

name, *Anaḍvāh*, from this use. Sometimes a poor man had to be content with a single steed, which then ran between two shafts.²⁰

In the chariot the driver stood on the right, while the warrior was on the left, as indicated by his name, *Savyeṣṭha* or *Savyaṣṭhā*.²¹ He could also sit when he wanted, for the chariot had seats, and an archer would naturally prefer to sit while shooting his arrows.

The dimensions of the chariot are given in the *Śulba Sūtra*²² of *Āpastamba* at 188 *Angulis* (finger-breadths) for the pole, 104 for the axle, and 86 for the yoke. The material used in its construction was wood, except for the rim of the wheel.²³

Many other parts of the chariot are mentioned, their names being often obscure in meaning: see *Aṅka*, *Nyaṅka*, *Uddhi*, *Pakṣas*, *Pātalya*, *Bhurij*, *Rathopastha*, *Rathavāhana*.

²⁰ Rv. x. 101, 11; 131, 3, and vi. 15, 19; *Pañcaviṃśa Brāhmaṇa*, xvi. 13, 12; xxi. 13, 8, etc.

²¹ This is the case in Av. viii. 8, 23, with *Savyaṣṭhā*, and in the *Taittirīya Saṃhitā*, i. 7, 9, 1, *savyeṣṭha-sātrathi* occurs as a compound where the sense is certainly 'the warrior and the charioteer.' See also *Śatapatha Brāhmaṇa*, v. 3, 1, 8, and Eggeling, *Sacred Books of the East*, 41, 62, n. 1. The Greek notices speak of two warriors and a charioteer. Cf. the *Aśvins'* car with its three seats. See von Schroeder, *Indiens Literatur und Cultur*, 435.

²² vi. 5 (*Bürk, Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56, 344, 345).

²³ *Śatapatha Brāhmaṇa*, v. 4, 3, 16. The chariot used at the bridal procession was made of *Śalmali* wood, Rv. x. 85, 20.

For the chariot in the Epic, see Hopkins, *Journal of the American Oriental Society*, 13, 235-262; and cf. Schrader, *Prehistoric Antiquities*, 338, 339; Zimmer, *Altindisches Leben*, 245-252; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 38, n. 1.

Ratha-kāra, 'chariot-maker,' is mentioned in the *Atharvaveda*¹ as one of those who are to be subject to the king, seeming to stand generally as an example of the industrial population. He is also referred to in the *Yajurveda Saṃhitā*² and in the *Brāhmaṇas*:³ in all these passages, as well as probably in the *Atharvaveda* also, the *Rathakāra* already forms a caste. The

¹ iii. 5, 6.

² *Kāṭhaka Saṃhitā*, xvii. 13; *Maitrāyaṇī Saṃhitā*, ii. 9, 5; *Vājasaneyi Saṃhitā*, xvi. 17; xxx. 6.

³ *Taittirīya Brāhmaṇa*, i. 1, 4, 8; iii. 4, 2, 1; *Śatapatha Brāhmaṇa*, xiii. 4, 2, 17.