

Hence it also denotes more generally 'season,' a rare use.² More commonly it is simply 'year';³ but in one place the Śatapatha Brāhmaṇa⁴ interprets it in the Vājasaneyi Saṃhitā⁵ as meaning 'month,' a doubtful sense.

² Aitareya Brāhmaṇa, iv. 25, 7; Nirukta, ix. 41.

³ Rv. iv. 57, 7; x. 85, 5; 124, 4; Av. v. 8, 8; vi. 75, 2, etc.

⁴ vi. 2, 1, 25.

⁵ xxvii. 1, with Mahidhara's note. See Eggeling, *Sacred Books of the East*,

41, 168 n. 1.

Cf. Zimmer, *Altindisches Leben*, 372; Schrader, *Prehistoric Antiquities*, 301.

Samāna. See *Prāna*.

Samāna-gotra¹ and **Samāna-jana**² mean 'belonging to the same family' and 'class' respectively in the Brāhmaṇas. **Samāna-bandhu**, 'having the same kin,' is found in the Rigveda.³

¹ Kauṣītaki Brāhmaṇa, xxv. 15.

² Pañcaviṃśa Brāhmaṇa, xvi. 6, 9; Lātyāyana Śrauta Sūtra, viii. 2, 10.

³ i. 113, 2; Śatapatha Brāhmaṇa, iii. 5, 1, 25.

Samānta ('having the same boundary'), 'neighbour,' and therefore 'foe,' occurs in the Maitrāyaṇi Saṃhitā (ii. 1, 24).

Sam-iti denotes an 'assembly' of the Vedic tribe. It is already mentioned in the Rigveda,¹ and often later,² sometimes in connexion with **Sabhā**.³ Ludwig⁴ considers that the Samiti included all the people, primarily the *viśah*, 'subjects,' but also the **Maghavans** and Brahmins if they desired, though the **Sabhā** was their special assembly. This view is not probable, nor is that of Zimmer,⁵ that the **Sabhā** was the village assembly. Hillebrandt appears to be right in holding that Samiti and **Sabhā** are much the same, the one being the assembly, the other primarily the place of assembly.

¹ i. 95, 8; ix. 92, 6; x. 97, 6; 166, 4; 191, 3.

² Av. v. 19, 15; vi. 88, 3; vii. 12, 1; xii. 1, 56, etc.

³ Av. vii. 12, 1; xii. 1, 56; xv. 9, 2, 3; viii. 10, 5, 6.

⁴ Translation of the Rigveda, 3, 253 et seq.

⁵ *Altindisches Leben*, 172 et seq.

⁶ *Vedische Mythologie*, 2, 124, n. 6.