

the value of a spring in the desert was fully appreciated.⁴ The great desert east of the **Sindhu** (Indus) and the **Šutudrī** (Sutlej) is possibly referred to in one hymn of the **Rigveda**.⁵

⁴ Rv. x. 4, 1. Cf. vi. 34, 4, etc. ; | Cf. Zimmer, *Altindisches Leben*, 47.
Av. i. 6, 4 ; xix. 2, 2. | 48.

⁵ x. 86, 20.

Dhamani, 'reed,' appears to denote 'pipe' in a passage of the **Rigveda**¹ and in a citation appearing in the **Nirukta**.² In the **Atharvaveda**³ it denotes, perhaps, 'artery' or 'vein,' or more generally 'intestinal channel,' being coupled in some passages⁴ with **Hirā**.

¹ ii. 11, 8.

² vi. 24.

⁴ i. 17, 3 ; vii. 35, 2.

³ i. 17, 23 ; ii. 33, 6 ; vi. 90, 2 ;
vii. 35, 2. Cf. *Chāndogya Upaniṣad*,
iii. 19, 2.

Cf. Bloomfield, *Hymns of the Atharvaveda*, 259, 546.

Dharuṇa in one passage of the **Vājasaneyi Saṃhitā** (viii. 51) denotes a 'sucking calf.'

Dharma,¹ **Dharman**,² are the regular words, the latter in the **Rigveda**,¹ and both later,² for 'law' or 'custom.' But there is very little evidence in the early literature as to the administration of justice or the code of law followed. On the other hand, the **Dharma Sūtras**³ contain full particulars.

(1) *Criminal Law*.—The crimes recognized in Vedic literature vary greatly in importance, while there is no distinction adopted in principle between real crimes and what now are regarded as fanciful bodily defects or infringements of merely

¹ i. 22, 18 ; 164, 43, 50 ; iii. 3, 1 ;
17, 1 ; 60, 6 ; v. 26, 6 ; 63, 7 ; 72, 2,
etc. ; Av. xiv. 1, 51 ; *Vājasaneyi Saṃ-*
hitā, x. 29, etc. Cf. Geldner, *Rigveda*,
Glossar, 90.

² **Dharma** is found in Av. xi. 7, 17 ;
xii. 5, 7 ; xviii. 3, 1 ; *Taittirīya Saṃ-*

hitā, iii. 5, 2, 2 ; *Vājasaneyi Saṃhitā*,
xv. 6 ; xx. 9 ; xxx. 6, etc.

³ See Jolly, *Recht und Sitte* ; Foy,
Die königliche Gewalt nach den altindischen
Rechtsbüchern ; Bühler, *Sacred Books of*
the East, 2 and 14.