

succeeding, through his adoption by Viśvāmitra, to the divine lore (*daiva veda*) of the **Gāthins** and the lordship of the **Jahnuś**. That in fact this tradition is correct seems most improbable, but it serves at least to illustrate the existence of seers of royal origin. Such figures appear more than once in the **Pañcaviṃśa Brāhmaṇa**,¹¹² which knows the technical terms **Rājanyarṣi** and **Devarājan** corresponding to the later **Rājarṣi**, 'royal sage.' The **Jaiminiya Brāhmaṇa**¹¹³ says of one who knows a certain doctrine, 'being a king he becomes a seer' (*rājā sann ṛṣir bhavati*), and the **Jaiminiya Upaniṣad Brāhmaṇa**¹¹⁴ applies the term **Rājanya** to a **Brāhmaṇa**. Again, it is argued that **Devāpi Arṣiṣeṇa**, who acted as **Purohita**, according to the **Rigveda**,¹¹⁵ for **Śantanu**, was a prince, as **Yāska**¹¹⁶ says or implies he was.¹¹⁷ But this assumption seems to be only an error of **Yāska**'s. Since nothing in the **Rigveda** alludes to any relationship, it is impossible to accept **Sieg**'s view¹¹⁸ that the **Rigveda** recognizes the two as brothers, but presents the fact of a prince acting the part of **Purohita** as unusual and requiring explanation. The principle, however, thus accepted by **Sieg** as to princes in the **Rigveda** seems sound enough. Again, **Muir**¹¹⁹ has argued that **Hindu** tradition, as shown in **Sāyaṇa**,¹²⁰ regards many hymns of the **Rigveda** as composed by royal personages, but he admits that in many cases the ascription is wrong; it may be added that in the case of **Prthī Vainya**, where the hymn¹²¹ ascribed to him seems to be his, it is not shown in the hymn itself that he is other than a seer; the **Śatapatha Brāhmaṇa**¹²² calls him a king, but that is probably of no more value than the later tradition as to **Viśvāmitra**. The case of **Viśvantara**

¹¹² xii. 12, 6; xviii. 10, 5. Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 235, n. 3.

¹¹³ P. 562 of the manuscript, cited by Hopkins, *Journal of the American Oriental Society*, 13, 154, n.

¹¹⁴ i. 4, 2. Cf. **Aitareya Brāhmaṇa**, vii. 17, 6, where **Viśvāmitra** is addressed as **Rājaputra**.

¹¹⁵ x. 98. See Zimmer, *Altindisches Leben*, 196; Senart, *Les Castes dans l'Inde*, 165; Muir, i², 269 et seq.

¹¹⁶ *Nirukta*, ii. 10.

¹¹⁷ It may be added that a family of **Arṣiṣeṇas** appear as ritual authorities in a scholium on **Kātyāyana Śrauta Sūtra**, i. 9, 3; Weber, *op. cit.*, 10, 95.

¹¹⁸ *Die Sagenstoffe des Rgveda*, 142.

¹¹⁹ *Op. cit.*, i², 265 et seq.

¹²⁰ On **Rv.** i. 100; iv. 42. 43. 44; v. 27; vi. 15; x. 9. 75. 133. 134. 148. 179, etc.

¹²¹ x. 148, 5.

¹²² v. 3, 5, 4.