

Deva-jana-vidyā, 'knowledge of divine beings,' is one of the sciences enumerated in the Śatapatha Brāhmaṇa¹ and the Chāndogya Upaniṣad.²

¹ xiii. 4, 3, 10. Cf. x. 5, 2, 20.

² vii. 1, 2, 4; 2, 1; 7, 1.

Deva-taras Śyāvasāyana Kāśyapa ('descendant of Kāśyapa') is mentioned in the Jaiminiya Upaniṣad Brāhmaṇa¹ as a pupil of Rsyasṛṅga. In the Vaṃśa Brāhmaṇa,² as Śāvasāyana, he is a pupil of his father Śavas, who again was a pupil of Kāśyapa.

¹ iii. 40, 2.

² Indische Studien, 4, 373.

Devatyā occurs in the text of the Atharvaveda,¹ where it must, if the reading is correct, denote some animal.² But the reading should no doubt be *rohiṇī-devatyās*, 'having the red one as deity.'³

¹ i. 22, 3.

² Roth, St. Petersburg Dictionary, s.v.

³ Whitney, Translation of the Atharvaveda, 23.

Devana is mentioned once in the Rīgveda¹ in connexion with dicing. The word must designate the place on which the dice are thrown (elsewhere called **Adhidevana**), and it is so explained by Durga in his commentary on the Nirukta.²

¹ x. 43, 5.

² v. 22.

Cf. Lüders, Das Würfelspiel im alten Indien, 14.

Deva-nakṣatra, 'asterism of the gods,' is the name applied in the Taittiriya Brāhmaṇa¹ to the first fourteen lunar mansions, which are said to be south, while the others are called **Yama-nakṣatra**, 'asterisms of Yama,' and are said to be north. See **Nakṣatra**.

¹ i. 5, 2, 6, 7. Cf. Weber, *Nakṣatra*, 2, 309, 310.

Deva-bhāga Śrautarṣa is mentioned in the Śatapatha Brāhmaṇa¹ as the Purohita, or 'domestic priest,' of both the

¹ ii. 4, 4, 5. This passage is mis-quoted by Sāyaṇa on Rv. i. 81, 3. See Weber, *Indische Studien*, 2, 9, n.; Geldner, *Vedische Studien*, 3, 152.