

he pressed Soma for Indra,<sup>2</sup> who rewarded him.<sup>3</sup> For him 30,000 **Dāsas** were sent to sleep,<sup>4</sup> and for him the **Dasyus** were bound without cords.<sup>5</sup> Dabhīti also appears, with Turvīti, as a protégé of the **Asvins**.<sup>6</sup> There seems no reason to deny that he was a real person.<sup>7</sup>

<sup>2</sup> vi. 20, 13.

<sup>3</sup> vi. 26, 6.

<sup>4</sup> iv. 30, 21.

<sup>5</sup> ii. 13, 9.

<sup>6</sup> i. 112, 23.

<sup>7</sup> Oldenberg, *Religion des Veda*, 155, 157, 158.

Cf. Macdonell, *Vedic Mythology*, p. 162.

**Dama**, 'house,' is a word that occurs several times in the *Rigveda*.<sup>1</sup> It denotes, according to Roth,<sup>2</sup> the place in which a man wields uncontrolled power (from the root *dam*, 'control').

<sup>1</sup> i. 1, 8; 61, 9; 75, 5; 143, 4; ii. 1, 2, etc.; *Vājasaneyi Samhitā*, viii. 24.

<sup>2</sup> *St. Petersburg Dictionary*, s.v. But

this seems very doubtful in view of the apparent connexion of *δῆμος* and *δέμω*, 'build,' in Greek.

**Dam-pati** denotes 'the master of the house'<sup>1</sup> in the *Rigveda*,<sup>2</sup> but is more often used in the dual to designate 'the master and the mistress,'<sup>3</sup> an expression that may legitimately be deemed to show the high status of women at the time of the *Rigveda*. See **Strī**.

<sup>1</sup> For the form, cf. Macdonell, *Vedic Grammar*, p. 37, n. 9. Pischel, *Vedische Studien*, 2. 307 et seq., argues in favour of the spelling *dampati* (adopted by Geldner in his *Rgveda, Glossar*). Cf. *patir dan*, Rv. i. 149, 2; Oldenberg, *Sacred Books of the East*, 46, 176, 177.

<sup>2</sup> i. 127, 8; ii. 39, 2; v. 22, 4; viii. 69, 16; 84, 7.

<sup>3</sup> Rv. v. 3, 2; viii. 31, 5; x. 10, 5; 68, 2; 85, 32; 95, 12, etc.; Av. vi. 123, 3; xii. 3, 14; xiv. 2, 9, etc.

Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 418, 420.

**Darbha** is the name of a grass in the *Rigveda*<sup>1</sup> and later.<sup>2</sup> In the *Atharvaveda* it is used for the calming of anger (*manyu-śamana*),<sup>3</sup> and as an amulet for protection against the scattering of one's hair or the striking of one's breast.<sup>4</sup> It is also said to be 'rich in roots' (*bhūri-mūla*),<sup>5</sup> to possess a thousand leaves (*śahasra-parṇa*) and a hundred stalks (*śata-kāṇḍa*).<sup>6</sup>

<sup>1</sup> i. 191, 3 (with *Śara* and *Kuśara*, varieties of grass).

<sup>2</sup> Av. vi. 43, 2; viii. 7, 20; x. 4, 13; xi. 6, 15; xix. 28, 1, etc.; *Taittirīya Samhitā*, i. 5, 1, 4, etc.

<sup>3</sup> Av. vi. 43.

<sup>4</sup> xix. 32, 2. Cf. xix. 30.

<sup>5</sup> Av. vi. 43, 2.

<sup>6</sup> Av. xix. 32, 1.

Cf. Zimmer, *Altindisches Leben*, 70.