

Sam-gava denotes the time when the grazing cows are driven together for milking. In the division of the day the word denotes the period before midday, 'forenoon.' It is found in the *Rigveda*¹ and often later.² Cf. **Go** and **Ahan**.

¹ v. 76, 3.

² *Av.* ix. 6, 46; *Maitrāyaṇī Samhitā*, iv. 2, 11; *Taittirīya Brāhmaṇa*, i. 4, 9, 2; 5, 3, 1; ii. 1, 1, 3; *Śatapatha Brāhmaṇa*, ii. 2, 3, 9; *Chāndogya*

Upaniṣad, ii. 9, 4; *Jaiminīya Upaniṣad Brāhmaṇa*, i. 12, 4.

Cf. *St. Petersburg Dictionary*, s.v.; Geldner, *Vedische Studien*, 3, 112 et seq

Sam-gavinī is found in the *Aitareya Brāhmaṇa*,¹ where it is said that the animals of the **Bharatas** in the evening were at the **Goṣṭha**, 'pasture,' but at midday came to the **Samgavinī**, apparently a shed or an enclosure in which during the heat of the day they were milked.

¹ iii. 18, 14. Cf. Geldner, *Vedische Studien*, 3, 112, 113; Zimmer, *Altindisches Leben*, 362.

Sam-grahitṛ is found in the later *Samhitās*¹ and the *Brāhmaṇas*.² He is an official who figures among the **Ratnins** of the king. The sense of 'charioteer' seems adequate for every passage, but *Sāyaṇa*³ in some passages inclines to think that the meaning is 'treasurer' of the king.

¹ *Taittirīya Samhitā*, i. 8, 9, 2; *Kāthaka Samhitā*, xv. 4; *Maitrāyaṇī Samhitā*, ii. 6, 5; iv. 3, 8 (as a **Ratnin**) in the *Śatarudriya* in the plural *Taittirīya Samhitā*, iv. 5, 4, 2; *Kāthaka Samhitā*, xvii. 13; *Maitrāyaṇī Samhitā*, ii. 9, 4; *Vājasaneyi Samhitā*, xvi. 26.

² *Taittirīya Brāhmaṇa*, i. 7, 3, 5; 9, 6; iii. 8, 5, 3; *Aitareya Brāhmaṇa*,

ii, 25, 6; *Śatapatha Brāhmaṇa*, v. 3, 1, 8; 4, 3, 23.

³ on *Taittirīya Samhitā*, i. 8, 9, 2, and optionally on i. 8, 16; but as charioteer on i. 8, 15; *Taittirīya Brāhmaṇa*, i. 7, 10, 6.

Cf. Eggeing, *Sacred Books of the East*, 41, 63, n. 1.

Sam-grāma denotes primarily, it seems, 'assembly' either in peace¹ or in war,² when it means an 'armed band.' Its normal sense in the *Atharvaveda*³ and later⁴ is 'war,' 'battle.'

¹ *Av.* xii. 1, 56, where it is joined with **Samiti**. We might see in this passage, and that cited in n. 2, the technical name of the village assembly as opposed to the larger assemblies of the people, but there is no good warrant for so doing.

² *Av.* iv. 24, 7, where *saṃgrāmān* is read; but the parallel passages (*Taittirīya Samhitā*, iv. 7, 15, 2; *Maitrāyaṇī Samhitā*, jii. 16, 5) have *saṃgrāmanī*.

³ v. 21, 7; xi. 9, 26.

⁴ *Taittirīya Samhitā*, ii. 1, 3, 1; 8, 4, etc.