

Saphaka is the name of some plant in the Atharvaveda.¹ It is also mentioned in the Āpastamba Śrauta Sūtra,² where it seems to denote an edible water plant or fruit, perhaps a water nut. It may be so called from its leaves being shaped like hoofs (Śapha).

¹ iv. 34, 5.

² ix. 14, 14.

Cf. Weber, *Indische Studien*, 18, 138;

Zimmer, *Altindisches Leben*, 70; Whitney, Translation of the Atharvaveda 207.

Saphāla is the name of Rtuparṇa's kingdom in the Baudhāyana Śrauta Sātra.¹

¹ xx. 12. Cf. Caland, *Über das rituelle Sūtra des Baudhāyana*, 21, 36.

Sabara is the name of a wild tribe who in the Aitareya Brāhmaṇa¹ are classed as **Dasyus**, with the **Andhras**, **Pulindas**, **Mūtibas**, and **Puṇḍras**.

¹ vii. 18, 2; Śāṅkhāyana Śrauta Sūtra, xv. 26, 6. Cf. Muir, *Sanskrit Texts*, 1², 483.

Samitr denotes the 'man who cuts up' the slaughtered animal in the Rigveda¹ and later,² sometimes having merely the sense of 'cook.'

¹ i. 162, 9 *et seq.*; ii. 3, 10; iii. 4, 10; v. 43, 4, etc.

² Av. x. 9, 7 ('cook' of the Śataudanā, or offering of a cow and a hundred rice-dishes); Vājasaneyi Saṃ-

hitā, xvii. 57; xxi. 21; xxiii. 39; Aitareya Brāhmaṇa, ii. 6, 2; 7, 10-12; vii. 1, 2; Pañcaviṃśa Brāhmaṇa, xxv. 18, 4, etc.

Śamī is the name of a tree in the Atharvaveda¹ and later.² It is described in the Atharvaveda³ as destructive to the hair,⁴ as producing intoxication, and as broad-leaved. These characteristics are totally wanting in the two trees, *Prosopis spicigera* or *Mimosa sumā*, with which the Śamī is usually identified.⁵

¹ Av. vi. 11, 1; 30, 2, 3.

² Taittirīya Saṃhitā, v. 1, 9, 6; 4, 7, 4 (for the lower *araṇi*); Kāthaka Saṃhitā, xxxvi. 6; Taittirīya Brāhmaṇa, i. 1, 3, 11 *et seq.*; 6, 4, 5; Śatapatha Brāhmaṇa, ii. 5, 2, 12; ix. 2, 3, 37, etc.

³ Av. vi. 30, 2, 3.

⁴ In the Dhanvantariya Nighaṇṭu, p. 188 (ed. Poona), the Śamī and its fruit are said to destroy the hair.

⁵ See Roth in Whitney, Translation of the Atharvaveda, 302.