

(b) The 'staff' as the symbol of temporal power, implying punishment, is applied by the king (*rāja-preṣito daṇḍaḥ*).¹ The king, in modern phraseology, was the source of criminal law; and he clearly retained this branch of law in his own hands even in later times.² The punishment of the non-guilty (*a-daṇḍya*) is given as one of the characteristics of the non-Brahminical *Vrātyas* in the *Pañcaviṃśa Brāhmaṇa*.³ See also *Dharma*.

¹ *Pāraskara Gṛhya Sūtra*, iii. 15. Cf. *Śatapatha Brāhmaṇa*, v. 4, 4, 7, where the king, being himself 'exempt from punishment' (*a-daṇḍya*), inflicts judicial punishment (*daṇḍa-vadha*).

² Foy, *Die königliche Gewalt*, 21 et seq.

³ xvii. 1, 9; Weber, *Indische Studien*, i, 33.

Daṇḍa Aupara ('descendant of Upara') is mentioned in the *Taittirīya Saṃhitā* (vi. 2, 9, 4) and the *Maitrāyaṇī Saṃhitā* (iii. 8, 7) as having performed a certain rite.

Daṇḍana occurs in the *Atharvaveda*¹ among other names of 'reed' or 'cane.'

¹ xii. 2, 54. Cf. Whitney, Translation of the *Atharvaveda*, 682.

vatta Tāpasa was Hotṛ priest at the snake festival described in the *Pañcaviṃśa Brāhmaṇa*.¹

¹ xxv. 15, 3. Cf. Weber, *Indische Studien*, i, 35.

Dadhi, 'sour milk,' is repeatedly mentioned in the *Rigveda*¹ and later.² The *Śatapatha Brāhmaṇa*³ mentions in order *Ghrta* ('clarified butter'), *Dadhi*, *Mastu*, which Eggeling⁴ renders 'whey,' and *Āmīkṣā*, 'curds.' *Dadhi* often has the meaning of 'curds' also. It was used for mixing with *Soma*.⁵

¹ viii. 2, 9; ix. 87, 1, etc.

² Av. iii. 12, 7; iv. 34, 6; *Taittirīya Saṃhitā*, ii. 5, 3, 4, etc.; *Pañcaviṃśa Brāhmaṇa*, xviii. 5, 12, etc.

³ i. 8, 1, 7. Cf. *Jaiminīya Brāhmaṇa*, ii. 348.

⁴ *Sacred Books of the East*, 12, 218.

⁵ *Dadhyāśir*, 'mixed with sour milk,' is an epithet of *Soma* in *Rv.* i. 5, 5; 137, 2; v. 51, 7; vii. 32, 4. Cf. Hillebrandt, *Vedische Mythologie*, i, 219 et seq. Cf. Zimmer, *Altindisches Leben*, 227.

Dadhyañc Ātharvaṇa is a purely mythical sage. In the *Rigveda*¹ he is clearly a divinity of some kind, but in the later

¹ i. 80, 16; 84, 13, 14; 116, 12; 117, 22; 119, 9, etc. See Macdonell,

Vedic Mythology, pp. 141, 142; Hillebrandt, *Vedische Mythologie*, i, 176.