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A list of the consecrated kings is given in the Aitareya Brāhmaṇa, where the royal inauguration is called the 'great unction' (mahābhiṣeka) connected with Indra. It corresponds generally with a list of Aśvamedhins, 'performers of the horse sacrifice,' given in the Satapatha Brāhmaṇa 10 and the Sānkhāyana Śrauta Sūtra. 13

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9 viii. 21-23. Cf. Weber, Episches im vedischen Ritual, 8.

10 xiii. 5, 4.

11 xvi. 9.

Cf. Eggeling, Sacred Books of the East, 41, xxiv, xxv.
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Rāja-stambāyana, 'descendant of Rājastamba,' is the patronymic of Yajñavacas in the Satapatha Brāhmaṇa.¹

1 x. 4, 2, 1 (oxytone), 6, 5, 9 (proparoxytone). No stress need be laid mana.

Rājādhirāja, 'king of kings,' later a title of paramount sovereignty, is only found in Vedic literature in the late Taittirīya Āraṇyaka (i. 31, 6) as a divine epithet.

Rājāśva ('king's horse') in the Atharvaveda (vi. 102, 2) seems merely to denote a powerful horse.

Rājñī, 'queen,' is found in the Yajurveda Samhitās¹ and in the Brāhmaṇas.²

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<sup>1</sup> Taittirīya Samhitā, iv. 3, 6, 2; 4, 2, 1; Maitrāyani Samhitā, ii. 8, 3, 9; Kāṭhaka Samhitā, xvii. 3, 8; Vājasaneyi Samhitā, xiv. 13; xv. 10.
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² Taittirīya Brāhmaṇa, ii. 2, 6, 2; iii. 11, 3, 1; Aitareya Brāhmaṇa, v. 23, 2, etc.

Rājya in the Atharvaveda¹ and later² regularly denotes 'sovereign power,' from which, as the Satapatha Brāhmana³ notes, the Brahmin is excluded.

In addition to Rājya, the texts give other expressions of sovereign power. Thus the Satapatha Brāhmaṇa contends

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1 iii. 4, 2; iv. 8, 1; xi. 6, 15; xii. 3, 31; xviii. 4, 31.
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Upanisad Brāhmaṇa, i. 4, 5, as emended by Roth, Journal of the American Oriental Society, 16, ccxliii.

² Taittirīya Samhitā, ii. 1, 3, 4; 6, 6, 5; vii. 5, 8, 3, etc.; Aitareya Brāhmaņa, vii. 23, etc.; Jaiminīya

³ V. I, I, I2.

⁴ v. 1, 1, 3.