

denoting the members of the old Āryan nobility who had led the tribes to conquest, **as well as** those families of the aborigines who had managed to maintain their princely status in spite of the conquest. In the epic<sup>2</sup> also the term Kṣatriya seems to include these persons, but it has probably a wider signification than Khattiya, and would cover all the royal military vassals and feudal chiefs, expressing, in fact, pretty much the same as the *barones* of early English history. Neither in the Jātakas<sup>3</sup> nor in the epic<sup>4</sup> is the term co-extensive with all warriors; the army contains many **besides** the Kṣatriyas, who are the leaders or officers, rather than the rank and file.

In the later Saṃhitās<sup>5</sup> and the Brāhmaṇas<sup>6</sup> the Kṣatriya stands as a definite member of the social body, distinct from the priest, the subject people, and the slaves, **Brāhmaṇa, Vaiśya, and Śūdra**. It is significant that Rājanya is a variant to Kṣatriya, and an earlier one. Hence it is reasonable to suppose that the Kṣatriya and Rājanya are both of similar origin, being princely or connected with royalty. Moreover, the early use of Kṣatriya in the Rīgveda<sup>7</sup> is exclusively connected with royal authority or divine authority.

It is impossible to say exactly what persons would be included in the term Kṣatriya. That it covered the royal house and the various branches of the royal family may be regarded as certain. It, no doubt, also included the nobles and their families: this would explain the occasional opposition of Rājanya and Kṣatriya, as in the Aitareya Brāhmaṇa,<sup>8</sup> where a Rājanya asks a Kṣatriya for a place for sacrifice (*deva-yajana*). Thus, when strictly applied, Kṣatriya would have a wider denotation than Rājanya. As a rule, however, the two expressions are identical, and both are used as evidence in what follows. That Kṣatriya ever included the mere fighting

<sup>2</sup> Hopkins, *Journal of the American Oriental Society*, 13, 73 *et seq.*

<sup>3</sup> Fick, *op. cit.*, 52, n. 2.

<sup>4</sup> Hopkins, *op. cit.*, 184 *et seq.*, 190.

<sup>5</sup> Av. vi. 76, 3. 4; xii. 5, 5. 44. 46, etc.; Vājasaneyi Saṃhitā, xxx. 5, etc. See **Varṇa** and **Rājanya**.

<sup>6</sup> Aitareya Brāhmaṇa, vii. 24, etc.;

Śatapatha Brāhmaṇa, i. 3, 2, 15; iv. 1, 4, 5, 6, etc. See **Varṇa**.

<sup>7</sup> iv. 12, 3; 42, 1; v. 69, 1; vii. 64, 2; viii. 25, 8; 56, 1; x. 109, 3. Cf. Vājasaneyi Saṃhitā, iv. 19; x. 4; Taittiriya Brāhmaṇa, ii. 4, 7, 7.

<sup>8</sup> vii. 20. Cf. Pañcaviṃśa Brāhmaṇa, xxiv. 18, 2; Kāṭhaka Saṃhitā, xx. 1.