

The king went to the assembly<sup>7</sup> just as he went to the Sabhā. That he was elected there, as Zimmer<sup>8</sup> thinks, is as uncertain as whether he was elected at all (see Rājan). But there are clear signs that concord between king and assembly were essential for his prosperity.<sup>9</sup>

It is reasonable to assume that the business of the assembly was general deliberation on policy of all kinds, legislation so far as the Vedic Indian cared to legislate, and judicial work (*cf.* Sabhāsad). But of all these occupations there is, perhaps as a result of the nature of the texts, little or no evidence directly available.

The gods had a Samiti, hence called *daivī*, 'divine,'<sup>10</sup> just as they had a Sabhā.<sup>11</sup>

The assembly disappears as an effective part of government in the Buddhist texts,<sup>12</sup> the Epic,<sup>13</sup> and the law-books.<sup>14</sup>

<sup>7</sup> Rv. ix. 92, 6; x. 97, 6 (where the reference is hardly to an oligarchy, as Zimmer, 176, 177, holds, but merely to the princes of the blood going to the assembly with the rest).

<sup>8</sup> *Op. cit.*, 175, quoting Av. vi. 87. 88, with Rv. x. 173, and Av. v. 19, 15, with Av. iii. 4, 6.

<sup>9</sup> Av. vi. 88, 3.<sup>3</sup> Roth, *St. Petersburg Dictionary*, s.v. 2, takes Samiti here and in v. 19, 15; Rv. x. 166, 4; 191, 3, to mean 'uni þ,' but this is neither necessary nor probable.

<sup>10</sup> Rv. x. 11, 8.

<sup>11</sup> Jaiminiya Upaniṣad Brāhmaṇa, ii. 11, 13. 14.

<sup>12</sup> *Cf.* Bühler, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 55, on the Parisa.

<sup>13</sup> Hopkins, *Journal of the American Oriental Society*, 13, 148-152, who traces the decay of the old assembly through the aristocratic war council and the secret priestly conclave. It is, of course, very probable that at no time was the Samiti a place where any or much attention was paid to the views of the common man. Princes and great men spoke; the rest approved or disapproved, as in Homeric times and in Germany (*cf.* Lang, *Anthropology and the Classics*, 51 *et seq.*; Tacitus, *Germania*, 11. 12, where their general duty of discussion and their criminal jurisdiction are mentioned).

<sup>14</sup> Foy, *Die königliche Gewalt*, 6, 7, 10.

Sam-idh in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes the 'fuel' for kindling fire. Geldner<sup>3</sup> inclines to see in one passage<sup>4</sup> the name of a priest, the later Agnidh.

<sup>1</sup> iv. 4, 15; vi. 15, 7; 16, 11; vii. 14, 1; x. 12, 2, etc.

<sup>2</sup> Vājasaneyi Saṃhitā, iii. 4; xx. 25, etc.

<sup>3</sup> *Rigveda, Glossar*, 191.

<sup>4</sup> Rv. x. 52, 2.

Sam-udra (literally 'gathering of waters'), 'ocean,' is a frequent word in the Rigveda and later. It is of importance in