

man has not been proved: in the Rigveda⁹ and later¹⁰ others than Kṣatriyas regularly fought; but possibly if the nobles had retainers as the kings had, Kṣatriya would embrace those retainers who had military functions. The term did not apply to all members of the royal entourage; for example, the Grāmaṇī was usually a Vaiśya.

The connexion of the Kṣatriyas with the Brahmins was very close. The prosperity of the two is repeatedly asserted¹¹ to be indissolubly associated, especially in the relation of king (Rājan) and domestic priest (Purohita). Sometimes there was feud between Kṣatriya and Brahmin.¹² His management of the sacrifice then gave the Brahmin power to ruin the Kṣatriya by embroiling him with the people¹³ or with other Kṣatriyas.¹⁴

Towards the common people, on the other hand, the Kṣatriya stood in a relation of well-nigh unquestioned superiority.¹⁵ There are, however, references to occasional feuds between

⁹ In the following passages there is reference to the people (*viś*) fighting: i. 69, 3; 126, 5 (*cf.*, however, Pischel, *Vedische Studien*, 2, 121); iv. 24, 4; vi. 26, 1; vii. 79, 2; viii. 18, 18; 96, 15; probably also vii. 33, 6, where the *Trtsūnām viśaḥ* means 'the subjects of the Trtsu princes,' as Geldner, *Vedische Studien*, 2, 136, thinks. In vi. 41, 5, on the other hand, the people and wars (*pṛtanāsu*) are contrasted, the normal rule of the common folk being peace.

¹⁰ In Av. ix. 7, 9, the people are clearly designated as *balam*, or 'force,' a regular term later for an armed force. The later law books (*e.g.*, Gautama, vii. 6; Vasiṣṭha, ii. 22) allow even Brahmins to maintain themselves by the occupation of Kṣatriyas in case of need. For the Epic, *cf.* Hopkins, *op. cit.*, 94, 95; 184 *et seq.*

¹¹ Taittiriya Samhitā, v. 1, 10, 3; Maitrāyaṇī Samhitā, ii. 2, 3; iii. 1, 9; 2, 3; iv. 3, 9; Kāthaka Samhitā, xxix. 10; Vājasaneyi Samhitā, v. 27; vii. 21; xviii. 14; xix. 5; xxxviii. 14, etc.; Pañcaviṃśa Brāhmaṇa, xi. 11, 9; Aitareya Brāhmaṇa, vii. 22; Śatapatha

Brāhmaṇa, i. 2, 1, 7; iii. 5, 2, 11; 6, 1, 17; vi. 6, 3, 14. The superiority of the Rājanya to all other castes is asserted in Taittiriya Samhitā, ii. 5, 10, 1, etc. The superiority of the Brahmin to the Kṣatriya is sometimes asserted — *e.g.*, in the Atharvaveda hymns, v. 18, 19; Maitrāyaṇī Samhitā, iv. 3, 8; Vājasaneyi Samhitā, xxi. 21; Śatapatha Brāhmaṇa, xiii. 1, 9, 1; 3, 7, 8. So the Rājasūya sacrifice of the king is inferior to the highest sacrifice (the Vājapeya) of the priest (*ibid.*, v. 1, 1, 12), and though the Brahmin goes after the king, he is yet stronger than he (v. 4, 2, 7, and v. 4, 4, 15). *Cf.* Hopkins, *op. cit.*, 76.

¹² Kāthaka Samhitā, xxviii. 5; Av. v. 18, 19.

¹³ *E.g.*, Taittiriya Samhitā, ii. 2, 11, 2; Maitrāyaṇī Samhitā, i. 6, 5; ii. 1, 9; iii. 3, 10; Kāthaka Samhitā, xxix. 8, etc.

¹⁴ Maitrāyaṇī Samhitā, iii. 3, 10, etc.

¹⁵ Kāthaka Samhitā, xvi. 4; xxi. 10; xxii. 9; xxix. 9, 10; Aitareya Brāhmaṇa, ii. 33; Śatapatha Brāhmaṇa, xi. 2, 7, 15, 16, etc.; Maitrāyaṇī Samhitā, iv. 4, 9, 10; 6, 8, etc.