

ordinary man, Vaiśyas;⁴ of a military man, Kṣatriyas. But there is no clear reference to caste as in the later Sajāti⁵ ('man of the same caste'). The disputes of Sajātas were notorious.⁶

⁴ Śatapatha Brāhmaṇa, v. 4, 4, 19 (the Sajātas of a Grāmaṇi).

⁵ Manu, ix. 87; x. 41, etc. The abstract *sajātya* ('kinship') is found in Rv. ii. 1, 5; iii. 54, 16; viii. 18, 19;

20, 21; 27, 10; x. 64, 13; but even it has no definite caste reference.

⁶ Cf. Taittirīya Brāhmaṇa, iii. 7, 12, 2.

Sam-cara in the Taittirīya Saṃhitā¹ has the sense of the 'path' of animals. Normally it is the term designating the 'passage' or 'space' on the sacrificial ground used or occupied by the several persons taking part in the rite.²

¹ v. 4, 3, 5.

² Śatapatha Brāhmaṇa, i. 9, 2, 4; iii. 1, 3, 28; Lāṭyāyana Śrauta Sūtra,

iii. 7, 11; Kātyāyana Śrauta Sūtra,

i. 3, 42, etc.

Sam-jñāna, 'concord,' 'harmony,' is mentioned from the Rigveda¹ onwards² as a matter of great consequence; the Atharvaveda contains many spells to bring it about. The lack of peace in the Vedic village was almost inevitable in view of its small size and the economic interdependence of its inhabitants. Cf. *Bhrātrvya*.

¹ x. 19, 6.

² Av. iii. 30, 4; vii. 52, 1; xi. 1, 26, etc.; Taittirīya Saṃhitā, v. 2, 3, 2;

3, 1, 14; Vājasaneyi Saṃhitā, xxvi. 1; xxx. 9; Nirukta, iv. 21, etc.

Sata is the name of a vessel of some kind mentioned in the ritual.¹

¹ Vājasaneyi Saṃhitā, xix. 27, 88; Śatapatha Brāhmaṇa, xii. 7, 2, 13; 8, 3, 14.

Satīna-kaṅkata¹ is, in the Rigveda,² the name of some animal, according to Sāyaṇa an 'aquatic snake.'³

¹ The literal meaning seems to be 'having a real comb.'

² i. 191, 1.

³ Cf. Zimmer, *Altindisches Leben*, 98.