2, etc.

³ Rv. x. 184, 3. Cf. Zimmer, *Altindisches Leben*, 265.