

Tenure of Monarchy.—Zimmer⁵ is of opinion that while the Vedic monarchy was sometimes hereditary, as is indeed shown by several cases where the descent can be traced,⁶ yet in others the monarchy was elective, though it is not clear whether the selection by the people was between the members of the royal family only or extended to members of all the noble clans. It must, however, be admitted that the evidence for the elective monarchy is not strong. As Geldner⁷ argues, all the passages cited⁸ can be regarded not as choice by the cantons (*Viś*), but as acceptance by the subjects (*viś*): this seems the more probable sense. Of course this is no proof that the monarchy was not sometimes elective: the practice of selecting one member of the family to the exclusion of another less well qualified is exemplified by the legend in Yāska⁹ of the Kuru brothers, Devāpi and Śantanu, the value of which, as evidence of contemporary views, is not seriously affected by the legend itself being of dubious character and validity.

Royal power was clearly insecure: there are several references to kings being expelled from their realms, and their efforts to recover their sovereignty,¹⁰ and the Atharvaveda contains spells in the interest of royalty.¹¹

The King in War.—Naturally the Vedic texts, after the Rigveda, contain few notices of the warlike adventures that no doubt formed a very considerable proportion of the royal functions. But the Taittiriya Brāhmaṇa¹² contains the statement that the Kuru-Pañcāla kings, who, like the Brahmins of

⁵ *Op. cit.*, 162 *et seq.* So Weber, *Indische Studien*, 17, 188; Bloomfield, *Hymns of the Atharvaveda*, 336.

⁶ E.g., Vadhryaśva, Divodāsa, Pijavana, Sudās; or Purukutsa, Trasadasyu, Mitrātithi, Kuruśravaṇa. Upamaśravas, etc.; Lanman, *Sanskrit Reader*, 386. So a 'kingdom of ten generations' (Daśa-puruṣaṃrājya) is mentioned in the Śatapatha Brāhmaṇa, xii. 9, 3, 3; and *cf.* v. 4, 2, 8; Aitareya Brāhmaṇa, viii. 12, 17.

⁷ *Vedische Studien*, 2, 303.

⁸ Rv. x. 124, 8; 173; Av. i. 9; iii. 4; iv. 22.

⁹ Nirukta, ii. 10.

¹⁰ The technical term is *apa-ruddha*. *Cf.* Av. iii. 3, 4; Kāthaka Saṃhitā, xxviii. 1; Taittiriya Saṃhitā, ii. 3, 1; Maitrāyaṇi Saṃhitā, ii. 2, 1; Pañcaviṃśa Brāhmaṇa, xii. 12, 6; Śatapatha Brāhmaṇa, xii. 9, 3, 3, etc.; Kausika Sūtra, xvi. 30; Caland, *Altindisches Zauberitual*, 37 *et seq.*

¹¹ Especially iii. 3. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 111 *et seq.*

¹² i. 8, 4, 1.