

**Darvi**, or **Darvī**, properly denotes a 'ladle,' in which sense it is found in the *Rigveda*<sup>1</sup> and later.<sup>2</sup> But the word also means a serpent's 'hood' in the *Atharvaveda*,<sup>3</sup> though Zimmer regards it as the name of a serpent.

<sup>1</sup> v. 6, 9; x. 105, 10.

<sup>2</sup> Av. iii. 10, 7; iv. 14, 7; ix. 6, 17, etc.

<sup>3</sup> x. 1, 13. See Whitney, Translation of the *Atharvaveda*, 577. Bloomfield, *Hymns of the Atharvaveda*, 153.

<sup>4</sup> *Altindisches Leben*, 95, where he takes **Karikrata** also as the name of a snake.

**Darvidā**, the 'woodpecker,' is mentioned as a victim at the **Aśvameधा** or horse sacrifice, in the *Yajurveda*.<sup>1</sup> Cf. **Dārvā-ghāta**.

<sup>1</sup> *Taittiriya Saṃhitā*, v. 5, 13, 1; *Maitrāyaṇi Saṃhitā*, iii. 14, 15. *Vājasaneyi Saṃhitā*, xiv. 3. Cf. Zimmer, *Altindisches Leben*, 93. The *St. Petersburg Dictionary*, s.v., suggests 'wood-

piercer' (*dāru-vidha*) as the literal sense. On the etymology, cf. F. W. Thomas's article, 'The D-Suffix,' p. 121, in *Transactions of the Cambridge Philological Society*, 5, part ii.

**Darśa** ('appearance') denotes the new moon day,<sup>1</sup> usually in opposition to the day of full moon (*pūrṇa-māsa*).<sup>2</sup> Most frequently the word occurs in the compound<sup>3</sup> *darśa-pūrṇa-māsau*, 'new and full moon,' the days of special ritual importance.<sup>4</sup> The order of the first two words here is worthy of note, for it distinctly suggests, though it does not conclusively prove, that the month was reckoned from new moon to new moon, not from full moon to full moon. See **Māsa**.

<sup>1</sup> Av. vii. 81, 3, 4; *Taittiriya Brāhmaṇa*, i. 2, 1, 14; *Śatapatha Brāhmaṇa*, xi. 2, 2, 1.

<sup>2</sup> *Taittiriya Saṃhitā*, iii. 4, 4, 1, etc.

<sup>3</sup> *Ibid.*, i. 6, 7, 1; 9, 3; ii. 5, 6, 1; *Taittiriya Brāhmaṇa*, ii. 2, 2, 1; *Aitareya*

*Brāhmaṇa*, i. 1; *Śatapatha Brāhmaṇa*, i. 3, 5, 11, etc.

<sup>4</sup> Hillebrandt, *Das altindische Neu- und Vollmondsopfer*, Jena, 1880; *Ritual-litteratur*, III-III4; Oldenberg, *Religion des Veda*, 439.

**Daśa-gva** appears in one hymn of the *Rigveda*<sup>1</sup> as the name of a person who was assisted by Indra. The other references in that work,<sup>2</sup> however, clearly show the mythical character of the **Daśagvas**, and of any individual among them.

<sup>1</sup> viii. 12, 1.

<sup>2</sup> They are mentioned with the **Navagvas** in i. 62, 4; iii. 39, 5; iv. 51, 4;

v. 29, 12; x. 62, 6, and alone in ii. 34

12. See Macdonell, *Vedic Mythology*, p. 144 (C).