

no decisive passage. Zimmer<sup>2</sup> sees traces in one passage of the Rigveda<sup>3</sup> that in times of peace there was no king in some states, the members of the royal family holding equal rights. He compares this with the state of affairs in early Germany.<sup>4</sup> But the passage merely shows that the nobles could be called Rājan, and is not decisive for the sense ascribed to it by Zimmer. Of course this state of affairs is perfectly possible, and is exemplified later in Buddhist times.<sup>5</sup>

<sup>2</sup> *Altindisches Leben*, 176, 177.

<sup>3</sup> x. 97, 6. He also compares Av. i. 9; iii. 4; iv. 22, where the king is referred to as superior to the other royal personages.

<sup>4</sup> The case of the Cherusci and

Arminius' attempt to make himself king, which his relatives, the royal family, foiled (see Tacitus, *Annals*, ii. 88).

<sup>5</sup> Cf. Rhys Davids, *Buddhist India*, 19.

Rājani, 'descendant of Rajana,' is the patronymic of Ugradeva in the Pañcaviṃśa Brāhmaṇa (xiv. 3, 17; xxiii. 16, 11) and the Taittirīya Āraṇyaka (v. 4. 12).

Rājanya is the regular term in Vedic literature<sup>1</sup> for a man of the royal family, probably including also those who were not actually members of that family, but were nobles, though it may have been originally restricted to members of the royal family. This, however, does not appear clearly from any passage; the term may originally have applied to all the nobles irrespective of kingly power. In the Śatapatha Brāhmaṇa<sup>2</sup> the Rājanya is different from the Rājaputra, who is literally a son of the king. The functions and place of the Rājanya are described under Kṣatriya, which expression later normally takes the place of Rājanya as a designation for the ruling class. His high place is shown by the fact that in the Taittirīya Saṃhitā<sup>3</sup> he is ranked with the learned Brahmin and the

<sup>1</sup> Only once in the Rv. in the late Puruṣa-sūkta, x. 90, 12; but often in the Av.: v. 17, 9; 18, 2; vi. 38, 4; x. 10, 18; xii. 4, 32 *et seq.*; xv. 8, 1; xix. 32, 8; Taittirīya Saṃhitā, ii. 4, 13, 1; 5, 4, 4; 10, 1; v. 1, 10, 3, etc. Even in the Śatapatha Brāhmaṇa,

where, on the whole, the later use of Kṣatriya prevails, the Rājanya is often mentioned. See Eggeling's index, *Sacred Books of the East*, 44, 561.

<sup>2</sup> Cf. xiii. 4, 2, 17, with xiii. 1, 6, 2.

<sup>3</sup> ii. 5, 4, 4.