

nor **Vrjana**<sup>11</sup> has the special sense of a subdivision of the **Viś** when used for war, for both words only denote generally an armed host. He finds other designations of the village host in **Vrā**<sup>12</sup> and in **Vrāja**,<sup>13</sup> but it is sufficient to say that the former passage is of extremely doubtful import,<sup>14</sup> and that the latter has no reference to war at all. It is therefore impossible to state in what exact relation the **Grāma** in Vedic times stood to the **Viś** or to the family (**Kula** or **Gotra**). The confusion is increased by the vagueness of the sense of both **Grāma** and **Viś**. If the latter be regarded as a local division, then no doubt the **Grāma** must have been a part of a district; but if a **Viś** was a unit of relationship, then a **Grāma** may have contained families of different **Viśes**, or may have sometimes coincided with a **Viś**, or have contained only a part of a **Viś**. But in any case the original state of affairs must have been greatly modified by the rise of the system of caste, and the substitution of a hierarchical for a political point of view. The elements of the people were represented by the family—either as an individual family inhabiting one home (**Kula**), and consisting often, no doubt, of a joint family of brothers, or as a patriarchal family of sons who still lived with their father—and by the clan, the later **Gotra**, which included all those who claimed a common ancestor. The **Gotra** may be regarded as roughly corresponding to the Latin *gens* and the Greek *γένος*, and possibly the **Viś** may be the equivalent of the *curia* and *φρήρη*, and the **Jana** of the *tribus* and *φύλον* or *φύλη*.<sup>15</sup> These three divisions may also be seen in the **Viś**, **Zantu**, and **Daquy** of the Iranian world, where the use of **Viś** suggests that in the Indian **Viś** a relationship based on blood rather than locality is meant—and perhaps even in the *vicus*, *pagus*, and *civitas* of the old German polity described in the *Germania*<sup>16</sup> of Tacitus. The family in some form appears as the third element of the **Jana** in a passage of the *Rigveda*,<sup>17</sup> where the house (*grha*) is

<sup>11</sup> Rv. vii. 32, 27; x. 42, 10.

<sup>12</sup> Rv. i. 126, 5 (*vīṣyā iva vrāḥ*).

<sup>13</sup> Rv. x. 179, 2 = Av. vii. 72, 2.

<sup>14</sup> Cf. Pischel, *Vedische Studien*, 2, 121,

<sup>15</sup> 319.

<sup>16</sup> Cf. *Iliad*, 2, 362.

<sup>17</sup> Chap. vii. Zimmer gives other

equations, for which cf. Schrader, *Prehistoric Antiquities*, 393 *et seq.* The exact parallelism cannot in any case be pressed.

<sup>17</sup> x. 91, 2, where *janam janam* and *viśam viśam* occur, and where a contrast must be meant.