

as a lute player and singer at the Aśvamedha or horse sacrifice.<sup>33</sup>

Of the training and education of a Kṣatriya we have no record; presumably, as in fact if not in theory later on, he was mainly instructed in the art of war, the science of the bow, and the rudimentary administrative functions which would devolve on him. At this early state of the development of the nobility which appears to be represented in the Rīgveda, it was probably not unusual or impossible for a Vaiśya to become a Kṣatriya; at least, this assumption best explains the phrase<sup>34</sup> 'claiming falsely a Kṣatriya's rank' (*kṣatriyaṃ mithuyā dhārayantam*).

The king and the Kṣatriyas must have stood in a particularly close relation. The former being the Kṣatriya *par excellence*, it is to him rather than to the ordinary Kṣatriya that we must refer passages like that in the Śatapatha Brāhmaṇa,<sup>35</sup> where it is said that the Kṣatriya, with the consent of the clansmen, gives a settlement to a man: clearly a parallel to the rule found among many peoples that the chief, but only with the consent of the people, can make a grant of unoccupied land. In the same Brāhmaṇa<sup>36</sup> it is said that a Kṣatriya consecrates a Kṣatriya, a clear reference, as the commentator explains, to the practice of the old king consecrating the prince (*kumāra*) who is to succeed him; and again,<sup>37</sup> the Kṣatriya and the Purohita are regarded as alone complete in contrast with other people, the parallel with the Purohita here suggesting that the Kṣatriya *par excellence* is meant. On the other hand, the king is sometimes contrasted with the Rājanya.<sup>38</sup>

The Sūtra literature contains elaborate rules<sup>39</sup> for the educa-

<sup>33</sup> Śatapatha Brāhmaṇa, xiii. 4, 3, 5. This mention is proof of the existence of a class of Kṣatriya bards (as opposed to priestly reciters), from whose productions the Epic naturally grew up. Cf. Hopkins, *Journal of the American Oriental Society*, 15, 258.

<sup>34</sup> vii. 104, 13. Cf. for a similarly false claim to be a Brahmin, x. 71, 8.

<sup>35</sup> vii. 1, 1, 8.

<sup>36</sup> xii. 8, 3, 19; Eggeling, *Sacred Books of the East*, 44, 254, n. 1.

<sup>37</sup> Cf. Eggeling, *ibid.*, 41, 259.

<sup>38</sup> Śatapatha Brāhmaṇa, xiii. 4, 2, 17, and see Rājanya.

<sup>39</sup> See references in Bühler, *Sacred Books of the East*, 14, 395, 396.

Cf. Zimmer, *Altindisches Leben*, 212 *et seq.*; Ludwig, *Translation of the Rīgveda*, 3, 231 *et seq.*; von Schroeder, *Indiens Literatur und Cultur*, 151 *et seq.*; Weber, *Indische Studien*, 10, 4 *et seq.* (where practically every passage on the subject is cited or referred to); Hopkins, *Journal of the American Oriental Society*, 13, 98 *et seq.* (for the Epic parallels).