

Dakṣiṇā appears repeatedly in the Rigveda¹ and later² as the designation of the gift presented to priests at the sacrifice, apparently because a cow—a prolific (*dakṣiṇā*) one—was the usual ‘fee’³ on such an occasion.⁴ The later Dāna-stutis, or ‘Praises of Gifts,’ in the Rigveda immensely exaggerate these donations, and the exaggeration grows in the Brāhmaṇas. It is important to notice that these enumerations of gifts in the main include nothing but articles of personal property, such as kine, horses, buffaloes, or camels (*uṣṭra*), ornaments, and so forth, but not land.⁵ Reference is, however, made in the Śatapatha Brāhmaṇa⁶ to land as a *Dakṣiṇā*, but with disapproval, probably because the land came to be regarded as inalienable without the consent of the clansmen.⁷

¹ A whole hymn, Rv. x. 107, is devoted to its praise. Cf. i. 168, 7; vi. 27, 8; viii. 24, 29; 39, 5; x. 62, 1, etc.

² Av. iv. 11, 4; v. 7, 11; xi. 7, 9; 8, 22; xiii. 1, 52; xviii. 4, 8, etc.; Taittiriya Saṃhitā, i. 7, 3, 1; 8, 1, 1; Vājasaneyi Saṃhitā, iv. 19, 23; xix. 30; Taittiriya Brāhmaṇa, i. 7, 3, 3 *et seq.*; Śatapatha Brāhmaṇa, i. 9, 3, 1 *et seq.* The verses (*gāthā nārāyaṇsi*, either as a single expression or as two separate terms) used to win these *Dakṣiṇās* were notoriously false. See Kāthaka Saṃhitā, xiv. 5; Taittiriya Brāhmaṇa, i. 3, 2, 6, 7; Nirukta, i. 7; xi. 2.

³ The transition of meaning is similar in the use of the English word ‘fee’: ‘cattle,’ ‘money,’ ‘payment for service’ (see Murray’s English Dictionary, s.v. ‘fee’). Cf. also *Go-dāna*, n. 4.

⁴ Cf. the rule that when nothing is specified a cow is the *Dakṣiṇā*, Kātyāyana Śrauta Sūtra, xv. 2, 13; Lātyāyana Śrauta Sūtra, viii. 1, 2.

⁵ So, e.g., Rv. i. 126, 1-4; v. 30,

12-15; viii. 1, 32, 33; 3, 21 *et seq.*; 4, 19-21; 5, 37-39; 6, 46-48; 55; 56; vii. 18, 21-24, and the full list in Ludwig, Translation of the Rigveda, 3, 273-277. Cf. Weber, *Indische Studien*, 10, 49 *et seq.* Clothes (*vāsas*) and gold are mentioned as a *Dakṣiṇā* in Av. ix. 5, 14. The four *Dakṣiṇās*, according to the Śatapatha Brāhmaṇa, iv. 3, 4, 7, are gold, a cow, clothes, and a horse. This is practically exhaustive if the trappings of the horse and ornaments are included.

⁶ xiii. 7, 1, 13, with which compare xiii. 6, 2, 18, where the Brahmin’s land is excluded; and see xiii. 7, 1, 15, where the gift of land is disapproved.

⁷ Śatapatha Brāhmaṇa, vii. 1, 1, 4. Cf. above, pp. 100, n. 19, 246; below, pp. 351, 352.

Cf. Zimmer, *Altindisches Leben*, 169-171; Jolly, *Recht und Sitte*, 104, 105; Weber, *Indische Strafen*, 1, 96-98; Bloomfield, *Religion of the Veda*, 69-74; *Atharvaveda*, 76 *et seq.*, 100, 121.

Dakṣiṇā-patha (lit., ‘the road to the south’), ‘the south country,’ is found, probably as a designation of the Deccan, as early as the Baudhāyana Dharma Sūtra,¹ coupled with

¹ i. 1, 2, 13. Cf. Oldenberg, *Buddha*, 394, n., and Baudhāyana Gṛhya Sūtra, v. 13.