

later system⁴ regards the Rathakāra as the offspring of a Māhiṣya (the son of a Kṣatriya husband and a Vaiśya wife) and a Karaṇī (the daughter of a Vaiśya husband and a Śūdra wife), but it is unreasonable to suppose that such an origin is historically accurate. The Rathakāras must rather be deemed to have been a functional caste. Hillebrandt⁵ suggests that the Anu tribe formed the basis of the Rathakāra caste, referring to their worship of the Rbhus, who are, of course, the chariot-makers *par excellence*. But there is little ground for this view.

⁴ Yājñavalkya, i. 95. On the special position, in the later ritual, of the Rathakāra as a caste below the Vaiśya, but superior to the Śūdra, cf. Weber, *Indische Studien*, 10, 12, 13, and cf.

Varṇa; see also Fick, *Die soziale Gliederung*, 209, 210.

⁵ *Vedische Mythologie*, 3, 152, 153.

Cf. Weber, *Indische Studien*, 17, 196 *et seq.*

Ratha-gr̥tsa in the Vājasaneyi Saṃhitā (xv. 15) and the Aitareya Brāhmaṇa (iii. 48, 9) denotes a 'skilled charioteer.'¹

¹ Cf. Taittirīya Saṃhitā, iv. 4, 3, 1; **kr̥tsna*, Maitrāyaṇī Saṃhitā, ii. 8, 10; **kr̥tsa*, Kāthaka Saṃhitā, xvii. 9.

Ratha-cakra, 'chariot wheel,' is often mentioned in the Brāhmaṇas.¹ See *Ratha* and *Cakra*.

¹ Aitareya Brāhmaṇa, iii. 43, 4; Taittirīya Brāhmaṇa, i. 1, 6, 8; Sāta-

patha Brāhmaṇa, ii. 3, 3, 12; v. 1, 5, 2; xi. 8, 1, 11, etc.

Ratha-carṣana occurs once in the Rigveda,¹ where the sense is doubtful. Roth² thought that some part of the chariot was meant, but the sense is perhaps only the 'pathway of the chariot.'³

¹ viii. 5, 19.

² St. Petersburg Dictionary, s.v.

³ Cf. also the citation and explana-

tion in Durga's commentary on the Nirukta, v. 12.

Ratha-jūti in the Atharvaveda (xix. 44, 3) is either an adjective meaning 'driving swiftly in a chariot,'¹ or a proper name, as Roth in the St. Petersburg Dictionary suggests.

¹ 'Of chariot-swiftness' according to Whitney, Translation of the Athar

vaveda, 967. Cf. his note on the passage.