

From the soft wood of the Śamī was formed the lower of the two sticks (*araṇī*) used for kindling the sacred fire,⁶ the upper one (the drill) being of *Aśvattha*. The fruit of the tree is called Śamidhānya.⁷

⁶ Av. vi. 11, 1; Śatapatha Brāhmaṇa, xi. 5, 1, 15; cf. 13; iii. 4, 1, 22; Taittiriya Saṃhitā, v. 1, 9, 6; 4, 7, 4.

⁷ Śatapatha Brāhmaṇa, i. 1, 1, 10. Cf. Zimmer, *Altindisches Leben*, 59, 60.

Śambara is the name of an enemy of Indra in the Rigveda.¹ He is mentioned along with Śuṣṇa, Pipru, and Varcin, being in one passage called a *Dāsa*, son of Kulitara.² In another passage³ he is said to have deemed himself a godling (*devaka*). His forts, ninety,⁴ ninety-nine,⁵ or a hundred⁶ in number, are alluded to, the word itself in the neuter plural once⁷ meaning the 'forts of Śambara.' His great foe was Divodāsa Atliḥigva, who won victories over him by Indra's aid.⁸

It is impossible to say with certainty whether Śambara was a real person or not. Hillebrandt⁹ is strongly in favour of the theory that he was a real chief as enemy of Divodāsa: he relies on the statistics¹⁰ of the mention of the name to show that, whereas he was conceived as a real foe in the hymns of the time of Divodāsa, later texts, like those of the seventh Maṇḍala, make him into a demon, as a result of the change of scene from Arachosia to India. As a matter of fact, apart from this theory, Śambara was quite possibly an aboriginal enemy in India, living in the mountains.¹¹

¹ i. 51, 6; 54, 4; 59, 6; 101, 2; 103, 8; 112, 14; 130, 7; ii. 12, 11; 14, 6; 19, 6; iv. 26, 3; 30, 14; vi. 18, 8; 26, 5; 31, 4; 43, 1; 47, 2, 21; vii. 18, 20; 99, 5.

² Rv. vi. 26, 5.

³ Rv. vii. 18, 20.

⁴ Rv. i. 130, 7.

⁵ Rv. ii. 19, 6.

⁶ Rv. ii. 14, 6.

⁷ Rv. ii. 24, 2.

⁸ Rv. i. 51, 6; 130, 7; ii. 19, 6; iv. 26, 3, etc.

⁹ *Vedische Mythologie*, I, 103, 108;

3, 273.

¹⁰ Seven times in Maṇḍala i; four in ii; two in iv; six in vi; two in vii. These references show *prima facie* greater reality in Maṇḍala vi than elsewhere. The references in ii are certainly all of the mythical kind, and those in vii are of much the same sort.

¹¹ Rv. i. 130, 7; iv. 30, 14; vi. 26, 5.

Cf. Ludwig, Translation of the Rigveda, 3, 177; Macdonell, *Vedic Mythology*, p. 161; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 210; Geldner, *Rigveda, Glossar*, 178.