

inclines to believe. Weber¹⁰ suggests that the two were demons, but this is, as Sieg¹¹ shows, quite unnecessary. Dhvasra is no doubt identical with Dhvasanti.

¹⁰ *Episches im vedischen Ritual*, 27, n. 1.

¹¹ *Die Sagenstoffe des Rgveda*, 62, 63.

Cf. Ludwig, Translation of the Rgveda, 3, 139; Oertel, *Journal of the American Oriental Society*, 18, 39; Max Müller, *Sacred Books of the East*, 32, 360, points out that the sense of the

Rigveda passage is quite uncertain, and that the two, Taranta and Purumīḥa, as they appear in Rv. v. 61, are rather donors than receivers (see, however, verse 9, *Purumīḥāya viprāya*). See also Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 232; *Rgveda-Noten*, I, 354.

Dhvāṅkṣa, 'crow,' is mentioned twice in the Atharvaveda,¹ and in the Sūtras.² Possibly the same bird is meant by the words Dhuṅkṣā and Dhūṅkṣnā.

¹ xi. 9, 9; xii. 4, 8.

² Kātyāyana Śrauta Sūtra xxv. 6, 9.

Cf. Zimmer, *Altindisches Leben*, 88.

Dhvānta is the name of some wind in the Yajurveda Samhitās¹ and later.²

¹ Taittiriya Samhitā, i. 7, 7, 2; Vājasaneyi Samhitā, xxxix, 7.

² Taittiriya Brāhmaṇa, ii. 7, 16, 1; Taittiriya Āraṇyaka, iv. 24, 1; 25, 1.

N.

Nakula, 'ichneumon,' is mentioned in the Atharvaveda¹ as being able to cut a snake in two and then join it up again. Its knowledge² of a remedy against snake poison is also mentioned. The animal figures in the list of sacrificial victims at the Aśvamedha, or 'horse sacrifice,' in the Yajurveda Samhitās.³

¹ vi. 139, 5.

² Av. viii. 7, 23.

³ Taittiriya Samhitā, v. 5, 12, 1; 21, 1; Vājasaneyi Samhitā, xxiv. 26, 2; Maitrāyaṇī Samhitā, iii. 14, 7.

In the Taittiriya Samhitā, vii. 3, 18, 1; Rgveda Prātisākhya, xvii. 9, *nakula* denotes a colour—no doubt that of the ichneumon.