

Rathītara ('good charioteer') is the name of a teacher mentioned in the Baudhāyana Śrauta Sūtra¹ and the Bṛhad-devatā.²

¹ xii. 11.

² i. 26; iii. 40; vii. 145 (ed. Macdonell).

Rathe-ṣṭhā, 'standing on the chariot,' denotes in the Rigveda¹ the warrior who fights from the chariot, 'car-fighter.'

¹ i. 173, 4, 5; ii. 17, 3; vi. 21, 1; ix. 97, 49; Vājasaneyi Saṃhitā, xxii. 32, 5; 29, 1; viii. 4, 13; 33, 14; Cf. Zimmer, *Altindisches Leben*, 296.

Rathopastha, 'lap of the chariot,' in the Atharvaveda¹ and the Brāhmaṇas² seems to denote the 'bottom' or lower part on which the driver and the fighter stand.

¹ viii. 8, 23.

Cf. Hopkins, *Journal of the American Oriental Society*, 13, 238, n.

² Aitareya Brāhmaṇa, viii. 10, 2; Śatapatha Brāhmaṇa, ii. 3, 3, 12, etc.

Randhra seems, in the phrase Ukṣṇo Randhra occurring in one passage of the Rigveda (viii. 7, 26), to be the name of a place, but the sense is very doubtful. In the Pañcaviṃśa Brāhmaṇa (xiii. 9, 13) Ukṣṇo randhra is the name of a man.

Rabhi, occurring once in the Rigveda (viii. 5, 29), designates some part of the chariot. The term perhaps means 'supporting shaft.'

Rambha seems to mean a 'staff' or 'support' in one passage of the Rigveda (viii. 45, 20). In another place (ii. 15, 9) a man is described as Rambhin, apparently as carrying a staff to support himself in old age; Sāyaṇa explains this word as 'door-keeper' (like one of the senses of *daṇḍin*, 'staff-bearer,' in later Sanskrit).

Rambhīṇī occurs in one passage of the Rigveda¹ as being on the shoulders of the Maruts. A 'spear' seems to be meant, perhaps conceived as clinging (*rambh*=*rabh*, 'clasp') to the shoulders of a man.

¹ i. 168, 3. Cf. i. 167, 3, and see Max Müller, *Sacred Books of the East*, 32, 283.