

Grāmaṇī (who was a **Vaiśya**) as having reached the height of prosperity (*gata-śrī*).

Cf. Muir, *Sanskrit Texts*, i², 258 et seq.; Zimmer, *Altindisches Leben*, 191. It is quite likely that the noble families not related to the royal family

were families of minor princes whose rule was merged in that of the king on the formation of a powerful tribe, as was the case in Germany.

Rājanya-bandhu denotes a **Rājanya**, but usually with a depreciating sense. Thus in the *Śatapatha Brāhmaṇa*¹ **Janaka** is called by the Brahmins, whom he defeated in disputation, 'a fellow of a **Rājanya**'; the same description is applied to **Pravāhaṇa Jaivali** in the *Bṛhadāraṇyaka Upaniṣad*² for a similar reason. On the other hand, in one passage³ where reference is made to men eating apart from women, princes are said to do so most of all: the term **Rājanyabandhu** cannot here be deemed to be contemptuous, unless, indeed, it is the expression of Brahmin contempt for princes, such as clearly appears in the treatment of **Nagnajit** in another passage.⁴ Again, in a passage⁵ in which the four castes are mentioned, the **Vaiśya** precedes the **Rājanyabandhu**, a curious inversion of the order of the second and third castes.⁶

¹ xi. 6, 2, 5.

² vi. 1, 5.

³ *Śatapatha Brāhmaṇa*, x. 5, 2, 10, where cf. Eggeling's note, *Sacred Books of the East*, 43, 370, n. 1. A similar case is apparently i. 2, 4, 2,

where any special contempt cannot be meant.

⁴ viii. 1, 4, 10. Cf. Muir, *Sanskrit Texts*, i², 515.

⁵ i. 1, 4, 12.

⁶ Eggeling, *op. cit.*, 12, 28.

Rājanya-rṣi, 'royal sage,' is a term applied to **Sindhuksit** in the *Pañcaviṃśa Brāhmaṇa*.¹ The story about him is, however, purely mythical.

¹ xii. 12, 6. Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 235, n. 3, and see *Varṇa* (p. 261).

Rāja-pati, 'lord of kings,' is found in the *Satapatha Brāhmaṇa* (xi. 4, 3, 9) as an epithet of **Soma**. It is not used elsewhere as a title of imperial temporal supremacy: see **Rājya**.