

advance of the Vedic Indians to the east, comparing the Germanic invasions that transformed the German tribes into monarchies closely allied with the church. The needs of a conquering people evoke the monarch; the lesser princes sink to the position of nobles; for repelling the attacks of aborigines or of other Āryan tribes, and for quelling the revolts of the subdued population, the state requires a standing army in the shape of the armed retainers of the king, and beside the nobility of the lesser princes arises that of the king's chief retainers, as the Thegns supplemented the Gesiths of the Anglo-Saxon monarchies.¹³ At the same time the people ceased to take part in military matters, and under climatic influences left the conduct of war to the nobility and their retainers, devoting themselves to agriculture, pastoral pursuits, and trade. But the advantage won by the nobles over the people was shared by them with the priesthood, the origin of whose power lies in the Purohitaship, as Roth first saw.¹⁴

Originally the prince could sacrifice for himself and the people, but the Rīgveda¹⁵ itself shows cases, like those of Viśvāmītra and Vasiṣṭha illustrating forcibly the power of the Purohita, though at the same time the right of the noble to act as Purohita is seen in the case of Devāpi Ārṣṭiṣeṇa.¹⁶ The Brahmins saw their opportunity, through the Purohitaship, of gaining practical power during the confusion and difficulties of the wars of invasion, and secured it, though only after many struggles, the traces of which are seen in the Epic tradition.¹⁷ The Atharvaveda¹⁸ also preserves relics of these conflicts in its narration of the ruin of the Spṛñjayas because of oppressing Brahmins, and besides other hymns of the Atharvaveda (viii-xii), the Śatarudriya litany of the Yajurveda¹⁹ reflects the period of storm and stress when the aboriginal population was

¹³ Maitland, *Domesday Book*, 164 et seq.

¹⁴ Zur Litteratur und Geschichte des Weda, 117 et seq.

¹⁵ Rv. iii. 33, 8; vii. 18; 83.

¹⁶ Yāska, Nirukta, ii. 10, explaining Rv. x. 98.

¹⁷ Lassen, *Indische Alterthumskunde*,

1², 705 et seq.; Muir, *op. cit.*, 2², 296-479.

¹⁸ v. 17-19; Muir, 2², 280-289.

¹⁹ Vājasaneyi Saṃhitā, xvi = Taittiriya Saṃhitā, iv. 5, 1-11 = Kāthaka Saṃhitā, xvii, 11-16 = Maitrāyaṇī Saṃhitā, ii. 9. 1-10.