

Rāja-yakṣma, 'royal sickness,' is mentioned in the Rigveda<sup>1</sup> and several times later on.<sup>2</sup> Zimmer<sup>3</sup> identifies it with consumption: this identification seems certain, being supported by the later view of the disease.<sup>4</sup> Bloomfield<sup>5</sup> suggests 'king's evil,' or syphilis, as the sense, but this is not probable.

<sup>1</sup> i. 161, 1.

<sup>2</sup> Av. xi. 3, 39; xii. 5; Taittiriya Saṃhitā, ii. 3, 5, 2; Kāthaka Saṃhitā, xi. 3; xxvii. 3; Maitrāyaṇī Saṃhitā, ii. 2, 7.

<sup>3</sup> *Altindisches Leben*, 375 *et seq.*

<sup>4</sup> Cf. Wise, *System of Hindu Medicine*,

321 *et seq.*; Jolly, *Medicin*, 88, 89, n. 2, who takes Rājayakṣma as denoting the worst of diseases, not the disease cured by the king. Cf. Rājasūya.

<sup>5</sup> *Hymns of the Atharvaveda*, 697. But contrast *ibid.*, 415.

Rāja-sūya is the name in the Atharvaveda<sup>1</sup> and the later literature<sup>2</sup> of the ceremony of the 'royal consecration.' The rite is described at great length in the Sūtras,<sup>3</sup> but its main features are clearly outlined in the Brāhmaṇas,<sup>4</sup> while the verses used in the ceremony are preserved in the Saṃhitās of the Yajurveda.<sup>5</sup> Besides much mere priestly elaboration, the ritual contains traces of popular ceremonial. For example, the king is clothed in the ceremonial garments of his rank, and provided with bow and arrow as emblems of sovereignty. He is formally anointed; he performs a mimic cow raid against a relative of his;<sup>6</sup> or engages in a sham fight with a Rājanya.<sup>7</sup> A game of dice is played in which he is made to be the victim;<sup>8</sup> he symbolically ascends the quarters of the sky as an indication of his universal rule; and steps on a tiger skin, thus gaining the strength and the pre-eminence of the tiger.

<sup>1</sup> Iv. 8, 1; xi. 7, 7.

<sup>2</sup> Taittiriya Saṃhitā, v. 6, 2, 1; Aitareya Brāhmaṇa, vii. 15, 8; Satapatha Brāhmaṇa, v. 1, 1, 12, etc.

<sup>3</sup> See Weber, *Über die Königsweihe, den Rājasūya*; Hillebrandt, *Ritualliteratur*, 144-147; Oldenberg, *Religion des Veda*, 472, 491. The relation of the *Śunah-sepa* episode formed part of the ritual. That this points to human sacrifice having once formed part of the ritual of the Rājasūya as supposed by Hillebrandt, *loc. cit.*; Weber, 47; and Oldenberg, 366, n. 1, seems very doubtful.

Cf. Keith, *Journal of the Royal Asiatic Society*, 1907, 844, 845.

<sup>4</sup> Especially Satapatha Brāhmaṇa, v. 2, 3, 1 *et seq.* See also Maitrāyaṇī Saṃhitā, iv. 3, 1 *et seq.*; Taittiriya Saṃhitā, i. 8, 1, 1 *et seq.*

<sup>5</sup> See Taittiriya Saṃhitā, i. 8; Kāthaka Saṃhitā, xv; Maitrāyaṇī Saṃhitā, ii. 6; Vājasaneyi Saṃhitā, x.

<sup>6</sup> Satapatha Brāhmaṇa, v. 4, 3, 1 *et seq.*

<sup>7</sup> Cf. Taittiriya Saṃhitā, i. 8, 15 with commentary; Eggeling, *Sacred Books of the East*, 41, 100, n. 1.

<sup>8</sup> See 2. Akṣa (p. 3)