

is given in the Pañcaviṃśa Brāhmaṇa :⁸ brother, son, Purohita, Mahiṣi, Sūta, Grāmaṇi, Kṣattri, and Saṃgrahītri.

⁸ xix. 1, 4.

Cf. Weber, *Indische Studien*, 17, 200 ;
Über den Rājasiya, 4 ; Hopkins, *Journal*
of the American Oriental Society, 13, 128 ;

Eggeling, *Sacred Books of the East*, 41,
58-65 ; Hopkins, *Transactions of the*
Connecticut Academy of Arts and Sciences,
15, 30, n. 2.

Ratha in the Rigveda¹ and later² denotes 'chariot' as opposed to Anas, 'cart,' though the distinction is not absolute. Of differences in the structure of the two we have no information, except that the Kha, or nave hole, in the wheel of the chariot was greater than in that of the cart.³

The chariot has, as a rule, two wheels (Cakra), to which reference is frequently made.⁴ The wheel consisted of a rim (Pavi), a felly (Pradhi), spokes (Ara),⁵ and a nave (Nabhya). The rim and the felly together constitute the Nemi. The hole in the nave is called Kha : into it the end of the axle was inserted ; but there is some uncertainty whether Āṇi denotes the extremity of the axle that was inserted in the nave, or the lynch-pin used to keep that extremity in the wheel. Sometimes a solid wheel was used.⁶

The axle (Akṣa) was, in some cases, made of Araṭu wood ;⁷ round its ends the wheels revolved. To the axle was attached the body of the chariot (Kośa). This part is also denoted by the word Vandhura, which more precisely means the 'seat' of the chariot. The epithet tri-vandhura is used of the chariot of the Aśvins, seemingly to correspond with another of its epithets, tri-cakra : perhaps, as Weber⁸ thinks, a chariot with three seats and three wheels was a real form of vehicle ; but Zimmer⁹ considers that the vehicle was purely mythical. Garta also denotes the seat of the warrior.

¹ i. 20, 3 ; iii. 15, 5 ; iv. 4, 10 ; 16, 20 ; 36, 2 ; 43, 25, etc.

² Av. v. 14, 5 ; x. 1, 8 : Aitareya Brāhmaṇa, vii. 12, 3, etc.

³ viii. 91, 7, with Sāyaṇa's note ; *Vedische Studien*, 2, 333.

⁴ Cf. Chāndogya Upaniṣad, iv. 16, 5 ; Jaiminiya Upaniṣad Brāhmaṇa, iii. 16, 7 ; Kausītaki Upaniṣad, i. 4.

⁵ Cf. Rv. i. 32, 15 ; 141, 9 ; v. 13, 6 ;

58, 5 ; viii. 20, 14 ; 77, 3 ; x. 78, 4 ; Kāthaka Saṃhitā, x. 4, etc.

⁶ Cf. Pradhi.

⁷ Rv. viii. 46, 27 ; Zimmer, *Altindisches Leben*, 247, n.

⁸ *Proceedings of the Berlin Academy*, 1898, 564 ; Virchow, *Zeitschrift für Ethnologie*, 200. Cf. note 21.

⁹ *Op.* iii.