

'chariot-maker.' Again, in the Aitareya Brāhmaṇa,⁶² the Brāhmaṇa is opposed as 'eater of the oblation' to the members of the other three castes.

The characteristics of the several castes are given under Brāhmaṇa, Kṣatriya and Rājān, Vaiśya, Śūdra: they may be briefly summed up as follows: The Viś forms the basis of the state on which the Brahman and Kṣatra rest;⁶³ the Brahman and Kṣatra are superior to the Viś;⁶⁴ while all three classes are superior to the Śūdras. The real power of the state rested with the king and his nobles, with their retainers, who may be deemed the Kṣatriya element. Engaged in the business of the protection of the country, its administration, the decision of legal cases, and in war, the nobles subsisted, no doubt, on the revenues in kind levied from the people, the king granting to them villages (see Grāma) for their maintenance, while some of them, no doubt, had lands of their own cultivated for them by slaves or by tenants. The states were seemingly small:⁶⁵ there are no clear signs of any really large kingdoms, despite the mention of Mahārājas. The people, engaged in agriculture, pastoral pursuits, and trade (Vaṇij), paid tribute to the king and nobles for the protection afforded them. That, as Baden-Powell suggests,⁶⁶ they were not themselves agriculturists is probably erroneous; some might be landowners on a large scale, and draw their revenues from Śūdra tenants, or even Āryan tenants, but that the people as a whole were in this

⁶² vii. 19, 1; Maitrāyaṇi Saṃhitā, i. 4, 6; Gopatha Brāhmaṇa, ii. 1, 6; Lévi, *La Doctrine du Sacrifice*, 81.

⁶³ Śatapatha Brāhmaṇa, xi. 2, 7, 16; Kauṣītaki Brāhmaṇa, xvi. 4.

⁶⁴ Pañcaviṃśa Brāhmaṇa, ii. 8, 2; xi. 11, 9; xv. 6, 3; Aitareya Brāhmaṇa, ii. 33, 1; Kāthaka Saṃhitā, xxix. 10; Taittirīya Saṃhitā, ii. 5, 10, 1; Śatapatha Brāhmaṇa, vi. 4, 4, 13, etc.

⁶⁵ Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 32, for the Pañcaviṃśa Brāhmaṇa. The Śatapatha Brāhmaṇa and the later parts of the Aitareya Brāhmaṇa, with their traditions of Aśvamedhas, 'horse

sacrifices,' and their recollections of the glories of the Bharatas, represent a more advanced stage of social relations and of city life, but even they hardly know really great kingdoms.

⁶⁶ *Indian Village Community and Village Communities in India*, where much stress is laid on the idea of a settlement of Aryans on lands already occupied by Dravidian clans, much as Anglo-Saxon invaders on one theory occupied lands already held by Britons who became serfs, while the invaders were a landholding aristocracy, a theory supported by the fact that the normal holding of a hide is estimated at 120 acres.