

that the Rājasūya sacrifice is that of a king, the Vājapeya that of a Samrāj or emperor, the status of the latter (Sāmrājya) being superior to that of the former (Rājya). The sitting on a throne (Āsandī) is given in the same text⁵ as one of the characteristics of the Samrāj. Elsewhere⁶ Svārājya, 'uncontrolled dominion,' is opposed to Rājya. In the ritual of the Rājasūya the Aitareya Brāhmaṇa⁷ gives a whole series of terms: Rājya, Sāmrājya, Bhaujya, Svārājya, Vairājya, Pāramesṭhya, and Māhārājya, while Ādhipatya, 'supreme power,' is found elsewhere.⁸ But there is no reason to believe that these terms refer to essentially different forms of authority. A king might be called a Mahārāja or a Samrāj, without really being an overlord of kings; he would be so termed if he were an important sovereign, or by his own entourage out of compliment, as was Janaka of Videha.⁹ That a really great monarchy of the Aśoka or Gupta type ever existed in the Vedic period seems highly improbable.¹⁰

⁵ xii. 8, 3, 4.

⁶ Kāthaka Saṃhitā, xiv. 5; Maitrāyaṇī Saṃhitā, i. 11, 5. Cf. Taittirīya Brāhmaṇa, i. 3, 2, 2.

⁷ viii. 12, 4. 5. Cf. Śāṅkhāyana Śrauta Sūtra, xvii. 16, 3.

⁸ Pañcaviṃśa Brāhmaṇa, xv. 3, 35; Chāndogya Upaniṣad, v. 2, 6.

⁹ Satapatha Brāhmaṇa, xi. 3, 1, 2, 6; 2, 2, 3, etc.

¹⁰ Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 30.

Rātri is the most usual word in the Rigveda¹ and later² for 'night.' Cf. Māsa.

¹ i. 35, 1; 94, 7; 113, 1, etc.

² Av. i. 16, 1; v. 5, 1, etc.

Rāthītara, 'descendant of Rathītara,' is the patronymic of Satyavacas in the Taittirīya Upaniṣad (i. 9, 1), and occurs several times as the name of a teacher in the Baudhāyana Śrauta Sūtra (vii. 4, etc.).

Rāthītari-putra, 'son of a female descendant of Rathītara,' is the name of a teacher in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad, the pupil of Bhāluki-putra, according to the Kāṇva recension (vi. 5, 1), of the Krauñcī-putras according to the Mādhyamīna (vi. 4, 32).