

deduced that a Vedic host fought according to clan (Viś), village (Grāma), and family, but this conclusion is hardly warranted, there being nothing to show that there is any intention to present a distinct series of divisions. It is not probable that the word ever has the technical sense of 'guild,' as Roth⁵ thinks. Cf. Vrātapati.

⁵ In the St. Petersburg Dictionary, where this is taken to be the sense; Pañcaviṃśa Brāhmaṇa, vi. 9, 25; xvii. 1, 5. 12; Vājasaneyi Saṃhitā, xvi. 25; Taittirīya Saṃhitā, i. 8, 10, 2.

Vrāta-pati, 'lord of troops,' is an epithet included in the names of Rudra in the Yajurveda Saṃhitās,¹ along with the epithet Gaṇa-pati, 'lord of groups.' The exact sense is quite uncertain, but the term may allude to the chief of a band of robbers, as Zimmer² thinks.

¹ Taittirīya Saṃhitā, iv. 5, 4, 1; Kāṇhaka Saṃhitā, xvii. 13; Maitrāyaṇi Saṃhitā, ii. 9, 4; Vājasaneyi Saṃhitā, xvi. 25.

² *Altindisches Leben*, 179.

Vrātya is included in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda,¹ where, however, no further explanation of the name is given. Fuller information is furnished by the Atharvaveda,² the Pañcaviṃśa Brāhmaṇa,³ and the Sūtras,⁴ which describe at length a certain rite intended for the use of Vrātyas. According to the Pañcaviṃśa Brāhmaṇa, there are four different kinds of 'outcasts'—viz., the *hīna*, who are merely described as 'depressed'; those who have become outcasts for some sin (*nindita*); those who become outcasts at an early age, apparently by living among outcasts; and those old men who, being impotent (*sama-nūcamedhṛa*), have gone to live with outcasts. The last three categories are by no means of the same importance as the first. The motive of the fourth is hard to understand: according to Rājārām Rām-

¹ Vājasaneyi Saṃhitā, xxx. 8; Taittirīya Brāhmaṇa, iii. 4, 5, 1.

² xv. 1, 1 *et seq.*

³ xvii. 1-4.

⁴ Kātyāyana Śrauta Sūtra, xii. 1; xvii. 4; Lāṭyāyana Śrauta Sūtra, viii. 6; Āpastamba Śrauta Sūtra, xxii. 5, 4-14. See Hillebrandt, *Ritualiteratur*, 139, 140.