

Rathavīti Dār̥bhya ('descendant of Darbha') is mentioned once in the Rigveda¹ as residing in places abounding in kine (*gomatīr anu*) far away among the hills, possibly the Himālayas, and as the patron of the singer of the hymn. Later the tradition² makes him the king, whose daughter Śyāsvāśva won for his wife by his father's and the Maruts' aid.

¹ v. 61, 17. 19.

² See Sieg, *Die Sagenstoffe des Rgveda*, 50 et seq., 62, n. 2, and the criticism

in Oldenberg, *Rgveda-Noten*, I, 353, 354; Max Müller, *Sacred Books of the East*, 32, 359, 362.

Ratha-sūṛṣa, the 'head of the chariot'—that is, its fore-part—is mentioned in the Śatapatha Brāhmaṇa (ix. 4. I, 13).

Ratha-saṅga in the Rigveda (ix. 53, 2) denotes the hostile encounter of chariots.

Rathākṣa in the Yajurveda Samhitās¹ denotes the 'axle of the chariot.' Its length is given by the scholiast on the Kātyāyana Śrauta Sūtra² as 104 Aṅgulas ('finger-breadths'), which agrees with the statement in the Āpastamba Śulba Sūtra.³ See **Ratha**.

¹ Taittirīya Samhitā, vi. 6, 4. 1; Kāthaka Samhitā, xxix. 8.

² viii. 8, 6.

³ vi. 5 (Bürk, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56. 344, 345).

Rathāhnya in the Śatapatha Brāhmaṇa (xii. 2, 3, 12) denotes a 'day's journey by chariot.'

Rathin and **Rathī** in the Rigveda¹ and later² denote 'one who goes in a chariot,' an expression which includes both the driver and the warrior who accompanied him.

¹ Rathin, i. 122, 8; v. 83, 3; vi. 47, 31; viii. 4, 9; x. 40, 5; 51, 6; Rathī, i. 25, 3; ii. 39, 2; iii. 3, 6; v. 87, 8; vii. 39, 1, etc.

² Rathin, Av. iv. 34, 4; vii. 62, 1;

73, 1; xi. 10, 24; Taittirīya Samhitā, v. 2, 2, 3; Vājasaneyi Samhitā, xvi. 26; Śatapatha Brāhmaṇa, viii. 7, 3, 7, etc.; Rathī, Taittirīya Samhitā, iv. 7, 15, 3. Cf. Zimmer, *Altindisches Leben*, 296.