

the god is invited (cf. *ḍaís*, *ḍaírṇ*). In one passage<sup>3</sup> Sāyaṇa thinks that it denotes the *mada-jalāni*, 'drops of water falling from the temples of a rutting elephant,'<sup>4</sup> but this is doubtful. In another passage<sup>5</sup> Roth thinks that 'pasture land' is meant.

<sup>3</sup> Rv. viii. 33, 8; Ludwig, Translation of the Rigveda, 5, 157.

<sup>4</sup> Dāna in this sense, so common in the post-Vedic language, is probably

derived from *dā*, 'divide,' meaning originally 'secrection.'

<sup>5</sup> ii. 13, 7.

3. **Dāna** is in three passages of the Rigveda<sup>1</sup> held by Roth to designate a chariot horse.

<sup>1</sup> v. 27, 5; vii. 18, 23; viii. 46, 24. But in all these cases 'gifts' seems an

adequate version, 'horses' being understood.

**Dāman**, a 'rope' or 'girdle,'<sup>1</sup> is often mentioned in the Rigveda and later.<sup>2</sup> Reference is made to the rope of the sacrificial horse,<sup>3</sup> as well as to the practice of tying calves with ropes.<sup>4</sup> The word occurs in the sense of a 'band' of horse hair in the Śatapatha Brāhmaṇa.<sup>5</sup>

<sup>1</sup> Originally 'bond,' from *dā*, 'bind.'

<sup>3</sup> Rv. i. 162, 8.

<sup>2</sup> Rv. i. 56, 3, etc.; Av. vi. 63, 1; 103, 2; vii. 103, 1, 2; Taittirīya Saṃhitā, ii. 4, 13, 1, etc.

<sup>4</sup> Rv. ii. 28, 7.

<sup>5</sup> v. 3, 1, 10. Cf. Eggeling, *Sacred Books of the East*, 41, 62, n. 2.

**Dāya** occurs in the Rigveda<sup>1</sup> only in the sense of 'reward' of exertion (*śrama*), but later it means 'inheritance'—that is, a father's property which is to be divided among his sons either during his lifetime or after his death. The passages all negative the idea that the property of the family was legally family property: it is clear that it was the property of the head of the house, usually the father, and that the other members of the family only had moral claims upon it which the father could ignore, though he might be coerced by his sons if they were physically stronger.

Thus **Manu** is said in the Taittirīya Saṃhitā<sup>2</sup> to have divided his property among his sons. He omitted **Nābhānediṣṭha**,

<sup>1</sup> x. 114, 10.

<sup>2</sup> iii. 1, 9, 4 et seq. Cf. Muir, *Sanskrit*

*Texts*, 1<sup>2</sup>, 191-194; Lévi, *La Doctrine du Sacrifice*, 67, 68.