

seems to adopt the same view. Monier Williams⁷ seems to think that 'load' is meant, but this is not probable. It is possible that Dhur has the sense of 'pole,'⁸ and then more generally still the pole and the axle together regarded as the drawing part of the chariot: this might explain the use in the doubtful passage of the Rigveda.

⁷ Dictionary, s.v.

⁸ Zimmer, *Altindisches Leben*, 246. Later, the word means the 'end of the pole,' a sense already found in the

Aitareya Āraṇyaka (n. 2). This modification of meaning seems to be due to the fact that the yoke is at the end of the pole. See also Dhūrṣad.

Dhūṅkṣṇā is the form in the Taittirīya Saṃhitā¹ of the name of the bird elsewhere found as Dhūṅkṣā. It is glossed as 'white crow' (*śveta-kākī*).

¹ v. 5, 19, 1. Zimmer, *Altindisches Leben*, 93, gives the form as Dhūṅkṣṇa, perhaps in error. Cf. also Dhvāṅkṣa.

Dhūma-ketu, 'smoke-bannered,' is an epithet of Mr̥tyu, 'death,' in the Atharvaveda.¹ Zimmer² thinks that a comet is meant, but Whitney³ considers this extremely improbable. Lanman⁴ plausibly suggests that the smoke of the funeral pile is referred to.

¹ xix. 9, 10.

² *Altindisches Leben*, 358.

³ Translation of the Atharvaveda, 914.

⁴ *Ibid.*

Dhūmra in the Taittirīya Saṃhitā (i. 8, 21, 1) denotes 'camel' according to Böhtlingk's Dictionary.

Dhūr-ṣad means, according to Roth,¹ 'standing under the yoke' and so 'burden-bearing,' and thus metaphorically 'promoting,' in the passages of the Rigveda² where it occurs. More probable, however, is the view³ that it means 'sitting on the pole,' that is, 'charioteer,' with reference to the fact that

¹ St. Petersburg Dictionary, s.v.

² i. 143, 7; ii. 2, 1; 34, 4 (but cf. Pischel, *Vedische Studien*, 1, 301). In x. 132, 7, Roth renders 'resting on the yoke.'

³ Cf. Hopkins, *Journal of the American Oriental Society*, 13, 237 et seq.; Keith, *Aitareya Āraṇyaka*, 195.