

śamūla in the Jaiminiya Upaniṣad Brāhmaṇa¹ seems to have much the same sense as **Śāmulya**, 'a woollen shirt,' generally. Roth² emends to *śamūla*, 'pieces of Śamī wood.'

¹ i. 38, 4. Cf. Oertel, *Journal of the American Oriental Society*, 16, 116, 233; Lāyāyana Śrauta Sūtra, ix. 4, 7; Kausika Sūtra, lxix. 3.

² *Journal of the American Oriental Society*, 16, ccxliii.

Śamba. See Śārkarākṣa.

Śāmbara, properly an adjective in the sense of 'relating to Śāmbara,' appears in one passage of the Rigveda (iii. 47, 4) to be used as a substantive denoting 'the contest with Śāmbara.'

Śāmbu occurs in the plural with the **Āngirases** in a passage of the Atharvaveda,¹ no doubt as the name of a family of ancient teachers. There is extant in manuscript a Gṛhya Sūtra of the Śāmbavyas.²

¹ xix. 39, 5, where Whitney, Translation of the Atharvaveda, 960, retracts the emendation *Bhṛgubhyaḥ* for *Śāmbubhyaḥ* in the text.

² Oldenberg, *Indische Studien*, 15, 4, 154.
Cf. Bloomfield, *Hymns of the Atharvaveda*, 678.

Śāyasthi is the name of a teacher in the Vaṃśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 372.

Śārada. See Pur.

i. **Śāri** occurs in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.¹ It seems clear, since it is described as 'of human speech' (*puruṣa-vāc*), that it was some kind of bird, possibly the later Sārikā ('starling'), as Zimmer² suggests. See also Śāriśākā.

¹ Taittirīya Saṃhitā, v. 5, 12, 1; Maitrāyaṇī Saṃhitā, iii. 14, 14; Vājasaneyi Saṃhitā, xxiv. 33.

² *Altindisches Leben*, 90, 91.