

Dhīvan occurs in the Atharvaveda,¹ where it may either be taken with Roth,² Bloomfield,³ and Whitney⁴ as an epithet of 'chariot-builders' (*ratha-kārāḥ*), meaning 'clever,' or be construed with the scholiast as denoting 'fishermen' (*dhīvāra*). The Paippalāda recension has *takṣāṇaḥ*, 'carpenters.'

¹ iii. 5, 6.

² St. Petersburg Dictionary, s.v.

³ Hymns of the Atharvaveda, 114.

⁴ Translation of the Atharvaveda, 114.

Cf. Weber, *Indische Studien*, 17, 194

et seq.; Zimmer, *Altindisches Leben*, 252.

Dhūṅkṣā is the name of some sort of bird in the list of victims at the Aśvamedha, or 'horse sacrifice,' in the Yajurveda Saṃhitās.¹ See also Dhūṅkṣṇā and Dhvāṅkṣa.

¹ Maitrāyaṇī Saṃhitā, iii. 14, 12; Vājasaneyi Saṃhitā, xxiv. 31. Cf. Zimmer, *Altindisches Leben*, 93.

Dhuni is the name of a foe of Indra, normally mentioned along with Cumuri in the Rigveda.¹ He and Cumuri seem to have been opposed to Dabhīti.² His name is probably that of an aboriginal chief.³

¹ ii. 15, 9; vi. 18, 8; 20, 13; vii. 19, 4.

² Rv. x. 113, 9.

³ Wackernagel, *Altindische Grammatik*,

i. xxii; Macdonell, *Vedic Mythology*,

p. 162. Cf. Oldenberg, *Religion des*

Veda, 157, 158.

Dhur in the Rigveda¹ and later² denotes, according to the St. Petersburg Dictionary, that part of the yoke which is placed on the shoulders of the animals drawing the chariot or cart, whence they are called *dhūr-śāḥ*, 'yoke-bearing,' in the Vājasaneyi Saṃhitā.³ In one passage of the Rigveda⁴ the sense is uncertain: Roth⁵ takes it to mean the pin at either end of the axle (*Akṣa*) which goes through the nave of the wheel, and would thus be equivalent to *Āṇi*, and Oldenberg⁶

¹ i. 84, 16; 100, 16; 134, 3; 164, 19; ii. 18, 7; iii. 35, 2; v. 55, 6; vii. 34, 4, etc.

² Av. v. 17, 18; Aitareya Brāhmaṇa vi. 18; Satapatha Brāhmaṇa, i. 1, 2 10; 4, 4, 13, etc.; Aitareya Āraṇyaka i. 5, 2 (the Dhur is the end), etc.

³ iv. 33. Cf. Ura.

⁴ v. 43, 8.

⁵ St. Petersburg Dictionary, s.v., 2.

⁶ *Rgveda - Noten*, i, 339; Griffith, *Hymns of the Rigveda*, i, 508. The *akṣa-dhūrau* are mentioned in the Āpastamba Srauta Sūtra, xi. 6, 5; Kātyāyana Srauta Sūtra, viii. 3, 22. Cf. Caland and Henry, *L'Agniśoma*, 81.