

have made up a Viś, while Grāma is more definitely, perhaps, a local designation. But the Vedic evidence is quite inconclusive.¹¹ Cf. Viśpati.

In the later period the sense of Viś is definitely restricted in some cases¹² to denote the third of the classes of the Vedic polity, the people or clansmen as opposed to the nobles (Kṣatra, Kṣatriya) and the priests (Brahman, Brāhmaṇa). For the position of this class, see Vaiśva.

¹¹ The Viś may have been originally a clan settled in one place: there is no passage where 'Gotra' would not probably make sense; Rv. ii. 26, 3, cannot be pressed unduly to distinguish *īanman* and Viś. Compare the phrase used of the Maruts *śardham, vrātaṃ vrātaṃ, gaṇaṃ gaṇaṃ*, in Rv. v. 53, 11, where no precise sense can fairly be attributed to the words, though Zimmer sees in them a threefold division of the host corresponding to Jana, Viś, and Grāma. The rendering 'Gau' has therefore little foundation.

¹² Perhaps to this sense belong the numerous passages in the Brāhmaṇas and later Samhitās referring to strife between the Viś and the Kṣatra, the clansmen and the chiefs, or the peasantry and the nobles—e.g., Taittiriya Samhitā, ii. 2, 11, 2; Maitrāyaṇi Samhitā, ii. 1, 9; iii. 3, 10; Kāthaka Samhitā, xix. 9 and often. See also Pañcaviṃśa Brāhmaṇa, xviii. 10, 9; Śatapatha Brāhmaṇa, ii. 1, 3, 5; viii. 7, 2, 3; xiii. 2, 2, 17, 19; 9, 6; xiv. 1, 3, 27, etc.; Chāndogya Upaniṣad, viii. 14.

Cf. Zimmer, *Altindisches Leben*, 15 et seq.; Schrader, *Prehistoric Antiquities*, 800 et seq.; Macdonell, *Sanskrit Literature*, 158; von Schroeder, *Indiens Literatur und Cultur*, 32, 33; St. Petersburg Dictionary, s.v. For the Roman *curia*, which was apparently a collection of *gentes*, perhaps local, cf. Mommsen, *History of Rome*, i, 72 et seq.; *Römische Forschungen*, i, 140-150; *Römisches Staatsrecht*, 3, 9; Taylor, *History of Rome*, ii, 12; Smith, *Dictionary of Antiquities*, i, 576; Cuq, *Les institutions juridiques des Romains*, 30-36. For the Greek *Phratia*, which was probably similar in character, consisting of a union of *γῆν*, see *Dictionary of Antiquities*, 2, 876 et seq.; Greenidge, *Greek Constitutional History*, 128 et seq.; Bury, *History of Greece*, 69, 70; Gilbert, *Greek Constitutional Antiquities*, i, 104 et seq., 210. For the English hundreds, and the supposed analogy of the *pagi* of Tacitus, see the references in Medley, *English Constitutional History*,³ 318 et seq.

Viśara is found as the name of a disease, perhaps 'tearing pains,' in the Atharvaveda.¹ Zimmer² thinks that the pains in the limbs attendant on fever (Takman) are alluded to. Roth³ sees in the word the name of a demon. The view of Zimmer is supported by the use of *viśarika*, 'rending,' beside *Balāsa* in another passage.⁴

¹ ii. 4, 2.

² *Altindisches Leben*. 391.

³ St. Petersburg Dictionary, s.v.

⁴ xix. 34, 10.

Cf. Bloomfield, *Hymns of the Atharvaveda*, 284.