

Tsārin denotes, in one passage of the Rigveda,<sup>1</sup> a 'hunter' engaged in the chase of the *takva* (an unknown beast), according to Ludwig and Max Müller.<sup>2</sup> But this explanation is quite conjectural.

<sup>1</sup> i. 134, 5.

<sup>2</sup> *Sacred Books of the East*, 32, 448.

## D.

**Damśa** (lit., 'biter'), 'gad-fly,' is mentioned in the Chāndogya Upaniṣad (vi. 9, 3; 10, 2).

**Damśtra**, denoting a prominent tooth, 'tusk,' or 'fang' of an animal, occurs often from the Rigveda onwards.<sup>1</sup>

<sup>1</sup> Rv. ii. 13, 4; x. 87, 3; Av. iv. 36, 2; x. 5, 43; xvi. 7, 3, etc.

**Dakṣa Kātyāyana Ātreya** ('descendant of Atri') is mentioned in the Vamśas (lists of teachers) of the Jaiminiya Upaniṣad Brāhmaṇa (iii. 41, 1; iv. 17, 1) as a pupil of Śaṅkha Bābhavya.

**Dakṣa Jayanta Lauhitya** ('descendant of Lohita') is mentioned in a Vamśa (list of teachers) of the Jaiminiya Upaniṣad Brāhmaṇa (iii. 42, 1) as a pupil of Kṛṣṇarāta Lauhitya.

**Dakṣa Pārvati** ('descendant of Parvata') is mentioned in the Śatapatha Brāhmaṇa<sup>1</sup> as having performed a certain rite which his descendants, the Dākṣāyaṇas, still maintained, thus enjoying royal dignity down to the time of the Brāhmaṇa itself. He appears in the Kauṣītaki Brāhmaṇa<sup>2</sup> also.

<sup>1</sup> ii. 4, 4, 6.

<sup>2</sup> iv. 4.

Cf. Weber, *Indische Studien*, I, 223;

4. 358; Eggeling, *Sacred Books of the East*, 12, 374 et seq.; Lévi, *La Doctrine du Sacrifice*, 138.

**Dakṣiṇatas-kaparda** is an epithet of the Vasiṣṭhas in the Rigveda (vii. 33, 1) referring to their mode of 'wearing the hair in a braid on the right side.' See **Kaparda**.