

should live and ended by saying that Dasyus, if they observed the rules of *dharma*, would obtain perfection in spite of their being Dasyus (*ye punar dharmasāstreṇa varterann iha dasyavaḥ | apte te dasyavo bhūtvā kṣipram siddhim avāpnuyuh ||*); the Dasyus carried out the instructions of Kāpavya and abstained from sinful deeds; Kāpavya, who by his act turned the Dasyus away from committing sins, obtained great perfection (*mahatīm siddhim āptavān | sādḥūnām ācaran kṣemam dasyūn pāpān nivartayan ||*) 12. 133. 1-24; (7) A certain Brāhmaṇa, Gautama by name, happened to take shelter in the house of a wealthy Dasyu who was truthful and generous; Gautama got from the Dasyu new garments and wife; he lived there happily and helped the Dasyu to maintain his family; like the Dasyus, Gautama began to kill geese (*vakrāṅgān*) with arrows (NI. who reads *caḥkrāṅgān* explains it as *hamṣān*, Bom. Ed. 12. 168. 36); the Brāhmaṇa Gautama, due to contact with Dasyus and leading their life, became similar to them (*dasyubhiḥ samatām iyaṭ*); many months passed while Gautama lived happily in the settlement of the Dasyus (*dasyugrāme*) killing many birds (*pakṣiṇaḥ*); once another Brāhmaṇa happened to arrive in that settlement of the Dasyus (*dasyugrāmam*); in that settlement which was full of Dasyus (*grāme dasyujanākīrṇe*) he searched everywhere for a Brāhmaṇa; he entered the house where Gautama lived; he recognized that Gautama belonged to Madhyadeśa; he asked Gautama how he came to live like a Dasyu (*madhyadeśaparijñāto dasyubhāvaṁ gataḥ katham*) 12. 162. 29-44. J. Mytho-

logical events : Gods appointed Kṛṣṇa to kill Dasyus (here Asura Naraka and his Asura followers are meant by the word Dasyu) (*nyayojayan dasyuvadhāya kṛṣṇam*) 5. 47. 74, 76. K. Future event : Kalki will always be engaged in killing Dasyus; they would perish crying pitiable words like 'oh father, oh son' (*kalkiś carisyati mahīm sadā dasyuvadhe rataḥ || hā tāta hā sutety evam tās tā vācaḥ sudāruṇāḥ | vikrośamānān subhṛṣam dasyūn neṣyati saṁśayam ||*) 3. 189. 5-6.

Dākṣiṇātya m. (pl.) : Designation of the people or warriors of the south; certain kings of the south designated as *dākṣiṇātya*.

A. Description : Brave (*śūra*) 5. 30. 24; excellent warriors (*pravīra*) 8. 17. 2; cruel and rough in battles (*krūra*, *saṁgrāmakarkaśa*) 8. 15. 10; fighting with swords and shields (*asicarmin*) 12. 102. 5; also expert in fighting with all kinds of weapons and missiles (*sarvaśāstrāstrakuśala*) 6. 16. 17; also fought from chariots and riding elephants (*dākṣiṇātyā ... rathāḥ* 5. 195. 6; *gajayodhin* 8. 17. 2). B.

Status : According to the Rākṣasa Kalmāṣapāda, the Dākṣiṇātyas were degraded persons (*vṛṣalā dākṣiṇātyāḥ*) 8. 30. 73.

C. Epic events : (1) A certain king of the south brought for Yudhiṣṭhira an armour at the time of the Rājastūya (*dākṣiṇātyaḥ saṁnahanam*) 2. 49. 7; (2) Kings of the south sided with Duryodhana to fight with Pāṇḍavas (*dākṣiṇātyāḥ ... rājānaḥ*) 5. 30. 23-24; (3) Ulūka mentioned Dākṣiṇātyas among those who sided with Duryodhana 5. 158. 20; (4) Saṁjaya told Dhṛtarāṣṭra that killing Dākṣiṇātya