

occupied against Āryan attacks or against inundations caused by overflowing rivers. Forts 'with a hundred walls' (*śatabhuji*) are spoken of.<sup>7</sup>

It would probably be a mistake to regard these forts as permanently occupied fortified places like the fortresses of the mediæval barony. They were probably merely places of refuge against attack, ramparts of hardened earth with palisades and a ditch (*cf. Dehī*). Pischel and Geldner,<sup>8</sup> however, think that there were towns with wooden walls and ditches (*περίβολος* and *ράφος*) like the Indian town of Pātaliputra known to Megasthenes<sup>9</sup> and the Pāli texts.<sup>10</sup> This is possible, but hardly susceptible of proof, and it is not without significance that the word *Nagara* is of late occurrence. On the whole it is hardly likely that in early Vedic times city life was much developed. In the Epic, according to Hopkins,<sup>11</sup> there are found the *Nagara*, 'city'; *Grāma*, 'village'; and *Ghoṣa*, 'ranch.' Vedic literature hardly seems to go beyond the village, no doubt with modifications in its later period.

The siege of forts is mentioned in the *Samhitās* and *Brāhmaṇas*.<sup>12</sup> According to the *Rigveda*,<sup>13</sup> fire was used.

<sup>7</sup> Rv. i. 166, 8; vii. 15, 14.

<sup>8</sup> *Vedische Studien*, i, xxii, xxiii, where *ḥṣiti dhruvā*, i. 73, 4, is compared.

<sup>9</sup> Strabo, p. 702; Arrian, *Indica*, 10.

<sup>10</sup> *Mahāparinibbānasutta*, p. 12. *Cf.* Rhys Davids, *Buddhist India*, 262.

<sup>11</sup> *Journal of the American Oriental Society*, 13, 77; 174 *et seq.*

<sup>12</sup> *Taittirīya Samhitā*, vi. 2, 3, 1; *Aitareya Brāhmaṇa*, i. 23; *Śatapatha Brāhmaṇa*, iii. 4, 4, 3-5; *Gopatha Brāhmaṇa*, ii. 2, 7, etc.

<sup>13</sup> vii. 5, 3. Possibly, in some cases, the palisade was no more than a hedge of thorn or a row of stakes (*cf.* Rv. x. 101, 8), as suggested by Zimmer, *Altindisches Leben*, 143, 145; and *cf.* Rv. viii. 53, 5, as corrected by Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 109.

*Cf.* Zimmer, *Altindisches Leben*, 142-148, who compares the fact that neither the Germans (Tacitus, *Germania*, 16)

nor the Slavs (Procopius, *De bello Gotico*, iii. 14) lived in towns, but, like the ancient Indians, were scattered in villages, each consisting of the houses and steadings of the several families living in the village. The evidence seems pretty convincing. It is true that the Greeks, when we first find them, evidently knew castles and fortresses of the mediæval type; but the Greeks were clearly an invading race, superimposed on an older and in civilization more advanced people (see, *e.g.*, Burrows, *Discoveries in Crete*). But the Pur may, as Zimmer allows, have sometimes been built within the limits of the village. Whether, as he urges (144), the *śārādī pur* was a protection against the floods of autumn is uncertain. *Cf.* Rv. i. 131, 4; 174, 2; vi. 20, 10. In particular, it is not legitimate to connect the mention of those forts with the fact that the Pūrus