

Śam-tanu is the hero of a tale told by Yaska,¹ and often found later.² He supersedes his elder brother **Devāpi** as king of the **Kurus**. When his improper deed brings on a prolonged drought in his realm, he is compelled to ask his brother to assume the kingship; **Devāpi**, however, refuses, but instead performs a sacrifice which produces rain. **Sieg**³ endeavours to trace this story in the **Rigveda**,⁴ but all that is there stated is that **Devāpi Arstīṣeṇa** obtained (no doubt as priest) rain for **Śamtanu** (no doubt a king). There is no hint of relationship at all.

¹ Nirukta, ii. 10.

² *Bṛhaddevatā*, vii. 155 et seq., with Macdonell's notes; *Sieg, Die Sagenstoffe des Rgveda*, 129 et seq.

³ *Loc. cit.*

⁴ x. 98.

Śapatha in the **Rigveda**¹ and later² denotes a 'curse,' not an 'oath,' as a judicial process. But that an oath of such a kind was possible as it was later,² is shown by at least one passage of the **Rigveda**,³ where the speaker, possibly **Vasiṣṭha**, imprecates death on himself if he is a wizard, and death on his foes if he is not.

¹ x. 87, 15; Nirukta, vii. 3.

² *Av.* iii. 9, 5; iv. 9, 5; 18, 7; 19, 7, etc.

³ vii. 104, 15.

Cf. Muir, Sanskrit Texts, 1², 326, 327.

1. **Śapha**, 'hoof,' comes to be used to denote the fraction 'one-eighth,' because of the divided hoofs of the cow, just as **Pāda**, the 'foot' of a quadruped, also means a 'quarter.' This sense is found as early as the **Rigveda**,¹ and is not rare later.²

¹ viii. 47, 17.

² *Av.* vi. 46, 3; xix. 57, 1; *Taittirīya Saṃhitā*, vi. 1, 10, 1; *Satapatha Brāhmaṇa*, iii. 3, 3, 3, etc.

Cf. Hopkins, Journal of the American Oriental Society, 16, 278; 17, 47; *Zimmer, Altindisches Leben*, 259.

2. **Śapha** in the **Brāhmaṇa**¹ is the name (used in the dual) of a wooden implement, acting like a pair of tongs, for lifting an iron pot from the fire. It is probably so called because it resembled a hoof in being divided.

¹ *Aitareya Brāhmaṇa*, i. 22, 14; *Satapatha Brāhmaṇa*, xiv. 2, 1, 16. *Cf. Eggeling, Sacred Books of the East*, 46, 458, n. 4: 476.