

neighbouring territory seem to have been frequent and normal,¹⁵ no doubt because of the booty (*Udāja, Nirāja*) which was to be won, and which the king had to share with the people.

Banners (*Dhvaja*) were borne in war, and musical instruments (*Dundubhi, Bakura*)¹⁶ were used by the combatants.

¹⁵ Cf. Rv. x. 142, 4, as interpreted by Sāyaṇa and by Hillebrandt, *op. cit.*, 2, 64, n. 5; Taittirīya Brāhmaṇa, i. 8, 4, 1 (of the model Kuru kings).

¹⁶ So, later, Arrian, *Indica*, vii. 9. The shouts of either side are shown in the word *hrandus* (Rv. ii. 12, 8; cf. vi. 25, 6; x. 121, 6), which came to mean the 'shouting host.' Cf. also Tacitus, *Germania*, 2.

Cf. Muir, *Sanskrit Texts*, 5, 469-472; Weber, Proceedings of the Berlin Academy, 1898, 564; Zimmer, *Altindisches Leben*, 293-301. See also *Iṣu, Dhanvan, Ratha*. Hopkins, *Journal of the American Oriental Society*, 13, 281 *et seq.*, gives a full account of the later Epic armour and warfare. See also his note, *ibid.*, 15, 265, 266. For sacrifice in battle, cf. *Purohita*.

Samghāta seems in a few passages¹ to have the sense of 'battle.'

¹ *Kāṭhaka Samhitā*, xxix. 1; *Vājasaneyi Samhitā*, i. 16; *Śatapatha Brāhmaṇa*, i. 1, 4, 18.

Saciva 'companion,' 'attendant' (from *sac*, 'follow'), later a common word for the comrade of a king, his minister, is found in Vedic literature in the *Aitareya Brāhmaṇa* (iii. 20, 1), where it is used by Indra of the Maruts. It seems to correspond in sense to the German *comes* or the English *gesith*.¹

¹ Stubbs, *Select Charters*, 57.

Sa-jāta ('born together') is found once in the *Rigveda*,¹ and very often later.² The word must clearly mean a 'relative,' and then more widely a man of the same position or rank; but the senses cannot be distinguished, so much do they merge into each other. The *Sajātas* of a king are of course princes;³ of an

¹ i. 109, 1.

² Av. i. 9, 3; 19, 3; ii. 6, 4; iii. 3, 6; vi. 5, 2; 73, 1; xi. 1, 6, 7; Taittirīya Samhitā, ii. 1, 3, 2; 2, 1, 2; 6, 9, 7; *Maitrāyaṇi Samhitā*, ii. 1, 8; *Kāṭhaka*

Samhitā, xi. 12, 13; xii. 1; *Vājasaneyi Samhitā*, v. 23; x. 29; xxvii. 5, and often in the *Brāhmaṇas*.

³ Av. iii. 3, 4, 6; Weber, *Indische Studien*, 17, 188.