

sabheya, 'worthy of the assembly,' applied to a Brahmin,⁸ *rayih sabhāvān*, 'wealth fitting for the assembly,'⁹ and so on. But Bloomfield¹⁰ plausibly sees in these passages a domestic use of Sabhā, which is recognized by the St. Petersburg Dictionary in several passages¹¹ as relating to a house, not to the assembly at all. Zimmer¹² is satisfied that the Sabhā was the meeting-place of the village council, presided over by the Grāmaṇī. But of this there is no trace whatever. Hillebrandt¹³ seems right in maintaining that the Sabhā and the Samiti cannot be distinguished, and that the reference to well-born (*su-jāta*)¹⁴ men being there in session is to the Āryan as opposed to the Dāsa or Śūdra, not to one class of Āryan as opposed to the other. Hillebrandt also sees in Agni 'of the hall' (*sabhya*) a trace of the fire used in sacrifice on behalf of the assembly when it met.¹⁵

Women did not go to the Sabhā,¹⁶ for they were, of course, excluded from political activity. For the Sabhā as a court-house, cf. Grāmyavādin. There is not a single notice of the work done by the Sabhā.

⁸ Rv. ii. 24, 13. Cf. i. 91, 20; Av. xx. 128, 1; Vājasaneyi Samhitā, xxii. 22, etc. Max Müller, *Sacred Books of the East*, 32, 276, sees in *sabheya* the implication of 'courtly manners,' but this is rather doubtful; manner is not conspicuous in Vedic society as in Homeric.

⁹ Rv. iv. 2, 5; in i. 167, 3, *sabhāvafī*, is applied to 'speech,' or perhaps to *yosā*, 'woman.'

¹⁰ *Journal of the American Oriental Society*, 19, 13.

¹¹ Av. viii. 10, 5 (where the sense is, however, clearly 'assembly'; see viii. 10, 6); Taittiriya Samhitā, iii. 4, 8, 6; Taittiriya Brāhmaṇa, i. 1, 10, 3; Chāndogya Upaniṣad, viii. 14 (but here the sense is certainly 'assembly hall'; see v. 3, 6, where the king is described

as going to the assembly hall: *sabhā-ga*) The exact sense given by the St. Petersburg Dictionary is the 'society room' in a dwelling-house.

¹² *Altindisches Leben*, 174. But he ignores Śatapatha Brāhmaṇa, iii. 3, 4, 14; Chāndogya Upaniṣad, v. 3, 6, which show that the king went to the Sabhā just as much as to the Samiti, and he cannot adduce any passage to show that the Grāmaṇī presided.

¹³ *Vedische Mythologie*, 2, 123-125.

¹⁴ Rv. vii. 1, 4.

¹⁵ Agni is *sabhya*, Av. viii. 10, 5; xix. 55, 6. For the Rv., see iii. 23, 4; v. 3, 11; vii. 7, 5.

¹⁶ Maitrāyaṇī Samhitā, iv. 7, 4.

Cf. Zimmer, *Altindisches Leben*, 172-174.

Sabhā-cara is one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹ The St. Petersburg

¹ Vājasaneyi Samhitā, xxx. 6; Taittiriya Brāhmaṇa, iii. 4, 2, 1 with

Sāyana's note. Cf. Weber, *Indische Streifen*, I, 77, n. 1.