

Sam-anka is a word of obscure sense occurring in two passages of the Atharvaveda.¹ Bloomfield² renders it 'hook' in the first, and takes it to mean an insect destructive of grain in the other.

¹ i. 12, 2; vi. 50, 1.

² *Hymns of the Atharvaveda*, 7, 142. Cf. St. Petersburg Dictionary, s.v.

Samana is a word of somewhat doubtful sense in the Rigveda. Roth¹ renders it either 'battle'² or 'festival.'³ Pischel⁴ thinks that it was a general popular festivity to which women went to enjoy themselves,⁵ poets to win fame,⁶ bowmen to gain prizes at archery,⁷ horses to run races,⁸ and which lasted until morning⁹ or until a conflagration, caused by the fires kept burning all night, scattered the celebrators.¹⁰ Young women,¹¹ elderly women,¹² sought there to find a husband, and courtezans to make profit of the occasion.¹³

¹ St. Petersburg Dictionary, s.v.

² Rv. vi. 75, 3, 5; ix. 96, 9; x. 143, 4; Av. vi. 92, 2; Vājasaneyi Samhitā, ix. 9.

³ Rv. ii. 16, 7; vi. 60, 2; vii. 2, 5; viii. 12, 9; ix. 97, 47; x. 55, 5; 86, 10; Av. ii. 36, 1.

⁴ *Vedische Studien*, 2, 314.

⁵ Rv. i. 124, 8 (cf. *Vrā*); iv. 58, 8; vi. 75, 4; vii. 2, 5; x. 86, 10; 168, 2.

⁶ Rv. ii. 16, 7; ix. 97, 47. Cf. Geldner, *Vedische Studien*, 2, 38.

⁷ Rv. vi. 75, 3, 5.

⁸ Rv. ix. 96, 9; Av. vi. 92, 2.

⁹ Rv. i. 48, 6, which Roth takes

as referring to men going to business.

¹⁰ Rv. x. 69, 11. Cf. vii. 9, 4.

¹¹ Av. ii. 36, 1.

¹² Rv. vii. 2, 5.

¹³ Rv. iv. 58, 8, where, as in vi. 75, 4; x. 168, 2, Roth sees the sense of 'embrace.' The parallel with the festivals of Greece, where only young girls were able freely to mix with strangers, and which afforded the basis of so many of the comedies of the later school, is striking (cf. Mahaffy, *Greek Literature*, 1, 2, 259 et seq.).

Cf. Geldner, *Rigveda, Glossar*, 190.

Samara in the sense of 'battle' is found in the Kauṣītaki Brāhmaṇa,¹ and, according to Geldner,² in the Rigveda.³

¹ vii. 9; Sāṅkhāyana Śrauta Sūtra, xv. 15, 12.

² *Rigveda, Glossar*, 190.

³ vi. 9, 2 (at the sacrifice; cf. *samarya*, iv. 24, 8, etc.).

Samā appears originally to have denoted 'summer,' a sense which may be seen in a few passages of the Atharvaveda.¹

¹ i. 35, 4; ii. 6, 1; iii. 10, 9. Cf. Whitney, Translation of the Atharvaveda, 36.