

and demons. Lassen<sup>15</sup> attempted to connect the contrast *dagyu* : *dasyu* with that of *daeva* : *deva*, and to see in it a result of the religious differences which, according to Haug's theory, had separated the Iranians and the Indians. The word may have originally meant 'ravaged land'<sup>16</sup> as a result of invasion; hence 'enemies' country,' then 'hostile people,' who as human foes were more usually called by the cognate name of *Dāsa*.

Individual Dasyus are *Cumuri*, *Šambara*, *Šuṣṇa*, etc.

In the *Aitareya Brāhmaṇa*<sup>17</sup> the word has, as later,<sup>18</sup> the sense of uncivilized peoples generally.

<sup>15</sup> *Indische Alterthumskunde*, 1<sup>2</sup>, 633 *et seq.* This theory is now generally discredited. Cf. Justi, *Göttingische Gelehrte Anzeigen*, 1866, 1446 *et seq.*; Geldner, *Vedische Studien*, 1, 142; Oldenberg, *Religion des Veda*, 162 *et seq.*; Macdonell, *Vedic Mythology*, p. 156.

<sup>16</sup> Both this word and *Dāsa* appear to be derived from the root *das*, which, according to Whitney, *Roots*, means

'lay waste'; but, according to Roth, 'suffer want,' 'waste away.'

<sup>17</sup> vii. 18, where the descendants of Viśvāmitra are called *dasyūnām bhūy-iṣṭhāḥ*; Śāṅkhāyana Śrauta Sūtra, xv. 26, 7.

<sup>18</sup> *Manu*, v. 131; x. 32. 45; Zimmer, *op. cit.*, 118.

Cf. Hillebrandt, *op. cit.*, 3, 276 *et seq.*; Zimmer, *op. cit.*, 101 *et seq.*

**Dākṣāyaṇa**, 'descendant of Dakṣa.' The *Dākṣāyaṇas* are mentioned in the *Atharvaveda* and the *Yajurveda Saṃhitās*<sup>1</sup> as having given gold to *Śatānika*. In the *Śatapatha Brāhmaṇa*<sup>2</sup> the word is actually used to denote 'gold.' The *Dākṣāyaṇas* appear there<sup>3</sup> as a race of princes who, because of performing a certain rite, prospered down to the time of the *Brāhmaṇa* itself.

<sup>1</sup> Av. i. 35, 1. 2; *Vājasaneyi Saṃhitā*, xxxiv. 51. 52; *Kaṭha*, cited by von Schroeder, *Tübingen Kaṭha-Handschriften*, 36; *Khila*, iv. 7, 7. 8.

<sup>2</sup> vi. 7, 4, 2: *dākṣāyaṇa-hasta*, 'golden-handed.' Eggeling, *Sacred Books of the East*, 41, 283, n. 2, seems unnecessarily doubtful as to this.

<sup>3</sup> ii. 4, 4, 6. Cf. *Aitareya Brāhmaṇa*, iii. 40.

Cf. Weber, *Indische Studien*, 1, 224; 4, 358; Ludwig, Translation of the *Rigveda*, 3, 195; Whitney, Translation of the *Atharvaveda*, 35; Lévi, *La Doctrine du Sacrifice*, 138.

**Dātyauha**, a 'gallinule,' is mentioned in the list of victims at the *Aśvamedha*, or horse sacrifice, in the *Yajurveda*.<sup>1</sup> The

<sup>1</sup> *Taittirīya Saṃhitā*, v. 5, 17, 1; *Maitrāyaṇī Saṃhitā*, iii. 14, 6; *Vājasaneyi Saṃhitā*, xxiv. 25. 39. Pāṇini,

vii. 3. 1, derives the word from *dītya-vah*. Cf. Zimmer, *Altindisches Leben*, 91.